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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

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THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Pœcrag. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emil de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathlines; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dirckinck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Buleit; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Maddougall Gregory; the Hon. Alexandre Assakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honynwood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Watson; Mr. N. Fabian Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Euthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I.; Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kislignbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peckles (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dollars. If cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to W. H. Harrison, SPIRITUALIST Newspaper Office, 38, Great Russell-street, London, W.C.

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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 R. 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.

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WILL BE HELD IN LONDON, AT 38, GREAT RUSSELL STREET, BLOOMSBURY, On the 7th, 8th, and 9th of February, 1877.

The following subjects are offered as suggestions for papers, but essays on kindred subjects will also be received:—

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.,

Begs to announce that he will deliver, in January, a series of POPULAR SCIENTIFIC LECTURES, in the Lecture Room, Nelson-street, Newcastle-on-Tyne, on the Thursday evenings of each week, commencing Jan. 12th.

Doors open each evening at 7 o'clock; Chair to be taken at 7.30.

LECTURE I.—The Worshipful the Mayor will preside. Subject—"The Scientific Principles involved in raising the Vanguard, and a criticism of the methods proposed."

LECTURE II.—Thos. Foster, Esq., Sheriff of Newcastle, will preside. Subject—"Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

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 months of March, June, September, and December respectively.

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

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

- 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.
2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
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July, 1876.

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AN APPEAL TO SPIRITUALISTS.

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

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The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER TWENTY-ONE.

LONDON, FRIDAY, DECEMBER 22nd, 1876.

THE PROSECUTION OF DR. SLADE BY THE ENGLISH GOVERNMENT.

THE Slade case, according to the newspapers, has assumed larger proportions, from the Government having taken up the prosecution, so that Mr. Lankester is henceforth but a witness in the case, and the prosecutors are the Lords of the Treasury, namely, the Earl of Beaconsfield, Sir Stafford Northcote, Viscount Crichton, Mr. Rowland Winn, and Sir J. D. H. Elphinstone; the joint secretaries to the Treasury are Sir W. Hart Dyke and Mr. W. H. Smith, M.P.; the permanent secretary is Mr. R. R. W. Sigen, Whitehall. This change of position will do more good than harm to Spiritualism, by increasing the importance of the case, and by the removal from the prosecution of such animus as was displayed in Mr. Lankester's statements in the *Times* that mediums should be dealt with like "wild beasts," and that the consideration of the subject of Spiritualism was "degrading" to the British Association for the Advancement of Science.

The consequences to the historical prestige of the nation will be serious and indelible, for its honour and character are involved in the case. The Government must prosecute upon one of two grounds—the first one being that Mr. Lankester may have been cheated out of a sovereign on a particular occasion, consequently that it is the duty of the British nation to redress such a remarkable private grievance; and if the Government takes up this position, such a course appears to be altogether unprecedented. On the other hand, the Treasury may take action on the broad public ground that Dr. Slade is a habitual impostor, consequently, that his prosecution should not be left to a private individual. If this course has been taken, it has been done precipitately, without attempting to hear the unlimited amount of evidence suppressed at Bow-street, that Dr. Slade is not a habitual impostor; thus, England is placed in the same position as that of Spain when it prosecuted Galileo, whereby the national honour of the latter country has been stained in a way that can never be wiped off so long as history lasts. That Dr. Slade is not a habitual impostor was absolutely proved even by the four witnesses for the defence whose evidence was not suppressed; indeed, Mr. Flowers, the magistrate, unreservedly declared their evidence to be "overwhelming." He dealt only with Mr. Lankester's personal alleged grievance, and into the merits of that case we do not enter.

The Government having taken the step, it remains to be seen whether they, like their predecessors in the case, will ask for a suppression of broad scientific evidence for the defence, and urge the confinement of the inquiry to the small grievance of Mr. Lankester, who has so generously come forward to protect Mr. Serjeant Cox, Mr. A. R. Wallace, the editor of the *Spectator*, and other lambs, from Dr. Slade's alleged subtle crafts and devices.

Mr. Sergeant Ballantine has been retained for the defence; a better advocate could not have been found, and we believe that his junior will be that tried friend of truth Mr. C. C. Massey. The case will be fought out on its merits, so far as an unpopular scientific truth can be so fought out before those unacquainted with the subject, for it has been resolved to carry it to the Clerkenwell Sessions, rather than to adopt the cheaper course of taking it to the Court of Queen's Bench, and having it decided upon a technical point. The new prosecutors have no animus that we know of, and as gentlemen they may have no desire to suppress the evidence for the defence, in which case there will but be the difficulty of facing a legal tribunal totally unacquainted with everything relating to a scientific question which is inappropriately thrust before it. The phenomena happily are fast developing

in private families, and will soon be more generally understood.

This charge was brought against Dr. Slade while he was on his way to St. Petersburg, engaged by some of the nobility there to have his powers scientifically tested, and while in London he has repeatedly invited Dr. Carpenter to examine the phenomena. Professor Lankester, however, has thought it desirable, in the public interests, to come forward as the protector of these helpless simpletons. The Hon. A. Aksakof, of St. Petersburg, has carefully examined the evidence of his kind English protector, the result being that he was ungrateful enough to pay over £50 to the defence fund last Monday. Thus is the truest friendship ever misunderstood.

The following letter on the subject, from Mr. Massey, has been published in the *Daily News*:—

To the Editor of the "Daily News."

Sir,—It is commonly reported that the Treasury will undertake the case against Dr. Slade upon his appeal to the Middlesex Sessions. To the public the motive and character of this prosecution, so long as the responsibility for it was individual, were of secondary interest. It is a very different matter when the Government is asked to give to the proceeding the weight of its sanction and authority. It then becomes time to consider whether the indignant persuasion of many persons of at least average intelligence that the prosecution has for its object and tendency the suppression of free investigation, and is itself, as a means to this end, an abuse of the criminal law, has any foundation in fact and reason.

Not on behalf of Dr. Slade, but in vindication of principles which you especially represent, I ask your permission to show how, even if the prosecution had not originally this sinister character, it will necessarily acquire it by being adopted by the Treasury. The latter does not take up any trumpery case, such as that of Slade is, if the particular charge against him is regarded without reference to his profession and occupation as a "medium." If he is prosecuted by the Treasury, it will not be because on a certain occasion he is thought to have attempted to pass (I will not say "palm") off a particularly stupid and impudent trick upon a very clever gentleman, but because he is assumed to be a habitual impostor, trading in superstition and credulity. Now if the truth of that assumption was intended to be tried at the Middlesex Sessions, and if that tribunal were a fit one for the determination of the questions which its trial would involve, there would be no objection to urge. But the prosecution, at all events, must contemplate, if it does not count upon the possibility of the magistrates altogether refusing to receive testimony upon this larger issue, and confining the evidence, as Mr. Flowers practically confined it, to that of Professor Lankester and Dr. Donkin. But how, in that case, in view of the great body of evidence of intelligent, and in some instances skilled and distinguished, witnesses whom the defence are eager to call, and which may thus be wholly shut out, can this assumption be justified except on the notorious further assumption that all these alleged phenomena whensoever, wheresoever, and with whomsoever occurring, are fraudulent, their agents to be hunted down, and the investigation of them to be discredited and obstructed?

I know that this assumption will be disclaimed. I know that it will be said that it is not Spiritualism, but a common cheat who has imposed upon Spiritualists, that is assailed. But how, I ask, do you show him to be a common cheat? If it is replied, we show him to have cheated on a particular occasion, and his general practice may be inferred, the answer is easy. Even if the inference were indisputable

(which to any experienced investigator it notoriously is not), whether is it more reasonable to infer from apparently suspicious circumstances (explainable by the very evidence I assume to be excluded) on one occasion, that habitual deceit has been practised, or to infer from a multitude of instances, explicable upon no theory of cheating, that two inexperienced persons have been misled in their conclusions in the one instance? Without, of course, discussing in your columns the character of Messrs. Lankester and Donkin's evidence, which will no doubt be sufficiently sifted at the proper place and time, my present object is to show that that evidence, taken at its best, does not raise the issue which alone would justify a Government prosecution, unless a real inquiry into Slade's mediumship is permitted. Does any one seriously suppose that the Treasury contemplate such an inquiry? But if not, seeing that the public prosecutor does not concern himself with the small and isolated offences of obscure delinquents, is there not warrant for maintaining that this is an attempt to prejudice what is really a scientific question by a side issue and an utterly inappropriate mode of trial? To pretend that Spiritualism is not aimed at through Slade is the merest mockery, for there is as much and as irresistible evidence of his genuine mediumship as there is for any of the facts on which Spiritualists rely.

Then as to the means. The legal applicability of the Vagrant Act will be matter for judicial decision. But that it is being abused by these proceedings to a purpose altogether foreign to its use and intention must be at once apparent. It was designed to protect from the wiles of strolling fortune-tellers the most ignorant, the most superstitious, the most helpless, and the poor of the community. It is applied to the suppression and ignominious punishment of a man who challenges investigation by the most educated and sceptical of the wealthy professional and scientific classes. It is the very attraction of Slade's *séances*, for which people pay their sovereigns, that no demand is made, any more than by Maskelyne and Cooke, upon faith or credulity. Surely this is not a matter about which the public should be indifferent, that the Government should attempt to apply such an Act to such a case for such a purpose. And if it is not enough to condemn this proceeding, that it is an attempt to dispose of a scientific question in a police court, and to pervert an Act of Parliament for the punishment of a foreigner who was utterly ignorant of its existence, and who in his own country had pursued his career for twelve years unmolested, what shall we say on the point of expediency? If it is both possible and important to spoil his business, is not this more appropriately, and, in the long run, more effectually done by "exposures" in the newspapers, and by professional conjurers, than by a conviction which is consistent with the public declaration by the magistrate that the defendant's evidence is "overwhelming?"

I submit that it would be sufficient reason for the Government refraining from this prosecution, that there is a *bonâ fide* assertion of grounds for scientific investigation, just as a *bonâ fide* "claim of right" ousts the criminal jurisdiction of a magistrate upon a charge of larceny. Some of the newspapers headed their reports of the late proceedings in Bow-street "The Prosecution of Spiritualists." In future times the proceedings at the Middlesex Sessions, if persisted in under the conduct of the Government, will be known to our discredit and reproach as the persecution of Spiritualism, or, at least, of that which is commonly so called. Spiritualists stand alone in resisting this persecution, or will liberal sentiment help us with a protest against the abuse of the criminal law for the suppression of open investigation of an unpopular subject?—I am, Sir, your obedient servant,

C. C. MASSEY.

Temple, Dec. 15th.

MR. J. J. MORSE IN MANCHESTER.—On Sunday last Mr. Morse delivered two trance addresses in the Temperance Hall, All Saints, Manchester. In the afternoon the subject was "Who are the Enemies of Religion?" Mr. Dandy presided. In the evening the address was upon, "The Future of Humanity." Mr. Marsden presided. The lectures were pronounced to be eloquent and instructive. On Sunday next, December 24th, Mr. Morse will deliver a trance address in Doughty Hall, Bedford-row, W.C., in the evening, at seven.

FORM MANIFESTATIONS.*

BY EMILY KISLINGBURY.

LADIES AND GENTLEMEN,—Though I have been called upon rather unexpectedly to furnish a paper for reading at these meetings, I may say that the subject I have chosen is one on which I have bestowed a good deal of thought for some time past, and I am only sorry that my numerous duties have not left me sufficient leisure to work it out as thoroughly as I should have liked, and as I feel its importance deserves. It has seemed to me that, with a few marked exceptions, the Spiritualist public has at present very vague and general ideas on the class of phenomena commonly called "materialisations," and my humble aim is to try to separate and bring into clearer view some of the more marked varieties of these phenomena, and to gain for them a recognised place under distinct headings; to try to set up, as it were, some sort of order in the confusion which at present prevails.

There are three principal sections under which, I think, the materialisation phenomena may be classed. 1. Duplication. 2. Transfiguration. 3. Transformation.

The first of these has been, at various times, so ably treated by the editor of *The Spiritualist*, and some few writers in his journal, that I only propose to give it a passing notice.

By duplication I understand that a form, partial or entire, more or less resembling the medium in physical and mental characteristics is presented, which has on several occasions been indubitably proved to be distinct and separate from the medium, drawing from him its life and energy, the flow of which to the one occasions a corresponding ebb from the other. In all instances, however, of this kind, I venture to hold that an intelligence, an entity—a "spirit," if you will—which is *not* the medium in another state of consciousness, is controlling, manipulating, moulding the form. When the "conditions" (a comprehensive term, which is intelligible to all Spiritualists, whether these consist in the bodily or mental state of the medium or in his surroundings) are not favourable to manifestation, the materialised or duplicated form bears most resemblance to the medium; when they are favourable the resemblance is less marked, because then it would seem that the controlling intelligence is met by fewer obstacles in clothing itself with strange materials, and can, so to speak, shape them so as to set off its own individuality to the fullest advantage, instead of appearing in ready made garments bearing the impress of another hand. I came to this conclusion from observations I was able to make when enjoying the privilege of occasional admission to the *séances* of Miss Florence Cook, and I think others who had the same advantage will bear me out in my opinion. When only hands are presented to view, the duplication theory may bear another interpretation. It may then be considered as the power of multiplication of form, to an indefinite extent, given a sufficient amount of energy. With this theory it is not my intention to deal, though I am aware that it has its advocates, and is worthy of examination. I will only add, on this part of my subject, that in my belief, very few examples of real materialisation or duplication of form occur; which belief is based upon the fact that *where strict test conditions are imposed*, even when united with harmony and good feeling, as in Mr. Blackburn's *séances*, it is only in rare instances that full form manifestations take place.

The group of phenomena to which I propose more particularly to allude this evening are those which I have called by the genuine name of "Form-manifestation," and which I have sub-divided into first, transfiguration; second transformations. Neither of these can be considered "materialisations" in the proper sense of the word, yet they are often called by this misnomer. I can best explain to you how I wish to distinguish them by reading a letter which I wrote, in the month of July last, to *The Spiritualist*, hoping to provoke a discussion on the subject in that journal. The letter being, so to speak, uncorrelated to the subjects then occupying the minds of Spiritualists, probably passed unnoticed; I will therefore ask your forgiveness for introducing it here.

"You speak of certain manifestations which may be the

* A paper read last Monday evening at a meeting of the members and friends of the National Association of Spiritualists.

'double' of the medium, or the spirit of the medium acting under conditions we have been accustomed hitherto to consider abnormal. In these cases it is still to be supposed that the form presented is, in the majority of instances, at least, a form distinct and separate from that of the medium, and that when the spectators are allowed access to the cabinet, they will find therein the 'form' of the medium, though possibly in a state decidedly abnormal.

"Then there is the manifestation exemplified by Mrs. Compton in America. While the medium was placed under the strictest tests, firmly bound to her seat, and with her dress nailed to the floor, a form would appear in white raiment, and in all respects unlike Mrs. Compton, differing even in weight, and yet when the spectators searched the cabinet no trace of the medium was to be seen. After the 'form' vanished, and the cabinet was again searched, Mrs. Compton was still sitting as at first, with her dress nailed to the floor. What is this? It is a manifestation certainly, and one in which it cannot be supposed that the medium plays a *conscious* part, but can it be called a *materialisation*?

Again, when Miss Cook was in the Isle of Wight, staying at the house of Dr. Purdon, a cabinet sitting was held at noon on a Midsummer's day, for the sake of photographing the face at the cabinet window, should one be presented. The medium was placed in a strait-jacket, laced up the back, and with the sleeves sewn and sealed behind her back, and then fastened with straps to an iron staple in the floor. A living face was presented at the opening, and remained long enough to be photographed, but, as soon as it had disappeared, Miss Cook called out in alarm to Dr. Purdon to 'come and see,' and the jacket was found slit all the way down, evidently by a cutting instrument, yet none such could be found either on Miss Cook's person or in the cabinet. The natural inference was that the face presented was Miss Cook's face, but Dr. Purdon himself told me that it was impossible, though he was at that time 'new to the subject, for him to prove or to believe, after carefully sifting and weighing all the circumstances, that Miss Cook had any knowledge of how the trick was done.

"I have more than once seen, and you, sir, and others must have seen, so-called materialisations which bore every evidence of being the medium brought out in disguise, and sometimes in very poor disguise too; so poor, that the medium would have been far too clever to have presented himself or herself so badly got up, could he or she be supposed to have had any hand in the performance.

"I firmly believe that in all the cases I have mentioned there was a manifestation of spirit power, and that the medium, when forced to take part in it, has been not only disguised, but to some extent transformed; the operating spirit has seemed to infuse, as it were, his own spirit into the unconscious form with which he was 'manifesting.'

"Since the difference between these various kinds of manifestation must have struck all those who are in the habit of attending physical *séances*, and of observing and questioning, instead of merely believing what purports to be said by spirits, why, I ask, are we to continue to call them all by one name? Is it not to make confusion more confounded, and to expose our mediums to the charge of trickery by inquirers who do not know all the wondrous difficulties of the subject? It would be better, I think, to recognise at once that transfiguration or transformation of the medium, giving him or her a momentary likeness to some departed friend, is a distinct, and, under test conditions, a legitimate form of manifestation. But do not let us blind ourselves and others through fear of giving offence, or for other foolish reasons, to facts which are so patent that even a child could at once detect their nature and difference."

Now, what I wish chiefly to bring out in this letter is that these are cases in which the medium is taken bodily out of the cabinet while in a state of trance, and is presented under another character apparently conscious and wide awake, and that these are real manifestations of spirit-power, in which the medium plays an unconscious part. The close observer will at first think that he has detected the medium in a trick, and if he be rash enough to seize the form, he will find that the spirit has fled, and that what he holds is only the dense matter of the medium's body. But if he will continue to watch patiently and more closely, he will come to see that

there is a factor in that presentation of likeness and unlikeness to the medium, which for a moment recalls the far-off vision of a departed friend, which even claims to be that friend; and yet, when he looks again, the likeness is gone, and he thinks he must have been mistaken. Yet there is a lingering conviction in his mind that the likeness was there, otherwise why was that particular friend, whose memory may have been latent, but was not immediately present in his brain, recalled to his mind at that particular moment. Besides, there was not only the look, there was the gesture, and some special name or word was uttered, suggestive of bygone days or scenes.

In the meantime, the form which had retreated behind the curtain, reappears, and some one else present claims a grandmother, where before was a companion-in-arms, a long-lost child, or an early love. The unuttered thought of the close observer is changed from "imposture of the medium" to "imagination of the sitters," and so he throws it all over, and begins again with strict test conditions. "I would rather see a pencil stand up in the light," he says, "than all the recognisable faces and full forms in the world; there is so much imposture mixed up with these materialisations." Now it seems to me, as I said before, that if we were to do away with the vague term "materialisation," which implies so much, almost to an act of creation, and were to substitute "form manifestation" or "transformation," or some similar term less suggestive of the miraculous, and if the sitters would moderate their expectations, and not claim, in the presence of inquirers, to recognise the actual bodily form of their lost ones, we should hear less of seizures, exposures, and police-prosecutions. If Spiritualists could convince themselves, by any tests they please, that the body of the medium is brought out under a changed form, in other words, undergoes a transformation, a step would be gained towards clearing mediums of imposture, and Spiritualists of credulity. Of course, each manifestation would require to be severely tested.

The case of Mrs. Compton, to which my letter alludes, may have been either a duplication in which *all* the energy or vital fluid was drawn from the medium and transferred to the spirit, rendering the medium invisible so long as the presentation of the spirit form was going on, a speculation started by Mr. Harrison in an article in the *Spiritualist*, on the 5th May last; or it may have been the actual presentation and transformation of the body of the medium, as I have endeavoured to explain. In the case of Miss Cook, at Dr. Purdon's, it was certainly the latter. On each occasion the most severe tests were employed; with Mrs. Compton they were found intact at the end of the *séance*; with Miss Cook they had been violently tampered with, but in a manner impossible for the medium to have any hand in it. The fact of likeness between the medium and the spirit-form is now so well established, that to those versed in these phenomena it is more remarkable that the spirit should be unlike than that it should be like the medium; even if this were not based on experience, it would be naturally inferred from a full examination of the theories of duplication and transformation.

I will now say a few words on transfiguration, which, though included in transformation, is not necessarily identical with it. As an example, I will quote from a letter written by Mr. Algernon Joy, from America, and published in the *Spiritualist* newspaper, Sept. 17th, 1875:—

Mrs. Crocker, a highly respectable medium of Chicago, related the following circumstances to me a few days ago. I made a note of them at the time. Under directions from her spirit guides, she began, some months ago, a series of *séances* for developing a new phase of mediumship. These *séances* were confined to her own family. One night when there was a bright fire in the room, and the moon was also shining into it, so that she thinks it would have been just possible to read ordinary newspaper type, she was transfigured; her face entirely changed its form, size, and character. A heavy dark beard came upon it. All who were at the table saw the same thing. Her son-in-law, who sat next to her, on her turning her face towards him, said, "Why! it's my father himself," and afterwards declared it had been identically his father's face: his father had passed away. Shortly afterwards Mrs. Crocker was turned into an old woman with silver hair. She herself is middle-aged, and has dark hair. These changes occurred gradually, and while the witnesses were watching her face. . . . Mrs. Crocker was perfectly conscious the whole time. She experienced a very vivid tingling sensation all through her body, exactly as though she had been holding the poles of a strong galvanic battery.

The second instance I shall quote is from Allan Kardec's *Medium's Book*, Miss Blackwell's translation, page 133. Allan Kardec, so early as the year 1861, recognised this class of phenomena under the same heading, materialisations, so-called, having scarcely appeared at that time. The fact is said to have occurred in the years 1858 and 1859, in the neighbourhood of St. Etienne, and to be well authenticated:—

A young lady, about fifteen years of age, had the singular faculty of transforming herself—that is to say, she could assume, at times, the appearance of persons who were dead. The illusion was so complete that the person simulated appeared to be actually present, so exact was the resemblance of features, expression, voice, and even of peculiarities of speech. This phenomenon occurred hundreds of times, without the girl's will having anything to do with it. She often assumed the appearance of her brother, who had been dead many years, presenting the similitude, not only of his face, but his height, and the size of his body. A physician of the place, who had several times witnessed these strange occurrences, made the following experiment, with a view to assuring himself that he was not under an illusion. We have the fact from his own lips, from the girl's father, and from several other ocular witnesses of most honourable character, and unquestionable veracity. It occurred to the physician to weigh this young lady, first in her normal state, and then in her state of transfiguration, when she had assumed the appearance of her brother, who was more than twenty years of age when he died, and much larger and stronger than his sister. He did so, and found that, *in her transfigured state*, her weight was almost doubled. This experiment was conclusive, and rendered it impossible to attribute her appearance to an optical illusion.

We have not many examples of this manifestation on record. One, however, will occur to all readers of the Scriptures, which may, perhaps, have been similar in character, though different in degree. Still, these few cases may serve to show that classification of these various phenomena is possible, and if possible, it is certainly desirable. I cannot help thinking that our mediums are sometimes unjustly charged with simulating materialisation, whereas it is we, the observers, who are confounding it with what should be called by a different name altogether. It is time that we helped both ourselves and them by trying to extricate from the confused and ample mass of materials, which we have accumulated, at least the framework of a structure, whose outline and proportion could be seen by the seeing eye, understood by the understanding mind, and acknowledged by the true in heart. Just at this time there is a peculiar need for us to make things clear to ourselves, and I, for one, shall be glad to know whether the experiences of others have led them to any conclusions similar to those which seem to me to follow from the observations I have endeavoured to adduce to you this evening.

DR. CARPENTER ON PSYCHOLOGICAL PHENOMENA.

ON Thursday night last week Dr. Carpenter lectured at the London Institution, Finsbury Circus, upon "Mesmerism, Spiritualism, and allied subjects." He began by stating that he was acquainted with a colonial judge who had informed him that he could not refuse to accept the testimony of persons in all positions of life in respect to the phenomena which were the subject of that lecture, that is to say, that tables moved about in the presence of individuals who could draw them, and so on. He did not wish to make the lecture polemical; he spoke upon these subjects in consequence of his having studied them for forty years, and he did not wish to place himself in opposition to individuals whom he respected for the good work they had done in science, and for their worth as private individuals. Although in courts of law testimony of a certain kind ought to be accepted, still if the individual said something very improbable, would it not invalidate all his statements? He (Dr. Carpenter) thought it would. His friend, Mr. Wallace, took the opposite side upon these questions, but for all that when a man told something incredible his testimony was not believed, because men relied upon their own senses. By means of scientific training a body of experience grew up by which men judged of the possibility and probability of the truth of information laid before them; nothing was more valuable than an early education of this kind, building up scientific knowledge founded upon observation of facts. If a person so trained were informed that a man could plunge his naked hand into molten iron "for some seconds, may be half-a-minute," would not most of his hearers say that it was impossible, yet a man of scientific habit of thought would say "this is not beyond my belief." Investigation proved that the thing was possible, for if a damp hand were plunged into molten iron a cushion of vapour temporarily surrounded the skin, protecting it from the action of the molten metal. To show how much people would believe who had a tendency to place faith in the wonderful, he might call attention to the snail telegraph once described in *Chambers' Journal*. Two alphabets with figures were inscribed upon circular discs; one of these discs was placed, say in Paris, and the other in New York; the operator in Paris put his snail upon a certain letter, and it was said that the one at the other end would soon crawl to that letter in consequence of some sympathy established between them through

their having been previously placed near each other. His late friend Robert Chambers, who was extremely fond of novelties of this kind, thought the experiment to be at any rate worth trying. Was this not inherently impossible? If they would have believed it, he for one would not. In like manner the higher phenomena of Spiritualism went not only beyond ordinary experience, but were opposed thereto, and that was the distinction which he drew. Nothing but the most cogent proof could justify the acceptance of the phenomena of the higher order, and the evidence must be given not by persons who had altogether committed themselves to a system, but by those who were opposed to it and were experts in such inquiries. Mr. Crookes had made the most interesting discovery of the radiometer—(Applause)—but if he had used the same skill in investigating the other classes of phenomena, he (Dr. Carpenter) thought that he would have been led to see them from a different point of view. Mr. Crookes had admitted that the phenomena could not be reproduced at will, and that Mr. Home having exhibited marvels, Mr. Crookes afterwards devised scientific tests, but the marvels were no longer shown; that was Mr. Crookes' statement, and it was his (Dr. Carpenter's) exactly. He had wasted much time over such subjects, which might have been employed in doing good scientific work. The marvels went on all right the first time, but when he had had time to think over them and went again, they either did not happen at all or the fraud was discovered; thus he endorsed what Mr. Crookes fully admitted. He (Dr. Carpenter) would not give the details of his own experiences, because he did not wish to pain people whom he much respected. Every medical man knew that there was in the female sex a sort of enthusiastic leaning to these views, which made them lend themselves unconsciously to deception; so that even in one's own family it was necessary to be on one's guard—(Laughter)—yes, carefully on one's guard, and he would tell them why. He would ask every medical man present if he had not, over and over again, met with cases of feigned disease? They were as common as common could be, and in the inquiry of which he was speaking "nobody was to be trusted." (Laughter.) They were told of things that were done which, on the face of them, were incredible, such as tables floating in the air; and, in investigating such matters, they must begin by looking out for self-deception, or intentional deception. He would give a real experience, mentioning no names. Once he saw a small table dance up and down under the hands of a lady, who marched across the room. This occurred in the days when large crinolines were worn, and to him it seemed more likely that she did it with one foot than that it was anything abnormal. He did not say that she did it in that way, but he had been told not to show suspicion, so did not put his head down to see where her feet were. Yet the friend who took him was satisfied that this thing had been done by spiritual agency, and, soon afterwards, tried to put it to the test with another medium who did not perform for money. The test was of his own making, and consisted of a crinoline guard, made of wire and paper, placed all round the table, so that nothing could be passed beneath it; his friend then asked him, "If the table dances with the screen round it, what will you say?" and he (Dr. Carpenter) replied, "I should then say, 'It deserves further investigation.'" (Laughter.) He suspected that mediums who did not do these things for money did them for fun. There was no dancing with this little table, but things took place on a large one. He never heard whether the table with the crinoline guard round it danced or not. They had all heard of table-turning, and doubtless many of them had practised it. He lectured many years ago at the Royal Institution upon Ideo-motor Action, arguing that these phenomena were produced by unconscious pressure. Professor Faraday afterwards reduced this to experiment, and, by means of apparatus, showed that people who placed their hands upon a table exerted such pressure. [The lecturer here exhibited a model of the apparatus employed by Faraday for the purpose.] A lady once told him that her table moved with no hands upon it at all; but upon a little further inquiry he discovered that it was a very small table, with a hat placed upon it, and that hands were placed round the hat, so that this was an instance in which one of the essential conditions had been left out of the evidence. No doubt the friction of the bottom of the hat against the table caused the table to move. Some time ago he had a letter from a medical man at the West End, informing him how an individual, standing in any part of the room, could make a table light or heavy by the simple action of the will. His (Dr. Carpenter's) first idea was that it might be done upon the plan by which Houdin tried to convince the Arabs that he was a more wonderful juggler than they. Houdin had a large electro-magnet, which attracted an iron box on the table, and by making or breaking contact with the battery, he could make the box light or immovable at will, and this puzzled them. He (Dr. Carpenter) accordingly asked whether the table could be placed in any part of the room, and the reply being satisfactory, he resolved to witness the experiment, but a day or two afterwards he received a letter from his informant's brother, who said that two members of the operator's family had their hands upon the table, consequently it was easy for them to fix it. Now, the first informant had no intention of suppressing the truth, but his mind was so biased that he left out the essential portion of the facts. Such self-deception men of science were constantly obliged to meet, and he would not say to expose, but to point out. He would recommend them to read a little book which he held in his hand, and which was pregnant with wisdom; it was entitled *Illustrations of Modern Mesmerism*, by Sir J. Forbes, who had given great attention to this subject. In those days two clairvoyants, of the names of Alexis and Adolphe, were trumpeted by Dr. Elliotson, Dr. Ashburner, and others; they were tested with care, and broke down completely, as Dr. Forbes explained in the little work just mentioned. A vast amount of assistance was unconsciously given to these two persons by bystanders, who let out certain particulars in answer to tentative questions put to them. There was also another alleged clairvoyant, of the name of George Goble, in the employ of one who might be called Mr. A. B., one of the

ablest advocates of modern times. In the book which he had just recommended would be found a description of how George Goble opened and closed a box to get at information which he was supposed to gain clairvoyantly; although he thus played tricks, another trial was kindly granted to him, in which he was to read a word inside a box, and the boy succeeded, as far as he remembered, in making known about two letters out of seven. Miss Martineau was at that time a strong advocate of mesmerism and clairvoyance, and had a servant named Jane about whose performances she published statements. While Miss Martineau was living in a town upon the coast of Durham, the servant described a shipwreck, and a cousin of this Jane was on board the ship. Miss Martineau stated that the news of the shipwreck was given by clairvoyance several hours before the news arrived at the place, but Sir John Forbes, who lived in the neighbourhood, proved that information about the shipwreck had been told in Miss Martineau's kitchen three hours before the revelation was made through her servant. Many things were said to occur, but under circumstances where investigation unfortunately could not be made, and it was necessary that the occurrences should be tested by those who had no special interest in the facts turning out to be true, he did not mean money interest, but the interest of those who were pledged to a system; they unconsciously stuck to the system, and left out everything which did not fit. He did not say that he was free from the same fault, or that he had no tendency to leave out that which was inconsistent with ordinary scientific experience. He thought it better to explain principles than to go into the question of facts; many of the things stated to be facts would have been presented in a different light had sceptical experts been present. He would state one thing in regard to the raps, on which subject the public were not well informed. The raps first attracted attention in the year 1847, in America; they came apparently upon the persons of two young ladies, who, as stated by contemporary records, were then twelve or fourteen years of age. The facts were very carefully scrutinised, and medical men thought that they were produced in the two persons just mentioned. They had no solid instruments about them. He (Dr. Carpenter) had recently quite satisfied himself that they were produced in the persons, because they were transmitted from them to the door, piano, and other objects; they were not produced by machinery. Amongst those who investigated this was Dr. Austin Flint, who soon produced patients who could make the noises themselves by the particular action of certain tendons in striking on certain joints; the noises could not be made by everybody. Once he placed his hands on the knee of a person from whom the noises came, and they ceased immediately; this experiment was repeated over and over again. Thus it was possible to produce the raps by ordinary agency. About the year 1855, Professor Schiff, of Florence, appeared before the French Academy of Medicine, and showed how he could produce the raps by his tendons: this was an historical fact. The production of the raps without apparent agency was very puzzling, and at a Spiritual *séance* people could get raps when they could get nothing else. He did not say that the raps actually were produced in this way; he only asserted that they could be so produced; and, while that was the case, it was not necessary to go into the question of the supernatural. He had published an article in the *Quarterly Review* twenty-five years ago, on "what we are to believe" on such subjects, and the conclusion to which he came was that the haunting spirits were merely dominant ideas; persons searched for what was above, instead of what was around them. Dominant ideas were dangerous, and led to insanity and a monomania for interpreting everything in favour of the leading idea; people who were in this state were in that condition of mind which tended towards insanity, namely, they asserted things which the world deemed to be incredible, and against the dictates of common sense. These might seem to be hard words, but they were justified. There was not one remarkable case of these phenomena which had stood the test of investigation by sceptical scientific experts, who were willing to attend and to witness them. He, for one, was not willing to accept the testimony of those who were governed by a dominant idea.

DR. CARPENTER CRITICISED.

(From the "Daily News.")

MR. ALFRED R. WALLACE writes to us:—"I am very sorry to find that in his second lecture, reported in your columns on Saturday, Dr. Carpenter has made statements which, as a matter of fact, are untrue, and which (as I shall show) he had the means of knowing to be untrue. Leaving it to Mr. Crookes and to the friends of the 'two American girls' to reply to the allegations made about them, I beg to be allowed to point out an important misstatement which concerns myself. Dr. Carpenter is reported to have said that 'a friend who believed' once told him of a small table rising up bodily when the medium and two or three other persons placed their hands on the top, and that it was suggested that a cylindrical cage of paper and hoops should be placed round the table to prevent the possibility of its being raised by the medium's toe under cover of her dress. His friend asked, 'If it is done without disturbing the paper, what will you say?' 'I will say, then,' replied Dr. Carpenter, 'it is a thing deserving further investigation.' The paper cage was put round the feet of the table, and Dr. Carpenter assured his audience that he never after heard of the table dancing up and down, and that 'that test was sufficient to his mind to dispose of that particular case.' Now, I should like to ask Dr. Carpenter whether he would be surprised to hear that I myself was the 'believing friend' who told him about the small table and the paper cage, and further, that I told him that it had been tried, and had perfectly succeeded? And even if he had quite forgotten this—which I admit he may have done—the experiment is fully described, along with another even more conclusive test, in the notes of personal evidence given in my little book on 'Miracles and Modern Spiritualism' (pp. 133, 134), which I may assume one who comes forward to enlighten the public has taken

the trouble to read. In the same book (p. 128) he will find an account of another table rising, while a sceptical friend who accompanied me was looking on, and could see the whole lower part of the table, with the feet freely suspended above the floor. It is hardly too much to say that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favour may be shown to be equally opposed to the actual facts of the case; but I will confine myself to one of these. Dr. Carpenter asserts that the two French clairvoyants, Alexis and Adolphe, were broken down by a test case as related by Sir J. Forbes, and he describes their method of procedure as 'guessing the number of letters in a word.' If they said 'six,' some one was sure to say 'very near,' and so they gathered indications, and they also knew what sort of words were likely to be given. And this is actually set before the public as an adequate account of the clairvoyance of these remarkable young men. As regards Adolphe, I can from personal observation declare that it bears not the most remote relation to what he did; and Dr. Edwin Lee, a well-known physician, in his book on 'Animal Magnetism,' has given, from personal observation, a minute account of the clairvoyance, of Alexis at Brighton, which occupies twenty-five pages. Among a great variety of most remarkable tests, he frequently read passages in books brought at random a number of pages in advance of the page opened, but at the level of a line indicated. Numbers of these tests are recorded, the words read always being found at the level indicated, but not always at the exact number of pages in advance asked for. The evidence for this, as well as for many other forms of clairvoyance, is overwhelming, and the tests applied of the most varied and stringent character. It has lately been asserted that professed conjurers are the proper persons to test the alleged powers of mediums and clairvoyants. Now if there is one thing more than another which conjurers know all about, it is tricks with cards; and Robert Houdin is acknowledged to have been one of the greatest of modern professors of the art of legerdemain. Yet when he took his own new cards and dealt them himself on the table Alexis named every card before it was turned up, and in subsequent games he told Houdin every card he held, and even what would be trumps before it was turned up. At the end of two sittings, which are found recorded in Dr. Lee's book (pp. 231—233), Houdin wrote to his friend M. de Mirville: 'I came away from this *séance* as astonished as any one can be, and fully convinced that it would be quite impossible for any one to produce such surprising effects by mere skill.' Dr. Carpenter quotes Robert Houdin for his own purpose; why did he not tell his audience of the great conjuror's testimony as to the possession by Alexis of some power other than 'mere skill'? But besides this remarkable testimony of an expert of the highest rank, we have the evidence of many physicians of eminence to the reality of clairvoyance. In the *Dictionnaire de Médecine*, article 'Magnetisme,' the Parisian Professor of Medicine, Dr. Rostan, says, 'There are few facts better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch, ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it: she was not once mistaken.' Dr. Herbert Mayo, a physiologist who, in his lifetime, had a scientific reputation as high as that of Dr. Carpenter himself, testified to the reality of clairvoyance; and Dr. Lee quotes the testimony of other physicians, demonstrating that Dr. Carpenter's views set forth in the *Quarterly Review* article to which he so often refers are entirely opposed to facts. But all such evidence is systematically ignored, apparently because it cannot be answered, and would render the opinion of twenty-five years ago as untenable as from the advance of knowledge of this subject we might expect them to be. The most charitable view we can take of Dr. Carpenter's persistently ignoring or misstating all facts opposed to his own stereotyped theories is, that he is the slave of a 'dominant idea'—the idea that all such facts as we have adduced (and they could be multiplied a hundred-fold), whether witnessed by conjurers, physicians, or men of science, and however carefully investigated, are to be got rid of by the cry of 'delusion or imposture.' Dr. Carpenter himself assures us, however, that 'the subjection to a tyrannically dominant idea is monomania or insanity.'"

Dr. George Wyld, 12, Great Cumberland-place, Hyde-park, writes:—"As Dr. Carpenter makes an allusion to me in his lecture on Spiritualism, as reported in your truthful journal of Saturday, will you permit me to make a very brief reply? In attempting to show the loose, inaccurate, and credulous way in which Spiritualists accept phenomena, Dr. Carpenter is reported as saying—'A gentleman (myself) requested me to go and see a table which became light and heavy at the will of a person who stood in another part of the room. But the gentleman's brother wrote to me that the hands of two persons were openly placed on the table, and that it was through the pressure of their hands that it became light and heavy—this important particular having been, in good faith, omitted by my friend.' In this short quotation there are three very important mistakes. First, I did not say, with reference to the phenomena I saw, that the person stood in another part of the room. Secondly my brother did not say that in the instance alluded to the table was rendered heavy by the pressure of hands; he only suggested that it was possible thus to render it heavy. Thirdly, it is evidently absurd to say that a table can be rendered light by the downward pressure of hands, downward pressure only being alluded to by my brother. May I not justly retort on Dr. Carpenter, and say—'Could we have a better illustration of the loose and credulous way in which sceptics attempt, by so-called facts, to disprove Spiritualism?' I urged Dr. Carpenter to test my friend's table, as to its being influenced by spiritual force, my friend being perfectly willing to submit to any test Dr. Carpenter might choose to apply. Dr. Carpenter agreed to make the investigation; but on receipt of my brother's hypothetical explanation, he at once declined to test the asserted facts. Could I

offer a better illustration of the ready credulity of sceptics? May I not justly conclude in Dr. Carpenter's own words—"All experience shows that when individuals have committed themselves to a system" (in Dr. Carpenter's case unconscious cerebration and the ignorance and folly of Spiritualists), "they unconsciously cling to all that favours their system, and drop all that is against it, and thus come under subjection to a tyrannically dominant idea, which is monomania or insanity?"

A REMARKABLE APPARITION.

MRS. DE MORGAN has favoured us with the following narrative, written to her thirteen years ago, by Mr. Reece, a schoolfellow and close friend of the late Professor De Morgan, President of the Mathematical Society of London. The Miss Jane Porter mentioned in the letter is the well-known novelist of that name:—

17, Chepstow Villas West, Bayswater, London, W.
Sunday evening, 12th April, 1863.

Dear Mrs. De Morgan,—The circumstances of this story were transacted, as I suppose, 1765-70, for I well remember the "young Blomberg" as "old Blomberg," in 1825, a prebendary of Bristol Cathedral, and I dare say my friend De Morgan remembers his name.

The genealogy of the story is this:—1st. Col. Stewart. 2nd. The Lady Mother to whom Col. Stewart told it. 3rd. The daughter of this lady—name unknown—from whom it passed to, 4th. Miss Jane Porter; it being enclosed in an envelope addressed to her name. 5th. The late Lady Neale, in her early life much about the Court of George III. Lady Neale died about five or six years ago, and bequeathed all her property to a young man named "Reboul," the son of her early friend.

Reboul died suddenly in Paris in 1860. His effects fell to his family, and his papers, that is, Lady Neale's papers, were left in the hands of my friend Edmund Lynch Nugent, a barrister.

You are at liberty to make the particulars known to Mr. Owen, as one of the best authenticated stories on record. Farewell. Yours, very sincerely,

ROBERT REECE.

The late Colonel Stewart himself related to my mother and my aunt Frances Duer the circumstances of Mr. Blomberg's appearing to him after his death. My mother knew Colonel Stewart well, and had often heard of this remarkable story, but understood that he was unwilling to speak of it. He called on her one morning and said he had been inclined to have taken the liberty to introduce to her a young man for whom he was much interested, and with whom he had parted at the door; it was Mr. Blomberg, who is now in the Prince of Wales' household, and Chaplain to the Duke of Cumberland. He said he supposed she had heard the extraordinary story that induced him to interest himself for him. She said she had heard it spoken of, but wished to be accurately informed of it. He then related it.

The regiment to which Colonel Stewart belonged was ordered on service in the West Indies (he was, I believe, major of it). He embarked in England; the ship in which they embarked touched at the Cove of Cork to take in the flank companies, which had been for some time in Ireland. A Mr. Blomberg, whom he did not know before, belonged to one of them, and embarked in the same ship with him; he was in mourning for a wife he had recently lost, and had a young child, a boy, with him. The young widower interested his new acquaintance, and all the officers were fond of him and amused with the child, and Stewart attached himself to both during the voyage, but he assured my mother that Blomberg did not enter into any details respecting his family or marriage to him at any time previous to his death. On their landing at Dominico the troops soon caught the climate fever, and both men and officers died rapidly. Blomberg, who was before in delicate health, fell very soon. Stewart, with other officers, attended the funeral.

As the barracks were crowded, two or three officers slept in one room; Stewart's companion was a Mr. Minchin. Soon after they went to bed, the room being sufficiently light to distinguish objects plainly, they heard some person walk in the passage. Stewart said: "If Blomberg was alive I should say that was his step." As he finished speaking, the door opened and Blomberg entered, dressed as he usually had been, in his uniform. He advanced to the side of

Stewart's bed, who raising himself up called him by his name, assured him he felt no apprehension from his appearance, and expressed a hope he was happy. He told him he was permitted to visit him for his child's sake, who, unless his legitimate birth could be proved, would lose the fortune he was entitled to. He then acquainted him with all the particulars requisite to establish the legality of his marriage with a young woman in Ireland, whom he had married in a remote village there, the register of the boy's birth, &c., &c. He then rose from a chair by the bed-side, and walked out of the room, after recommending the boy to his friendship and protection. As soon as he had left the room Stewart said to Minchin: "You have heard all that has passed?" He replied he had. Stewart then proposed they should both rise and commit what they had heard to writing, and afterwards compare accounts. They did so, and the accounts agreed.

As the island was unhealthy Stewart sent the boy to England to friends he could depend on, and wrote letters relating this extraordinary revelation to several people, among others to the late Duke of Northumberland, who was then, I believe, in the king's household. The Duke of Northumberland told the story to the king, who was so much interested by it that as soon as the ship arrived he directed proper people to inquire into the healthiness of the ship, and bring the boy on there, and from that time interested himself for him.

When Colonel Stewart came to England he brought Mr. Minchin's account *attested*, for he was then dead, and found on inquiry all the registers, &c. &c., as he had been directed. He sued the persons in possession, and obtained the disputed estates for the boy.

In the course of the trial, though his testimony was not necessary, as the registers (however traced) could alone ascertain the legitimacy, Stewart related on oath Blomberg's appearance to him, and his directions (and I think Minchin's hand-writing was attested in court).

When Stewart had concluded this relation my mother exclaimed: "And do you really believe, Colonel Stewart, that you saw and conversed with Mr. Blomberg after his death?" He replied: "As much as I believe that there is a God in Heaven, before whom I must answer for what I have now related, and for every action of my life."

Colonel Stewart was believed by his friends to be a very sincere Christian.

The Spiritualist subscriptions for 1877 are now due.

Among the numerous advantages offered to visitors at the Reading Rooms of the National Association of Spiritualists, 38, Great Russell-street, it is perhaps not generally known that the truly English institution of four o'clock tea is included, and which is furnished for a very moderate sum. The afternoon being the favourite time for callers, Spiritualists often meet their friends and enjoy refreshment simultaneously.

NATIONAL ASSOCIATION COUNCIL MEETING.—The monthly meeting of the Council of the National Association of Spiritualists was held on Tuesday, the 12th inst., and was attended by eleven members. The minutes of the last meeting having been read and confirmed, twelve new members were elected. Mr. A. R. Wallace, F.R.G.S., having accepted the invitation to become an honorary member, was elected accordingly. The resignations of four members were accepted. Mr. F. W. Mansell resigned his seat on the Council, and Mr. T. P. Barkas, F.G.S., of Newcastle, was elected a member of the Council. Letters were read from Mr. C. Reimers and Mr. W. Oxley, on Dr. Monck's case. The secretary was instructed to reply to the effect that the Council was not itself taking any measures for the defence of mediums, and that all applications on that subject should be made to the Spiritualist Defence Committee. At the same time no feeling existed on the Council adverse to Dr. Monck. A vote of thanks was passed to Mr. W. P. Adshead, and to Mr. W. C. Pickersgill, for gifts of books and other favours to the library. The Joint Committee appointed to rearrange the secretarial department reported recommendations to the following effect, viz.:—That the secretary be empowered to engage an assistant for such days or hours in the week as she shall find expedient, and that one day in the week (Monday) be set apart on which the secretary shall not be on public duty. Miss Kislbury stated that she had engaged Miss C. A. Burke as her assistant, subject to the approval of the Council. The recommendations of the committee were adopted in full, and the appointment of Miss Burke confirmed unanimously. The Offices Committee reported that the offices of the Association would be closed for the Christmas vacation from Saturday, December 23rd, to the Wednesday, 27th inclusive. The *Séance* Committee reported that Mr. J. J. Morse would give a trance *séance*, at 38, Great Russell-street, on Friday, January 5th.—E. Kislbury, *Secretary*.

TO YOU WHO LOVED ME.

BY FLORENCE MARRYAT.

Not in the busy day!
 The busy day is far too full of care;
 Each hour hath its duty, and its share
 Of labour, and I may
 Not loose my thoughts from Reason's firm control,
 Lest they should spread their wings,
 And soar beyond my reach, and all my toils
 Be wasted for an idle dream that foils
 My hope of better things,
 As thou hast done, thou darling of my soul!

Not in the silent night!
 The silent night was made to soothe our pain,
 And sleep is sent from God, that we may gain
 Fresh strength to do the right!
 Let not its calm be pierced by Mem'ry's dart,
 My solace to affray,
 Else shall my life look hideous by my dream,
 And Faith and Duty harder than they seem
 By honest light of day.
 Vex not the night, Beloved of my heart!

Nor at the hour of prayer!
 The hour of prayer should be a time of peace,
 When passions lull and jealous discords cease,
 And only God is there!

Come not betwixt the Gates of Pearl and me,
 Lest in my wild regret
 I should entreat of gracious Heaven, instead
 Of pouring blessings on thy faithless head,
 To teach me to forget
 The day that brought me thee and misery.

Yet, come before I die,
 Before I die, when earthly joys grow dim
 And pale before the Eucharistic Hymn
 Of heavenly choirs nigh.

Then may I, that I worshipped, gaze upon,
 And with my rest so near,
 Remembering only that thou wert beloved,
 I may forget the bitter past that proved
 Thee faithless, dear,
 And bless thee, still, my life and death in one.

Christmas, 1876.

A CLERGYMAN ON DR. SLADE'S MEDIUMSHIP.

DR. SLADE has handed us the following letter for publication:—

118, Albany-street, Regent's Park, London, N.W.
 December 13th, 1876.

DEAR DR. SLADE,—I am not at all fond of writing letters, but after what has happened this morning I cannot help very earnestly and very gratefully thanking you for what you so kindly showed me. As a clergyman, from the very bottom of my heart I believe the phenomena I saw with you are *bonâ fide* and genuine, and I can much more easily accuse myself of wickedness and trickery than even think you in relation to them, guilty of fraud and guile.

I came to you more or less expecting to learn the newspaper accounts I had read, had some trifle of unconscious exaggeration in them, but, judging from my own case, I found understatement rather than overstatement. You were in full daylight, both your hands and your feet were distinctly visible, either in whole or part, and in the latter case such large portions of them and of what you held were so very clearly seen, that it was totally impossible for the remaining unseen portions to produce the results that happened. The slate you used was my own, with both my own and its own natural marks upon it, and besides it never left my presence. The writing could not have been produced by your fingers. All my botanical eyes—well accustomed to minute observation—could not detect with abundant facility for so doing the least motion of tendon or any other motion in your wrist, or the parts of your hand either which must necessarily have showed what was going on had the unseen parts attempted to conjure. The sentences written were suggested mainly by my own remarks; they came without delay and without any possibility of you either seeing or feeling the side of the slate on which they were written.

I add nothing about the touching, bell-ringing, or music, but all that happened was perfectly satisfactory to me, especially that strongly felt indescribable something, that made me at once feel that you were, notwithstanding all that has been said, not a rogue and a vagabond, but an honourable and truthful man.

I do not know how to thank you enough, but am sure I am gratefully and sincerely yours,
 W. W. NEWBOULD.

MR. BLACKBURN'S SEANCES.

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

MR. BLACKBURN'S weekly *séance* was held at the Rooms of the British National Association of Spiritualists on Thursday, the 14th inst., with Mr. Eglinton, as medium.

The circle consisted of fourteen, including myself, as representing the *Séance* Committee.

The medium's hands were placed behind him, and the cuffs of his coat were then sewn firmly together, and to the back of the coat, while, to prevent the possibility of the removal of his coat, his breast was covered with a pinafore, which was fastened behind in knots. All this had been arranged in compliance with a request made by a voice from the cabinet, in which the medium had first been placed to obtain instructions. He was then seated in a chair within the cabinet, the curtain of which was pinned so as to leave his legs in view in the reduced gas light. The usual visibly materialised hands did not, however, make their appearance on this occasion; but, after waiting a quarter of an hour, knocks were heard, apparently on the woodwork of the side of the cabinet, at a distance of two feet from the medium, and, in accordance with instructions thus conveyed, we released the medium, who was found in a deep trance with his bonds remaining intact.

We then formed a dark circle round a long table, but "Joey's" voice informed us that we were not sitting in proper order, and that he would influence the medium to suggest the requisite alterations. These were carried out, all hands were linked, and the room was again placed in darkness. Then commenced the usual strong physical manifestations: the heavy musical box was heard to be wound up and set going, and, by the common consent of all present, it was taken from the table and rapidly moved through the upper part of the room above our heads; the "fairy bells" were similarly swung about, the strings being twanged at the same time, and many of the circle touched on the heads therewith. "Ernest's" deep voice greeted some of the sitters, and "Joey's" assured the nervous ones that he would do no harm. The chairs outside the circle were said to be somewhat roughly used, and one young lady, sitting next the medium, being somewhat inexperienced, was made the subject of vigorous but friendly handling on the part of Joey, who inquired plaintively whether she was now convinced. It is to be remarked that on one of these occasions, the manual connection was broken for an instant between this lady and the medium, whose hand was therefore for the moment free; there was, in consequence, a sudden and total cessation of all the many movements and noises, and the medium himself suffered strong convulsive twitchings; very gradually, however, these subsided, and the movements recommenced. Pale grey lights, in long flashing streaks, were visible to all, and, as a final effort, Joey consented to exhibit (though he protested against the use of this word) one which should be more brilliant than all; this duly appeared over the centre of the table. On lighting up, we found a chair upon the table, while other chairs outside the circle were piled fantastically on each other.

All were impressed with a conviction of the thoroughly genuine nature of the phenomena, and although it must be stated that the foregoing record contains nothing that can be regarded as affording any exact scientific information, it seems proper to infer that in this case, in spite of the dubious personal factors present, the "well-known course of nature" has been adhered to, and that it is unnatural to suppose that fourteen individuals, keenly set upon preventing fraud, should, at the same time, deliberately meet for the purpose of imposing on each other a mutual delusion.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

REPORT OF THE EXPERIMENTAL RESEARCH COMMITTEE, NOV. 12TH, 1876.

On behalf the Experimental Research Committee, I have to report:—

1st. In regard to *the means proposed for ventilating the Séance-room and the "Cabinet" in dark séances*:—

These means consisting in the employment of ventilating shutters, admitting no light, for the *séance-room*, and of a stream of pure oxygen, from a vessel in which the gas is condensed for the cabinet in which the medium is confined, have been successful so far as their immediate object is concerned. Mr. W. H. Coffin has prepared a diagram and a short description of the ventilating shutters, which papers I now lay before you (Appendix A). The apparatus in question, which was obtained by the committee at a cost of £6 8s., has been fitted to the windows of your *séance-room* on these premises, and will probably be used whenever a dark *séance* is held in it. At our *séances*, therefore, the sitters need no longer be exposed to the frequently distressing, and always injurious, effects of breathing a mephitic atmosphere, whilst the imminent risk of some day asphyxiating a physical medium has been completely obviated. The mediums themselves will no doubt readily appreciate the improvement in the sanitary conditions, for on one occasion, when, owing to an accident, the supply of oxygen was not forthcoming, Mr. Eglinton, who on several previous occasions had breathed the purer atmosphere, seemed quite concerned at the idea of having to return to the old conditions. In regard to the question whether the improvement in the sanitary conditions at dark *séances* constitutes an improvement also in the conditions under which the physical phenomena occur, further experience is required before your committee can offer a decided opinion.

The committee would suggest that steps be taken to make known to Spiritualists generally, both the necessity, from a sanitary point of view, for special means of ventilation at dark *séances*, and the particular methods by which such ventilation has been obtained in the present case.

2nd. In regard to the *experiments made by your committee, with a view to obtain, under absolute test-conditions, certain physical phenomena of Spiritualism, such as might probably, when once obtained and verified, be reproduced from time to time, and thus be studied by scientific methods*; your committee has held six *séances* with Mr. Eglinton and two with Mr. Herne. A detailed account of the four most interesting *séances* held with the former medium has been drawn up by Mr. G. King (Appendix B). From this it will be seen that on two occasions, viz., on October 6th, and October 13th, your committee obtained "direct" writing under their own very stringent test conditions (*vide* papers marked C and D). An account of a *séance* with Mr. Herne, during which a curious but inconclusive incident occurred in connection with the "bell test," devised by the committee, has been drawn up by Mr. W. H. Coffin (Appendix E). Nevertheless, after a careful consideration of all the phenomena which occurred at these *séances*, and full discussion of the attendant circumstances in each case, your committee is unable to state decisively that they have obtained any phenomena under what may be termed *absolute* test conditions, viz., conditions, eliminating every hypothesis by which the phenomena could be accounted for, irrespectively of the psychical or spiritual explanation of them. They have found such absolute conditions difficult of attainment; and their experience appears to illustrate what has often been observed and insisted upon in relation to what have been termed "sceptic-tests," and "spirit tests;" the difficulty, under ordinary circumstances, of obtaining test phenomena under *imposed* conditions, and the comparative readiness with which real evidence may often be obtained by seeking for moral as well as physical proof in a receptive rather than an investigating and analytical frame of mind. But your committee are strongly of opinion that the phenomena of Spiritualism should be approached and studied from every point of view, and that it is the special duty of an experimental research committee to investigate them, as far as may be practicable, by ordinary scientific methods. Many exceptional difficulties, such as the perturbed condition of mind which in consequence of recent events has prevailed

amongst mediums generally, and those difficulties which have always to be overcome in a new circle, have hitherto been encountered. But your committee are confident that, if duly supported, they will be able to obtain, under absolute test conditions, phenomena which may, with tolerable certainty, be repeated from time to time, and be thus brought within the category of verified, conclusive, and established experimental facts.

DESMOND FITZGERALD.

(Chairman of the Committee.)

(Appendix A.)

Appendix A consists of an illustrated description of the ventilating shutters.

(Appendix B.)

OCT. 6, 1876. MEDIUM—W. EGLINTON.

At a preliminary dark *séance* it was asked of "the spirits" what kind of test should be employed; and they chose the "bracelet test." This consists in binding behind his back the hands of the medium by means of calico bracelets, so that he cannot disengage them, and then tying them to the back of the arm chair, the chair itself having been previously fixed to the cabinet. Under these conditions it is quite impossible for the medium in any way to use his hands, and if hands be shown at the aperture of the cabinet, or if anything be done requiring the use of hands beyond the reach of the medium's hands as secured, it is proof positive that some other agency than that of the medium has been operating. The advantage of having calico bracelets rather than tapes is that the former cannot by any means be slipped from the wrists.

The medium was placed in the cabinet, and confined in the bracelets. Beside him was placed a small table with a clean sheet of paper upon it, out of which had been torn a corner, by way of marking it. A pencil containing patent ink was laid on the paper. The curtain of the cabinet was drawn, and the gas turned down, but sufficient light remained to see the time by a watch. "Joey" spoke, and said he would try to exhibit spirit hands, but after about half an hour there was pushed out from beneath the curtain the sheet of marked paper, with the words written on it in very bad penmanship: "Dear friends,—I cannot show you any hands to-night." This was the only test given, but it would be considered by most persons a conclusive one, as hands must have been used to do the writing, and the medium's hands had been placed out of the question by the means above detailed. All the members of the committee present attested the writing with their signatures.

We afterwards tried to obtain direct writing on a slate under the table, but failed after about 15 minutes' trial.

OCT. 13, 1876. MEDIUM—W. EGLINTON.

We sat, as last week, for hands or direct writing, but we took the additional precaution of tying both the medium's legs, so that if it had been possible on the previous occasion for him to have done the writing with his feet, this time such a possibility was removed. We also fixed the little table in its place by a leather thong, the end of which was brought outside the cabinet, so that even could the medium reach the table he should be unable to draw it close to him, and do the writing with his mouth without our being aware of the movement. "Joey" spoke as before, and made a good deal of fun at its having been said that the writing might have been done by the medium with his mouth. We had placed three sheets of marked paper in the cabinet—one on the table, one on the chair of the medium between his knees, and one on the floor, under his chair. From the position in which the medium was secured we assured ourselves that it was impossible for the medium to have reached any of these sheets of paper, with his hands, his feet, or his mouth. After about half an hour "Joey" said we must give the medium a glass of water, and we entered the cabinet for the purpose. The medium appeared to be in a deep trance, out of which it was difficult to awake him. We examined the papers, and found on one of them a roughly formed letter D. After sitting again for a while, "Joey" said he could do no more, and we again entered the cabinet, and found that all the papers had fallen on the floor, and on the one which had been on the medium's chair were written the words, "Joey. This is not teeth. We work with you."

The word teeth could not be read, as it was written over the letter D above mentioned, and after the words, "We act," the rest was illegible. The medium went again into the cabinet, and we asked "Joey" for an explanation. He gave the above reading, and on examination we found the words could be clearly deciphered.

OCT. 20, 1876.—MEDIUM W. EGLINTON.

The cabinet since last sitting had been divided by a wire partition in the centre, which was firmly bolted into the frame, and was so close to the sides that only here and there, and that with difficulty, could a sheet of note paper be passed between the partition and the floor or wall of the cabinet. The meshes of the partition were so close that a man's finger could *only with difficulty* be passed through them. A table was placed in one compartment of the cabinet, about four inches from the partition, and on it were laid two sheets of note paper carefully marked, and a pencil, and the door of that compartment was firmly bolted from the outside. The medium was placed without fastenings in the other compartment, and the door shut. Shortly "Joey" spoke, but his voice was weak. After a time we distinctly heard movements in the table compartment of the cabinet, and soon a sheet of paper was presented, apparently clean and uncrushed, at the window of the medium's compartment. "Joey" asked how many sheets of paper had been placed on the table to which the reply was given, two. Very soon "Joey" said he could do no more, and we opened the cabinet. The medium was in a deep trance. On the table could be found only one sheet of paper, the other having disappeared entirely, and a thorough search for it proved unavailing. A sheet had been handed into the medium's side of the cabinet during the evening, and on it were the words, "We have removed one of the sheets of paper as a preliminary test."

OCT. 27, 1876.—MEDIUM W. EGLINTON.

We secured the medium with tape, the bracelets not being forthcoming. The medium was placed on one side of the wire partition, and a table with paper, &c., on the other. There were no manifestations worth recording. "Joey" spoke, but his voice was weak. We observed that on opening the doors of the cabinet and replacing them by a curtain, the voice became much stronger.

Nov. 3, 1876.—I was absent.

Nov. 10, 1876.—Ditto.

Nov. 17, 1876.—Medium Mr. Herne.

Nov. 24, 1876.—Ditto.

We tried the "bell-test," but the *séances* were complete failures.

(Appendices C and D.)

These consist of the original specimens of the direct spirit writing.

(Appendix E.)

At the *séance* of the Research Committee held here Friday, Nov. 10th, Mr. Fitzgerald's "Electric Bell test" was attempted. The battery, contact, and bell were carefully adjusted till the bell rang vigorously by a slight pressure upon a small fragment of wood tied as before to the oscillating arm of the relay, while uninfluenced by any external treatment of the box enclosing the battery. The latter, being placed upon a chair in the cabinet, with its connecting-wires led outside to the bell at the left of the cabinet through two holes in the side, was then *tried* in position and securely closed and sealed. The box was afterwards raised a few inches by a small table being substituted for the chair on which it rested. Mr. Herne (medium) sat in the cabinet with his hands on or near the box. After a noise as of great agitation of the connecting wires, a voice announced that the lever had been depressed, without, however, ringing the bell. Afterwards was distinctly heard a sound exactly as if the lever were being deliberately and rather forcibly depressed. Examination of the box on opening it showed that one of the wires had been detached or broken from the binding-screw on the bare board of the relay, and also pushed or pulled *into* the box five or six inches.

(It appeared to a member of the committee that it was

possible to move the lever from the outside by means of the loose and rather stiff detached wire.)

W. H. COFFIN, *Chairman.*

Nov. 17th, 1876.

"LIFE BEYOND THE GRAVE."

A BOOK with the above title has been published this week, full of messages about spirit life and spirit powers, given through writing mediumship. We quote the preface in full because of the interesting description it gives of

THE EXPERIENCES OF A WRITING MEDIUM.

Most persons will admit that a preface to the following pages is required in order that their alleged spiritual origin may as far as possible be substantiated. They are stated to be a spirit communication; and, since nine persons out of ten will naturally ridicule that idea, and prefer to attribute them to the wanderings of a disordered brain, I will endeavour to state here a few facts, by way of proving that the writer has not quite lost his sanity, and that he is likewise free from the charge of conscious imposition. How far unconscious imposition or "unconscious cerebration" may be adequate to explain their origin, I must leave the reader to judge for himself. I should have been glad if I could have ventured to subscribe my own name and address as a further guarantee that they are not the result of a deliberate attempt to deceive the reader; but, in these days, the social position of a person who is suspected of holding communication with the other world is, in some parts of England, anything but enviable. Socially, such a person is avoided; and all belonging to him come under the same stigma. This I already know by experience, and, for these reasons, I prefer to give the following pages to the world anonymously.

Most persons have heard of *Planchette*: but, for the benefit of those who have not, I may say that it consists of a miniature wooden table, about the size of an ordinary breakfast plate, mounted on three legs, two of which run upon small wheels, and the third terminates in the point of a lead pencil. This instrument is placed upon a sheet of white paper, and the hands of the sitter rest lightly upon it. If the person be mediumistic, *planchette* begins to move in ten or fifteen minutes, and the pencil traces marks or letters upon the surface of the paper. These are found to be intelligible words and sentences, frequently quite independent of any thought or will on the part of the sitter, or "medium," as he may be called. Not unfrequently the names of deceased persons are written out, and messages professing to come from them are found written on the paper. In some cases the communications seem to be limited to the thought and knowledge of persons present; in other cases, facts have been communicated which no one present was acquainted with, and which have subsequently been verified through other sources.

To make the origin of the following pages quite clear, I may state broadly that they were written by the same agency by which writing is obtained through *planchette*; and the circumstances under which they came to be written are as follows:—

About ten years ago, I purchased a *planchette* and tried to get writing by its agency, but failed. I subsequently became interested in Spiritualism; and from personal investigation and a perusal of the literature of the movement, I soon became convinced that it was based upon *facts*. My personal experience was confined to the phenomena observed through various mediums. In myself I failed to develop the least trace of mediumship, either through table turning or *planchette* writing, until the summer of 1874, when I accidentally came in contact with an American medium who was reputed to have the power of developing mediumship in others. This person mesmerised my hand and arm—she never succeeded in mesmerising the brain—and the result was, that when I placed my hand on *planchette* I felt a dragging motion in the instrument, as if some invisible power were gently drawing it over the surface of the paper, uncontrolled by me. The result was a name professing to be that of a deceased person. This was followed by intelligible communications relating to the person named; and finally, as the facility of writing increased with the aid of the developing medium, I was able to get long and interesting messages professing to come from departed spirits. Considering that I had for years been unable to induce the slightest movement in *planchette*, and that the messages related to facts and theories not within my own knowledge and not emanating from my own thoughts, I was not a little surprised at this startling development of occult power. I soon found that *planchette* was an impediment rather than an advantage to my progress as a writing medium, and that I could get on much more rapidly by simply holding the pencil in the hand and keeping the mind and the muscles of the arm perfectly passive.

Under these circumstances my hand would be involuntarily moved to write without the use of *planchette*, and I soon exhausted my curiosity by propounding endless questions to the supposed spirit touching the present, the past, and the future. Like many novices in spiritual investigations, I imagined a spirit would necessarily be omniscient, and I speedily became exceedingly credulous, and prepared to swallow anything that might be written.

In the first blush of enthusiasm for this new gift, I fondly imagined I should be able to convince all my friends of the truth of Spiritualism without difficulty; and the communicating spirit who had given me long and interesting messages touching the mode and conditions of life in the spirit world, and had to some extent gained my confidence, promised to astonish my friends by predicting their futures, besides conveying messages from their departed relatives. He also predicted events of great public interest, which I was advised to publish.

With these promises before me, I went in boldly for convincing my

friends; but, with the first attempt, my anticipation of mediumistic fame came to an untimely end, and I found that it was—if not all vanity and vexation of spirit, in all probability something worse. All my "predictions" turned out to be lies, and I gave up writing mediumship in disgust, and vowed that, however true it might be as a fact, no reliance was to be placed upon the veracity of spirits.

About six months after these experiences I was induced to try another developing medium—Mrs. Woodforde, whose speciality was said to be the development of writing mediumship and the removal of undesirable spirit influences. Mrs. Woodforde I found to be lady of education and refinement, and her own experience and advice explained much to me that had been mysterious, and proved to be most useful and valuable in avoiding for the future the dangers I had so narrowly escaped in the past. These dangers cannot be too sufficiently kept in view by persons who dabble in mediumship. Unless the mediumship is developed under good auspices in the first instance, and guarded with extreme care, there is the greatest risk of the medium becoming the dupe of frivolous and deceitful spirits, who abound in the other world as much as in this. If the medium will abandon the popular error that a spirit is a superior being, instead of being just as human and fallible as himself, he will estimate the communications at their proper value, instead of receiving them with abject credulity, as is too frequently the case. It is in consequence of this foolish notion that many persons give up communicating through planchette, on the assumption that it is diabolical; because, having asked foolish questions, they have induced foolish replies.

After a week's sittings with Mrs. Woodforde I found myself in complete possession of my former power of unconscious writing, but the character of the communications had entirely changed. Formerly they were of the earth earthy, and reflected my own state of mind to some extent. Now they impressed me with their greater purity, benevolence, and truthfulness.

This change, I was told, was attributable to the removal by Mrs. Woodforde's invisible friends, of the disagreeable influences by which I was formerly surrounded. Be that as it may, I found that the messages now written breathed nothing but good advice, whereas formerly their tendency was sometimes evil. Feeling more confidence in the trustworthiness of the messages, I re-commenced my writing experiences, and amongst other communications I received the series of messages which are reproduced in the following pages, and which are said to describe the Life beyond the Grave.

It may probably be urged by many readers of these pages that, even if the *bona fides* of the writer be admitted, there is no proof that he has not unconsciously reproduced thoughts and ideas which he has met with at various times in his course of reading in spiritual literature. This objection is the only alternative to the assumption that the following pages are a deliberate fraud on the part of the writer; and, in reply to the former objection—the value of which I am far from depreciating—I can only say that the whole of the following pages were written without the least previous thought on my part, and with my mind kept as passive as possible; that most of the facts and theories therein stated were quite new to me when written, and seemed, in many instances, so absurd and contradictory that I objected to them at the time, but received answers to my objections through my own hand. Thus, the following pages, to some extent, contain internal evidence of their originating externally to my own brain. Another curious fact may here be mentioned. I was frequently compelled to write such sentences as "no more to-day," "you have written enough now," etc., at a time when I was anxious and willing to go on writing. The communications would then cease.

So great was my own scepticism touching the truthfulness of the facts communicated, that for eighteen months I have withheld them from publication, in order that I might ascertain from other sources whether the "life beyond the grave," here described, coincided with the revelations through other mediums. In the main, I have reason to believe they do; and I have therefore decided that I ought not to withhold them from publication any longer, but give them to the world for what they are worth. If they are reliable, their value to mankind cannot, I think, be doubted. Whether owing to my hesitation about publishing, or to other causes, it is certainly curious—and goes not a little way to explain their extraordinary origin—that upon the completion of this series of communications, the power to write, as distinctly as I then wrote, seemed to leave me, and I have since been able to write (involuntarily) little or nothing. The sudden acquisition of this power of involuntary writing—when I had formerly failed in all my attempts to induce it—is also, in itself, quite as remarkable a circumstance as its subsequent withdrawal. Whether the public will consider the following pages worth reading remains to be seen. For the present I prefer to subscribe myself simply as

THE WRITING MEDIUM.

We also append the

PREFACE OF THE COMMUNICATING SPIRITS.

In presenting the following pages to the notice of the public, we, the inspiring intelligences, disclaim, on the part of the writer of the communications herein contained, all the responsibility for their contents. He has himself explained how they came to be written, and what his share in their production has been. We have simply used him as our medium for conveying to the world some information on topics that are of vast importance to mankind, and of which they cannot, by ordinary channels of information, acquire any knowledge. That they contain statements which may be disputed or doubted, even by Spiritualists and spirits also, is quite possible, since all men do not think alike and neither do they see alike; and there are many men in the spirit world who do not understand the conditions by which they are surrounded, and the laws which govern their own state. We do not claim infallibility ourselves, and if we have set down anything which

is not clear or intelligible, we shall be happy to answer any questions that may be sent to the writer, through whom we have been able to express ourselves.

Having said this much for the origin of the following pages, we will leave them to speak for themselves.

Correspondence.

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

SPIRITUAL PHENOMENA IN JERSEY.

STR,—On the 10th inst., at 7.15 p.m., a successful *séance* was held at my residence through the mediumship of Mr. William Clarence, from London, who is now spending a few days in this island (Jersey). None of those present (fourteen in number) had ever sat with a developed medium before, excepting myself and two other friends, this, I believe, being the first *séance* of that description held in Jersey. The following articles were placed on the table: two violins, a fan, a handbell, and a small musical box played by the hand. We then sat round, holding each other's hands, the medium's hands also being held by two of the sitters, and it was understood that none would quit their hold or break the circle before the *séance* was over. The light was then extinguished. We sang "Shall we gather at the river," "Footsteps of Angels," and other hymns, during which time beautiful spirit-lights were seen darting over our heads in various directions; the violins were strummed and floated about, sometimes touching the ceiling, then striking against the door, right away behind the circle, and after touching the heads of several of us, were brought back and placed on the table: the fan was also vigorously used. Spirit-hands touched most of the sitters; the hand-bell was manipulated and rung, and the musical box was played repeatedly. These manifestations continued in abundant variety for above half an hour. Towards the close two of the sitters' chairs were lifted from the floor in such a manner that they (the sitters) were compelled to stand; at the same time one of the ladies present exclaimed, "There is something touching my head; it is coming down on the table." We were then directed by means of the raps to close; having struck a light we found the two chairs placed on the centre of the table in a peculiar manner. The circle was still unbroken; those present were perfectly satisfied and convinced that what had taken place was really a wonderful manifestation of spirit-power.

GEO. DE CARTEBET,

Vale Farm, St. Peter's, Jersey, Dec. 13th, 1876.

A "SPIRIT TEST."

STR,—On two occasions recently our family circle has witnessed some very extraordinary materialisation phenomena through the mediumship of Mr. Willie Eglinton. On the first occasion, no less than five, and, on the second, three, materialised forms made their appearance. No test conditions were imposed at the time when these manifestations took place; although, on each occasion, physical phenomena had previously been obtained, under conditions which precluded any possibility of direct causation on the part of the medium. For the materialisations he was simply seated comfortably in a room separated by folding doors and a curtain from that occupied by ourselves.

I will refer to one only amongst our strange visitors, because, from the fact of his being in every feature dissimilar to the medium, and from the bold way in which he came up to, and actually into contact with us, allowing us to perceive, not only the colour of his eyes and the play of his features, but even the texture of his skin; he appears to me to constitute in himself an intrinsic test of the genuineness of the phenomena. This spirit calls himself "Ernest." I may observe that he is not the same as "John King." He brings his own light—of an emerald tint—flat on the upper surface, and placed, as is usual, upon a cushion of what appears to be fine muslin. His countenance is of an oriental type; he has black hair, moustache, and beard. He strikes one at once as being possessed of a considerable amount of individuality, if not of originality. I desire further acquaintance with him, as he appears to be one of the few spirits outside the body who have obtained great power on the material plane, and I hope shortly to be able to obtain some fresh manifestations through his agency.

DESMOND G. FITZ-GERALD.

6, Loughborough-road North, Brixton, London, W., Dec. 18th.

DR. CARPENTER'S LECTURE.

STR,—The great man of science has spoken! Wisdom has inspired its materialistic oracle! Spiritualists are all doomed to perish in lunatic asylums! Dr. Carpenter has told the world that the influx from the invisible world (unknown to him) to and on our world is all nonsense—that insanity must be the fatal consequence of investigation of Spiritualism. What of the men who have been investigating the matter for twenty and more years, and who pretend to possess, if not the high scientific attainments of Dr. Carpenter, at least a long experience of those facts which he boldly rejects, and who are gifted with common sense without prejudices? Plato, Socrates, Plotinus, Apollonius, Iamblichus, Pythagoras, Lavater, Torquato, Tasso, and many scores of others, were all suffering from *unconscious cerebration*! Frightful! Dr. Carpenter alludes to a theory, probably to amuse his audience, of the production of raps in the knee or ankle-joints. This ingenious theory was brought forward some twenty years ago by an eminent doctor in Paris—Jobert de Lamballe—who became insane a few years afterwards, and, if my memory fails not, died in a lunatic asylum. Let us hope that this may not be the fate of Dr. Carpenter for rejecting the oldest and greatest truth of our century.

Scientific men have often committed the blunder of turning a deaf ear to, and a contemptuous look upon, new discoveries, even in their own sphere; but history will have to record this one as the greatest blunder, and certainly Dr. Carpenter will have his full share in the "honourable mention."

"*E pur si muove*," and the spirits will communicate, notwithstanding his judgment.

Ladies must feel very flattered with the doctor's estimate of the fair sex.

J. N. TIEDEMAN MARTHEZE.

20, Palmeira-square, Brighton.

PRINCE WITTGENSTEIN is expected to visit London shortly.

THE PROTECTION OF THE INNOCENTS.—When Dr. Carpenter, Lankester's senior in years and superior in science, has made an arrangement with Dr. Slade for a full and searching investigation of the phenomena, the young professor, with a modest assurance that is overwhelming, snatches the inquiry from the hand of his senior, and, with a smartness that calls for admiration, carries off all the honours. As he admits in the *Times*, he sets to work to trap him "like a wild beast." Still, all through the business, the professor acted solely on a pure desire for the public good. This is his assertion, and we are bound to believe it—as much as his assertion that Slade tricked. How noble to devote his time, his young talents, and his money so unselfishly to preserve the world—especially the simple London world—from fraud! How kind, and yet with what delicious modesty, to show young and innocent lambs like Alfred Russel Wallace, William Crookes, Lord Lindsay, and Sergeant Cox how they had all been fleeced and fooled! Above all, how touchingly filial his desire to protect his venerable friend, Dr. Carpenter, from imposition, and to spare his grey hairs the disgrace of inspecting the bubble of Spiritualism!—*Sussex Daily News*.

THE BRAINS OF CRIMINALS.—In our last issue we published a very interesting letter from our Vienna correspondent, in which a brief summary was given of Professor Benedict's researches on the brains and skulls of criminals. The subject is an important one, both from a physiological and psychological point of view, and it is to be hoped that more extended and more precise inquiries will be made upon it, for the results which Dr. Benedict has obtained, though very important, are not sufficiently numerous to warrant any large induction. Up to the present time Dr. Benedict has examined the brains of sixteen criminals, all of which, on comparison with the healthy brain, he finds to be abnormal. Not only has he found that these brains deviate from the normal type, and approach towards that of lower animals, but he has been able to classify them, and with them the skulls in which they were contained, in three categories. These consist in (1) absence of symmetry between the two halves of the brain; (2) an excessive obliquity of the anterior part of the brain or skull—in fact, a continuation upwards of what we term a sloping forehead; (3) a distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are distinctly of a lower type than those of normal men, and the interesting question arises, How far are the evil acts of the criminal to be attributed to this retrograde development? Dr. Watts can pardon the vicious propensities of "bears and lions," on the ground that "God had made them so." If he had foreseen these new inquiries, he might have felt less hopeful when he bade his little readers not to "let their angry passions rise." The results of Dr. Benedict's researches, if confirmed by further examinations, will do much to shake many beliefs now firmly fixed.—*Medical Examiner*.

THE DALSTON ASSOCIATION.—The ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism was held at the Association's Rooms, 74, Navarino-road, London, on Thursday evening last week. The members present were Mrs. Amelia Corner, Mr. Jonathan Tozeland, Mrs. M. Theresa Wood, Mr. John Rouse, Mrs. R. Pomeroy Tredwen, and Mr. Thomas Blyton. The minutes of last meeting were read and confirmed. Letters of general interest, received since, were read from the "Psychological Society of Great Britain," declining to entertain any arrangement for interchange of members' privileges; and from Mr. John Enmore Jones, on the subject of "Mesmerism." Presentations received since last session were laid upon the table and accepted, with a vote of thanks to the respective donors, viz., Mr. and Mrs. S. C. Hall, Mr. R. H. Collyer, M.D., and Mr. Thomas Shorter. The cash accounts were submitted and passed. An order was also passed for the *Banner of Light* to be obtained for the reading-room table. Mr. J. Bamford was unanimously elected a life member, and Messrs. John Dawbarn and Thomas Dales as ordinary members. The honorary secretary read a copy of a circular received from the lecture committee of the Newcastle-on-Tyne Society, requesting an order for copies of Mr. Barkas's lecture on "Original Researches in Psychology," which was declined. The date for reading of the Rev. F. R. Young's paper on "The Positive Value of Spirit Communion," was, with the author's approval, postponed from the 25th proximo to the 26th April next. An offer by Mr. Thos. Blyton to present a quantity of leaflets, containing information on spiritual phenomena, was accepted, and an amount voted for their distribution in the neighbourhood, with the view of encouraging an inquiry into Spiritualism. Letters were read from Mr. H. D. Jencken, M.R.I., president, respecting protective measures against legal proceedings, the consideration of which was deferred until next session. The attention of the Council was drawn to the forthcoming Conference of Spiritualists, and Mr. Thomas Blyton was unanimously appointed as a delegate to attend the Conference. The hon. secretary was instructed to draft the usual half-yearly reports, and Messrs. Alfred E. Lovell and George Robert Tapp requested to act as auditors.

DIRECT WRITING IN LIVERPOOL.

THE following paper was read on Friday last in the Academy, 63, Newlands-street, Liverpool, by Mr. Chadwick:—

Mr. Chairman, Ladies and Gentlemen,—Before I became a Spiritualist I was a member of the Free Church of England, and my minister had preached three sermons against Spiritualism, which some, he said, had averred to be trickery, but he warned his hearers to beware of it as a delusion; he denounced it as diabolical in all its phases. Nevertheless, I received an invitation to attend a *séance*, and of course accepted it, and although timid and retiring, I was well rewarded, for my doubts were dissipated, and I am now one of the happiest men in all England, although what I saw and heard caused me to have a sleepless night. Knowledge superseded faith, and every succeeding *séance* added to the former extension, brightness, and beauty. I have had convincing tests in abundance of the future life, from dear friends who have gone before.

[After quoting messages given by methods with which all Spiritualists are familiar, Mr. Chadwick said that as spirit-writing was the topic of the day, he would next refer briefly to that phase of Spiritualism.]

A fellow workman was invited to the same *séance*, and after gaining the experience of one sitting, thought he would endeavour to obtain the same or similar phenomena at home. For this purpose he arranged a circle, and sat the first night without any results. Not discouraged, the following night they tried again, and a sister who was absent on the first occasion, a girl of fifteen years of age, was asked to join them. She said it was "nonsense"; however, she consented. The moment she put her hands on the table it manifested lively symptoms, and spelt out, "Would the medium write under control?" They could not understand the question. The brother said, "Is Maggie the medium?" The reply was three raps. She did not understand the word "control." The brother said he did not know, but urged her to say "Yes," which she did. By direction of the intelligence she held a pencil over an ordinary copy-book, became as pale as death, her eyes were closed, her hand began to shake, and then to write, "Good evening, friends; I am glad I can communicate with you. I am Professor Mapes, of America, near Wisconsin; I shall be always with you."

You may imagine the surprise of people who had never heard of anything of this kind before.

They went on in this way for a considerable time, and I invariably took part in the *séances*.

We were told to get a slate and a piece of slate pencil, and the medium was to hold the slate under the table. We were to place a cloth on the table. We did so. It was not there long when an attempt was made to take up the pencil. We could all hear it quite distinctly. In about five minutes writing commenced, which astonished us all, the medium included. She compared the holding the slate to the holding of a galvanic battery. We thus received the direct writing. It varied in character and quickness, and gave us many excellent tests. She has two controls, Prof. Mapes and Dr. Balthor; but it was some time before the latter could effect control. In no case has he ever written on the slate. When we sat for writing we were still in full light of gas, and we obtained the same results in daylight. She can obtain the writing in any place, and in the presence of as many as twenty individuals at once. When I sat on the left I always felt a curious sensation from head to foot, but sitting on the right I felt nothing of the kind. During the automatic writing I always felt a throbbing in my temples. The medium has no more knowledge of how the writing is done than a child.

She is told the diseases of persons, and prescribes for them without ever seeing them. She obtains writing in French and Latin, of which she has no knowledge.

LAST Sunday night, at the Doughty Hall, Bedford-row, London, very powerful raps were obtained before a public audience through Dr. Monck's mediumship; a committee appointed by the audience certified that they were not made inside his body, as suggested by Dr. Carpenter, but came from any object near which the medium stood.

A LONG and interesting discussion on materialisation and transformation manifestations followed the reading of Miss Kislbury's paper last Monday, before the members and friends of the National Association of Spiritualists, under the presidency of Mr. W. H. Coffin. A full report will be published next week.

ATTEMPTED SUPPRESSION OF SCIENTIFIC TRUTH.—A letter in *The Cape Times* (Capetown, South Africa), of November 15th, on the Slade case, says:—"For my own part, and on behalf of many of the Spiritualists in South Africa, to be plain, we don't care one jot for all the 'editorial rods,' 'anathemas of the church,' or so-called 'scientific exposés.' Thank God the days of the Inquisition have past, for ever I hope. A good scientific education with a well-balanced cerebral organisation, and a large stock of moral courage, are all that is wanted for investigators. Mere words and threats are as effete to determined men who seek for pure truth, as water falling on a duck's back. Truth like gold can never deteriorate, no matter how often it passes through the furnace of analytical reasoning. Because Spiritualism upsets some of the pet dogmas of the Church and science it is run down. I ask all honest men to think of Copernicus, Galileo, Columbus, Stephenson, Morse, Galvani, Harvey, Fulton, and hosts of other pioneers of great truths. From alchemy and astrology we have our noble sciences of chemistry and astronomy. Spiritualism will prove, sooner or later, to be the foundation or nucleus of some great truth; and what harm is done, supposing Spiritualists are found to be in error about the cause? Prove we are wrong by demonstration, by tracing the effect to its cause and *vice versa*, and then Spiritualists will change their theory, but don't put all down to imposition, hallucination, and deception without having spent any time in practical and not theoretical investigation."

Poetry.

MORTIMER COLLINS.

A SORROWFUL interest attaches to the following, which the *Athenaeum* publishes as the "last verses written by Mortimer Collins":—

I have been sitting alone
All day, while the clouds went by,
While moved the strength of the seas,
While a wind with a will of his own,
A Poet out of the sky,
Smote the green harp of the trees.

Alone, yet not alone,
For I felt, as the gay wind whirled,
As the cloudy sky grew clear,
The touch of Our Father Half-known,
Who dwells at the heart of the World,
Yet who is always here.

PUSSIE'S CHRISTMAS.

THE following is a Christmas song written by Mrs. Eric Baker and Mrs. Weldon, with music by the latter, and published by the Music and Art Association, 39, Great Marlborough-street, London.

Some children gazed at a large Christmas tree,
That on a strong table stood,
They laugh'd and they clapp'd their hands with glee,
Gay and happy because they were good.
Their pussie cat glared from under a chair,
Staring full at the Christmas tree,
She said, "They've forgotten, I vow and declare,
To hang up a mouse for me."
Away, in a pet, to the stable she flow,
For there in the soft warm hay,
A little brown mousie she very well knew,
Would be all by himself at play.
A little brown mousie she very well knew,
Would be all by himself at play,
Would be all alone at play.

She cunningly hid in a heap of straw,
Till the poor little mouse she found,
And then in a minute she stretch'd out her paw,
And pinn'd him half dead to the ground.
As mousie by puss well-nigh lick'd out of shape,
Tried hard in vain from her grasp to escape,
Merry bells rang out chimes so clear and plain,
To tell us that Christmas had come again.
Then pussie remember'd the children at play,
The beautiful Christmas tree!
And said, "The whole world is happy to-day,
I'll let the brown mouse go free.
The whole world is happy and merry to-day,
I'll let the brown mouse go free."

THE WEB OF LIFE.

A WEAVER sat by the side of his loom
A-flinging the shuttle fast;
And a thread that should wear till the hour of doom
Was added at every cast.

His warp had been by the angels spun,
And his woof was bright and new:
Like threads which the morning unbraids from the sun—
All jewelled over with dew.

And fresh-lipped, bright-eyed, beautiful flowers
In the rich, soft web were bedded,
And blithe to the weaver sped onward the hours—
Not yet were Time's feet leaded.

But something there came slow stealing by,
And a shade o'er the fabric fell;
And I saw the shuttle less blithely fly,
For thought had a wearisome spell.

And a thread that next o'er the warp was lain,
Was of melancholy gray;
And anon I marked there a tear-drop's stain
Where the flowers had fallen away.

But still the weaver kept weaving on,
Though the fabric all was gray;
And the flowers and the buds and the leaves were gone,
And the cold threads cankered lay.

And dark, and still darker and darker grew
Each new wovon thread;
And some there were of a death-mocking hue,
And some of a bloody red.

And things all strange were woven in—
Sighs, downcast hopes and fears;
And the web was broken, and poor, and thin,
And it dripped with living tears.

And the weaver fain would have flung it aside,
But he knew it would be a sin;
So, in light and in gloom, the shuttle he plied,
A weaving these life cords in.

And, as he wove, and, weeping, still wove,
A tempter stole him nigh;
And, with glowing words, he to win him strove,
But the weaver turned his eye.

He upward turned his eye to Heaven,
And still wove on, on, on!
Till the last, last cord from his heart was riven,
And the tissue strange was done.

Then he threw it about his shoulders bowed,
And about his grizzled head;
And, gathering close the folds of his shroud,
Lay him down among the dead.

And I after saw in a robe of light,
The weaver in the sky;
The angels' wings were not more bright,
And the stars grew pale on high.

And I saw 'mid its folds, all the iris-hued flowers
That beneath his touch had sprung—
More beautiful far than these stray ones of ours
Which the angels have o'er us flung.

And wherever a tear had fallen down,
Gleamed out a diamond rare;
And jewels befitting a monarch's crown
Were the footprints left by care.

And wherever had swept the breath of a sigh
Was left a rich perfume;
And with light from the fountains of bliss in the sky
Shone the labour of sorrow and gloom.

And then I prayed:—when my last work is done,
And the silver life-cord riven,
Be the stain of sorrow the only one
That I bear with me to Heaven.

From the *San Francisco News Letter*.

A CHRISTMAS STORY.

THE following verses are by Miss C. A. Burke, the new Assistant-Secretary to the National Association of Spiritualists:—

'Twas Christmas Eve, a fearful night;
In the proud mansion all was fair;
The feast was spread, the wine flowed bright,
For angel guests were looked for there.
And there the Earl in pomp and state
Stood by the wide-set outer gate.

Far through the lofty door-way streamed
From banquet halls, a flood of light,
Upon the soft white snow it gleamed,
The Earl looked forth into the night.
In the chill moonlight he could see
A beggar asking charity.

He heeded not the suppliant cry,
So wrapped was he in boastful thought;
Little he knew how very nigh,
That moment were the guests he sought.
Far as was heard that cry of pain,
On swept the shining angel train.

With listless limbs and footsteps slow,
When thus repulsed the beggar went
Half-blinded by the driving snow,
To a dark court his way he bent;
And pausing at that humbler door
He asked for charity once more.

A man upstarted in amaze,
And half began some angry word,
But something in the other's gaze,
Touched in his heart a better chord.
He gave him his last crust of bread,
"You are worse off than we," he said.

Then all that chamber bleak and bare
Was beautified with nameless grace;
The beggar stood no longer there,
But a bright angel took his place.
With lifted hands and eyesight dim,
The rough man knelt and worshipped him.

Then from the trembling golden chords
Of his glad harp, his fingers drew
A melody too deep for words
That o'er each sense a glamour threw,
And pain and sorrow passed away
Like mists before the sunbeam's ray.

And so the legend ends; we know
Of beggar or of earl no more;
Yet from this tale of long ago
A lesson we may surely draw.
And listening to an olden strain
May nerve us to our work again.

Each Christmas Eve an angel brings,
To sojourn both with high and low,
Unless when blind to heavenly things
From out our midst we bid them go;
Because they come not in such guise
As suitest best our mortal eyes.

CAROLINE A. BURKE.

PROFESSOR WILLIAM DENTON IN ENGLAND.—Mr. Luther Colby, in a letter to Mr. W. H. Harrison, dated Boston, U.S., Dec. 8th, says:—"Prof. William Denton leaves these shores to-morrow on private business in London. He had only time to bid me good-bye, otherwise I should have sent this letter by him, i.e., if he could have waited a sufficient time for me to have written it. But as he did not, I hope you will get it by the mail that goes out in the ship on which he embarks. I told him to be sure to call on you on his arrival, which he promised to do. You, of course, already know him as a talented author, a good man, an able lecturer, and, by-the-way, an Englishman."

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

[For purposes of mutual convenience the above office has been re-located 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.

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

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

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

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

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Writings, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttleton. 2 Vols., crown 8vo., 45s.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 5s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.

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

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens—these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

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