

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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All communications for the Advertising Department of this newspaper, to be addressed to Mr. Harrison, 38, Great Russell-street, London; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All communications for the Literary Department should be addressed to the Editor.

No notice is taken of orders received for papers unaccompanied by a remittance. "The Spiritualist" will be posted for one year, post free, to any address within the United Kingdom on receipt of the annual subscription of 10s. 10d. City Publishing Office, E. W. Allen's, 1, Ave Maria-lane, London, E.C.

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MEETING ROOM.—Any books and pamphlets relative to Spiritualism will be thankfully received and duly acknowledged for the above Association Room, by George F. Turner, Brown-street, Leigh, Lancashire.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, W.C.

AGENDA FOR DECEMBER, 1876.

Friday, 1st.	Experimental Research Committee, at 6.30 p.m.
Monday, 4th.	Seance Committee at 7 p.m.
	DISCUSSION MEETING at 7.30 p.m.
Wednesday, 6th.	Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.
Thursday, 7th.	Mr. Blackburn's Seance, at 7.30. Mr. Eglinton, medium.
Friday, 8th.	Experimental Research Committee, at 6.30 p.m.
Tuesday, 12th.	Correspondence Committee, at 5.45 p.m.
	Finance Committee, at 6 p.m.
	COUNCIL MEETING, at 6.30 p.m. At the close of the ordinary meeting of Council, a Special Meeting will be held to consider Resolution 653, as stated in Report of the last Meeting.
Thursday, 14th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 15th.	Experimental Research Committee, at 6.30 p.m.
Monday, 18th.	House and Offices Committee, at 6.30 p.m.
	Library Committee, at 7 p.m.
	DISCUSSION MEETING at 7.30 p.m.
Thursday, 21st.	Soiree Committee at 6.30 p.m.
	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 22nd.	Experimental Research Committee, at 6.30 p.m.
Thursday, 28th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.

Mr. Blackburn's Seances are free to inquirers, who must be recommended by a member, or apply personally to the Secretary. Members of the Association and of Allied Societies are admitted to the Seances by ticket, at a nominal charge, but as there is a great demand for admission, and the numbers are strictly limited, it is necessary to apply some time in advance.

CHRISTMAS CLOSING.

The Offices of the Association will be closed from the 23rd to the 27th December, inclusive.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays:—Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; a gentleman known to a large circle under the nom de plume of M. A. Oxon.; Mr. J. M. Gully, M.D., and Mr. Martin K. Smith. Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

The first essay, by Miss Anna Blackwell, is in course of translation into the French, Spanish, German, and Italian languages.

Can be ordered of Mr. W. H. Harrison, 38, Great Russell-street, Bloomsbury, London, W.C. Price 1s. 1½d., post free.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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38, GREAT RUSSELL STREET, BLOOMSBURY, On the 7th, 8th, and 9th of February, 1877.

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1. The Best Tests of the Genuineness of Physical Phenomena.
2. The Scientific Aspects of Spiritualism.
3. Has Spiritualism given any New Truths to the World?
4. The Evidences of the Identity of Communicating Spirits.
5. The Relation of the Law to Public Mediums.
6. The Aims, Ends, and Uses of Modern Spiritualism.
7. The Best Means of Directing Attention to the Importance of the Private Investigation of Spiritualism.
8. Spiritualism as a Religious Influence.

All papers to be sent to the Secretary, 38, Great Russell-street, Bloomsbury, not later than January 20th, 1877; the papers to remain the property of the Association, subject to the conditions laid down in rule 37.

POPULAR SCIENTIFIC LECTURES.

MR. T. P. BARKAS, F.G.S.,

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LECTURE III.—Councillor H. W. Newton will preside. Subject—"The Structure and Functions of the Brain and Nervous System, comparative and human."

LECTURE IV.—Councillor J. O. Scott will preside. Subject—"The Latest News from the Stars."

LECTURE V.—Councillor W. Stewart will preside. Subject—"Heat: its History and Philosophy."

LECTURE VI.—Alderman Gregson will preside. Subject—"Heat: its Modern Applications."

These Lectures will occupy about one hour each, and at the conclusion of each Lecture, relevant questions will be answered.

The Lectures will be illustrated by diagrams and models. Terms of Admission by Ticket, to be had of Mr. Barkas, Art Gallery, and Mr. Blake, 49, Grainger-street. Front Seats, 2s. 6d. the course; Unreserved Seats, 1s. 6d. the course.

A COMMITTEE OF LADIES have much pleasure in announcing that they have made arrangements for

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ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

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The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism. Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

Copies of the prospectus, rules and regulations, directions "for formation of circles and conduct of seances," and library catalogue, with any further information, can be obtained on application to the honorary secretary.

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

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

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July, 1876.

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The Spiritualist Review

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

VOLUME NINE. NUMBER TWENTY-TWO.

LONDON, FRIDAY, DECEMBER 29th, 1876.

MATERIALISM CONSIDERED AS A SUPERSTITION.

THE REV. H. R. HAWEIS has just written a book entitled *Current Coin*, in the course of which he points out how the orthodox theology of the day has been gradually undermined by philosophical materialists, apparently without the knowledge of the clergy, who are so absorbed in contention among themselves about minor points of doctrine that they do not realise how largely their position is weakened. He admits that which his brethren in the ministry are slow to own: that there is an uneasy feeling in the minds of the old that the foundations of the religion of the day are not so very secure, and he truthfully promulgates that young people are for the most part growing up without any faith at all in theological teachings. Mr. Haweis argues that the materialists are doing good work, for they can but sweep away that which is false, and that the clergy, instead of harbouring petty differences, should give earnest attention to the assaults made upon the foundations of all religion, and when the ground has been cleared by the materialists should bring down upon the cleansed world a new baptism of spiritual fire from on high. He also takes his readers behind the outworks of materialism, which appear to be so firm and so strong to those who examine them for the first time; he pioneers them to the vital points, to the inner citadel, and points out how in the first instance materialists cannot agree among themselves as to the fundamental points of their doctrine, and that if they did, they can none of them account for the transformation of physical action or molecular motion into consciousness, or *vice versa*. Professor Tyndall has always admitted this; he said, in effect, to the British Association at Norwich—we do not remember the exact words—that if the feeling of love could be identified with a right-handed spiral motion of the molecules of the brain, and hate with a left-handed spiral motion thereof, the great questions at issue between materialist and idealist would be as far from being solved as ever. This being the position, Mr. Haweis argues that he has as much right to appeal to and to start from the facts of consciousness and mind as his opponents have to take their standpoint upon matter, there being a gulf as yet unbridged between the two. This, we think, is a fair summary of the strong position taken up by Mr. Haweis. The general tendency of the materialists is to look upon all Spiritualism as superstition, upon the mind and spirit as evolved from matter, and as annihilated by the disintegration of the body. Mr. Haweis argues that there is no evidence that spirit is so dependent upon matter, the nature of the connecting links not being known, and that the one may be as eternal in its nature as the other.

A third, and perhaps stronger position than that of Mr. Haweis, might be taken—

A. By denying altogether the reality of matter as commonly understood.

B. By presenting the universe as altogether spiritual in its fundamental nature.

What is matter? Some idea of it may best be gained by describing some of its properties. Matter is believed to be capable of existing in three states,—the solid, liquid, and gaseous. Mercury is solid at a very low temperature, liquid at ordinary temperatures, and by the application of sufficient heat becomes mercurial gas; cool this gas, the mercury falls as metallic rain. Iron is solid at ordinary temperatures, liquid in the great heat of the blast furnace, and gaseous in the still greater heat of the electric spark. Platinum, about the noblest and most indestructible of the metals, is solid at ordinary temperatures, solid also in the heat of furnaces, but liquid in the fierce flame of the oxy-hydrogen blow-pipe, and gaseous in the heat of the electric spark; Mr. C. F. Varley, by means of elaborate electrical appliances, once, at the Royal Institution, trans-

formed several inches of platinum wire into platinum gas instantaneously. Hydrogen has all the properties of a metal gaseous at the ordinary temperature of the atmosphere; as yet it has not been liquefied or solidified either by cold or pressure, but when appliances and methods improve, hydrogen may be expected to be seen as a brilliant liquid metal. Thus, in the eye of the physicist all matter is capable of existing in the solid, liquid, and gaseous forms; apply heat enough, it will become gaseous; apply cold enough, it will become solid, although some substances have not as yet been solidified.

Let matter now be examined in its solid form. A bar of iron may serve the purpose of illustration. Measure it at one temperature, it has a definite length; warm it, and it will be found to be longer than before. Cool it, it contracts again. On this principle the iron rim of a cart-wheel is made nearly red-hot; it then will drop easily over the wood-work; cold water is poured upon the rim, it contracts and grips the wood-work with great force. These molecular forces are so powerful, that Professor Tyndall has frequently burst a bombshell by the expansion of water in the act of freezing; and the contractile power of cooling iron rods has been used to slowly draw to the perpendicular the walls of a house which had bulged outwards. A bar of iron, then, is not the unchangeable thing it appears to be; it is in incessant motion, lengthening or shortening with every change in the temperature of the air. Therefore its component particles must all be in a state of motion likewise; indeed, the particles at the opposite ends of the bar measurably shift their distances from each other. What is true of iron is true of all other material substances; they all continually vary in dimensions with continual changes of temperature, consequently their component particles are in a state of incessant motion.

A little examination thus shows that even the most substantial forms of matter are not so very inert and stable as the superficial observer might suppose, for the component parts of every object which the eye can see or the hand can touch are in eternal motion; the marble chimney-piece, the mahogany table, the solid floor, "the cloud-capped towers, the gorgeous palaces; yea, the great globe itself"—all are in a state of ceaseless internal activity. There is no rest.

To account for these phenomena of matter the materialist has to assume the existence of "atoms," swinging to and fro with a motion not yet accurately known, each atom separated from its neighbour by a definite space, but prevented from ever touching it by a repulsive force extending but a small distance from itself. This being so, nobody has ever seen an atom of matter, pure and simple, at all, for all of them are infinitely too minute to come within the ken of the strongest microscope.

Here, then, when the question, "What is matter?" is repeated, the materialist is constrained to admit that nobody has ever seen an atom of that matter on which his religion of negation is founded. At this point he finds himself upon shaky ground even before the domain of ordinary experimental physics has been left behind in the inquiry, and before the unknown region between matter and consciousness is reached.

Thus, the question, "What is matter?" cannot be answered until a reply is given to the query, "What is an atom?" and as nobody has ever seen the atoms, and as materialists disagree among themselves as to their nature, the foundations of the materialistic belief may well be attacked at this point. Some philosophers think atoms to be small rigid particles, something like small shot, vibrating to and fro: to this idea Professor Tyndall and Sir William Thomson incline, the latter having gone so far as to approximately measure the size of the particles by a process of mathematical reasoning

founded on experiment. Others consider them to be "forces emanating from points," and as a point has no length or breadth, this conception, coming, be it remarked, from the materialistic camp, and endorsed to some extent by Faraday, almost abolishes matter, as commonly understood, altogether. Moreover, the fundamental nature of all force being confessedly utterly unknown, this school has landed itself, without any impetus from idealists, in a region of vague speculation. It is as difficult to define the nature of matter as to define that of spirit.

The theory of the action of heat in altering the condition of matter is that heat consists of the wave motion of a fluid called the interstellar ether, which extends from star to star, and fills the spaces between the vibrating atoms of solid substances. When the waves of heat play with greater force and velocity upon the atoms, they vibrate with more vigour, the space between them increases, the rod of iron consequently lengthens. Increase the heat, the force of cohesion is more completely overcome, the atoms no longer occupy the same position in relation to each other, they roll over each other like marbles in a shaken box; in short, the iron bar is melted, and it is now possible for the atoms which were at one end of the bar to flow to those which were at the other. Increase the heat still more, the force of cohesion is altogether overcome, the atoms freed from control, dart from side to side of the vessel containing them, and this is the gaseous state of matter. This theory of the darting motion of the particles of a gas, has recently been applied in a most satisfactory manner by Mr. J. Johnstone Stoney to the explanation of Mr. Crookes's radiometer, which for so many months was a source of perplexity to physicists. The accelerated vibratory motion of the atoms of ignited bodies, also explains why the ether around them should be thrown into waves, producing the effect called "light." There is apparently no difference between radiant light and radiant heat, but that of wave length; the retina of the eye not being sensitive to the impact of the longer waves, does not recognise heat as identical with light, though both obey the same laws as regards reflection, refraction, and the way in which they travel through space. The fact that the ether is thrown into waves by ignited bodies, is a proof that something in a state of vibration starts the waves, consequently is strong evidence that the particles of a bar of white hot iron are in a state of violent motion.

To build a world out of these hypothetical atoms, the materialist further assumes each of them to be endowed with polar forces, so that in quietly depositing themselves from a liquid, they build themselves together in particular directions, thereby constructing the beautiful objects known as crystals. He then anxiously strives to imagine that a complex system of crystallisation might build up the living forms of the animal and vegetable worlds, but this assumption demands an excess of credulity and superstition rarely found. Blind force will not account for the determination of energy in living forms; it will account for the chaotic piles of rock drawn by the attraction of gravitation from the precipice above, but it will not account for atoms flowing to their proper places, and building themselves in an orderly way into animals, instinct with life and passions.

Hence, if we trace materialism to its roots by its own methods, the very existence of matter is shown to be doubtful, and the theory that by its innate powers it develops into living things a mere superstition.

The second point of the argument now presents itself—"Is the universe altogether spiritual in its fundamental nature?" The philosophy of Berkeley on this head is so sound, that after giving it due consideration Professor Huxley said that if he were compelled to choose between pure materialism and pure idealism he should endorse the claims of the latter. As the theory of Berkeley harmonises so well with the facts of Spiritualism the union of the two builds up a position of great strength.

The following speculation, which we have several times within the last six years put forward in these pages, tends to show how an external world might be the result of mental conditions; moreover, it brings in the evidence of experiment in support of the position, consequently is less open to challenge than the fundamental doctrines of the materialist. A mesmerist upon a platform will make

three or four of his "biologised" sensitives believe anything he pleases. He tells them that a number of pigeons are flying above them; the youths look up at them, whistle, point imaginary guns, and make comments about the gyrations of the birds. In this illustration we have a man using but one of a number of great psychological powers, of the philosophy of which he is quite ignorant, and by the exercise of his will simultaneously surrounding a number of human beings for a few minutes with a little world which is real to them. Is it not conceivable that an infinitely greater Intellect, possessing full knowledge of all psychological powers, may, by the exercise of an infinitely greater Will, surround a world of human beings with conditions which are real to them, conditions which educate them morally and spiritually, conditions based upon just and unalterable law, forcing the subjects to work out their own salvation in the school of experience? At last a time comes when these laws have served their purpose, and that same Will then surrounds the individual with other conditions and other laws, puts before him another ladder which he must climb to reach those altitudes to which all men, good and bad, more or less aspire, but, as we Spiritualists believe, cannot reach without work.

"But," says one of those harmless objectors whom authors stick up to have the easy pleasure of knocking down—"But, notwithstanding all your arguments, I have a clear conviction that that inkstand is there, and not in my brains."

Tell one of the boys under the control of the biologist that the pigeons are not real. He will smile incredulously, will take one of the phantom birds in his hand, stroke its head, lift up one of its wings, and contemptuously ask—"Do you not see the feathers?"—and this pigeon, so very real to its fortunate possessor, was created by the will, perhaps, of but one uneducated man, knowing little of the powers at his command.

The experience of the world tends to show that things are not always what they seem. The promulgation of the truth that the world moves round the sun, and not the sun round the earth, subjected Galileo to the persecution of the Inquisition; and the presentation to the vulgar by a medium of phenomena greatly in advance of the average experience, may similarly result in his incarceration in prison, with the full approval of the multitude. A few years ago, had men been told that the dark rays from the sun, and not those of the light seen by the eye, exert most heating power upon the earth, they would not have believed the revelation; yet the dark rays from the sun exert about eight times more heating power than the rays of light. On the same principle it is quite possible that the time will come when all will admit that matter has no existence, but that men are hedged in by educational limitations existing only in the will of the Supreme. A world thus composed is none the less real; in either case the laws are the real things, not their external manifestation.

The spiritualistic theory explains practical facts before which the theories of the materialist break down. In clairvoyance, wherein some of the spiritual powers of the next stage of existence are partially developed, scenes hundreds of miles away, and events which occurred in times past, are seen; the materialist can but angrily deny such facts, but on the hypothesis we have laid down, the consciousness of the clairvoyant is simply surrounded for the moment with a few of those conditions, and endowed with a few of those powers which are the heritage of all men in the next state of existence to the present.

Not only are idealistic theories more in accordance with fact, but they meet more fully the requirements of the moral sense. The creed of the materialist encourages the sentiment—"Let us eat, drink, and be merry, for to-morrow we die." It encourages the commission of wrong that good to self may result—"What matters it to me if I injure an innocent man? Before the day of retribution can come both he and I shall be resolved into ammoniacal gas, phosphate of lime, and other substances which form such interesting playthings to my philosophical compeers."

Thus on moral and religious grounds, on logical grounds, and on the ground of appeal to the universally acknowledged tribunals of fact and experiment, the position of the Spiritualist is stronger than that of the Materialist, and

Mr. Haweis has set a good example to the clergy by carrying the warfare into the camp of the enemy. Materialism is a statue of burnished brass, bright and terrible to gaze upon, but its feet are composed of those clods of clay in which the superstitious worshippers of the fetish see "the promise and the potency of every form of life."

AN AMERICAN VIEW OF THE SLADE CASE.

(From the "Philadelphia Sunday Press.")

DR. HENRY SLADE, a medium for spiritual manifestations, has been summoned, by judicial process, before the Bow-street (London) Police-court, for having, on Sept. 11th, 1876, "unlawfully used certain subtle craft and devices to deceive and impose on certain of her Majesty's subjects," &c.; and in the person of this gentleman has been commenced a warfare on the phenomena called "Spiritual," which can be met and only successfully combated by the stern logic of incontrovertible facts. The defective testimony on which the charge is sought to be sustained was deemed of sufficient weight by the presiding magistrate to justify conviction, with a sentence of three months' imprisonment with hard labour. The case has been appealed, and the defendant released on bail. It is foreign to the intent of this article to comment on the character of the evidence that produced this result, or the spirit of bigoted blindness that prompted the accusers to bring so grave a charge, as their sworn testimony proves, upon no more substantial basis than "conjecture, inference, and theory." Whatever be the final result of the case, Dr. Slade's coming trial will bring the truths of the Spiritual philosophy of religion prominently before the public, and eventuate in raising a host of new investigators of the phenomena of which he is one of the exponents.

The experiences of the writer with Dr. Slade have been of a character to justify these few words in his disinterested defence. In the bright light of day, in apartments free from juggling appliances, often in the rooms of friends, where the medium had never before set foot, the varied phenomena shown in the presence of Dr. Slade have repeatedly occurred. The "writing on the slate" independent of any human power, has been performed in my presence, upon a double slate, purchased an hour before the *séance*, and which never left my hand. Held by the writer under and against the top of a table on which both of Dr. Slade's hands rested in sight, the tiny piece of pencil has been heard to move, and the inner faces of the slate found covered with writing, perfectly legible, and forming an intelligent communication from a relative long deceased. A small slate was thoroughly washed and cleaned, and while held on the head of a gentleman present at an angle of 45 degrees, by the thumb and finger of the medium, the minute portion of pencil thereon maintaining its position, a long message was legibly written. Another slate, purchased for the purpose, was laid on the top of a table, and with the atom of pencil beneath the under surface, this slate was covered with writing, no human hands being near it during the manifestation. Every precaution that intelligence and experience could suggest was taken to prevent deception and trickery. No theory of "sympathetic ink" is tenable in these cases, nor by any possibility could the medium have performed the writing without instant detection.

Following these remarkable proofs of the presence of intelligences, invisible, but apparent by other evidences of sense, were many other surprising facts. With the sunlight streaming into the room, chairs were moved without contact, a clothes-brush was violently flung upon the table from a cabinet ten feet distant, and, resting on the floor at our feet, at request slowly appeared rising from the opposite edge of the table, until it fell over upon the top. Holding a large accordion with the keys downward under the table, the keys were manipulated with a power that tested the strength of the writer, and "Home, sweet home," played in masterly style: all this while Dr. Slade's hands rested quiescent upon the upper surface of the table. While the medium's hands remained thus, the writer's watch was jerked out of his pocket, his knees and legs patted and pressed, small hands, white and perfect in shape, were thrust up between his body and the table, and his chair and its occupant lifted from the floor. These manifestations have been repeated again and again, and hundreds of reliable witnesses in this and other cities can testify to the facts stated, from their own experience. The elevation of a heavy table into the air, its position reversed completely, with the hands of Dr. Slade barely touching the centre of its plain surface, the powerful raps and blows accompanying his *séances*, are minor phenomena equally substantiated. It is not generally known that through the wonderful mediumship of this gentleman the incredible feat of what is known as "spirit materialisation" has been, and can be, positively demonstrated.

All the "*Exposés*," real and fictitious, of mercenary mediums, would fail to shake the faith of those who have been privileged to witness, in the presence of Dr. Slade, the absolute fact of the production of ghostly faces and forms, having the semblance of humanity and the likeness of the departed. In this nineteenth century it is a lamentable truth that intelligent persons deride facts at variance with their preconceived ideas of the possible, or that may not agree with their theories of a future life. Popular ignorance and prejudice may place under the ban of its ridicule and incredulity, subjects of inquiry relating to the laws of our being, that should be paramount in the world's scientific research. The theory of the return of the dead to earth, and their ability to manifest their presence, is claimed as a truth by wise men of all ages, and, when brought within the scope of actual knowledge, no language can adequately portray its vital influence on the scepticism of the materialistic philosophy.

In the spring of the present year, the subject of this article, then on a visit to this city, was induced to give a series of sittings in a private residence. The object to be attained was the conclusive proof of the

reality of appearances that had been witnessed in Dr. Slade's residence in New York, and the recital here given of the events of one evening will suffice for the general information of the reader. A small cord was stretched across the corner of the room, at a distance of five feet from the floor. Upon this was hung a piece of black muslin, having an opening or square cut out, through which could be seen the bare walls of the room. Placing an ordinary table close to the lower edge of the little curtain, the small circle assembled around it with hands resting thereon, Dr. Slade being seated in the midst. The light was sufficient to plainly distinguish every object, and all the circumstances of the meeting satisfied each participant that whatever appeared, it could not be produced by the direct act of the medium without prompt detection. After a few moments the curtain was violently shaken, and through the opening appeared a white, semi-transparent face, gradually growing more palpable to our vision, and approaching close to the surface of the fabric. The features bore a striking similitude to a well remembered relative of one of the investigators, and when the inquiry was made as to the correctness of the recognition, an affirmative nod was given. This apparition dissolved and successively reappeared three or four times, and was followed by other appearances of perfectly formed faces, male and female. In one instance a white muslin cap on the head rustled against the edges of the opening. After each face had disappeared the curtain was promptly lifted, but nothing was visible save the corner formed by the walls of the room. The mysterious phenomena of the evening culminated in a sudden blaze of light, of an intense and blinding brightness, illuminating the apartment with the splendour of an electric light, and diffusing a strange odour. In a few moments this was repeated, at request, in a more powerful degree, and, though lasting but for an instant, the effect can be more readily imagined than described. It was a startling evidence of the existence of an occult force, as powerful as it was transient. Dr. Slade refused to continue the sitting, with every indication of extreme terror at the forces which his mediumship had evoked.

Many additional facts could be recounted in connection with this gentleman's mysterious gifts of "Spirit Control," but sufficient has been given to portray the general character of his *séances*. The writer has often witnessed these almost inconceivable manifestations, under circumstances accorded but to a few privileged friends, and knows whereof he speaks. Golden grains of esoteric knowledge reward the honest seeker, gleaned from fields of research, often polluted by mercenary impostors, but vast in extent as the universe, and embodying the forces and powers of all nature. Assuring man of his existence after this life is ended, the phenomena produced through Dr. Slade and other "sensitives" are well worthy of serious investigation. The earnest student can lift the veil, and be permitted to view the great land beyond the border, even though it be but in transient glimpses. Delving amid the occult forces of nature he seeks for the solution of the mystery of "Life," and his reward will be ensured in the actual knowledge of the presence of those whose gently falling footsteps will be welcomed, as those of the "departed," ministering to the loved ones of earth. The facts recited in this narrative form but a trifling portion of a mass of evidence demonstrating the existence of intelligences around us not of this world, exercising powers that set at defiance the known laws of nature. In a rapidly ascending scale of phenomena, they culminate in the reappearance in objective bodily form of those who have passed the portals of death, and satisfactorily identified themselves. The chilling and unsatisfactory creed built upon mere faith, need no longer swell the ranks of the materialists, but is swept away by the knowledge that there is a "Spiritual body," which is indeed the everlasting temple of God. Into the blinded eyes of scepticism can be let the "light that shineth in darkness, though the darkness comprehendeth it not." To many a heart burdened with affliction and doubt, consolation will be given in the facts of super-mundane intercourse, and the candid and patient investigator, willing to lay aside old prejudices, will in time realise the solid foundations upon which is reared a belief that to-day numbers among its converts some of the brightest intellects of the civilised world.

E. D. M.

Philadelphia, Nov. 30, 1876.

THE ROYAL INSTITUTION.—The new session at the Royal Institution began yesterday with the delivery of the first of the series of six Christmas lectures, adapted to a juvenile auditory. These Christmas lectures, which by the labours of Faraday and his successors, have come to be regarded as quite a national institution, are experimentally illustrated by means of the appliances in which the establishment is so rich, and are attended not only by boys and girls fresh from school, but by those of older growth. To the last days of their lives it was the pleasure of Sir Roderick Murchison, Faraday, and other aged philosophers to be present at these annual gatherings, at which members of the Royal Family think it a pleasure to occasionally preside. The present series is by Dr. J. H. Gladstone, F.R.S., on "Fire"; the second lecture of the course will be delivered to-morrow (Saturday) at three o'clock, and will end at four. Among those who will give Friday evening discourses shortly are Professor Tyndall, Sir John Lubbock, Bart., M.P., and Professor Huxley. At the Royal Institution the best philosophers of the day popularise the latest of their discoveries in such a way as to interest general but intellectual audiences, and it is the best establishment in this country for gaining information as to the recently-unveiled secrets of the universe—as to new discoveries in the realms of nature. True, the most important of all the facts of nature are there ignored or even abused. This is not the fault of science, but of those professors who in this respect have proved themselves unworthy of their high calling, and of the principles they profess. A splendid full-length statue of Faraday in white marble is now on view in the entrance hall of the Royal Institution; its permanent position has not yet been decided.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

WINTER MEETINGS.

ON Monday night, December 18th, one of the ordinary fortnightly meetings of the members and friends of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. W. H. Coffin.

MATERIALIZATION AND TRANSFORMATION PHENOMENA.

The Chairman said that the cause of experimental psychology and Spiritualism at large had been greatly indebted to the lady who would read a paper before them that evening; her labours, particularly in the branch of the subject which she had taken up, entitled her to respectful attention from the audience.

Miss Kislingbury, Secretary to the National Association, then read a paper upon the "Transformation of Form." The memoir was printed in last week's *Spiritualist*.

The Chairman remarked that the paper was a valuable one, and that Miss Kislingbury had done good service in pointing out the way in which one term had been employed to cover a great variety of manifestations, for until the phenomena were differentiated, it would be useless to apply an hypothesis to them; each fact should be tried upon its own merits, arranging the manifestations in the order of their importance, as experience dictated. Many Spiritualists understood, or believed in, the passage of matter through matter, by the medium being released from his bonds, and giving by his appearance the idea of the presence of a spirit, thus enabling the observers to begin to appreciate the reality of higher manifestations. The least complex of these manifestations seemed to be that in which the medium in some way became released from his bonds, and by rearrangement of external environments presented form and features different from his own, and such phenomena seemed to have been understood before Spiritualism itself came to the front. When a person was in a state of hypnotism it was only necessary to suggest to him that he was another person, for the characteristics to take such firm hold of the subject as almost to change form, feature, and gesture, to resemble the person who the subject was told that he or she was for the time being. In ancient times it was said that such transfigurations had been seen. This being the most frequent manifestation of the kind, it would seem that the next was that in which the tangible body of the medium was not released, but another body appeared resembling that of the medium. These things were believed in, and had been experimented upon by many people and philosophers. It was quite an old thing in the East that a man can travel in spirit while the body is in a state of sleep or reverie, and some mesmerists believed in cases in which a person had been told to go to a place very far distant, and had projected some of his psyche to such an extent that a body had been seen at the distant place, where it has been recognised, heard, and felt. If that were the case, and if the spiritual body could make itself so very tangible and visible, it would seem to be an advanced form of the phenomena. If, on the other hand, a form manifested differing in external characteristics from that of the body of the medium, there he thought they had a manifestation much deeper than could be accounted for by their speculations. If intelligence worked with certain energy to produce a material form, it was to be supposed that there must be some matter from which the body of that form could be made, and it would seem impossible for the most transcendental chemist to assume that in the atmosphere there were enough material particles to form such tangible bodies as were sometimes presented, differing altogether from the form of the medium. It seemed as if a spirit could take some material from the medium, and insinuate into it some of the characteristics of the body intended to be shown; thus the parts became as much transfigured as if they were a new and separate individuality altogether. Miss Kislingbury had read a logical paper on a subject on which angry personalities had been raised, and she had put the facts in a clear, common-sense point of view, a view which did not oblige the observers to speak of fraud, imposture, and so forth, but to divide the manifestations into their proper orders.

THE NATURE OF MATERIALIZED FORMS.

Mr. G. R. Tapp remarked that an exhaustive paper had been read by the worthy and able Secretary, and that his own observations corroborated hers—indeed, they had attended many *séances* together. The term, "materialisation," was vaguely used to cover a variety of phenomena which were worthy of consideration. He thought that the personation of a spirit frequently took place under conditions precluding the medium from doing it by ordinary means. Nevertheless, he was sure, from his own experience, that the form was sometimes built up entirely separately from that of the medium; this he had tested on some few favourable occasions, both by sight and touch. He had found that the form so built up, and apparently so solid, was sometimes but a mere shell. He could not explain this, but so it was. On the other hand, he had proved that the medium was sometimes biologised by those influences called spirits; the form was altered, and the individuality of the medium gone for the time being. It was a curious and perplexing subject. Some time ago he thought he saw daylight and the way to a clear theory, but as his knowledge of the facts increased, he had occasion to alter his first views and to defer the application of his hypothesis. The best way to get information was not to discompose or to worry the medium by the imposition of severe tests, but to let the phenomena take their own course, and watch them carefully to find out all about them by observation. Outsiders might think this to be encouragement of trickery, but experience proved that in ninety-nine cases out of a hundred, the mediums were quite unconscious of what was going on. They were in the same condition as a sensitive upon a platform hopelessly under the control of a mesmerist. Where deception and trickery were practised, they were in the majority of

cases not due to the medium who was in an insensible state—but to those influences which the observers called "spirits." He had met, he was sorry to say, with cases of decided imposture on the part of the medium, but these had been few. Before sitting down he would mention a remarkable fact; in some of those instances, in which he had seen real materialisations, there had been for a moment a most horrible and cadaverous odour which became perceptible directly the separation occurred between the materialised form and the body of the medium; it was the odour of decomposition. Others had noticed it as well as himself, and had spoken to him about it before he pointed it out to them.

Dr. Carter Blake said that he had tried to investigate the nature of that body which appeared in a place where the medium's body was not; the form of the medium might be there, but the matter and substance of the medium were never there. Although the matter of the medium's body was absent, they were not entitled to affirm that there was any diminution of the quantity of the medium's body, and if they gave attention to the substance underlying matter they would see no difficulty in supposing that it might be in two places at the same time. He had tried to bring out the more ancient views of the Peripatetic philosophy, by means of which one could imagine conditions in which form existed at a separate spot without the matter being there, and the conditions might be due to spirit control. About the mimetic resemblance between the materialised form outside the cabinet, and the medium when thoroughly secured inside, the form so produced was a mobile form, it was in a state of change. It changed from causes within itself and not from the thoughts of the observers, and it was objectively there to all the spectators. The cadaverous odour mentioned by Mr. Tapp he had not smelt, but was inclined to ask if it were associated with the cold wind which often passed over persons in circles. He was thankful that the subject had been brought before them, and the differences clearly pointed out between form manifestations and that higher phase called materialisation.

Mr. W. H. Harrison stated that he thought what took place when a materialisation medium was tied and sealed inside a cabinet was this—Energy was taken from his whole body or from that part of his body intended to be formed, the result being that at a little distance from him, an invisible hand, for instance, began to form; although the hand could not, at this stage, be seen, it gradually approximated so nearly to ordinary material conditions as to be able to move a chair or other object. When objects were moved about a room in daylight, at a distance from the medium, there was something occasionally to be seen in their motions tending to indicate that they were moved by a hand governed by intelligence, rather than by some blind force. To return to the phenomena going on in the cabinet. As the invisible hand gradually grew more material that of the medium became colder and colder, because of the vital energy drawn from it, and at last a point was reached where two living hands could be both seen and felt; at this stage that point of delicately balanced conditions was reached in which the medium and the materialised spirit had frequently been seen at the same time. But the operation might be continued still further, until a greater amount of intelligence and life was contained in the materialised form, and the body of the medium gradually disappeared altogether although a ghost of it might still remain within the bonds. This accounted for the common manifestation of the freeing of mediums from the securest of bonds which had been carefully and leisurely applied and sealed by critical men; they were commonly enough freed from such bonds in the twinkling of an eye, so as to be able sometimes to walk out of the cabinet almost upon the heels of the person who had just finished securing them inside. He could never understand the theory of the persons who in the past had sometimes been admitted to spirit-circles, but who in the future he hoped would be locked out altogether—he meant those persons who sometimes seized one of these forms. Did they expect to find a spirit in their hands, and the medium inside the cabinet? If so, by the mere act of grasping one of these things they expected to have two persons living on this earth where but one had existed before—a positive act of creation. Clearly the two forms must coalesce, and whether they united in the hands of the observer or in the cabinet, he thought to depend upon the relative proportions of energy in the two forms at the time of the seizure, and that the lesser proportion would fly to the greater. He felt convinced that a medium would be killed some day by some such trick. A case had occurred recently in America in which the form, by mere physical force, was freed from the hands of a press-man; the medium was found in the cabinet directly afterwards sealed and secured as at first, but very ill, and her face covered with blood. He had never seen any good recognisable-face manifestations. He had sometimes been present when excitable persons had gazed doubtfully at a white thing which, in the semi-darkness, looked something like a human head, and had asked, perhaps, "Are you my uncle Roger?" The object then bowed three times, and some enthusiastic reporter had chronicled it as a wonderful recognition of a departed relative. He had seen several such cases, but not one in which a living and mobile face had appeared in a good strong light, so that its features were clear to everybody, and some responsible person had then recognised it beyond all doubt. He nevertheless believed that such manifestations were common in America, but in this country they had not yet generally developed to any extent.

THE EDDY BROTHERS—A GERMAN BARON.

Mr. C. C. Massey: I can confirm what Mr. Harrison has said about the way in which these phenomena are observed by enthusiastic persons. I passed a fortnight in the United States at the *séances* of the Eddy Brothers, in Vermont, last year, and anybody who could describe things well from a disbeliever's point of view could make a good book out of the facts. We were all seated at a distance from the cabinet, in an execrable light. No accomplice could enter the cabinet, and the

question simply was whether the figures which appeared in different costumes were William Eddy, the medium, or not. Usually we had the Indian business first, all of us holding hands. Afterwards a dusky young man would look out, and we had to say, in turn, all round the circle, "Is it for me?" When the right person was reached, three taps would be given, and the fortunate possessor of the ghost would gaze doubtfully, upon which the ghost would look grieved, and that generally softened the heart of the observer, and brought about a recognition in the remark, "Lor, so you be!"—(Laughter)—and that sort of thing went on night after night at the Eddy's. During the fifteen or sixteen nights I was there, no one came who claimed to belong to me, and if a ghost had done so I had made up my mind to anxiously ask, "Are you so-and-so?" at the same time naming somebody that I never knew. But now comes the mystery. I went to Mrs. Huntton's, who is said to have been lately caught cheating, and very likely she has. I examined the *séance* room closely, even to the grain of the boards, until I was quite sure that there were no means of entrance except through the doors, after I had sealed up the window outside with mosquito curtains. My observations extended over several days, and I took every possible precaution against fraud. I induced the medium to sit outside the cabinet in a fair light. Faces came between the two curtains at the entrance of the cabinet; one of them had on a gold uniform cap, and nodded to me. I applied my test, saying, "Are you James Mansfield?" The head was shaken impatiently, and I thought to myself, "I have failed." It then gasped out half a name, "Will—". The people in the circle said, "He says his name is Will." I had a brother in the navy whose name was William, and not a soul in Vermont knew that such was the case. I thought, "Maybe this is true after all, and perhaps spirits can come back even in such a place as this." Day after day, night after night, I toiled several miles to give this spirit a chance of enabling me to identify him. I asked for the name of my brother's last ship. Gurgling attempts to give me that name were made, without success, and I said, "Will you rap?" I called over the alphabet, but there was no rapping. At last I got a rap at the wrong letter, and I said, "You are not what you pretend to be;" then, even in that miserable light, I could see a look of distress and embarrassment which almost made me relent the harshness of my judgment. I attended again, and said, "I have heard of a medium who gives answers to communications; can you answer through her?" He gave an eager assent. I said, "Will you give me through her your Christian name and that of the ship?" He said, "Yes." I accordingly wrote to the medium, and my letter was returned to me with no result whatever. Dr. Carter Blake has said that it is rare that the medium is conscious of imposture. There was once a very good medium here from America, but who, unfortunately, took to giving materialisation *séances*. I attended one, and out came the medium as a German Baron. Somebody suggested that the Baron had on a false moustache, and as the medium had full confidence in me, the gentleman in charge asked me to go up to see. I held the little woman by both hands, and I nearly burst out laughing; I then gazed at her mournfully, as much as to say, "Why do you do this?" but she looked me full in the face without the slightest symptom of consciousness, and after staring at her for some time I released her. I am positive that that was the medium herself, and that she was quite unconscious of any fraud. These are facts, if they are of any use to you, make the most of them.

Mr. Harrison remarked that he had seen the German Baron; one corner of the moustache turned down towards the left shoulder, and the other side of the moustache turned up in the direction of the right eye. He did not venture to make any remarks, but one of the sitters present hesitatingly asked—"Is there not something wrong about that moustache? It is all on one side." A lady present remarked—"Yes. I saw that too. Perhaps he died so! Perhaps he died so!!" (Laughter.)

Mr. Thomas Shorter remarked that there were several accounts of materialised spirits having been weighed at the Eddys, and that they had been found to vary very greatly from the weight of William Eddy. Could Mr. Massey tell them anything about that?

Mr. Massey: I had no experiences of that kind. Although the Eddys knew that I had come all the way from England to see them, they would not allow me to try a single experiment, and did not give me the commonest facilities for observation.

Dr. Carter Blake said that he knew of no statistics as to the weight of a medium when under control, and that information on that head would be valuable. Though he admitted that the features of the German Baron resembled those of the medium, he was bound to state the fact that the height of the Baron, when the boot-heels were firm on the ground, was much greater than his own; that the diameter of the shoulders was much broader than his own; and the clavicles, on which he had placed his hands, were distinctly masculine. The medium alluded to was of small and delicate feminine stature.

SPIRIT DRAPERY.

Mr. Simmons knew a little about Mrs. Compton's manifestations, still he could not speak from his own experience. Dr. Newbrough had told him how he had bound Mrs. Compton with waxed cords made for the purpose, after which he nailed her black alpaca dress to the floor. After he had secured her to his satisfaction, he joined the circle outside, and out came a form smaller than Mrs. Compton, and elaborately dressed in white; indeed, he said that it would take thirty or forty yards of cloth to make such a dress. He was asked to go into the cabinet, and found nothing there but the medium's empty chair. He then came out, spoke to the form, and asked for a piece of her dress. She said—"If you cut this out there will be a hole in the medium's dress"; and he replied that in such case he would give her a new one. He then cut a piece about the size of a man's hand out of the white robe; the form then entered the cabinet. After a time he was asked

to go in, and he found the medium secured with the waxed cords, and nailed to the floor as at first, and in her black dress was a large hole in which the piece of white cloth fitted. He afterwards cut out a large piece from the black dress in order to show to others the hole in which the fragment fitted. Since then, Dr. Newbrough had had the materials examined and analysed, and they were found to be in every way of the same nature, although of a different colour. His (Mr. Simmons's) experience in materialisation had not been so extensive. He did not think that he had ever seen what appeared to be a double of the medium on any occasion. He had seen many mask-like faces, also faces like those of living beings, and which had the power of moving their eyes and features, and were in every way perfect. They had, in New York, a painting, executed by Mr. Fanshaw, of a spirit who had been regularly materialising for the purpose through one medium, and who more and more perfected the manifestation at every sitting. When the face could appear perfectly enough the spirit sat about five times to have his portrait taken. On one occasion the head of hair only was very perfectly materialised; at the second sitting another part of the head was more carefully materialised, and so on; when the picture was finished, the gentleman for whom it was painted said it was a good likeness. The owner of the picture was the Hon. M. C. Smith. The spirit of which he had been speaking sometimes appeared in the presence of Mrs. Kane.

CURIOUS STATEMENTS ABOUT MATERIALISED SPIRITS.

Mr. G. R. Tapp remarked that he had never been present when a materialised spirit was weighed. Once he was present when Mr. Crookes wanted to weigh "Katie," and had fitted up a mercurial balance for the purpose, but when she saw the preparation she exclaimed, "I do not like to be weighed like a sack of coals, and I won't go on that thing." (Laughter.) It was of no use trying to persuade her, and the experiment, for that evening at least, had to be given up. Katie then volunteered the information, "Sometimes I am heavy, sometimes I am light." She was almost always larger than her medium. Once he (Mr. Tapp) lifted her up with her permission, and she felt like a lay figure with loose joints, and he told her that she was like a doll. She remarked "Well I have made myself as well as I can." The figure was scarcely human. He believed that these figures were not anatomically perfect. Once he found that Katie had no bone in her wrist, and after he had proved this by careful examination, he told Dr. Gully, who was present, that such was the case. Dr. Gully then examined the wrist and found that there was no bone there. After some little conversation with her about there being no bone in her wrist she said, "I will put one in presently." She went into the cabinet and shortly came out with a wrist like that of any ordinary human being. Dr. Gully saw that this also was the case. Miss Cook had the habit of biting her nails, so had none to scratch with, and one night when Katie let him examine her hand, he found that she had large fine round nails. She said, "Do you see them?" he replied, "Yes, and I should like to feel them," upon which she drew them down the back of his hand, and he felt them much more than he wished. This was one of many pieces of conclusive evidence that Katie was not the medium.

Miss Kislingbury, in reply to the various speakers, remarked that once she was at the house of Mr. Crookes when "Leila," materialised through Miss Cook's mediumship, and the members of the circle asked whether Mr. Crookes might lift her, in order to ascertain her weight. Permission was granted. Mr. Crookes used his utmost force and could not move her in the least. Once Mrs. Cook asked Katie to bring her medium out into the open circle when she had a favourable opportunity, and some days later Katie did it, but Mrs. Cook said that she never wished to see such a sight again. The body of the medium had shrunk, and the sight was not a pleasant one to look upon. As to the difficulty of proving identity in the present phase of the manifestations, she did not think that every unrecognised spirit should therefore be accused of deception, for there were many difficulties in the way of manifesting, and it might be as difficult for them to deal with matter as for mortals to deal with spirit. The case in which the wife of Mr. Livermore, the New York banker, appeared to him and wrote long messages in her well-known handwriting, was one of the instances in which identity was absolutely proved. She (Miss Kislingbury) had not been present at Bastian and Taylor's *séances*, but the appearance of the brother of Mr. Ronalds appeared to have been demonstrated. As to the subject of the releasing of mediums from bonds—once Miss Cook was fastened and sealed by the neck and waist to the library ladder in the house of Mr. Crookes, and almost before the spectators had taken their seats outside the cabinet, she was with them bodily, with the tapes and seals unbroken.

Mr. Massey (who now occupied the chair, in consequence of the unavoidable departure of Mr. Coffin) moved that a vote of thanks should be given to Miss Kislingbury for her paper. Most of those present were looking out for some philosophy to explain the phenomena with which they had been dealing; he had none, but he thought that he was upon the track of one. He had been going back to the philosophical writers of antiquity, and he found them to be pregnant with hints and experiences, and that something of all these things was known to observers of past ages. Afterwards came a momentary lull, owing to the rise of modern thought, which, unfortunately, was almost coincident with the rise of modern materialism. He was sorry to say that the wholesale destruction of what we called "witches" must have almost destroyed the race of persons who propagated these phenomena. It almost amounted to the extermination of the species; but now modern toleration—which was scarcely better than a kind of contempt—had allowed the irrepressible phenomena to spring up again to distress their friends the materialists, and some of the latter were evidently inclined to resort to the means of the Middle Ages to stop

them. There was a mine of wealth on these subjects in the literature of the Middle Ages, especially in the history of the Fathers of the Church, and in the writings of Plato, Porphyry, and the later Paracelsus. These records contained hints which might be worth following up.

The proceedings then closed.

DIRECT SPIRIT WRITING BETWEEN SLATES SCREWED TOGETHER.

MR. JOHN MOULD, of 12, St. Thomas-crescent, Newcastle-on-Tyne, writes to us under the date of December 22nd, 1876:—

"I have been holding sittings with Willie Petty in my own house for slate writing on a folding slate *tightly screwed together*, and I have had several most successful *séances*, but the most conclusive obtained was on Wednesday night, when I put a sheet of my own note paper between the slates, *screwed them together*, and, after sitting ten minutes, I unscrewed the slate and found a side face drawn on the paper, with a message written below; this experiment was repeated with improved results in the caligraphy of the spirit, who also signed his name.

"The sitting was conducted, in the usual gaslight of our house. The medium never touched the paper, and had nothing whatever to do with the experiment beyond holding the slate under the table with one hand while the other rested on the table.

"The only sitters present were my wife and son and daughter."

For the sake of Dr. Slade, we hope that five or six mediums who obtain slate-writing manifestations will be in London during the coming season, so that members of the intellectual classes to the number of more than 500 per week may witness the facts and be able to form as just an estimate as Spiritualists of the merits of the Slade case.

PSYCHIC PHENOMENA.*

BY THOMAS BELL.

ON the 10th November, 1874, I had, at a few hours' notice, to visit London. Shortly before starting from Newcastle, I received a telegram from Middlesborough to the effect that a vessel belonging to me was wrecked that morning near a place in the neighbourhood I had never heard of before, and that the captain was very much injured. This was all the information I possessed of the accident. Within twenty-four hours of receiving it I called on a well-known professional medium, Miss Lottie Fowler, of 21, Princes-street, Regent-street, London. She was a stranger to me, and I believe I was unknown to her. No other person was present. After conversing a short time she appeared to become entranced; her eyelids remained fully open, but only the whites of the eyeballs were visible, the pupils being turned away. After reciting with considerable detail and accuracy, though not without some error, many events of my life, extending over a period of thirty years, down to the day of our interview, and including the particular business on which I went to London, she described the loss of my vessel in the following terms, which I wrote down the same day, with the view of testing their accuracy: "She said that a vessel belonging to me was wrecked, but not lost. She had run on shore—not on the sands nor on rocks, but on a bank of something like stones, but not stones. The ship had a big hole in her bottom, and the mast, steering wheel, boat and rudder were washed away. The captain was very much hurt. One man was drowned. The vessel was now out of harm's way, being on shore, but she would take a deal of fettleing up, as she was much damaged. I had insured her, she said, a short time ago, but not nearly for her full value, and I would sustain a great loss. The vessel was not loaded with coals nor with casks, but she thought there were some bags. She sailed between Shields and a distant place."

With the exception of asking if she knew anything of one of my vessels, and what she was loaded with, I studiously avoided putting any questions that might lead to the answers. On my return to the North I had the vessel surveyed, and

the following is a *verbatim* extract from the surveyor's report, dated 17th December, 1874:—

"I have to-day been to Middlesborough, and surveyed the *Hebe*. I found her sunk about 3 feet into the slag-bank, with considerable damage. Her keel bilges, floors, and keelson, I think, are broken, star-board, sides and deck are risen up nine inches, butts all started, rails and bulwarks partly gone, foresail, mainsail gaff, and rudder gone, wheel and spindle broken, fore and afters and hatchers gone. I estimate if she is got off and repaired under Lloyd's surveyor she will cost from £900 to £1,000."

The vessel was on her passage, in tow of a tug boat, from Middlesborough to the Tyne, laden with ironstone, and when off Hartlepool was overtaken by severe weather, and had to run back to the Tees, but was driven on shore at its mouth by the force of the storm on a deposit of blast furnace slag. I had insured her shortly before for £1,200, but I nevertheless sustained a loss of several hundred pounds by the disaster. No sailor was drowned, but the captain was seriously injured.

In conclusion, I call attention to those points, of the recital of which I was totally ignorant at the time of my interview with Miss Fowler, viz.: 1. Of the nature of the shore on which the wreck occurred; 2. Of the extent of damage to the hull and fittings on board; 3. Of the vessel being out of harm's way; and 4. Of the loss that I would sustain by the mishap.

Crosby-court, Northallerton, Yorkshire.

DIRGE.

FARE thee well, Old Year, for ever,
Kindly let our parting be,
Joy or sorrow thou canst never
Bring again, old friend, to me.

Mindest thou our early greeting?
Tears thy first gift were to me;
And in this our last sad meeting,
Tears are all I leave to thee.

Tell me, tell me art thou winging
To some mystic zone thy flight,
Where the stars their hymns are singing,
O'er the waves of endless light?

Where sweet harmonies are swelling,
Strains unknown to mortal ears;
Where reeled in youth are dwelling,
All the dead and buried years.

Tell them of my spirit's yearning,
How through passion and through strife,
Faint and wounded, I am learning
The deep mystery of life.

For the sweetness that they brought me,
Tell them that I love them yet;
And the evil that they wrought me,
For that sweetness' sake forget.

Each with ruthless hand hath broken,
Some link of the golden chain;
Of its passage left a token,
In an aching, wordless pain.

In pale silence thou art lying,
Whito thy shroud and still thy face,
While through space the New Year flying,
Comes to fill thy vacant place.

Hark! the winds thy dirge are singing,
Fold thy hands above thy breast;
Would that I with thee were lying,
Shrouded in eternal rest.

GEORGINA BAKER.

THE SPIRITUALISTS' DEFENCE FUND.

THE Executive Committee met on the 4th, 11th, and 18th inst.

Messrs. Munton and Morris's account for past legal proceedings in the case of Dr. Slade has been settled, and £50 has been allotted to Dr. Slade on account of future proceedings.

Dr. Monck has been invited to address a statement of his case to the committee.

Mr. Jones was requested to watch Mr. Lawrence's case.

The Chairman reported having received £264 3s. from Messrs. Colby and Rich on account of the subscriptions received by them for Dr. Slade's defence, and that he had paid the same into the account of the Treasurer at the London and Westminster Bank.

The Chairman also handed in a cheque for £50 received from Mr. Aksakof on behalf of the St. Petersburg Committee who engaged Dr. Slade.

Mr. Martheze has increased his subscription to £20. Mr. W. Tebb has doubled his subscription on hearing that the Treasury have taken up the prosecution of Dr. Slade.

The total of subscriptions reported on the 18th instant amounted to £718 3s.

The Committee will meet again on the 1st of January.

A. Jox, *Honorary Secretary*.

* A communication read at the last meeting of the Psychological Society of Great Britain.

ADDITIONAL ORIGINAL RESEARCHES IN PSYCHOLOGY.*

BY T. P. BARKAS, F.G.S.

I do not in the least exaggerate the facts when I state that the address which I was privileged to deliver to your society a few weeks ago, under the title of "Original Researches in Psychology," has been the means of rousing a considerable amount of interest and earnest inquiry in the minds of large numbers of thoughtful persons, of all classes, who have read the very lengthy reports which appeared in the newspapers, or who have become possessors of and read the verbatim report which has been issued by your society in a pamphlet form.

CRITICS AND CRITICISM.

The almost entire absence of all calm and rational criticism of the address I have already delivered has somewhat surprised me. I had hoped that some really intelligent and candid minds would have reviewed and criticised the address in a becoming and logical spirit, but instead of honourable criticism and review, for which I always feel duly thankful, and to which I always give proper consideration, there has been little else than ribald buffoonery, the genuine characteristic of prejudiced minds. However foolish and inane may be the proceedings at some *séances*, they are excelled by the nonsense which men, who are ordinarily sensible, write when the alleged phenomena of Spiritualism are placed before them.

OCCULT SUBJECTS.

Why are these occult subjects not approached in a dispassionate manner? Why should men lose all calmness and reflection when extraordinary phenomena are introduced to them by ordinarily credible witnesses? Why are they, after the world-wide experience of the uselessness of nearly all *à priori* methods of discriminating between the true and the false, still resorting to that method, and utterly neglecting the only rational process of investigation and verification by oft-repeated experiment?

I had intended to reply to such reasonable objections as might be offered by the press in reference to my last address, but on the examination of the letters and criticisms which have appeared, I have been ashamed of the crass ignorance and blind prejudice which are manifest in the productions of one circle of literary critics, and the erotic grossness which presented itself in others. I may except the *Literary World* for November 24th, 1876, in which there is a reasonable, though somewhat adverse, criticism of my previous address; and also the *Newcastle Chronicle*, of October 25th, in which there appeared a critical article under the title of "The New Apocalypse."

Time, however, which is always on the side of truth, and has worked wonders in the past, will do so in the future, and when facts have been sufficiently accumulated and placed before the general public, the blinding influence of prejudice will gradually disappear, and many men who now look at the subject through a thick barrier of rigid preconceptions, will be enabled to examine it with unbiassed minds, with a sincere desire to learn the truth, and not with the resolution to expose a predetermined error.

THEORIES POSTPONED.

It was my intention to have proceeded to the exposition of a theory which I think fairly covers the whole ground of the phenomena, but in view of the ignorance and prejudice which so extensively prevail, I have determined to proceed with the statement of facts, leaving the philosophy which underlies the facts to do, what in the end it very well can do, viz., take care of itself.

The battle may continue to rage round the theories of fraud, self-deception, obscure physical laws, automatic nerve action, unconscious cerebration, psychic force, occultism, seducing spirits, doctrines of devils, human supra-mundane ministrations, celestial influences, or what you will; but, in the meantime, facts are the most important verities to be established.

What is objective truth in relation to these strange phenomena? To a department of that problem I propose to address myself this evening.

It will have been observed, that in my previous lecture some of the answers, although doubtlessly clever, were, nevertheless, erroneous; that, however, is not a matter for surprise, because whoever or whatever the answerers were, they were human and finite; and perfect knowledge is not predicable of humanity in this world, nor, possibly, in the next.

The finest student who ever took a degree or senior wranglership in a university, did not receive that degree for the infallibility or absolute accuracy of his replies, but merely for their general excellence, and, on the assumption that the replies given to the questions I asked were given by a departed human being, it would be, in the last degree, absurd to suppose that the mere removal from one state of existence to another should give him perfect ability to answer, with absolute correctness, any scientific questions that might be propounded to him. This, however, I can say, in reference to the questions asked, that, although there are errors and misconceptions in some of the answers, the vast majority of them would not do discredit to the cleverest terrestrial student of science.

REPLIES TO CRITICISMS.

I have, by voice and letter, received various objections to the supra-mundane nature of the phenomena which I introduced to you in my previous lecture on psychology; the chief objections being two in number. First, that the answers bear a considerable resemblance to those I would be likely to give to the same questions, and that, therefore, they may have been read clairvoyantly from my mind; and second, that the lady herself may have been sufficiently well educated to possess the knowledge, or may, from week to week, have read up for the purpose of answering the questions.

I shall endeavour to reply to the last objection first, viz., the ability of the lady normally to answer the questions.

NATURAL ABILITY.

I have ascertained that she has received a very ordinary education, having been for a short time a scholar in an infant school in the north of Ireland; at an ordinary mixed Wesleyan day school, in London, from the age of nine to that of twelve years; and at a female school from the age of fourteen and a half years to sixteen years. At none of those schools was she taught science. I have further ascertained that she is not, and never was, devoted to the study of science; that she never read a scientific book, nor attended a scientific lecture, until she attended some of mine in the winter of 1875-76. I have conversed with her many times, but never on any one of those occasions did she let fall a word that gave the slightest indication of her possessing a knowledge of science in her normal condition. With respect to the suggestion that she gets the subject up from week to week, I may state that questions are propounded of which she has no previous intimation; that she does not possess, and has not access to, scientific books; and those who live with her, and see her from day to day, have informed me that she never looks at a scientific work, nor does she take any interest in scientific subjects.

THOUGHT-READING.

To the first objection, viz., that the questions may have been answered through some process of thought-reading, I shall reply by giving illustrations of questions and answers, the answers being opposed to and beyond the opinions and information I possessed, and relating to scientific and historical facts of which I had never heard or read, and of which I possessed no conscious knowledge.

I shall also, I think, be able to prove that whoever the real answerer of the majority of the questions is, his information respecting terrestrial science does not extend beyond the year 1864 (the year in which the chief control says he departed this life), and that although his knowledge of scientific facts prior to 1864 is unusually extensive, his knowledge of scientific facts discovered after 1864 is almost, if not entirely, *nil*.

To the proofs of these positions I shall now address myself, and I ask your patient and discriminating attention while I place them before you.

COMPARATIVE ANATOMY.

In order to meet the objections of thought-reading I shall, in the first place, quote answers to three questions which I forwarded for replies through a member of the *séances* held by the lady in March, 1874, or fifteen months before I had spoken to or become acquainted with her, and the fair inference is that, under those conditions, the probability of her reading my mind was very small. I may next state that the questions, as you will perceive when I read them, are of a kind the answers to which were not likely to be known to the members of the circle, and, indeed, not likely to be known by more than one in one hundred thousand educated persons. The control has, according to previous and subsequent inquiries, no special knowledge of comparative anatomy or paleontology, but the answers are manifestly those of a well-educated person, who has a general knowledge of the fundamental principles of these sciences; and they are not such answers as could be given by a commonly educated person.

Q.—Is the distinction sought to be established between Sauropsida and Ichthyopsida accurate, and, if so, why?

A.—I have never studied comparative anatomy. I cannot answer that question myself, but I will try and bring some one that can.

Q.—Have all the sauroid fishes, ancient and modern, the same kind of enamelled teeth, and, if not, what are the exceptions?

A.—That is a question for a geologist as well as an anatomist, but I will try to get it answered.

Q.—What is the difference between Batrachians and true reptiles?

A.—By Batrachians I believe you mean toads, frogs, and the like amphibia. They are the connecting link between the aquatic and terrestrial animals, and differ from them in the respect of their respiratory organs.

These are general answers, but they certainly indicate that the answerer has a respectable although not a special knowledge of these obscure departments of natural science. Possibly no single person in this room could answer the questions better, and as far as the answers go they are correct.

The conditions under which the answers to the questions were given it is unnecessary to recapitulate, further than to say that they were written instantly after the questions were asked, and within sight of the sitters, necessarily without premeditation, and in all cases without revision. Those who know the difficulties which attend writing with accuracy hastily composed unrevised communications, will be able to appreciate the comparative accuracy and clearness of expression which characterise the communications from the controls of the medium. Who among us has literary skill and reputation enough to afford to have the rough uncorrected drafts of our best compositions published without revision, and without the opportunity of verbal corrections? As to the mode of conducting the *séances*, the details were given at length in my last lecture, which has been published by the Newcastle Psychological Society, and may be had of all booksellers.

IN MY ABSENCE.

I shall next quote answers to questions which were submitted to the controls of this medium by members of the circle prior to my attending the *séances*. It will be seen that the mental characteristics of the communicating agent closely resemble those that obtained during my presence, and the answers, therefore, and forms of reply could not in those cases be read from my mind, as I neither heard of nor read the questions and answers until many months after their occurrence.

On April the 3rd, 1874, Humnour Stafford professed to be present, and the members of the circle asked for instructions on light. The following was written:—

* An Address delivered to the members of the Newcastle Psychological Society, in their Lecture-room, Weir's-court, Newgate-street, Newcastle-on-Tyne, on Monday evening, December 18th, 1876, under the presidency of Mr. H. A. Kersey.

ON LIGHT.

A.—There are two theories of light, the emissary and the undulatory. The emissary, generally ascribed to I. Newton, supposes that light is composed of small particles of matter emitted from a luminous body with exceeding rapidity and celerity, and travelling with the enormous rapidity of 180,000 miles per second; these particles falling upon the retina, thereby causing a vibration of the optic nerve, propagated along the solid fibres of the eye, causes the sense of sight. This theory is, I believe, now generally rejected for that of the undulatory, which assumes there is a subtle elastic fluid pervading not only infinite space, but all bodies, solid, fluid, and gaseous. Suppose you consume all the gases which compose the common air, as in the exhausted receiver of the air pump, there is that left which, I believe, you call luminiferous ether. This ether, when acted on by a luminous body, becomes subject to certain rapid movements, or vibrations, or waves. This ether cannot be eliminated by the processes commonly used, as in the air pump. These two theories are the subject on which your scientific men disagree, yet both are correct. In continuing these studies, I shall have to give acoustics with light and heat, as, being so closely related, one explains and teaches the other; yet I almost despair of teaching you more than you could learn of yourselves, for any views I may here set forth would be probably rejected by all your scientific men as being too simple for a sensible person to entertain. When I say that motion is the source of light, heat, and of sound, and that magnetism is the cause of motion, where is there a person who would listen to another word? And yet it is so! Science is as yet in its veriest infancy, and it is too early to proclaim such facts as these. I must content myself with teaching you such things as may be useful to you here, remembering that the angel called Uriel said to the prophet Esdra, "Unto the woods was given the ground, to the sea its floods, and to the earth such as are of the earth, knowing that only they who are of the earth can understand the things of the earth, and they of the heavens those things that are above the height of the heavens."

In the foregoing answers, notwithstanding my absence from the s^éances, we have illustrations of scientific knowledge, forms of expression, and style of composition very similar to those given in my previous lecture, proving, I think, the individuality of the control, as, whether I am present or absent, his scientific knowledge and modes of expression remain the same.

I shall now proceed to prove that the information conveyed was beyond that which I possessed, and in fact beyond the knowledge of the vast majority of those who are not specialists in the particular department of science to which the essay or reply refers.

BEYOND THE KNOWLEDGE OF THE SITTERS.

Towards the close of a long s^éance, held on the evening of September 6th, 1875, at which music and acoustics had been the subject of conversation, I suddenly changed the topic, and asked—

Q.—What is light?

A.—Before answering any questions on this subject, would it not be better, for the uninitiated, to give an anatomical analysis of the structure of the eye, since, without that, the subject is but imperfectly understood? Either you or I will do this.

Q.—I should be very glad if you would give us your ideas of the anatomical structure of the human eye, and especially with reference to the recent discoveries of Helmholtz in relation to the structure of the retina.

A.—This gentleman, you so often quote, is quite strange to me; I shall be glad if you will tell me of him.

I then explained to the control the substance of what I knew respecting Helmholtz and his scientific labours, and asked the following:—

Q.—Please to confine yourself to a popular description of the structure of the human eye, unless you are acquainted with Helmholtz's recent theories.

A.—I know nothing of this gentleman, his theories, or his works.

The human eye is convex, in front of which the spherical cornea is placed. It is enclosed in three, or, as it is not generally acknowledged, in four coats, the sclerotic, the choroid, and the retina, which is not really a coat, but merely an expansion of the optic nerve. On the outer side of the sclerotic is a coat, covering even the cornea, which is known in medicine as the *adnata*, or conjunctiva. The choroid coat, which is within the sclerotic and is of a dark brown colour, is known as the pigmentum nigrum, to absorb all unnecessary waves of light. First, we will take the cornea, or window of the eye, a laminated, transparent, talc-like substance, within which, enclosed in a tunic, is the aqueous humour; behind that is the iris, which acts as a diaphragm, cutting off all the outer rays which would otherwise enter the pupil. The crystalline lens, a convex lens, or a double convex lens, more convex in the part which is situated in the vitreous humour, which fills the large cavity of the eye, collects the rays of light which enter the pupil, and, being focalised, these are photographed on the retina, which being set in motion by the rays of light which enter the eye—not those which reflect the object—acts as a stimulus to the optic nerve, which carries a sense of feeling to the brain. The eye no more sees than does an instrument made by the optician, it only reflects and photographs the objects.

I am not sure that this is a very clear explanation. I cannot better answer your questions respecting the structure of that organ.

PROOF OF INDEPENDENT KNOWLEDGE.

We have in this reply a very lucid, and, on the whole, correct description of the anatomical structure of the human eye, but the portion of the description to which I specially desire to refer is the use of the word *adnata*. I had never either seen or heard of the word, and certainly did not know that it was a synonym of conjunctiva. I next day asked several medical friends the meaning of the word *adnata*, and with one or two exceptions none of them had ever heard of it. One medical

gentleman kindly looked the matter up, and found that *adnata* and *conjunctiva* were synonymous; they did not, however, appear in any modern work, but he found them in an old edition of *Quain's Anatomy*, p. 228, *nata* born, *ad* with, *adnata* born with. Here we have an indication of one of two things, either the medium is acquainted with ancient anatomy, or her hand is controlled by some one who possesses that knowledge. In view of all the facts, the latter is much the more probable hypothesis. This fact, which is one of many, clearly proves that the information is not derived from my mind, as some of it was entirely outside of my circle of knowledge.

OPPOSED TO MY OPINIONS.

I now propose to give you illustrations of answers to questions, which answers were not in accordance with my own opinions, but in fact directly opposed to them.

On the evening of January 10th, 1876, an anatomist professed to be present at our s^éance, and after replying at great length to questions respecting the brain and nervous system, at the close of his answers or essay, there was written through the hand of the medium:—

He says he thinks this sufficient for once, and proposes to continue next week. May I ask you to repeat to us the explanation you gave of the manner in which lightning conductors act on the charged cloud?

This request had reference to a lecture on electricity, which I had delivered a few days before, and I wrote—

LIGHTNING CONDUCTORS.

Q.—So far as I remember, this is the substance of what I said in reference to lightning clouds and conductors. When a positively charged cloud comes into the neighbourhood of a building having a lightning conductor on it, the electricity of the conductor is polarised, and the top or distal end of the conductor is charged with negative electricity by induction, and as the cloud approaches the induction increases, and when the cloud comes sufficiently near, the tension becomes so great that it discharges itself into the conductor, and is conveyed to the common reservoir—the earth—without injuring the building.

A.—Thanks; then allow me to correct you. Lightning conductors never at any time withdraw electricity from the clouds—the rod draws the negative electricity from the earth, and discharges it into the positively electrified cloud, and partially neutralises it. At times when the clouds are positively charged to such an extent that the conductor is not sufficiently large to withdraw sufficient negative electricity from the earth (the earth is always negatively charged by induction from the positively charged cloud), then it is that buildings are destroyed.

Q.—Do you not think that, in the majority of cases, the electric charge leaves the cloud and strikes the earth or building on the earth? and is it not more probable that when electricity, as you describe it, leaves the earth and goes to the clouds, that the clouds in those cases are negatively charged and not positively?

A.—It may not be generally known or understood, but it is really the case, that in almost every case negative electricity is given off either from the earth or negatively charged cloud by the conductor, whether on an ordinary lightning conductor, or hill, mountain, or water. A positively charged cloud induces negative electricity in everything, whether that be cloud, water, or the earth, and it is a fact that the earth always gives off its negative electricity in preference to receiving positive from anybody. This may not be accepted, but it is nevertheless perfectly true.

Q.—If your theory be correct, how is it that during thunderstorms we almost invariably observe the luminous streaks, whether zigzag or chain, appear to leave the cloud and strike the earth, and rarely ever appear to leave an object on the earth and proceed to the clouds?

A.—For this reason; it seldom happens that the electricity is discharged directly into the cloud from the earth, but from the vapours contained in the atmosphere, and for the same reason that in obtaining a spark from an electrical machine, the spark which is supposed to leave the conductor appears as though coming from the finger. This theory is not my own, but is held by Faraday, Alphonse Galvani, and many others.

Q.—With all deference to you and your friends, we yet feel disposed to hold the opinion that when a body is positively charged, as for example a prime conductor of an electrical machine, that the luminous spark or stream certainly appears to come from the machine and enter the discharger.

A.—What! do you suppose a flame, say the flame of a candle, induces no negative electricity, and in what condition do you say it is always to be found? You will at least agree that it is a powerful conductor.

Q.—We do not know whether the flame of a candle induces positive or negative electricity. Please to inform us, and at the same time will you explain this—How is it that some clouds are negative and others positive?

A.—A flame is supposed, by all I ever spoke to on the subject, to be strongly positive. If a wire from an electrical machine be pointed to the flame after the positive be drawn off, the negative electricity will rush towards the candle with sufficient force to put it out. This supports my theory that it is the negative electricity which combines with the positive to neutralise it, not the positive combining with the negative, and I believe in no case is positive electricity given off, but negative withdrawn to restore the positively charged body to an equilibrium.

The reason why one cloud is positive and another negative is, that the earth is always negative, some philosophers say minus, but this is not correct. The upper stratum of the air is positive, and when much moisture is given off from the earth it becomes charged with the positively charged cloud by induction. This induces opposite electricity in all under it, and the under cloud induces the opposite in the one under it, forming a continuous succession of positively and negatively

charged clouds, and unless by the wind decomposing or dispersing the clouds the equilibrium is maintained, but as soon as one positively electrified cloud comes into close contact with a negatively charged one lightning is the result, as you explained.

GALVANIC ELECTRICITY.

Q.—Thank you for this interesting explanation. Having six jars with zinc and copper plates, and properly charged with acid, how would you arrange them to obtain the greatest quantity of galvanic force, and how for the greatest intensity?

A.—Please repeat the question. Do you mean Leyden jars, or the ordinary galvanic battery?

Q.—I mean the ordinary galvanic battery.

A.—By having the conductors of each pair in connection with an extra conductor from the first and last of the jars, and to obtain the results you mention, I would use zinc and graphite, not copper and zinc.

Q.—Would the arrangement you describe give us quantity or intensity?

A.—It would give both. The zinc and graphite give a greater quantity, and the conductor receiving the electricity from each of the six pairs, gives you intensity. Quantity always tends to give intensity if drawn off by a fine conductor, and another plan would be—rub the surface of the zinc with mercury, ordinary zinc not being pure. This is always done in Daniell's battery. He calls it amalgamated zinc, but of course voltaic electricity is never of so great a tension as frictional electricity.

Q.—Do you not obtain as great a tension from voltaic electricity by induction in superior induction coils as you obtain from an arrangement of frictional electricity?

A.—I think not. So far as I personally know, voltaic electricity is obtained in almost any quantity, but is of low tension, while frictional electricity, though small in quantity, is of high tension, and I know of no method whereby it may be obtained in as high tension as frictional electricity.

Q.—Recent arrangements have, I think, through voltaic electricity and induction, developed electricity of as high a tension as in ordinary frictional arrangements. The best induction coil is Ruhmkorff's, and at the lecture on Thursday evening I shall have pleasure in explaining it to your medium, if she be present. I hope you will also be there.

A.—I shall be glad to see the coil you speak of. The only apparatus I am acquainted with that obtains the electricity of the highest tension is Bunsen's or Daniell's. The first is composed in the first place of a glass vessel filled with eight parts of water and one of sulphuric anhydride. Into this is inserted a zinc vessel, within it is placed a porous cell partly filled with nitric acid, and in it is suspended a plate of platinum. The oxygen of the water and the nitric acid by sympathy unite through the porous cell, and form nitric peroxide, which exercises a very powerful influence on the plate of platinum; the electricity thus generated is of high tension.

Reflect for a moment on the absurdity of the hypothesis that a person illiterate in science could conduct a discussion of this kind, or that any ordinarily educated person could by any means be so prepared at numerous points as to reply to, refute, and instruct one who for many years has devoted himself to the study of the physical sciences; and the preposterousness of such a theory must be manifest to all who are not hopelessly blind to possibilities.

I have not in any way cooked these remarkable replies. They are given verbatim with their manifest errors—errors in grammar and fact, that are evidently the result of hasty composition and rapid communication, and they are frequently corrected by the controls in other portions of their communications.

IS MIND A PROPERTY OF MATTER?

If these phenomena be true they suggest very important reflections. Mind is not a mere property of ordinarily organised molecular matter, secreted by the brain—as bile is secreted by the liver—as Cabanis and many other physico-psychologists state, but is independent of any ordinary physical brain; and yet Professor Huxley professes to have no more interest in this subject than he has in "the chatter of old women." Marvellous is the supremacy of prejudice, and the conservatism of the pride of supposed knowledge.

KNOWLEDGE ACQUIRED PRIOR TO 1864.

I shall now endeavour to prove that the knowledge of the control is extensive in reference to scientific discoveries made prior to 1864, the year on which he says he departed this life, and that his knowledge of scientific discoveries made after that date is very limited, if not *nil*. I have on many occasions engaged in scientific conversations with this intelligent control, and, after having conversed with him for hours, I have suddenly introduced a question having reference to discoveries in science made since 1864. In every instance, when I have tried an experiment of that kind, I have been met with a reply to the following effect: "That is an experiment I have not before heard of;" or, "That is a subject of which I have not any knowledge; please to explain it to me."

I have never had any difficulty in obtaining replies to scientific questions, within the range of his professed sphere of knowledge, when those questions referred to scientific facts discovered prior to 1864. I shall now give one or more illustrations of these strange facts.

On the evening of December 20th, 1875, after a learned conversation on optics, I changed the conversation to that of hearing and auditory apparatus, and asked for a description of the external and internal auditory apparatus of a crustacean, a fish, an aquatic reptile, and a mammal?

A.—I have never studied comparative anatomy; I might be able to give the anatomy of the human auditory nerves, and explain the apparatus for hearing, but not that of different forms of animal life.

Q.—We shall be glad to have a description of the human ear.

THE HUMAN EAR.

A.—The human ear is divided into three distinct parts, each for the purpose of condensing and magnifying sound, and the apparatus itself is the most complex and intricate of all the functions. It is divided into, first, the external ear, that cartilage known to anatomists as the pinna, which is situated at the ramus of the jaw at the back of the temple. Its elevations and depressions each have a name to distinguish it, as the helix, anti-helix, tragus, anti-tragus, &c. This is the ear proper, or the visible portion; the several depressions merge into one central cavity, which is called the concha, from its shell-like or funnel shape, and is the entrance to the auditory canal or meatus. The meatus terminates on what is called the tympanum, a fine membrane, which is stretched across a cavity in the temporal bone; at the back of this membrane are placed four small bones, called each by a distinctive name. One the malleus or hammer. The other three have the faculty of stretching or tightening the membrane when a wave of sound impinges on it, and the malleus, or hammer, strikes upon it, causing a magnified sound to enter the cavity, beyond which it is reverberated along the rugged interior of the cavity, and is sent through a system of semi-circular canals, which are placed ready to receive the tremor of the membrane or tympanum.

These semi-circular canals are known as the perpendicular, the horizontal, and oblique, and at their bases are a series of vase-like cavities, each filled with a watery crystalline substance. At the end of these canals is a convoluted shell-like cavity known as the cochlea. The interior of this cavity or cochlea is filled up with a thin bony partition, separating the inner convolutions, and are called the scala tympani and the scala vestibuli from the direction in which they are found. Over all the convolutions of the cochlea is spread an exceedingly fine membrane called the cochlear nerve, which is fitted to receive the slightest vibration of air or sound, and directly at the back is placed a series of filaments, known as otoliths and crystalline particles. These filaments and the cochlear nerve are the expansion of the auditory nerve, spread as a disc in the same manner as the optic nerve is spread to form the retina of the eye.

Q.—Had you before departing this life ascertained the separate functions of these filaments to which you refer, and do you know how many there are of them, and if their functions are common, *i.e.*, can one of them do the work of another?

KNOWLEDGE ACQUIRED DURING EARTH-LIFE.

A.—I had ascertained all my knowledge of these things, and such like subjects, during my earth-life; but the knowledge of the otoliths and the filaments is not my own, but of a friend with whom I was a short while ago conversing. Of their actual functions I am not able to speak positively, though the nerve auditory, or seventh pair, is separated into two branches, one forming the facial portion, branching out over the face and neck, and the other the soft portion, being broken up into exceedingly fine branches, and distributed all over the interior of the labyrinth, vestibule, and other parts of the ear, in fact, forming the whole lining of the interior and middle portions of the ear, finer in that part surrounding the cochlea; the filaments behind the cochlear nerve act in a vibratory manner on the nerves spread around them, and the impression of sound is conveyed to the sensorium by the immense number of vibrations caused by six millions of branches of the auditory nerve, and these vibrations are too numerous to be determined.

Q.—Do you mean six millions or six thousand? Perhaps you are not aware that recent investigations, in Germany particularly, appear to have led to the conclusion that those small free filaments which you describe as being in the ear are, in reality, about three thousand in number; and that each filament has a distinct function, that, in fact, it is constructed to respond to only one sound, just as a vessel of glass will respond to only one sound. This is Helmholtz's theory, and you will remember that I have often before mentioned his name.

A.—Thank you. My information is not of very late discoveries, and I am glad of any knowledge of later discoveries. I was not mistaken in saying six millions, that is the lowest computation. These small nerves, or branches of nerves, are so minute that they may not be seen except by a powerful microscope, and even then the finer ones escape observation, they are an interlaced net-work forming the entire lining of the ear.

Q.—Thanks. What are the sizes of the otoliths in the human ear; they are mere grains in rudimentary ears, and they are large bones in the ears of fishes. What are their sizes in the human ear?

KNOWLEDGE LIMITED, OF COURSE.

A. I cannot tell their exact dimensions, but they are visible to the naked eye without difficulty, though I believe they vary considerably.

Q.—Thanks. How are the various motions appreciated in the human ear, when music from a large orchestra is being performed. I mean how are they discriminated by the mind?

A.—When a large orchestra is heard of course an immense number of different sounds are produced, and as each pulse of sound falls upon the ear in isochronous vibrations, the bones which stretch the tympanum are drawn to their fullest extent, the mallens work with exceeding rapidity, and the sound of course is conveyed with equal rapidity to the tympanum, condensed by the canals, reverberated again, and brought to a focus, as it were, on the cochlear nerve, and the filament set in motion, each acting as the fingers do on the wires of a harp, on the different branches of the auditory nerve, and a sound is produced in the sensorium, or that sensation of feeling which all the senses are but a modification of.

In the foregoing answers there are distinct indications of an extensive knowledge of the anatomy of the human ear, as understood about fifteen or twenty years ago, but of more recent discoveries, and especially those by Helmholtz, there is no indication of such recent knowledge, but, on the contrary, an acknowledgment of the want of it, and this want

of knowledge of all the more recent discoveries in science harmoniously characterises the whole of the answers given in this investigation. I shall quote another illustration from the many cases of the absence of recent knowledge which have transpired during this investigation.

IGNORANCE OF RECENT INVENTIONS.

On the evening of Jan. 3rd, 1876, after a long and critical conversation with the control on various branches of Frictional and Voltaic Electricity, I introduced the following question relative to a newly invented electrical machine, and said—

Q.—Will you kindly explain to us the principle of Holtz's inductive electrical machine, and received the following brief answer.

A.—I do not know it.

CIRCULATION OF BLOOD IN THE BRAIN.

As a concluding illustration of the variety, scope, and cleverness of the answers given to the questions asked, I shall quote the substance of a *séance* held on the evening of January 24th, 1876, at which six gentlemen were present, none of whom (except myself) profess to possess any knowledge of human anatomy. The usual control, Humnur Stafford, informed us through the hand of the medium that a doctor was present, and I wrote—

Q.—We shall be glad to have the Doctor's further remarks on the brain and nervous system.

A.—All that the Doctor wishes to say in reference to the brain is as regards the circulation, to finish the superficial sketch he has given.

Q.—Thanks; please to proceed with the circulation.

The medium, before writing the following reply, hastily and automatically sketched a diagram of the arrangement of the basilar arteries, and then wrote very rapidly.

A.—The sketch is intended to present the square junction of the arteries, which are called the circle of Willis. The main trunk is called the basilar artery, being a junction or union of the right and left intercostals, connected with a transverse bar called the posterior cerebral. The two arteries forming the sides are the communicating arteries, given off from the upper ones at the corners of the upper part of the square union, called the internal carotids; the upper bar is the anterior cerebral, and the centre, where they are joined, is the transverse communicating.

Q.—Thanks; please to continue.

A.—This completes the arterial circulation, all others being continuations of the same vessels. The venous circulation is carried on in the first place by means of the sinuses, which are formed by the pia-mater, and are at times called the interior jugulars, from the fact that, after leaving the skull, they form the jugular veins, which afterwards unite with the sub-clavian. The peculiarity of the arterial circulation of the head and brain is, that the vessels take such zigzag directions, doubling upon themselves in such a manner as to double the distance between the heart and brain. This is in order to prevent a too rapid flow of blood to the brain. Each vein has a double quantity of valves while within the cranium, and also in the jugular vein, to prevent a too rapid exit.

Q.—If you have not anything further to say respecting the veins and arteries of the brain, will you oblige by informing us how the blood acts on and nourishes the brain?

A.—Arterial blood is known to be some three or four degrees lighter in weight than venous blood. This is from the fact that those gases which are generated in the lungs, or cellular tissue, and thence sent through the whole body, expand themselves in the brain, which absorbs all the gas from it and the blood, and the blood returning through the veins absorbing all the substances the residue which gathers in the membranous tissue of which the veins are composed, carries it back to the heart, thence to the lungs, to be reorganised, as it were, with the oxygen from the atmosphere, and gives off the heavier carbonic acid gas, with which it returns loaded.

WHAT IS THOUGHT?

Q.—Do you consider mind or thought a mere cerebration of matter, or action of blood upon the brain? How is thought originated?

A.—Thought is merely one chain of vibrations set in motion by some object, as light is the result of a vibration from a common source.

Q.—Is thought, then, like light, a mere mode of motion in the brain, and if so, how do you think?

A.—Man spiritually is perfect without a body at all. The body, with all its organs, is only required for the education of man spiritually. Each organ and function of those organs is working to the same end. Every action of life is attributable to vibratory movements. The action of the air upon the skin sets in motion the nerves spread upon it. Each motion of the nerves is the origin of some thought; the nerves, magnetic and sympathetic as they are, convey instantly the vibration to the brain, and thence to the whole body.

The blood conduces to deep thought in this way. The gases with which the blood is loaded are the source of magnetic fluid. When the fluid is in excess, the predisposition to deep thought is more felt. You are no more your own agents in this matter than is any inanimate body.

CONCLUDING REFLECTIONS.

The evidence in this case, as in all other psychological inquiries, is of necessity based on the balance of probabilities. To my mind, after the most painstaking investigation and the introduction of many critical tests, I have arrived at the conclusion that, extraordinary as are the phenomena, they are nevertheless perfectly genuine. I have many reasons for accepting the absolute truthfulness of the medium. I believe her to be incapable of wilful deception; but even if she were disposed to practise deceit, it is in the last degree improbable that she, or any other moderately educated person, could reply to the diversified questions asked in the manner in which they are answered.

The medium has no motive, either of gain or of reputation, which would induce her to deceive; she declines to accept any remuneration

for her services, and so indifferent is she to public recognition, that she declines to have either her name or her address published.

The two leading charges, therefore, ordinarily brought against mediums by a thoughtless public, do not at all apply in this case.

Those only who have passed through the ordeal of acquiring scientific knowledge will be able to appreciate the difficulty of replying with approximate accuracy to hundreds of scientific questions on various departments of physics, without premeditation and ample time for preliminary preparation.

The answers which were given in many instances not only cover the questions, but extend much beyond them, and indicate, by their suggestiveness, a very extensive, rather than a superficial, knowledge of the various subjects. Had the questions been limited to pure physics, the answers would have been sufficiently remarkable, but extending, as they do, to physiology, psychology, ethics, and the future life, they are yet more wonderful and inexplicable on any natural hypothesis.

I suggest to those who are desirous of testing their knowledge of the various subjects that have been submitted to the controls of this medium, to take the few illustrative questions I have given, even after they have heard the answers, and endeavour to reply to them with a conciseness and clearness equal to those that characterise the answers I have submitted to you.

The great error into which opponents fall in this inquiry is that they allow themselves to be hoodwinked by prejudice, and do not fairly and dispassionately examine the real merits of the phenomena submitted to them.

During these investigations I have avoided, as far as practicable, all questions of a merely speculative character, or having reference to a sphere of existence of which we have no personal experience, and, therefore, no means of testing the accuracy of the statements made. With the exception of the evening when, in deference to the wishes of others, I asked questions having relation to the future life, the inquiries were, for the most part, confined to matters having relation to terrestrial science, the accuracy or inaccuracy of the answers to which might easily be determined. I did this because I had every reason to believe, and now firmly believe, that the medium has no scientific knowledge, and could not possibly normally answer the questions which were asked.

Assuming that such is the case, there appear to be only three hypotheses by which the phenomena may be accounted for, viz.:—That the medium was clairvoyant, and read the answers from the minds of the sitters; secondly—That although she appeared to be in her normal state, her faculties were by some means so exalted and abnormal that she could give able answers to questions on subjects of which she had no normal knowledge; or, thirdly—That she was controlled by some intelligence or some intelligences who possessed the knowledge and used her hand automatically for the purpose of communicating the answers. Whatever theory may finally be adopted in order to account for these strange phenomena I feel confident that the clairvoyant and involuntary action theories are absolutely untenable.

SUMMARY OF FACTS.

I may, in conclusion, briefly recapitulate the topics of the questions and answers contained in this evening's address.

In the first instance, we have answers to questions on comparative anatomy and palæontology which no one but an educated person could give; in the second place, we have an excellent essay on light, which would not do discredit to any student of science; in the third, we have information on human anatomy quite beyond the knowledge of any of the sitters at the *séance*; in the fourth, we have a very elaborate and learned discussion on the subject of atmospheric electricity, in which the control expresses opinions diametrically opposed to those of the questioner; in the fifth, we have some valuable information on voltaic electricity; in the sixth, we have evidence that the knowledge of the control is to a large extent restricted to that he possessed prior to departing this life in 1864; in the seventh, we have an admirable description of the structure and functions of the human ear; in the eighth, we have indications of the limitation of the knowledge of the control, and of the fact that he is now obtaining information; and in the ninth, we have through a medical control a very excellent and extensive description of the arterial and venous circulations in the human brain, and replies to questions on the physics of the brain and the phenomena of consciousness.

These facts cover so large a field of research, and treat of subjects so obscure and occult to the ordinary mind, that it is next to impossible for one untrained mind to give replies at all to be compared with those that were given by the educated controls of this young lady medium.

Inquiries in psychology differ greatly from investigations in physics. In the latter we have material laws apart from organisation, while in the former we have not only physical organisation, but psychological qualities, the nature of which is very slightly comprehended. Man appears to be the crown of nature's fruits on the physical side, but the footstool on the side which is spiritual, and the latter is a realm which the science of the schools appears to be afraid to enter.

There appears to be no escape from these and similarly well authenticated facts except the cowardly process of intellectual suicide.

At the close of the lecture several questions were asked and answered.

The next fortnightly meeting of the National Association of Spiritualists is adjourned to Monday, 15th January, 1877.

LAST Sunday the Rev. Dr. Bayley delivered a sermon at the Swedenborgian Church, The Mall, Kensington, on Modern Spiritualism. A report of it will appear in the next number of *The Spiritualist*.

THE HON. A. AKSAKOF, of St. Petersburg, informs us that Miss Lizzie Anderson is in that city, giving her conjuring performance in imitation of Spiritual manifestations. He says that she announces that her public *séances* have been approved by the British Association.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

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

Mr. F. K. Munton, honorary secretary, announced that Mr. Balliston and Mr. Holmes had been elected to fill vacancies in the Council, and that Mr. Edward Gordon had been elected an ordinary member. He further stated that the first part of a paper by Professor Plumptre, on "The Human Voice considered Psychologically," would be read at the next meeting of the Society to be held on the 18th of January.

CLAIRVOYANCE.

Mr. Serjeant Cox stated that the following facts had been communicated to him by a clergyman residing at Darlington. The circumstances occurred some years ago; the "A" mentioned in the narrative was that of the clergyman's own wife, and "W" one of her servants:—

"W— put into mesmeric state by A—. No one else present. In Durham. L—, one of A—'s sisters, ill in Glasgow, was being waited on by another, E—. All are perfectly conscientious, truthful persons. A— had never been to L—'s house in Glasgow. W—, in mesmeric sleep, is taken to visit L— and E—. W— described monthly nurse precisely, and even particularly drew attention to the extraordinary style of her caps. She was asked where is E—? 'Not in the bed-room.' Then she, with expressions of sympathy, said, 'She has just come in with a tray in her hand, run forcibly against a screen, and hurt her nose dreadfully; she is suffering much pain.' Next day A— wrote to E—, and in the corner of her letter, without any apparent reason, asked—'What were you doing last night at seven o'clock?' The answer was—'I nearly killed myself by running against the screen with a tray in my hand, and I've hurt my nose very much indeed.' On E—'s return, in conversation, she told A— that the monthly nurse's caps were the oddest things ever seen, and that W—'s description of them was true. A paper was at the time drawn up and signed by these three ladies, as the facts were so extraordinary. This paper was handed to Sir James Simpson's assistant, who did not believe in the existence of such facts at all."

The Honorary Secretary read a communication from Mr. Bell, which is published upon another page of this number of *The Spiritualist*.

IS THE MESMERIC SLEEP A SELF-INDUCED STATE?

Mr. W. H. Coffin re-opened the discussion upon Mr. Valters' paper on Mesmerism. He premised that every thinking man would come to the two following conclusions, namely, that there are times when the human subject is brought into an abnormal condition in which there is a suspension for a time of the will and volitional powers, and that in that condition the mind is in a position to receive suggestions sufficiently forcibly fixed upon it, after which it begins to work out those ideas in an abnormal way. Under such influences the subject could be made to do absurd, illogical, and inconsequential things. There were points also on which all observers were not agreed, namely, whether the subject is thrown into that state by a determined effort on the part of the operator as distinct from the consciousness of the individual, or whether the automatic states were brought about by external circumstances. Another question was—Could the subject become cognisant of suggestions, or of scenes and events, in a way which could not be explained, and which had been called—erroneously, as he thought—"supersensuous perception," that is to say, by a sense not yet recognised? Sixteen or seventeen years ago he was acquainted with the Mr. Braid who made so many experiments upon hypnotism. He (Mr. Coffin) was then a young fellow, and did not understand much that he saw at the time, although the things done by Mr. Braid filled him with awe, and he considered him to be a powerful man. Time usually took away the respect in which persons held great individuals, but in this case time had but heightened the respect, because Mr. Braid was a man who had reduced facts but little known to something like order, and had come to the conclusion that the phenomena of trance, and so on, were automatic and self-produced, and did not arise from any power exerted by the operator. It was quite a gratuitous assumption that the phenomena were due to magnetism or electricity, and it was unfortunate that the professors and disciples of certain branches of psychology should continue to use words which conveyed no clear idea to scientific men, who used the words "electricity" and "magnetism" in their legitimate application. The peculiar condition of the mesmeric state could be induced when the operator was doing nothing at all, if the sensitive supposed that the operator was trying to act upon him. He had obtained no evidence of the action of the operator upon a subject when there was a large space between the two. The question whether sealed letters could be read, or the soul travel to a distance, had no relation to the subject before the meeting. It was difficult to get evidence whether a mental command on the part of the mesmerist would be acted upon by the subject, because it was necessary to make sure that there was no suspicion in the mind of the subject at the time that something was being done in that particular way; there should also be nothing on the part of the operator to indicate a suggestion, and it was difficult to be sure that all chances of a suggestion had been eliminated. When experiments of this kind had been tried, he had never been able to make sure that there was not some error in the conditions, but should be very glad to hear from others any evidence which would determine this point either in the one way or the other.

Mr. F. J. Rowan asked what was Mr. Coffin's experience of hypnotism.

Mr. Coffin replied that it was a self-produced state of insensibility; the subject could hear words spoken to him, but, on suggesting that various things should be done, he had never succeeded in obtaining a satisfactory response.

PAINLESS SURGICAL OPERATIONS DURING THE MESMERIC TRANCE.

Professor Plumptre said that as to what was called "electrobiology," his experiences had been confined to two public exhibitions, in which he knew neither the operator nor the patients, but in mesmerism he had had a little experience, and he intended to give names and places, as everybody else ought to do, in order that the facts which they stated might be verified. (Applause.) He himself believed firmly that it was in the power of the mesmerist, or of the subject, to produce such a state of insensibility that the most severe operations could then be performed on the sensitive with no more pain to him than if he were dead. Some years ago he was at Dawlish, where, at a place called the Warren, lived a Captain Corneek, of the Royal Navy, and he believed that he lived there still. Captain Corneek had a servant who was in bad health, and Mr. Battis Hill Parker, of Exeter, a member of the Royal College of Surgeons, was called in to mesmerise her. Mr. Parker had obtained a great reputation for his powers as a mesmerist, and some of the results of his work would be found in the *Zoist*, edited by the late Dr. Elliotson. Under his treatment the girl recovered rapidly, and one day Captain Corneek said to several of his friends that he would give them a proof of the power of mesmerism, for the girl had been suffering severely from toothache, and when Mr. Parker came they should have evidence of what could be done by his powers. After dinner the girl came in, but just before she entered Mr. Parker said that she would be mesmerically insensible within half-a-minute after she entered the room; and so it was, for she sank upon a chair as if in a dead faint. Mr. Parker then opened her mouth, and he (Professor Plumptre) stood close by. There was no waving of a handkerchief before her nose, nor any employment of chloroform, or anything of that kind. He then saw Mr. Parker take out four double teeth without the girl twitching a muscle. The gums, of course, bled much. Some state of sympathy between the operator and the patient had been established, for when he put water into her mouth, and at the same time put some into his own mouth, all he did she imitated. She continued in this condition for a quarter of an hour after the operation. Mr. Parker then thought that she had had enough of the tranquillising sleep, and he restored her to consciousness. In this case there was no loophole for suspicion of trickery, and he but stated what he had himself witnessed. (Applause.)

VARIOUS STAGES OF THE MESMERIC STATE.

Major S. R. I. Owen said that the question had been raised, whether a person had ever been put into quite an insensible state, so that he could not hear anybody; the old idea of the mesmerists was that there were seven stages of the sleep; he thought that there were several stages, and that the one just described by Professor Plumptre was the third. In the sixth or seventh stage the sensitives were in a very exalted state, and could feel acutely; in the sixth stage the phenomena of clairvoyance appeared, and in the seventh those of ecstasy. In the latter stage he would never try any experiments, such as running pins into the patient, to show that he was insensible to pain, but would partially awaken him by making upward passes, which would gradually bring him into the insensible state. It would be wrong to try such experiments while the sensitive was in the more exalted stages. When in the insensible state a pin might be run into him, while a lighted candle was held close to his eyes, without any symptom of pain being given. He did not like such experiments, and was afraid he should be accused of being an advocate of vivisection. In all the public discussions which had taken place of late there seemed to be a tendency on the part of the speakers to class all the phenomena as one, and to suppose that one pet theory explained them all. He admitted that there were many cases which could be explained as unconscious cerebration, or as the influence of the will of the operator; but he had also met with many cases in which it was clear that neither of these explanations were of any value. All the facts should not be ascribed to one source, and if Dr. Carpenter had had but limited experience, his explanations might be right as applied to the very little he had seen.

THE MESMERIC STATE PRODUCED WITHOUT PREVIOUS SUGGESTION TO THE SENSITIVE.

Mr. F. J. Rowan said that there was no doubt that it was possible to mesmerise one part of the body, such as the hand, while all the rest of the body was in its normal state, and that while this was the case pins could be run into the mesmerised member without causing pain; the subject would look on quietly and say that he felt nothing; but directly the insensibility was removed, the patient became conscious of the pain. When a limb was mesmerised, he still thought that it was the result of the action of the person's own brain, and that such was the case in many instances of mesmeric sleep; still he thought that the reduction of the patient to a state of coma afterwards was only possible by the action of another mind, with or without passes. It was difficult to test the sensibility of persons and to keep them in absolute ignorance that an experiment was being tried with them at the time. He was travelling some years ago with two ladies, with one of whom he was but little acquainted; they arrived at an hotel, and half an hour afterwards they found a number of *The Spiritualist* on the table. The lady, with whom he was but little acquainted, had never been mesmerised in her life, and the conversation which took place about the contents of *The Spiritualist* was on Spiritualism and not mesmerism. Shortly afterwards, as they were sitting by the fire, he noticed that she was in a state of reverie, and in the previous conversation she had told him that she was a somnambulist. He was seated behind her, where she could not see him, and he thought that he would try to mesmerise her without her knowledge; he made no passes, but exerted his will. Two or three minutes after he had commenced, the other lady asked her a question which she did not answer, so she roused her and said, "I am afraid you are not well." She replied that she had been looking into the fire, which

seemed to grow smaller and smaller, and then she lost consciousness altogether. Then he told her—and neither of them doubted the reality of the mesmeric influence—what he had been doing. That she fell into a mesmeric state at exactly the same time that he tried the experiment might have been a coincidence, although one that could hardly happen. It convinced him that mesmeric power could be exercised without any special knowledge on the part of the individual. If they admitted the principle of thought-reading—as their president had already done—they admitted at once the action of one mind upon another; but if they did not admit that, the facts still proved the action of their own minds upon a portion of the nerve system over which they never had any control in the normal state, and the control of that part of the system by volition was as difficult to understand as the other hypothesis. (Applause.)

Mr. Hensleigh Wedgwood, M.R.I., asked whether bringing the sensitive out of the state of coma by means of passes which he did not see did not prove that the operator exercised some power.

Mr. Gordon asked, if the patient were not awakened by the operator, would he ever wake at all. (Laughter.)

Mr. Rowan hoped that he would. He had known a sensitive to sleep for hours without waking.

Mr. C. C. Massey said that that evening the power had been adverted to of putting subjects to sleep upon the spot, but another power was spoken of in mesmeric works, namely, that of making the subject go to sleep at a future time, by ordering him to do so directly after he had been put into his first sleep, and before he was awakened. He could not give chapter and verse for the alleged existence of this power, but it was a statement which had been often made, and perhaps some of those present might be able to give examples. Dr. Carpenter's idea was, that many ideas must be present in the mind at one time, otherwise there was no consciousness.

Mr. William Volckman called attention to Mr. Coffin's statement at the preceding meeting, of a sensitive having gone to sleep while the operator did nothing at all but sit behind him reading a newspaper. In that case he thought the question to be determined was, the absolute passivity of the operator himself, before the assumption was admitted that he exerted no influence upon the patient.

MR. SERJEANT COX ON VARIOUS PHASES OF MESMERISM.

Mr. Serjeant Cox remarked that at one time he tried mesmeric experiments very largely indeed, and he became quite satisfied that the mesmeric state was a self-induced condition; also, that the operator exerted no influence at all, except by fixing the mind of the subject at the outset. In the mesmeric sleep the sensitive retained his power over his limbs, whilst in ordinary sleep he lost control of the limbs. There were several stages of mesmeric sleep. The first stage was the mere sleep, in which the patient could remain for fourteen or fifteen hours. It differed from ordinary sleep, for if his eyelids were lifted it would be found that the eye-balls were turned upwards and inwards, and if an arm or a leg were raised, and passes made over it, it would remain in a cataleptic condition. If the patient were allowed to remain in a mesmeric sleep it would gradually change into an ordinary sleep, and he usually awoke all the better for the treatment. In one case, while he was inexperienced, he threw a young man into a mesmeric sleep at Exeter, and could not wake him, so they put him to bed; he was very much frightened, and thought that his patient might die, but next day was glad to hear that the young man woke up after many hours sleep greatly benefited by the rest he had had. Some patients would wake in a few minutes. In the next stage of the sleep experiments might be tried relating to catalepsy at the will of the operator, but that will must always be indicated by some action. Silent will would not do, nor would words; he found that he always had to make some motion. To fix an arm one pass was enough. By passes the whole body might be made so stiff that the heels might be placed on the edge of one chair and the top of the head on the edge of another, and the patient would thus remain for half an hour, a thing which was perfectly impossible under normal conditions. They were so stiff that it was possible for three persons to stand on their bodies while thus resting upon two chairs. These were experiments which anybody could try at home in his own family, and the facts were very wonderful. The phenomena he had just described belonged to the bodily stage of somnambulism, and the next was of a mental character, in which cases were observed like the well-known one of the young French priest who would walk in his sleep, and write while in that state; when solid objects were put between his eyes and his pen, he would go on writing, and cross his i's and t's, showing that he had perception, but not with his eyes. Some somnambulists would walk along the roof of a house with safety, therefore some sense must be guiding them. When the stage of bodily insensibility was reached the mental faculties were not very active, and the patient had to be partially awakened by the operator, in order to rouse the mind to some extent. The mind then became more active than in its normal state; indeed all the faculties were multiplied ten or a thousandfold in power, but the patient then entirely lost the power of setting the mind in motion of himself. The operator in such cases set up a dream in the mind of the patient, who at once proceeded to act out what he dreamt in the mesmeric sleep; and all that was necessary was to give the sensitive the conception of the subject upon which he was to dream; he then dreams away and fills in all the details himself. If it were suggested to a person in the mesmeric sleep that he was a preacher, he would dream that he was in a church with a congregation about him; he would preach an eloquent sermon, and utter sentiments which, at the time, he believed to be very good. One of these sensitives could be stopped in the middle of a comic song, and made to sing a hymn, and curiously enough if he were afterwards made to resume the comic song, he would begin at the very note at which he left off. On being awakened he remembered nothing. Mesmer thought that "magnetism" had something to do

with producing these phenomena, and he employed elaborate apparatus for the purpose, but a physician at Bath made dummy apparatus of wood, and found that it produced the same effect, the real cause thereof being suggestion.

Mr. Rowan remarked that Mr. Serjeant Cox had said that it was necessary to partially rouse patients to bring them into the mental state. If they were insensible how was it possible to do so?

The Chairman: I have always done it by talking to them.

Mr. Rowan: But in a state of insensibility can they hear?

The Chairman: I never knew the hearing to fail; but all the rest of their senses are in abeyance. They will not hear a sound made by another person, not even the firing of a pistol, but if that other person takes the place of the operator the sensitive can hear, although spoken to but in a whisper.

Major Owen: Without contact?

The Chairman: I think not without contact—not without the new comer taking the hand of the patient.

Mr. Rowan: I think they hear your will and not your voice.

The Chairman: That is a fair question, but a difficult one to decide.

The Chairman continued that phrenological phenomena were presented in connection with this subject, and he thought it was the touch of the operator on a particular part of the head of a patient that caused the results, and not his will or thought. Once he wanted to touch "benevolence," but by some accident he touched "combativeness," and the boy immediately fell upon him with the utmost violence, so that he felt himself to be in danger from him. (Laughter.) He had to throw him on the ground, where he touched the other organ; all the violence of the boy then ceased, and he became amicable. (Laughter.)

The proceedings then closed.

The Banner of Light has been working energetically to raise funds for the Slade Defence, and deserves the thanks of all English Spiritualists.

THE sixth anniversary of the Dalston Association of Inquirers into Spiritualism is to be celebrated at their rooms, 74, Navarino-road, Dalston, London, on Thursday evening next, 4th January, 1877. The proceedings will comprise vocal and instrumental music, congratulatory speeches, conversation, and inspection of specimens of drawings, writings, photographs, and other articles of interest. Doors open at 7.30, chair to be taken at 8 o'clock precisely.

PRIVATE THEATRICALS.—An elegant entertainment in connection with Spiritualism was given at Liverpool a few days ago. *The Rivals* was performed by accomplished amateurs, entirely unaided by professionals; Mrs. Nosworthy brought them together, and the results did credit to all concerned. The court dresses were splendid (of the richest description that could be furnished), and, as the music was of a high order, especially the instrumental part, the members of the Psychological Society were pleased. Nothing of the kind had ever before been produced under its auspices. The amateurs were not all Spiritualists; they were friends of Mrs. Nosworthy, who played to oblige her, because she had before acted and read to oblige them.

THE SPIDER OF THE PERIOD.

THE following poem has just been published by Mrs. Weldon:—

A SPIDER sat weaving his web one day,
Watching a glad little fly at play;
She flutter'd and buzz'd here and there in the sun,
And peep'd at the spider who neatly spun.
She thought his long legs were just models of grace,
And feasted her eyes on the charms of his face.
Now the spider, while making believe not to look,
Was reading her heart like the leaves of a book,
And he said to himself, "Not a doubt but that I
Have quite won the heart of this gay little fly;
I'll just break the ice; should I prove in the right,
I'll coax her, and pet her, and—eat her to-night!"
So he put on his sweetest and softest of smiles
(For spiders, like men, have their arts and their wiles),
And begg'd her when tir'd of her sport in the sun,
To sit by his side till his spinning was done.
She came all too gladly, for poor little flies
Are trustful and loving, and therefore unwise.
Ah! how can I picture the glance of his eyes,
The charm of his voice, and the depth of his sighs!
He touchingly spoke of his desolate life;
No children to cheer him, to love him no wife.
Ah! could he dare hope that in her he might find
A friend, a companion, a kindred in mind.
Quite melted, she tearfully said, "It were sweet
To sit all the day on the web at your feet.
I know that I'm only a poor silly fly,
But for you I would live, and for you I would die."
"Ha! ha!" thought the spider, "It would be absurd
Did I not take her now and at once at her word.
My appetite tells me 'tis time I should sup,"
So he caught her, and crush'd her, and swallow'd her up.
And he said, "What a joke it will be when I tell
How I supp'd on the fly who believ'd me too well."
For here you must know lay the pith of the jest:
He murder'd the creature who lov'd him the best.
And he still spins his web for the flies in the sun,
And he finds that deceiving is very good fun.
And the whole spider world laud him up to the sky,
For he talks like a saint while he sins on the sly.

But I think that some day when his spinning is done,
And he's wearied of sitting alone in the sun,
He will say with a sigh of regret, "Would that I
Had not eaten that poor little credulous fly!"

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*, 38, 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. 6s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 3s.

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.

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