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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.

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# The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER EIGHTEEN.

LONDON, FRIDAY, DECEMBER 1st, 1876.

## THE LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

A REPORT from the newly-appointed Library Committee of the National Association of Spiritualists would be of interest to the public, because of the important duties committed to its charge. The members of that committee have under their control the chief library connected with Spiritualism, and no public collection, not even that of the British Museum, includes nearly so complete a supply of works relating to this particular subject. One point to which attention should be given is the collecting and binding of all the Spiritual periodicals published in every part of the globe, for no other public establishment connected with Spiritualism has attempted to do such work. A catalogue of the books at present in the library should be drawn up, together with a list of others at present obtainable, but which are missing, and should be added to the collection. Further, a list might be compiled from any catalogues to which access could be obtained, of ancient books on psychological subjects, accompanied by information where they may be seen by the student. In short, the results of the work of the Library Committee should be of true historical value, and nothing should be omitted to complete the records under its charge. Not a paragraph or picture published in any newspaper anywhere about Spiritualism should be omitted to be dated and filed, not that the said extracts are of any present value, but because nobody can tell what may be their use in the future. If in the British Museum an arbitrary system of collection prevailed, the records would be most disappointing to students, who would discover that particular things which they require had not been saved from oblivion because of the personal opinions of the officials of the day as to their value. At present the London daily newspapers are not taken in and filed in the reading-room; if they were to be found upon its tables, as well as some of the more interesting of the weekly periodicals, the attractions of the reading-room would be greatly increased, for those who now wish to consult popular journals are obliged to go elsewhere, instead of finding the two classes of reading upon the same premises.

## THE REALITY OF SPIRITUAL PHENOMENA.

BY CROMWELL F. VARLEY, C.E., F.R.S.

In No. 2520 of *The Spectator*, pages 1281 and 1282, there is a letter from Dr. Carpenter, who assumes that because there are impostors making money by bogus "spiritual manifestations" all "mediums" are impostors. He might with equal reason assert that because fraudulent merchants are occasionally brought to justice, therefore all merchants are rogues.

Twenty-five years ago I was a hard-headed unbeliever, and when it was asserted that tables could be made to gyrate by means of "*electricity and magnetism*," the absurdity was too manifest for discussion.

"Spiritual phenomena," however suddenly and quite unexpectedly, were soon after developed in my own family. Several coming events were correctly foretold, and I was naturally amazed; this led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit the possibility of trickery and self-deception. Some of these investigations have been published in various journals, and in the proceedings of the Dialectical Society.

Prior to this I had frequently experimented with mesmerism as a curative agent, and had met with three clairvoyants with whom I had made many experiments.

The late Professor de Morgan has written: "I am perfectly convinced that I have both seen and heard in a

manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

William Crookes, F.R.S., writes: "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

I can fully endorse both of these statements.

Some of the sub-committees of the Dialectical Society have left a record of their proceedings. They did not have recourse to paid or professional mediums. They sat time after time until the phenomena appeared.

They report that ultimately they succeeded in getting a heavy table to move when no one was touching it, and when, in fact, no one was within some few feet of it. The room was well lighted at the time.

I have twice seen a table move when no one was touching it. On one occasion, in my own house, when no one was within seven feet of the table, and while I was holding both the hands and feet of the medium, the table moved up to me. Several others were present, and all of us saw it.

On another occasion, I was sitting near a small table; the medium was almost six feet distant; the table rose up more than twelve inches, and then moved horizontally about eight feet before it came down again. This was witnessed by four people.

I have repeatedly seen tables (and other objects) lifted off the floor when our hands were resting upon them.

Sometimes I have sat under the table with candles, while friends observed above to see that the table was not moved by either the hands or feet of those sitting around.

When the table has been off the ground I have mentally wished the table to move north, east, west, or south, and it has immediately followed my unexpressed wish.

A scent-bottle lying upon a mahogany table has been seen first to rock to and fro rapidly, and then to gyrate, while rocking rapidly, for some minutes, no hands being near it. This was at a private house.

I have been sitting in a chair in a well-lighted room, several feet from the medium, and my chair has been twisted half round so rapidly and violently as to nearly throw me off.

Other and numerous phenomena have occurred, proving the existence—(a) of forces unknown to science, (b) the power of instantly reading my thoughts, (c) the presence of some intelligence or intelligences controlling those powers.

In America, in 1867-68, I had numerous opportunities of experimenting.

In England I had experienced great unwillingness on the part of the mediums to submit to experiments.

Miss K. Fox (now Mrs. Jencken) was introduced to me at the house of a solicitor (Mr. Townsend) by Mr. Livermore, a retired banker. After a few sittings Miss Fox consented to a series of experiments.

Five cells of Grove's nitric acid battery, two helices, an electro-magnet, key, switches, and wires were procured by me, in order to see if there were any connection between the psychic forces and those of electricity and magnetism. After a great many experiments, extending over fifty or sixty hours, I was still unable to detect any distinct connecting link. Some of the experiments were conducted in the dark, but the majority of them in a bright light, and some in broad daylight.

My battery was on a side table, and was there connected

to a switch from which eight wires ran to the table at which we were seated.

Mr. and Mrs. Townsend, Mr. Livermore, Miss Fox and I were always there, but on a few occasions we had sometimes one, sometimes two others. By means of the switch and keys I was able to operate in the dark, no one but myself being aware of the experiment I was trying. In fact, none of those present were acquainted with the laws of electricity.

Two phenomena of importance only were obtained. 1st. Whenever I took hold of a wire through which the current was passing, the "invisibles" always correctly stated which way the electric current was flowing (assuming that the current flows from the positive to the negative pole.) The second phenomenon was that whenever in the dark I placed the helix around my head the "invisibles" took no notice of it when no current was passing, but the moment I pressed down the key and caused a current to flow loud raps were heard, the table rocked violently, and Miss Fox's hand would write out involuntarily a message to me to the effect that I ought not to place my head inside the helix; that it was prejudicial, and it gave them great uneasiness. I repeated this experiment on many occasions, and always with the foregoing result.

Mr. Blackburn, of Manchester, requested me to test the materialisation phenomena, which occurred in the presence of Miss F. Cook (now Mrs. Corner.) The experiments were conducted at the house of Mr. J. C. Luxmoore, in Gloucester-square, Hyde-park. The medium was treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist. She was tested for "continuity and resistance" all through the sitting. For this purpose a reflecting galvanometer, a box of standard resistances, the necessary keys and shunts were employed.

By these means the medium could not break the circuit for even the hundredth part of a second without the fact being instantly revealed! Yet out came the "materialised Annie Morgan." She spoke to us and wrote before us on paper. She once appeared only half materialised from her waist upwards, the lower extremities being absent.

I shook hands with this "materialised" being, and at the conclusion of the sitting—which lasted I believe over an hour—I was instructed by "Annie Morgan" to go to the medium to demesmerise her. I found Miss Cook just as I had left her; the platinum wires were untouched, and she was in a deep trance, from which I speedily awoke her by "cross passes." (I have elsewhere published the result of this experiment).

One of the phenomena which I experienced on this occasion was a great loss of power. I could with difficulty only support myself.

I often experience this at "physical *séances*," and to such an extent that for years I have been obliged to abstain from them altogether. It is also a curious fact that my presence often weakens and sometimes prevents the physical phenomena altogether. It was accordingly arranged that the experiments should be conducted by Mr. Crookes at his house, and in my absence. We fixed the apparatus and devised various means of making the tests as indisputable as possible.

He has conducted a long series of experiments, taking every precaution he could devise to avoid trickery, intentional or otherwise.

It is simply impossible for even a thoroughly experienced electrician to escape from the electric circuit, without producing such an alteration of resistance as would proclaim the fact instantly. The doors and windows were sealed, the rooms were examined before and after the experiments, and yet the phenomena presented themselves before Mr. Crookes and other gentlemen quite as capable as Dr. Carpenter himself of correctly interpreting them. Any person who doubts Mr. Crookes's ability and accuracy of observation, should read his paper upon the determination of the atomic weight of thallium. Dr. Carpenter himself might study this with advantage.

Dr. Carpenter attacked Mr. Crookes, Dr. Huggins, myself, and others some few years ago in the *Quarterly*, in a manner which drew down upon him a lesson which he seems to have forgotten. He seems to think that he has disposed of us by

comparing us with Baron Reichenbach, and he jumps to the conclusion that we have placed faith "in tricky women." Baron Reichenbach published a work describing a new series of forces which accompany electricity, magnetism, chemical action, vitality, which he named Od. Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with people who can see these phenomena. Now I cannot myself see the so-called "flames" that issue from a magnet, but I can generally feel them either by my hands or in the region of my spine, even through a thick deal plank; the sensation is like that of a warm current of air playing upon the skin. There are many who are more or less sensitive to these forces.

I am very glad to see that Dr. Carpenter admits the phenomena of "artificial somnambulism (hypnotism)" and of "profound reverie," called "biological." These are merely some of the phenomena known by the more comprehensive term of mesmerism, or by the objectionable term of animal magnetism. As Dr. Carpenter admits these, he is far advanced on the road that leads to psychic-forcism and Spiritualism.

If he will experiment upon a good sensitive, he will find that he can demesmerise his patient as rapidly through a brick wall as if there were no wall between them. This I have repeatedly done. Chickens are easily hypnotised, and at different times I have met with three dogs who at *séances* would howl, bark, and run under their owners' chairs when the phenomena were about to begin.

Mr. Crookes has used instrumental means to record the phenomena so as to eliminate his own mind as much as possible.

Dr. Hare, of Philadelphia, did likewise; and I have endeavoured to do so also.

That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. All those who have closely studied the subject find that these things occur not only in Europe and America, but also in all other countries, civilised as well as savage. They have not been confined to any one century, but seem to be as old as the human race.

One of the chief difficulties which an inquirer in this country encounters is the necessity of unlearning a great deal which is usually accepted without question.

2, Great Winchester-street, London, E.C.

#### CLAIRVOYANCE AND SPIRIT IDENTITY.\*

BY EUGENE CROWELL, M.D.

ONE of the best clairvoyants and personating mediums whom I have met, is Dr. C. T. Buffum, now of Worcester, Mass. During my visit to Moravia in August, 1872, I first witnessed the facility with which spirits can re-enact the scenes, and reassume the conditions of their earthly life through him.

He visited Moravia for the first time while I was there, and on the evening of the day of his arrival he held a *séance* in Mrs. Andrews' parlours. The persons present were seated around the rooms, while Dr. Buffum occupied a chair centrally placed, so that all could see and hear him without leaving their seats. Upon the sofa where I sat, was Mrs. Louisa Andrews, of Springfield, Mass., a lady of the highest respectability, who with her son and sister was on a visit to Moravia for the same purpose that I was.

At first there were music and singing, and after these had ceased the medium was controlled by a spirit who claims to be "Red Jacket," the famous Indian Chief. He shook hands with all present in a very cordial manner, and then ensued a few moments of silence, when the medium moved his chair near the table, resting his elbow upon it, and his head upon his hand, his head slowly sunk backwards, his countenance assumed a pallid, deathlike hue, while a stream of foaming saliva flowed from his mouth. Then the other hand was slowly raised and placed upon his forehead, when he exclaimed in low faint tones, "Oh my head!" Just at this moment the lady before mentioned, Mrs. Andrews, sunk upon the sofa in a fainting fit, and was carried from the room. She afterwards said that at that moment she felt as if she had received a blow upon her head. The medium now

\* From Crowell's *Primitive Christianity and Modern Spiritualism*.

faintly said, "Mother, mother." There being no response, after a pause he added, "Brother," when the son of Mrs. A— advanced, and the medium grasped his hand, which he pressed, calling him by name, and expressing his joy at being able to again meet him. He then called for the aunt, and upon her advancing he said: "Do not think I am in pain now; I am only proving my identity." He gave his name and conversed freely about the cause and manner of his death, satisfying both aunt and brother that he was their deceased relative. Mrs. Andrews afterwards informed me that her son met his death by the fall of an elevator, upon which he was standing, his skull being fractured, and the appearance and actions of the medium when the spirit was re-enacting the death scene, were instantly recognised as precisely like those of the young man in his last moments, and the words, "Oh my head!" together with those of "Mother, mother," were the only words uttered by him after the accident. Mrs. Andrews had no doubt that it was her son who thus manifested.

After this the spirit controlling said he saw "an old man dressed as a Quaker, but he was not a Quaker. He appeared in a broad-brimmed white hat. He was lame, some trouble about here," placing his hands upon his hip. "Yes," said he, "his hip was dislocated, and he walked lame, and one of his feet barely touched the ground."

He then said that he "saw a wagon drawn by a grey horse, there were bags in the wagon, and beside the old man there was a woman;" that "the horse ran away, and the old man in attempting to escape by the rear of the wagon fell upon his hip, and thus received the injury that caused the lameness." He added that he was uncle to a Mr. Thompson, there present.

A gentleman of that name now advanced to the medium, and stated that he had recognised the spirit before the description was completed, and he did not need the announcement of the relationship to satisfy him of his identity. He said the description was correct throughout. His uncle was on his way to the mill with some bags of grain in his wagon, and with his wife by his side, when at a certain point on the road the horse—which was grey—ran away, and his uncle in attempting to escape in the manner described met with the injury, and ever after one limb was shorter than the other. He said his uncle did dress like a Quaker, but he was not one, and the white broad-brimmed hat, as described, was like one that he—Mr. Thompson—had presented to him, and which he wore during the latter years of his life. Here Mr. Thompson desired the spirit to give his uncle's name, and the reply was satisfactory, so Mr. T— testified, and the latter assured us that he had never before met the medium.

After this "Red Jacket," in a low quiet voice said, "Lily, there is a bright spirit present by the name of Lily," and upon my wife advancing, he said, "Yes, yes, you are her mother; she wants to shake your hands," and then added, "She wants to kiss her sister E—," who was present, and upon my little daughter coming forward the medium kissed her. The medium now said: "And Eddie also is here" (a deceased son). I now silently approached, when he presented his hand and said, "Lily wants to shake hands with her father," and while our hands were clasped he remarked, "Why, pa, your whiskers do not look as they did when I saw you last." The fact is, the last time she could have seen me through the material eyes of a medium was at a *séance* for materialising, at Dr. Slade's, in March, five months previously, and then my whiskers were dyed brown, as they had been the previous five years, while now I had abandoned the use of the dye, and my whiskers presented their own natural grey appearance. This was a very assuring test to us, as it was to others present when I explained as I have here.

Before then I had never met Dr. Buffum, and I was among strangers, and his remarks could not have been founded upon personal knowledge of me, and as to his having any knowledge of Mrs. Andrews, and of the cause of her son's death, or of the symptoms attending his last moments, she assured me that it was simply impossible for Dr. Buffum to acquire this knowledge, excepting from spiritual sources, and I fully believed her to be correct in her opinion.

As to collusion with Mr. Thompson, this is possible, as at that time he equally with Dr. Buffum was a stranger to me, but observing both parties narrowly I became as well satisfied of sincerity here as in the other instances, and my numerous subsequent opportunities for estimating correctly the character of Dr. Buffum, utterly precludes the supposition in my mind of his being capable of any deception whatever, as beside ordinary means of forming a correct judgment of him, I had peculiarly favourable opportunities for ten days, during which he was an inmate of my house, and then, as before and since, I found him to invariably manifest the traits of character of a highly moral and honourable man combined with feminine sensibility and delicacy.

August 27th, a day or two after the public *séance* above described, I had a private sitting with the same medium. It was held in the *séance* room of Mrs. Mary Andrews, at Moravia, there being present Dr. Buffum, my wife, daughter, and self. "Red Jacket" controlled and kindly greeted us. After some conversation with him relating to certain fraudulent physical manifestations near that town, which he emphatically condemned, he said: "Your son Clarence is present, also Lily, and Clarence will try to show himself at the lower opening of the cabinet before you leave Moravia. John and Eddie also are here, and they will have a wreath of flowers for E—, their sister. Lily desires me to say, that if you will have a chair set at your table, at home, for her, she will move it, assisted by Harry. He is the strongest." My wife here inquired whom they resembled, and he replied: "Eddie and Clarence resemble their father, and Harry resembles you."

The names of four of my deceased children were here given, and the resemblance of three of them to their parents correctly described. He then resumed: "There is a little spirit present who calls Lizzie" (my wife's name being Elizabeth). "Her name is Ann, and she is your sister; she has been in spirit-life a good many years." I asked what her complexion was, and pointing upwards, he replied: "Her eyes are blue as heaven, and she has curling golden hair. She desires to shake hands with her sister."

He continued: "There is a bright squaw present, with such a pretty little babe that never was in earth life. The mother went with the babe."

Still addressing my wife, he said: "There is another sister of yours present, whose name was"—after some difficulty this was given—"M—. She had great distress about the throat and chest," and here he coughed to show her manner of coughing. "She suffered much in earth-life, but does not suffer now." The medium then seized the hand of my wife, and, shaking it, remarked: "She says she is very happy in her spirit home."

After an interval of some minutes he again said: "Old squaw with four eyes is here." I asked what he meant by this phrase, when he explained by saying, "She has spectacles. She was very old but very smart," and added: "I see another tall squaw here, grandmother also to your squaw. She died of a tumour in her side; when it broke she died. She suffered long in this life." My wife here remarked that it must be grandmother F—, when he said, "Yes, she says it is her."

He then said: "Brave, your mother-squaw is here with your uncle 'Sammon.'" I suggested Zalmon. "That is it, and he often impresses you in business affairs. He continued: "There is a sister of yours present who calls herself Maria. She is very bright and young-looking. She passed away young, and she says she will soon show herself to you at your own wigwam, like the other one did. And she says she often passes her hand over your forehead and eyes when asleep, so that you may see them. Your sister Charlotte also is here, and she says she will try to come with Maria or afterward, and show herself to you."

I now inquired whether my sister Charlotte had ever appeared to me? and he replied, "Yes." I inquired when and where, and he answered, "Going, going on a journey. I see trees, water, and bridges, and a railroad car. There is a bed with curtains around it. Yes, she appeared to you in a car, and patted your forehead to awaken you, and moved the curtains so that you could see her." I asked what made her look so serious at that time,

and the answer was: "Because she was so anxious for you to see her, and the next time she will show herself more plainly than then."

My wife now inquired why she did not see spirits as readily as I, and he said it was owing to a difference in the formation of the brain, "here," passing his fingers over his brows and the lower portion of his forehead.

He then said: "Eugene, John, and Lily, and all the others send their love to C— and F— who are in the form." Brothers now living on earth.

I asked if our two eldest sons were present, and he replied: "Eugene—Why is not that curious? it is the hardest name I have had yet—and John are here. Katie squaw tells me the names; she is the strongest." He then added: "They tell me to say they are all happy, and all together, and they have a beautiful home, and are preparing a beautiful wigwam for the squaw when she comes."

After a few minutes he exclaimed, "Jennie! I hear the name Jennie. Who is she?" We said we had no friend of that name, and he replied: "It is no relation of yours. 'Oh,' said he, 'It is for the brave that was with you' (Mr. B.). We replied, we did not know of any relative of his of that name. He continued: "Ella and her mother squaw stand by me, and desires you to take her love to the brave, and to the Auntie that does not live with him, but who often comes to the wigwam." After a moment he added: "There is a relation here of the brave, who died in the waters. He was a cousin, or something like that, who sends his love to the brave, and Auntie, and the mother squaw." "Don't you remember when I called 'Birdie' the other night (at the public *séance* of Mrs. Andrews)—it was for the brave that went a little hour before. His squaw was there, and wanted him. He went too soon." He then requested us to "surely take the message to the brave," and bidding us farewell the medium resumed his natural state.

To apply the tests to all the facts here presented would require as much space as the narration itself, but I will present some of them. I have in spirit life a son by the name of Clarence, also a daughter whose name was Caroline, but who through every genuine medium comes to us as "Lily," the name bestowed upon her in spirit life. The names of two others are John and Edgar, or Eddie, as we always called him. Eddie and Clarence, like myself, had grey eyes and brown hair, while Harry, another of our children, now living with the angels, had very dark eyes and hair, like his mother. His name was given through the medium properly as Harry, not Henry, the former being his baptismal name. It will be seen that thus far the correct names of five of our children were given.

The little spirit "Ann," my wife's sister, passed away before the birth of my wife, and must have attained her full stature in spirit life long since; but, like it often is with spirits when returning, she chose to be represented as a child, for as such only would her mother, or even her sister, be able to recognise her. The description of her "eyes blue as heaven, and golden curling hair," was fully endorsed by her mother upon our return home, she having been the only child of eight with the complexion of a blonde. My wife until then had not known the complexion of her sister, and this to us was a remarkable test.

The next is the "bright squaw with such a pretty little babe. The mother went with the babe." All true. Then the announcement of the presence of my sister-in-law M—, with the description of the symptoms of her illness—equally true. Then the old lady answering for my wife's grandmother; and still another tall spirit—not represented as aged, but still her grandmother also, and who for sixteen years had a tumour in her side, which suppurred, and finding vent internally caused her death. This description was strictly correct, and corresponded precisely with that of the same spirit through Mr. Foster, as narrated in the first volume of this work. Then the announcement of the presence of my uncle Zalmon, and my sisters Maria and Charlotte, and the reference by my sister Maria to the apparition of "the other one," my daughter at my "wigwam," all these allusions being strictly applicable and convincing proofs.

Then comes the account from my sister Charlotte of the circumstances under which she appeared to me in the sleeping

coach, on my journey from California, while on the plains of Nevada. After this three of my children in spirit life, Eugene, John, and Lily, send their love to my two sons in earth life, mentioning the names of the latter while they were hundreds of miles distant, the medium never having heard of them, and lastly, answering our questions as to our eldest spirit children, by giving the correct names of the eldest two. All these were facts that we could verify on the instant, and they constituted a mass of evidence that was sufficient of itself to convince us of their presence, but as if to render the evidence still stronger, the last of the *séance* was varied by the addition of the message from Ella and her mother Jennie to the "brave" who "went a little hour before."

This referred to a gentleman of standing and respectability in Brooklyn, whose acquaintance I had recently made, and who, until his visit to Moravia, had little or no faith in spirit intercourse, and but little more in spiritual existence. He had left Moravia just before Dr. Buffum's arrival, and, consequently, had not met him, and after his departure the name as referred to by "Red Jacket" was called in Mrs. Andrews' *séance*.

The reader will notice that when the medium said "Jennie," we failed to recognise the name, as we afterwards did the name "Ella," when this was mentioned, and it was only after our return home, and upon my delivering the message to my friend, we found they were the names respectively of his deceased wife and child. A cousin of his father had died by drowning, and we presume it was this spirit who was present at this *séance*, and who desired to make himself known. There probably was some special difficulty in giving his name, as names, for some reason, are often difficult to communicate. Spirits say they possess a positive character, or quality, a reflection of personality, which sometimes renders it impossible to give them.

The reader will also perceive that sixteen of my deceased relatives were described, and either the names or degrees of relationship given,—and in addition the names of my two living sons were announced. Also the names of the spirit wife and child of my friend, Mr. B—, in all twenty persons, and not a single mistake made in a name, nor error in description, nor a name announced which was not immediately recognised, if we except the names of the wife and child of Mr. B—.

I would add that the promised wreath of spirit flowers was presented for our inspection at our next private *séance* with Mrs. Andrews, at which Dr. Buffum was not present, but I have not yet seen my sisters, Maria and Charlotte, at my own house as promised. Spirits often over-estimate their power.

August 30, 1872, I had another *séance* with Dr. Buffum at Moravia. Besides myself, there were present my wife and daughter. "Red Jacket" soon controlled the medium, and said two spirits, sisters of mine, Maria and Charlotte, were present. After some conversation with these spirits of a private nature, that satisfied us of their identity, he said an old man with silvery white hair and beard was present. "He is your grandfather Stewart." The description and name were correct. After some questions and answers, the latter correct, so far as we could verify them, he said: "There is present a large man, who is father to your wife. He is called Captain, there, and is a very happy, jovial spirit, and he sends his love to your wife's mother." This description was correct. While on earth his ruddy brown complexion and portly figure were suggestive of a sea life, and many persons who were slightly acquainted with him, called him Captain. He possessed strong social qualities, and was extremely hospitable.

"Red Jacket" now said: "Katie squaw is present, and wants your squaw to tell her husband to sit with his brother Ed. and their mother, and Aunt Sarah. Ed. is a medium, and they will get raps from her, and she will be able to communicate with them. She also sends her love to Aunt Sarah, and their mother." This was amazingly like conversing with the so-called dead. Had I been ignorant of the source from which this knowledge came, I should certainly have been compelled to believe that it came from the spirit professing to communicate it, or should have invented a temporary devil,—"for this time only," as the author of

it, as these were all names of her relatives by marriage, and we had not mentioned them, with the exception of the husband, nor even thought of the persons themselves, and, so far as we know, no person then in Moravia was from our section of the State.

While Dr. Buffum was visiting me at my residence, subsequently to my meeting him at Moravia, I invited to meet him a Mr. and Mrs. M—. Neither of them had ever heard of this medium, as he had never resided in or near New York, and when they met it was as strangers. Beside the parties named, there were present the members of my family, and myself.

In the course of the evening the medium was controlled by his attendant spirit, and after other remarks, he said a spirit by the name of William was present, that he was tall and slender, that he formerly followed the sea; that while on ship-board he received a severe blow that affected his lungs, and ultimately caused his death. Mr. M— here inquired who gave the blow, and the answer was, it was received in a scuffle with the first officer. He did not die on ship, but returned home and died there. He suffered greatly and became much emaciated, and had hemorrhage from the lungs. He said he was the brother of Mr. M—, not own brother, but he married his sister. Mr. M— inquired if the spirit could tell him whether William's wife was living, and whether there were any children. The reply was: "She is alive, and has a little boy about six years of age, and he was named after his father."

The medium then turned to Mrs. M— and said there was a little boy present by the name of Willie, that he was her cousin, and died from an affection of the throat; cancerous sore throat; that he was about two years of age when he passed away, and if he had lived to the present time he would have been between six and seven years of age. The medium then added: "William says his wife is about to marry again, and he is much pleased with this step, as it will be the means of giving her and her little son a good home."

After the *séance* Mr. and Mrs. M—, whom I know to be strictly reliable, assured me that in every particular the personal descriptions and circumstances were correct. I can perceive no weak point in this case, and there are sound reasons why it should be accepted in evidence of clairvoyant vision, and of spirit intercourse. The medium had never before visited Brooklyn, and now had done so at my request, and was my guest. I purposely sought and invited Mr. and Mrs. M—, they not seeking the occasion, and it occurred at my own house, under my own eyes, and in pursuance of arrangements I had made, so that collusion or deception was out of the question so far as they were concerned.

It is easy for a person who has not witnessed similar manifestations to deny these things, or, if the facts be admitted, to attempt to account for them upon strictly philosophical or metaphysical principles, and this may be a satisfactory solution for those who, having no personal experience of such things, cannot possibly realise and comprehend them; but no one who has had any considerable experience of a similar character, can accept any such explanation, as he knows it utterly fails to account for them. There are occasionally to be found individuals in whose experience certain manifestations have occurred, and yet who seek no explanation, their minds being so constituted that they demand none; but where those who have witnessed such manifestations laboriously to seek a solution, they are never satisfied with any but that which involves spiritual agency.

SEVERAL letters not posted in good time have reached us too late for publication this week.

MR. J. J. MORSE IN THE NORTH.—On Sunday last, November 26th, Mr. Morse concluded his engagement for the delivery of twelve inspirational lectures, during six months, in Halifax. The meetings were well attended. On Sunday next he will deliver two addresses in the Old Freemasons' Hall, Newgate-street, Newcastle-on-Tyne: that in the afternoon at 3—subject: "From Heaven to Earth;" evening at 7—subject: "The Genesis of Matter." Also, at the same place, on Monday evening, December 4th, he will deliver an address on "The Ethics of Spiritualism." His other engagements for this year are: Oldham, Dec. 10th, 12th, and 14th; Manchester, Dec. 17th; New Mills, Dec. 18th; Wolverhampton, Dec. 19th; London, Dec. 24th and 31st.

#### DR. FORBES WINSLOW ON MAD SPIRITUALISTS.

WE recently called attention to the imaginary statistics printed by Dr. Forbes Winslow (the son of the well-known practitioner of that name), about the vast number of Spiritualists and mediums alleged by him to be in madhouses, and stated that we do not know of one at present in any lunatic asylum in this country.

The *Weekly Times*, in a review of Dr. Winslow's mountebank pamphlet, says:—

There is a class of medical practitioners who have made mental disorders—or, to be more correct, the symptoms of mental disorder—their special study, and among these Dr. Forbes Winslow holds a high rank. But "mad doctors," as they are vulgarly called, are by no means infallible, and are far from being decided as to what does or does not constitute unsoundness of mind. Those who remember the Wyndham case will also remember how "expert" opposed "expert," to the bewilderment of the jury and the disgust of the public, when less science and a little more common sense were all that the subject required. Dr. F. Winslow has taken up "Spiritualism," and written a pamphlet on it "without prejudice;" but considering that he tells us nothing that was not known before, and that "Spiritualists" will declare much of it to be irrelevant, he would have done well to have kept silent. A weak advocate spoils a good cause, and Messrs. Slade and Co. can desire no feeblener antagonist than the Editor of the *Journal of Psychological Medicine*. We will say nothing of the style, nor of the occasional bad grammar, nor of the constant use of *media* for *mediums*, nor of his translating "*mon enfant*" by "my infant;" sound reasoning would make amends for heaps of such offences against good taste; but, unfortunately, sound reasoning is absent from the pamphlet. What has *The Devil's Sonata* to do with "Spiritualism," unless the Doctor means us to conclude that every dream is "Spiritualistic?" Joan of Arc was not a "Spiritualist," nor was Tasso. Hallucination has nothing to do with "Spiritualism," though it may indicate a certain unsoundness of mind. The modern doctrine of Spiritualism is just this: that the spirits of the dead are always about us, and that for a guinea (more or less) we may be brought into communication with them by the agency of certain persons who call themselves mediums. What has this in common with the Dancing Mania, the Nuns of Loudon, the Convulsionnaires, or the "Abraham-men?" Whether Dr. Torralba conversed with spirits, or the Abbess of Cordova worked miracles, has nothing to do with the question. They might be deceived, or they might be impostors; but assuredly their cases have nothing in common with dancing chairs or moving tables, spirit writing, levitation, or ghost whistling. The former are acknowledged states of the mind; the latter, hanky-panky tricks that have not been found out.

Fully recognising the good intentions of Dr. Winslow in publishing this pamphlet, we are forced to object to many things in it. What, for instance, are we to make of this passage:—

During the fifteenth century all nations were plunged in superstition and ignorance, carried away by a firm belief in magic and intercourse with the invisible world, which was Spiritualism, as it is so-called at the present day; but these unhappy people were condemned, as maniacs, witches, and impostors, to the flames. Thus we see that three hundred years ago the real condition of these individuals was understood.

Does the author mean that these persons were rightly burnt to death? And would he convey the idea that witchcraft was an objective reality, and that Mother Shipton actually did ride through the air on a broomstick? If their condition was understood, the Doctor must mean *rightly* understand, otherwise he writes nonsense; for to understand a thing *wrongly* is to misunderstand, which was really the case with the authorities of the fifteenth century.

#### OPINIONS ABOUT SPIRITUALISM.

THE prospectus of the Marylebone Association of Inquirers into Spiritualism contains the following quotations upon its front page:—

But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand: it is modern Spiritualism.—*Lord Brougham*.

The world at large ridicules that which it does not understand. . . That Spiritual phenomena exist, any man possessed of common sense can prove for himself by experiment.—*Cromwell F. Varley*.

I have tried to find out how they (phenomena) are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation.—*Lord Lindsay*.

And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life.—*Gerald Massey*.

I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.—*Professor de Morgan*.

How pure in heart and sound in head,  
With what divine affections bold,

Should be the man whose thoughts would hold

An hour's communion with the dead.—*Tennyson*.

It would startle some people to discover in how many royal palaces in Europe it (Spiritualism) is firmly seated, and with what vigour it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it—men and women of literary, religious, and scientific fame.—*William Howitt*.

Matth. 6: 9-13.

ΠΑΤΗΡ ΗΜΩΝ ὁ ἐν τοῖς οὐρανοῖς ἀγαθὸς ἦσθ  
 τὸ ὄνομά σου Ἐλθέτω ἡ βασιλεία σου γενήσθῃ  
 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.  
 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον.  
 καὶ ἄφεσθ ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ  
 ἡμεῖς ἀφίκεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ  
 εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ἔσθαι  
 ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σὺ εἶσθαι, ἡ βασιλεία  
 καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας  
 Αμήν. —

K.S.

#### GREEK WRITING THROUGH DR. SLADE'S MEDIUMSHIP.

THE writing in the accompanying cut is a fac-simile of that which was obtained upon one of Dr. Slade's slates in the presence of Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester. Mr. Blackburn states that in broad daylight a crumb of pencil was placed on the top of the table, and a clean slate turned face downwards over the pencil. The four sitters, including Dr. Slade, then joined their hands, with the exception that Dr. Slade placed one of his hands upon the top of one corner of the slate, whilst Miss Cook, at the other end of the chain of sitters, placed one of her hands upon the opposite corner. Dr. Slade sat sideways, and his feet were in sight all the time. Soon they heard the pencil hard at work and the message seemed to be a long one, for the writing could be heard going on for five or six minutes; then it ceased, and raps came upon the table. The slate was turned up and found to be full of Greek writing. Mr. Blackburn wrapped up the slate in his handkerchief, and carried it to the rooms of the National Association of Spiritualists, where it is now framed under glass and is on public view. The writing is the dry dusty writing of slate pencil. The sitters were Mr. Charles Blackburn, Mrs. Henry Cook, of Hackney, Miss Kate S. Cook, and Dr. Slade.

We have received the following letters on the subject of Greek writing through Dr. Slade's mediumship:—

To the Editor of "The Spiritualist."

SIR,—Critics of the Greek writing on this slate have been led to consider it spurious, by reason that it contains a passage, "for thine is the kingdom, the power and the glory, for ever and ever," which is undoubtedly no essential part of the Lord's Prayer. Let us therefore examine what ground there is for this opinion.

The doxology is omitted in Cardinal Mai's edition (*Vetus et novum testamentum ex antiquissimo codice Vaticano*, vol. v., p. 10. Rome. 1857).

In Matt. vi., 9 *et seq.*, the Vulgate edition ends with "Et ne nos inducas in tentationem; sed libera nos a malo"; while the latter clause is left out in Luke xi., 2.

Of course, as the original Hebrew of the Matthæine gospel is lost, and as we are told by S. Jerome that Matthew "evangelium in Judæa Hebræo sermone edidit," and subsequently "quod quis postea in græcum transtulerit, non satis certum est," the discovery of the original Hebrew, which in S. Jerome's time existed in the library of the Cæsars, may throw some unforeseen light on this subject.

The Doxology was first quoted in the apostolical constitutions (third century). Several of the fathers, as Tertullian, Origen, Cyprian, who have written at length on the passage, make no mention of the Doxology.

On the other hand, the Constantinople version and the recensions of Griesbach, Scholz, Lachmann, and Tischendorf, include it.

The passage itself, therefore, was no doubt spurious, but is found to occur in some respectable texts, and to have been copied (I believe) in the Protestant vernacular rendering, as well as in the French, German, and Italian versions given in Lee's Polyglot Bible.

There are many persons, living and deceased, to whom these words are familiar, and their occurrence in the Lord's Prayer should create but little surprise. Of course to myself, the same jar to the nerves is produced as that which exists when I see "Our Father, which—" adopted as the proemium of an exercise sanctioned by the London School Board. The sceptic will no doubt remark that in the petition—"Give us this day our daily bread," the initial *τον* is written *του*, and this appears to have been an error of handwriting.

The mode of construction of the  $\phi$  is precisely identical with that of many German and Dutch printed Greek works of the seventeenth and eighteenth centuries, and dissimilar from that which is in current use at the present time. It appears, therefore, that the present inscription shows characters which are perfectly consonant with and agreeable to those which might be presented in the handwriting of a Dutch medical man living at Manhattan (New York) in the earlier part of the eighteenth century. The dissimilarity of the present writing to that which has been given in Dr. Slade's presence to the Hon. R. Dale Owen and others, is, to my mind, convincing of the variability and consequent genuineness of the manifestation. C. CARTER BLAKE.

To the Editor of "The Spiritualist."

SIR,—There is one point about the Greek version of Matt. v. 43-45 which Mr. Dale Owen obtained on a slate through Dr. Slade's mediumship which is worth noting. The character of the writing is that of one accustomed to write Greek. The letters are slurred in formation, as would be the case supposing them to be the production of a practical Greek scholar: they are not laboriously and clumsily imitated, as would be the case if they were copied by one ignorant of the language.

The Greek letters formed on Mr. Wedgwood's closed slates are of a more perfect character, and seem to me to be formed by a different hand.

Mr. Gledstones, during his brief visit to London the other day, showed me a slate containing Greek characters formed precisely like those on Mr. Wedgwood's slates, and signed in the same manner. His slate also contained writing that seemed to be Turkish. M.A., OXON.

To the Editor of "The Spiritualist."

SIR,—I have read with the deepest interest the account in a recent number of your journal, of Mr. R. Dale Owen's most remarkable sitting with Dr. Slade, and am particularly struck by the Greek writing obtained. I should be glad to know whether the lines are a *facsimile* of the photograph of the original document, as there are one or two points which lead one to the question.

For instance, in the heading, the number of the chapter seems to be clearly an "8," though the verses are in the 5th chapter of the Gospel.

Then the first letter in the second line is distinctly a  $\kappa$  (kappa), but the word is *πλησίον* with a  $\pi$  (pi), meaning "neighbour," in the fourth word of the same line the  $\mu$  (mu) is written without its "tail" and joined to the  $\iota$  (iota) so— $\mu\iota$ . In the fifth line the first letter is a  $\chi$  (chi) where



there should be a  $\kappa$  (kappa);  $\alpha$ , the eighth letter of the same word is an  $\iota$  (iota) instead of an  $\epsilon$  (epsilon).

In the next line the first letter is again a  $\kappa$  instead of a  $\pi$ ;  $\alpha$ , the last of the word, an  $\varsigma$  (sigma) instead of an  $\epsilon$ . The next line wants a  $\nu$  (nu) at the end of it. In the last line but one the second letter of the fourth word is an  $\omicron$  (omicron) instead of a  $\rho$  (rho), or otherwise, its "tail" has been omitted.

In the last line the three  $\kappa$ 's (kappas) have come to grief, the first and third being represented by a  $\chi$ , while the second seems to be a  $\pi$ .

These things are the more curious when taken with the great accuracy otherwise, even in the punctuation. I do not notice the accents, as it is noted that they were not always present in the original; but of those that are, some are perfectly correct, while others are not so.

These "clerical errors" would seem to indicate that the writing had been copied by some one who knew the Greek characters, but, not knowing the words, was apt, when the letter was indistinct, to substitute another, of somewhat similar form, not appreciating the difference.

If the print is a facsimile of the photograph, the only possible explanation is that the spirit whose materialized hand wrote the lines copied them; from some manuscript, probably.

I think you will agree with me that there is internal evidence that the lines were not written by one familiar with the original; this is interesting in connection with the description of the female form of the hand which wrote, as a lady (unless of ancient times) would not be so likely to be intimately acquainted with the Greek text.

This might be a great help in other cases towards testing identity and statements made, and I should be glad if others who have received Greek or foreign inscriptions (especially where they were unknown to the medium), would report their observations on the literal accuracy in cases like the present.

H. KINGSTON.

Edinburgh, November 7th.

#### SPIRITUALISTS' DEFENCE FUND.

##### EXECUTIVE COMMITTEE.

Chairman—Mr. Alex. Calder.

Honorary Treasurers—Mr. J. E. Jones, Enmore-park, S.E.; Dr. George Wyld, 12, Great Cumberland-place, Hyde-park, W.

W. Stainton-Moses, M.A., C. C. Massey.

Hon. Secretary—Mr. A. Joy, 69, Great Russell-street, Bloomsbury, W.C.

At a meeting of the Executive Committee, held on Monday last, the 27th inst., subscriptions in England were reported to the amount of £288. About £58 has also been subscribed in the United States.

Mr. W. P. Adshead, of Belper, had sent in a list of subscriptions which he had collected, amounting in all to £6 11s. Perhaps others may feel disposed to follow this good example.

The committee decided that with reference to future legal proceedings in the Slade case, the committee shall not make itself in any way responsible to any one but Dr. Slade for any expenses which may be incurred therein. Of course the committee will in no case make itself responsible for more than the amount of the subscriptions received.

£5 was awarded to the Editor of *The Spiritualist* in part compensation for expenses which he has incurred.

The committee will meet again at 4 p.m. on Monday next.

Answers have been received from the following persons as consenting to allow their names to appear on the Honorary Committee: Mrs. Makdougall Gregory; Messrs. J. Bulteel, T. E. Partridge, J. N. T. Martheze, H. D. Jencken, Sir C. Isham, Bart.; Messrs. W. Stainton-Moses, Benj. Coleman, S. T. Speer, M.D., James Burns, Morell Theobald, T. P. Barkas, F.G.S., H. Bielfeld, W. P. Adshead, E. D. Rogers, and A. Smedley.

It is to be hoped that these ladies and gentlemen will assist in raising subscriptions.

A. Joy, Hon. Sec.

Just before going to press the news has reached us that the American contributions to the Spiritualists' Defence Fund already amount to £200.

#### SLATE-WRITING THROUGH A CHILD MEDIUM.

The *Banner of Light* publishes the following:—

"The spirit of Essie Mott, daughter of J. H. and Mary V. Mott, of Memphis, Mo., left its mortal form October 18th, after a lingering illness, at the close of five years and eleven months of earthly life. Essie was a child, spiritually advanced far beyond her years, and as a medium had given some of the most wonderful tests ever witnessed. Before she was two years old she would hold the slate under the table, with no mortal hand but hers near it, and many a message has been written on it in that way to inquiring friends, when she did not know a letter of the alphabet. For the last two years her parents have not allowed her to be used as a medium, believing it injured her physical system, which was very slender and delicate, while her mind was far in advance of her years. I was called by telegram from my labours in Iowa to attend the funeral, and we had the large Court-house (no church being offered us) crowded on Sunday, the 22nd, to listen to a discourse on the life, death, and immortality of Essie Mott.—WARREN CHASE."

#### THE PRESENT POSITION OF SPIRITUALISM.

Now that the persecution of mediums and the abuse of the daily press are directing attention to Spiritualism, there is a spirit of inquiry abroad such as has never before been known in this country, and the rise in circulation of the Spiritual periodicals far exceeds the average rate of progress. As the interest increases, the means of gratifying it diminish, for the two or three professional mediums for physical manifestations will not sit for strangers, without they come with friendly and good introductions. This is the time, then, for the public to be instructed how to form circles in their own homes. Many such new circles will get the manifestations, and away at once goes all respect for those newspapers and mountebanks of science who have been preaching that the phenomena do not occur: the facts soon destroy the reputations of the scientific materialists and atheists, who are now in such an angry state at the proofs palpable of immortality springing up on all sides. To hasten the enlightenment of the public, we have had large leaflets printed for distribution, containing the evidence given in defence of Dr. Slade, and instructions how to form spirit circles at home, together with other interesting matter. They have been found by Spiritualists to be just what the public require, so are being bought up in large quantities by local societies and private individuals. In addition to those distributed in London, 5,000 have been ordered for Newcastle, 2,000 for Manchester, 2,000 for Glasgow, 1,000 for Derby, 1,000 for Birmingham, 1,000 for Liverpool, and 1,000 for Wolverhampton. They should be used in every town in the country, to raise up new mediums. They can be had from *The Spiritualist* Newspaper Branch Office, at 15s. per thousand, carriage unpaid, or post-free, at 2s. per hundred; a few specimens will be sent on receipt of a penny stamp.

#### HOW MANY APPLES DID ADAM AND EVE EAT?

SOME say Eve 8 and Adam 2—a total of 10 only. Now we figure the thing out far different. Eve 8 and Adam 8 also—total, 16.—*Boston Journal*. We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, and consequently great eaters, reason something like this:—Eve 81st, and Adam 82—total, 163.—*Gloucester Advertiser*. Wrong again; what could be clearer than if Eve 8-1-1st, and Adam 8-1-2, would not the whole be 1,623?—*Boston Journal*. I believe the following to be the true solution:—Eve 8-1-4 Adam, Adam 8-1-2-4 Eve—total, 8,698.—*Veritas*. Still another calculation is as follows:—If Eve 8-1-4 Adam, Adam 8-1-2-4-2 oblige Eve—total, 82,056. We think, however, this is not a sufficient quantity; for though we admit that Eve 8-1-4 Adam, Adam if he 80-8-1-2-4-2 keep Eve company—total, 1,082,056.—*N. Y. Mail*. You do the fair thing by Adam, brother, but you slight Eve. This poor smit-10-1-8-1-4-2 please the serpent, and Adam, of course, if he, as good husbands do, oft-10-80-8-1-2-4-2 keep Eve company—total, 109,099,384.—*Syracuse Journal*. The American newspaper calculators, with the savagery of all other historians, meanly stigmatise the woman. Adam, the mere dupe, lacked the nobility to try a dangerous experiment first, but Eve ate an apple for dinner. Adam, forgetting the injury to many an unborn 1,000,000-8-1-40-2. 1-0-4-2-8-10,000,000 times more, that coward—true total, 1,000,000,814,021,042,919,099,384.—*The Spiritualist*.

#### NATIONAL ASSOCIATION SOIREE.

On Wednesday next, December 6th, a reception will be given to Mrs. Kane and Mrs. Jencken at the *soirée* of the National Association of Spiritualists, at 38, Great Russell-street, London. These two ladies, better known as Maggie and Katie Fox, were the earliest instruments for the modern spirit manifestations, and are still the greatest rapping mediums in the world. They hold a unique place in the history of Spiritualism, and their names will remain as historic monuments in relation to one of the greatest movements of modern times. Mr. Calder, President of the National Association of Spiritualists, and Mr. H. D. Jencken, will address a few words to the meeting.

## DR. SLADE'S TRANCE MEDIUMSHIP.

*(From the "Banner of Light," Nov. 11th.)*

OF all the Spiritualistic phenomena which I have witnessed, I have found none more impressive and satisfactory than the independent speaking. Even when the voice is only a whisper, or when, from other causes, it is not recognisable as that of the returning spirit whose name is given, the manner of speaking and the modes of expression are sometimes strikingly characteristic. To suppose that emanations from the medium could produce such voices, and impersonate, in so remarkable a manner, individuals whom he never saw, would be to me incomparably more difficult than to believe the affirmations made in these spoken words, and receive them as the utterances of our spirit friends. They declare in tones so earnest as to inspire conviction that they *are* such spirits, and sometimes manifest peculiarities of thought or diction so marked—giving in some cases names and dates unknown to any person present—that to conceive of them as a mere force proceeding from the medium, or from those forming the circle, would be to me simply impossible.

There is a satisfaction in hearing the independent voice which is wanting, as a general thing, in listening to trance speaking.

From the written and spoken communications made to me through Dr. Slade, I have selected the following as likely to be interesting and instructive to readers of the *Banner*.

On the morning of May 9th, the following was written on the inside of a double slate:—

"DEAR MADAM,—I am with you in thought and action with regard to these very important truths. The grave of ignorance shall be dug deep and wide, and the bright sunshine of wisdom and truth come to all, so that sighing and sorrowing shall flee away, and eyes and ears be opened to the light and the wisdom of the angel world.

"You shall hear more from me soon. If I can I will say something through Slade, which you may write down.—I am, very truly your friend, "WM. WHITE."

Almost immediately after this was written, the medium rose to his feet, and in a very impressive manner delivered the following address:—

"I, William White, have come according to promise, to control this medium, and to speak to you through him. I am going to compare the human brain to the key-board of a piano. I have controlled, I may say, hundreds of mediums, in order to discover how far I could identify myself as William White, through various brains and organisations. Brains vary in capacity like different instruments. Some pianos have over seven octaves, some only five or six. If you attempt to perform on the more limited instrument music written for the seven-octave piano, your hearer will say—'That is not the piece I heard before; it is not the same thing at all.' So, when I have spoken through a medium whose brain was of small capacity, the outcry of imposture has been at once raised, simply because I could not play the tune of William White on the five-octave piano. In other cases where the brain has been of greater capacity I have been able to express myself more perfectly, and it has been said—'There are some things in this address like William White, and others not like him, and we do not know what to think;' while sometimes the larger brain offered me all the notes I required, and the verdict was at once passed—'This is evidently William White. We recognise his identity.' Nevertheless, I had as truly, though not so fully, manifested in one case as in the other, and the medium was no more responsible than I for the imperfection of the manifestation.

"There are to-day hundreds of Spiritualists who are ready to brand 'Impostor' on the brow of innocent mediums who, through lack of power, or through adverse conditions, fail to give the ample satisfaction that is required. Very often, too, the medium is the victim of the positive and unfriendly influences of those in the circle who are the first to cast suspicion and blame upon the poor sensitive soul, on account of results which they have themselves brought about. When I see so many mediums suffering in this way, it brings me to the front to labour earnestly and honestly in their behalf, and for the cause of truth; and to give my aid

to those who, like yourself, are on the side of justice and of mercy; and I will do all in my power to strew your path with flowers, that you may be left free to work for the truth. Tell Mr. Colby to go on, full of faith and courage. Deep waters are still and smooth. It is the shallow stream that seethes, and boils, and is full of angry commotion. Let the true friends of Spiritualism work faithfully in the cause, and believe that the truth will triumph."

On this subject of mediumship one of Slade's band also spoke, while entrancing the medium. As he was desirous that I should remember and take down what he said, I wrote immediately every word I could remember. In the course of conversation with the medium and my sister, I had just lamented the treatment received by mediums at the hands of those who would be by no means willing to plead ignorance as an excuse for a course which it would be hard to justify on other grounds. The controlling spirit spoke earnestly and eloquently, saying:—

"What men seek that they find, and not something else. When they really care for the one thing, they think of that alone and heed it, while other things which they may happen to meet with in their search they cast aside. If a man digs for gold, he meets also with dirt and stones, but these he disregards and rejects. He does not publish to the world that he found so much dirt and so many stones, but works faithfully sifting out little particles of gold, and these he collects together, till by-and-by he has a pile of precious metal which rewards his patient toil. So, if a man bores for oil, he thinks and tells of the oil he gets, and if he happens to find water or sand, he throws them away as worthless, and perseveres till he gets the oil, and then he has something worth talking about. There are very few things found pure and unmixed in nature. The best things are often alloyed and imperfect.

"The metals in the earth are mingled with dross, the fruits upon the trees are often specked and worm-eaten, so that portions of them have to be rejected. Neither are human beings, nor the powers they possess, perfect, and least of all can we look for perfection in mediumship, mediums being so constituted as to be subject to all manner of influences. Not only are they liable to be influenced unfavourably by disembodied spirits, but by the minds of those about them here. Oh, friend, you cannot imagine the power that mind has, and how it is brought to bear on mediums!

"When we see the bird charmed by the snake till it is drawn into its jaws and devoured, we feel sorry for it, but when mediums are confused and lured to evil, by influences to them as irresistible, all are ready to denounce them as cheats and liars, without any effort to understand the laws that govern these things, or to discover whether they may not, after all, be innocent of results which discordant influences and disturbed conditions have, by opening a way for mischievous and beguiling spirits to enter, produced. The power exerted by those in the circle, and by the spirits they bring, is so great, often so singular in its effects, and always so little understood, that no one should be in haste to denounce a medium, and never should he be condemned and abandoned till, after patient investigation by those who comprehend these things, he is found to yield to the earnest seeker only dross, or gold so alloyed as to be worthless. Everything is so badly managed in circles, that it is no wonder there is so much dissatisfaction. If investigators were wise, the results would be very different from what they are. Not only would manifestations be more reliable, but they would be far more various, and of a higher order.

"If, for instance, persons who have seen certain forms of manifestation under strict test conditions, would be satisfied and leave the spirits to continue their work in their own way, they could do far more than they can while things are conducted in such a stupid and ignorant manner. After people see a certain manifestation, they tell others of it, and every one wants to see the same. Even after it has been shown hundreds of times, under the most satisfactory conditions, the genuineness of it is still doubted, and it must be repeated again and again, only again to be disputed and denied. Now the spirits, through this and other mediums, want to go on, step by step, to higher forms of manifestation.

"We have shown you an amount of power which few who visit this medium witness, because you, having once for all had the reality of these things proved to you, are satisfied to leave the rest to us, not dictating, but allowing us to do as we think best. But when the medium is wearied and discouraged by being required to sit for the same physical manifestations year after year, to go for ever over the old ground, every step of which is disputed, just as at first, he cannot develop as the manifesting spirits would develop him if the opportunity were given them. No one can have any idea of the marvellous power which we could exert, or the precious truths we could communicate, through the unfolding of such new phases of mediumship under conditions which would make the way of progress easy and pleasant both to us and to the medium."

This address was so rational and earnest, and so eloquently worded, that I can do it only very partial justice, although I have striven to reproduce it faithfully. Let all who love Spiritualism, and appreciate its precious revelations, heed the wise words of this spirit, and aid in dissipating the fogs and clouds that now hinder the clear shining of that wonderful light which can reach us only through the full and harmonious development of medial power.

LOUISA ANDREWS.

#### THE SLADE PROSECUTION.

THE historical honour of the English nation is involved in the present prosecution of Dr. Slade by a Fellow of the Royal Society. Spain will never be able to remove from its escutcheon the stain of having persecuted and imprisoned Galileo, and as the fact of the production of direct writing without contact with human hands is one of the truths of science, and is fast becoming a common phenomenon, as great a disgrace will rest upon England, should it imprison Dr. Slade on the ground that such a constantly-reproducible fact is not real, or has not taken place in his presence. For this reason Spiritualists can afford to watch the present prosecution and its result with perfect coolness and independence, knowing that the names of those who have made the attack will be deservedly chained to the deed throughout all time, and that from that historical position they have no means of escaping. To this day the heaviest weapon in the hands of those who oppose the Roman Catholic Church is the fact that it persecuted Galileo, and was the means of roasting an Italian astronomer for the utterance of scientific truth, and this potent weapon Professor Tyndall did not forget to use in the course of his Presidential address to the British Association at Belfast. Any priest of to-day attempting to reply to that address must have felt his efforts vain and his tongue paralysed when he reached the portion just noticed, and have come to the conclusion that the moral injury done to his cause by people who lived ages before he was born was irreparable. Posterity, and, indeed, the multitude of our own generation, will fully recognise the fact of the production of direct writing without contact with human hands, in the presence of physical mediums; also, that the said phenomenon was and is common in the presence of Dr. Slade.

*The World* of last week contains the following paragraph:—

"A correspondent writes: It may amuse you to hear that 'Slade parties' are the thing at present. A friend invited me to meet the Slades at an evening party at her house, but I declined the honour, on the ground of not being a congenial spirit. To a *bona fide* *séance* I would have gone cheerfully, but I could see that the evening party meant sympathetic spirits, and a *hat going round* for the defence. He, Dr. S., is quite the lion, if not of the day, of the night, in these higher circles of society. Society, in taking him to its exclusive bosom, also opens its arms to all the witnesses for the defence, and they seem to me to go about in a body. So much for the unity in spirit."

Nothing has been said about subscriptions in aid of Dr. Slade at the various receptions he has attended. The position is that a Fellow of the Royal Society has, with or without the approval of his fellow members, after taking upon himself the functions of a detective policeman, or uncommon informer, relegated the decision of scientific ques-

tions to a Police Court, and at the same time is cheered on by the ignorant populace, and by some of the penny papers. This is no reason why better informed people should be influenced by the example, or show any falling off in friendship for Dr. Slade.

There are still many who resolve scientific questions by the old-fashioned method of experiment. These day by day visit Dr. Slade, who is giving his *séances* as usual, and they see that he does *not* do the writing; that it is then and there freshly produced with slate-pencil, and that there is no other person with a mortal body in the room than Dr. Slade and the sitters.

As mediums multiply, these facts multiply also; and in a few years will have been witnessed by the multitude in their own homes, instead of by the present pioneering few.

Mr. Thomas Gales Forster writes to the *Banner of Light* from Baltimore, Md., Nov. 1st, and says, concerning the Slade prosecution:—

"With tears, and a depth of feeling beyond my capacity of expression, I have just read the telegraphic news from England. One of our beloved mediums—an American citizen—has been sentenced by a justice in London to three months' hard labour; and for what? Simply for the exhibition by the spirits of the departed, through his sensitive organism, of certain phenomena, which we believe to be the result of the harmonious action of natural law, and which constitute, in part at least, the substratum of a glorious religion, which at this moment rejoices the hearts of millions of his fellow-citizens! As Spiritualists, and as Americans, can we remain longer inactive? It seems to me it would be criminal to do so. Let us at once crush for ever all local differences and personal prejudices that may exist, and rally to the defence and support of our media—the whole body of whom are assailed in the prosecution of Dr. Slade. Let us make every effort in our power to strengthen the hands of the English Spiritualists, who have, by appeal, carried the case before a jury of their countrymen.

"Let Spiritualists in every township, village, and city throughout the land join without delay and forward what sums they may be able to spare to the proprietors of the *Banner of Light*, who have ever been the true friends of true media, that they may in turn despatch the same to the Slade Committee in London.

"After an enforced absence from the rostrum, through ill health, for over three years, I expect to resume the duties of the same next Sunday (5th), in this city. It is a melancholy gratification that, upon my return to the public advocacy of the religion we have so much reason to love and serve, one of my first efforts will be in behalf of a persecuted friend and brother in a foreign land.

"In the freedom of a living truth, I am fraternally yours,  
"THOMAS GALES FORSTER.

"No. 207, West Lombard-street."

#### SPIRITUALISM IN PARIS.

BY COUNT DE BULLET.

My friend Mr. O'Sullivan, in his communications published in your journal during the past year, has given your readers full and graphic descriptions of a portion of the *séances* which we have held here, under the mediumship of Mr. and Mrs. Alfred Firman.

In the absence of his practised and fertile pen, to keep up the intercourse with your readers, I will, in my own way, occasionally continue the narrative. I wish now to allude particularly to the communications of "Glaucus," a spirit often mentioned in your columns. I have continually investigated Spiritualism for nearly three years past, having held daily *séances*, during that time, at a uniform hour, except the period of Firman's trouble. My experience may, therefore, be said to be of an exceptional character, and has embraced every phase of Spiritual manifestations, viz., spirit rapping, writing (both direct and through mediums), spirit speaking, and materialisations.

Before Firman's trouble, the materialisations were much more complete than they have been since. Before that, I have had as many as nine spirits of departed relatives and friends appearing together at one time, in loving intercourse.

We have now in our little circle a regular attendance of beautiful female spirits, and of intelligent male spirits; and our meetings and greetings each day are as warm and genial as it could possibly be among earnest and affectionate friends and kindred in the flesh. After the attack upon Firman, we groped feebly along, his power being lamentably impaired by his suffering, and we were obtaining very slight manifestations; but one day the spirit of Judge Edmonds communicated with me, through Madame R——, and introduced me, as it

were, to "John King," who, as he said, would assist, as it was his mission to do in such cases, in our efforts.

At this time our progress in development was so exceedingly slow and imperfect, that we would have only a hand materialised, and the smallest attempts at producing the face. But from the time John King took charge of our affairs our manifestations steadily improved, until we reached what was a memorable period in the history of our *séances*—an attempt by a bad spirit to break them up. Firman had attended *séances* at another place, contrary to the advice of John King, where the spirit of a Greek named Akosus, who had been a pirate, controlled. Here Firman was lifted up to the ceiling and held there, and various acts of a similar character were performed. He finally abstained from going to the place in question, when the Greek, resenting this action as offensive, came after him, with most hostile intent. He succeeded in interrupting our *séances* for nearly a month, but in the end was converted, and is now, under the direction of John King, one of the most efficient of our band of spirits. On some future occasion I must give you the details of our experience with Akosus, as furnishing a curious chapter in the history of Spiritual development.

Ever since the introduction of John King, as I have stated, with the exception of eight days of absence devoted to a special mission, he has daily attended our *séances*, as the master spirit controlling and directing the materialisations. He rarely appears now himself, preferring, as he says, to give other spirits, who are anxious to show themselves, an opportunity. Formerly he came often, with his light, and has presented himself to us frequently, thoroughly formed, as much so as any man in full flesh could be—his compact, robust body being submitted for our examination, lighted up perfectly by his lamp, so often described. We have had him stand before us in full light, and shake hands firmly and strongly with each member of our circle. We have had him speak to us while thus standing in the light, and advance to the table, take up the pencil, and write in the same uniform hand with which he writes when controlling the medium.

John King always talks in the dark *séance*, in a vigorous voice, and is ever sympathetic, friendly, and hearty in his greetings and conversation. It would take a large portion of your space to give you in any detail our pleasant experiences with him. He is ready at all times to answer questions on subjects permitted, and enjoys, with zest, whenever the opportunity offers, a decorous joke, responding with ready repartee to all humorous allusions. At parting, however, he is serious and solemn, and never fails to invoke the blessing of the Almighty Ruler of the Universe on us all. We regard him as a dear friend, as we do indeed each of our spirit band. At the conclusion he writes a friendly message alluding to the events of the *séance*, and making suggestions as to the light or other matters affecting their character for future guidance.

Glauco came later than John King, sent to me by a very high spirit to aid in developing me in mesmeric power for a purpose. Mr. O'Sullivan has so fully and so often described our good friend that he must be a familiar spirit to many of your readers.

He has referred to himself as "One who looked on him, who preached to the men of Athens," in fact a contemporary of St. Paul. The veritable apparition of a spirit 1800 years old, is, as I am aware, a startling fact to those who have beheld it, and I am also conscious that it is still more startling as a proposition to be believed by those who have not seen for themselves. Nevertheless, there has come to us daily, for the better part of a year, this materialised spirit—as venerable and impressive as an ancient prophet—with nobility, elevation, and power, stamped on his presence. He has not yet been able to speak to us at any length, although on several occasions while standing before us he has uttered a few words. He has also written directly and palpably before us in his well-known hand. He communicates with us daily in writing, through Firman, and answers promptly and fully all questions which we may put to him bearing on spiritual matters. I should remark that the female spirits write through Mrs. Firman, and the male spirits through her husband. Each spirit who thus communicates has a distinct handwriting, and the messages are written by direct control, and therefore, are really the writing of the spirits themselves. We keep separate books for the writings of John King, Glauco, and the female spirits.

John King writes a bold rapid characteristic hand, in the usual form—while Glauco writes backwards, from right to left, the last letters of each word being formed first, and the writing can only be read from the other side of the sheet held up to the light. The handwritings of these spirits never vary in their characteristics. Glauco writes in a graceful and flowing style, freely and copiously, almost as rapidly as a deliberate person would speak. I am satisfied that the medium is as unconscious of what he writes as he could be of concurring or expressing the ideas conveyed through him.

One of our beautiful female spirits, named Natalia, who, as she describes herself, was a Russian Princess, of the house of Demidoff, allied to the Imperial family, has written her life through Mrs. Firman—an extremely interesting biography, full of dramatic interest, and terminating with her death, produced by an accidental fall from a glacier in Switzerland. She is now engaged in writing the history of her life in the spirit land.

We have also had the life of Akosus, written for us after his conversion. But my object in this communication was not to give a description of the incidents of our *séances*, but to introduce the communication of the venerable Glauco on a subject of much concern and discussion, at least to Spiritualists here, that is, reincarnation. His views appear to me clear, logical, and conclusive. I should observe that when he writes he is careful to have what is written read over to him, and to correct it himself. But he frequently complains that he is hampered by the necessity of writing through the medium, and being restrained by his reliance on that source for the words to express his ideas. Of course, if he wrote in his own language, it would be Latin of the time of the commencement of the Christian era.

After having said so much in regard to my persistent investigations,

it may be proper for me to remark that I am not "given up" to Spiritualism. I belong very much to this world, and I may also be allowed to say that I am no enthusiast. Circumstances brought to my notice the phenomena of Spiritualism, and having the leisure and the opportunity of consulting good and reliable mediums, I have pursued their investigation, as I would any new science that interested me. I am accustomed to allot a certain portion of the day to this purpose, and it occupies a place by itself, neither touching on my other duties, nor mingling the supernatural with my appreciation and enjoyment of this life.

I should remark that our *séances* are as essentially private as if confined to the home circle. This is a necessity here. Spiritualism is not popular in France; in fact, it may be said not to be popular anywhere just at present. Hence it is that we hear so little in public of the results of the private home circles being held in so many households throughout the world. I am satisfied from what I learn that more remarkable manifestations occur in seclusion than in any of the public *séances* published to the world. It requires no ordinary share of moral courage for any man to stand up and say, "I am a Spiritualist." But soon all this will change. As we are constantly assured by our good Spiritual friends, the cause will make its own way, and soon be recognised as a truth by all men.

It may be asked, what have I succeeded in establishing to my satisfaction in all my long and continuous experience? It would occupy too much of your space to tell in any detail the results which, to my mind, are unquestionable. On some future occasion I will endeavour to do so. The one great fact that the spirits of the departed can and do communicate with the living I have established in, I may say, a thousand instances, to my complete satisfaction, with all necessary tests. And that spiritual manifestation, which always existed, but at rare intervals, has in our day become, as it were, established—furnishing reliable, assuring, and comforting intercourse with the other world.

This has been permitted by the Divine Ruler for great and holy purposes, which are gradually unfolding themselves. The immortality of the soul, or spirit, is thus to be brought home to all, and a new religion is following the van of this divine development, which teaches us that God is not only a God of justice, but a Father of infinite goodness and mercy to all His children. Spiritualism teaches the golden rule of righteousness, and its certain reward in eternal happiness; it tells us that evil deeds are sure of their punishment; and it at the same time brings the great revelation to man that all will be ultimately saved to enduring happiness, through expiation, suffering, and purification of the spirit. This doctrine will supplant the barbarous, despairing, and soul-debasing dogma of hell-fire and eternal perdition. The ultimate mission of this revelation is to accomplish the elevation of the race of man, and to unite all the nations in peace, goodwill, and universal brotherhood.

Hotel de l'Athénée, Rue Scribe, Paris.

#### NATIONAL ORGANISATION OF AMERICAN SPIRITUALISTS.

A MEETING was held at Memphis, Tennessee, on the 27th October, in the Assembly Hall, at half-past ten in the morning. At that hour a goodly number of intelligent spectators were present. The Hon. J. M. Peebles was voted into the chair, and he delivered the following address:—

If I understand the purpose of this meeting, it is to perfect one of the State organisations of Spiritualists. While Spiritualism, under the aspects of apparitions, visions, trances, dreams, premonitions, prophecies and spiritual gifts runs like a golden thread through all history, the modern movement, rising like a tidal wave, commenced, only twenty-eight years since, in a little village near Rochester, N.Y., a place of far more note than Nazareth in the palmy days of the Roman empire. From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational speaking, and, more recently, materialisations, whereby the so-called dead spiritually re-clothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and, while these results have been accomplished, there has been only a very lax, and in very large territories of country, not even the semblance of organisation. But now there is a common feeling springing up among Spiritualists and liberalists that the time has come to perfect organisations for effective work. The times demand it. The evangelical denominations are organised to propagate ecclesiastical dogmas; to carry forward missionary work; to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and legislatures; their Bibles into schools, and their Unitarian God into the constitution: all of which tend to proscription, and, in the end, persecution, even unto death. Must not organisations, then, meet organisations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organisation is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of organisation; and a corpse is an equally apt symbol of disorganisation, disintegration, death. The initiatory steps were taken the fifth of July, in Philadelphia, for organising a "National Conference of Spiritualists," and now, the inspirational work of the day—the hour—is to perfect State and local organisations for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite our scattered forces, and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits, and

purity of life: thus setting examples before the world worthy of their following.

Since so many impostors have been exposed, since so many clinging excrescences have been lopped away, and Spiritualists have waked up to the realisation of Spiritualism as a science, a phenomenon, and a religion, its principles were never making such rapid progress as at present. It has just been brought before and discussed in the Anthropological Section of the British Association of Scientists. It was brought before this learned body by Prof. W. F. Barrett, a distinguished physicist and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Mr. A. R. Wallace, the naturalist; Mr. William Crookes, who made those recent discoveries in regard to the physical energy of light; Colonel Lane Fox, Lord Rayleigh, and others equally distinguished. That eminent English clergyman, Rev. Maurice Davies, D.D., writing upon the late action of the British Association, says: "Spiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow; ergo, Spiritualism is a science. True, the section was not termed spiritualistic, but anthropological—science is nowhere without a long name, and the paper was about abnormal states of mind—but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact." Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle, not getting bail, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new," says the poet.

Many of the most distinguished men living are Spiritualists. Our poet Longfellow is a firm believer in spirit communion. When last in Europe, he attended spiritual *séances* in Naples and Florence. The last time that I met Victor Hugo was in a spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages, and most of the great souls in past ages, had to do with the phenomena, or were avowed Spiritualists. Such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multitude of others. The greatest of living German philosophers, I. H. Fichte, fully accepts the phenomena of Modern Spiritualism. The enlightened and educated of all lands are becoming more and more interested on the subject. Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every schoolhouse and collegiate institution in the country. Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy brushed away the mourner's tears, kindling in believing souls the loftiest endeavour, the broadest tolerance, the noblest charity, and the warmest heart fellowship; its prayers are good deeds: its music, the sweet breathings of guardian angels; its ideal, the Christ-life of perfection; and its temple, the measureless universe of God. To further advance these broad, tolerant principles, organisation, system, enthusiasm, music, regular meetings, and appropriate edifices seem to be necessities. I await the further pleasure of the meeting.

Rev. Samuel Watson animadverted upon the tendency of creeds to abridge the rights of individual freedom, by forcing, or trying to force, mankind to accept peculiar creeds and doctrines. Spiritualism taught the very opposite. It enlarged the mercies of God, and invited all men to enter and investigate its spiritual revelations.

Mr. Minor Meriwether expressed his sincere gratification at the liberal views expressed by Dr. Watson. Though he was not a Spiritualist, and perhaps never might be, he was willing to co-operate with any set of men who were liberal and enlarged in their views, and did not condemn and ostracise a man for his own opinions.

Dr. Doty, in a few cogent remarks, dwelt upon the necessity for organisation, after which a resolution was offered by Dr. Watson, that a committee of seven be selected for the purpose of drawing up a constitution and bye-laws for the society, to be submitted to the convention for their approval at the next meeting.

Whereupon Dr. Samuel Watson, Minor Meriwether, J. B. Robertson, Mr. Hawks, Mrs. Annie T. C. Hawks, Mr. Glenn, Dr. Doty, and Dr. Peebles were selected.

#### SLATE-WRITING PHENOMENA.

COLONEL JOHN McRAE, of Wilmington, U.S., writes as follows to the *Banner of Light*:—

"At this time, when the genuineness of the phenomena occurring in the presence of Dr. Slade is being called in question, it may be in order for me to relate an incident which occurred during my *séance* with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, and so on, the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate; I gently drew the end I held from under the table and saw a sentence partly written, and the bit of pencil moving on the slate forming a letter; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped. So I saw the bit of

pencil writing part of an intelligent sentence without any visible propelling cause, and I know I was in the full possession of my mental faculties."

#### Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposite to those of this journal and its readers.]

##### THE USE OF SCIENTIFIC RESEARCH.

SIR,—On reading Mr. W. H. Harrison's paper, on the work of the Scientific Research Committee of the National Association, and the remarks which he made at the close of the discussion meeting, held at the Association Rooms last Monday, it occurs to me to ask some questions.

Unless the ultimate object of research in the direction indicated by him be "to convert disbelievers," of what real use is it? Who is to be benefited, and how, by our "pushing on Spiritualism as a science," or by our making "headway in the investigation of the subject?" What can it matter to you or me, sir, individually, who have already got the kernel of Spiritualism, what the shell is made of, and whether "the phantasmagoria of organic life," or "the simpler phenomena of pure physics," enter most largely into the composition of the said shell—commonly called manifestations?

And, what is "the philosophy at the root of the phenomena?" Surely not, as he seems to think, the *modus operandi*? Is it not, rather, future life, and the nature and conditions of that life? How can he expect scientific research "to tend to evolve even a fragment of (such) philosophy," except indirectly and remotely?

Is not the legitimate use of scientific research to lay a solid foundation for the conversion of disbelievers?

A. Joy.

69, Great Russell-street, 26th November, 1876.

[The Royal Society—which, above all others, is noted for carrying out the true principles of research, except in relation to psychology—does not care whether the public believe or disbelieve its discoveries. It does not appeal to incompetent outsiders as judges, and even those who apply for printed copies of the papers read at its meetings, have some difficulty in getting them. It would not institute any experiments for the sake of converting outsiders to a belief in what its own members have proved to be true; anybody who proposed such a plan would be considered weak. Missionary work and scientific research should be carried on separately, and not allowed to hamper each other.—Ed.]

##### A SEANCE WITH MR. WILLIAMS.

SIR,—On Saturday evening, the 25th November, at a *séance* held at 61, Lambs' Conduit-street, with Mr. C. E. Williams as our medium, our manifestations were so rapidly given, and the materialisations so wonderful, that I thought you would feel interested in knowing the facts and using them if you felt they would, through the medium of *The Spiritualist*, interest the public.

Our circle was formed by the following friends, nearly all strangers to myself, viz.:—Mr. Wootton, Mr. Hannah, Mr. Colman, Mr. Burke, Mr. Hudson, Mr. Husk, Mr. Heep, and Mrs. Carter Blake. We had scarcely seated ourselves, and, as the light was being extinguished, my beard was pulled. Mr. Williams thought it was my imagination, but Peter laughingly said, "No; he had done it." He kept up a conversation with all of us, and each member of the circle was touched and felt by various kinds of hands; one hand especially I desired should let me feel its beautifully-formed nails; it was a woman's hand, delicately tapering, and the touch soft; I held it some time, talking to it, and feeling its shape. We had three distinct voices at the same time, viz., John King's, Peter's, Lightfoot the Indian's, while the guide of Mr. Heep, known as the Drummer, beat loudly and in excellent time to the music played by the musical box. Lights were moving about rapidly, and, after the merriest commotion for a quarter of an hour, John King said, "Don't waste any more power here, but go to the cabinet." At his wish we moved into the inner room, our party round the table filling it so closely that no one could move between our circle and the wall. I sat next the cabinet. John King very speedily materialised, and with his lamp lighted up my face for all to see me. He then went round to each, all seeing him putting his face near theirs, and on reaching Mr. Colman he illuminated the top of his head, and then, in the most distant corner of the room from the cabinet, he ascended to the ceiling and then over the table, passing over its very centre. Lightfoot afterwards materialised and showed his face, his hairy garments passing near my face and hands. I mistook his head ornaments for horns, which caused him to be rather irritable until I admitted my error. All this time Peter was most busy talking and joking in the inner room, taking Mrs. Blake's hat off and putting it on the heads of the other sitters. These marvels continued for fully an hour, when John King bade us his usual "Good night." I should add that while John King was in the most distant part of the room from the cabinet, visible to all, our medium was breathing hard and occasionally talking to us.

B. W. Pycock.

21, Little Trinity-lane, Cannon-street, E.C., Nov. 27, 1876.

Mrs. WELDON's sociable evenings continue on Monday evenings at the Langham Hall, Great Portland-street, Regent-street, to the great delight of appreciative audiences, and the tiny performers principally interest the public. Mrs. Weldon, Mr. Walter Pettit, Mr. Bernard Lanc, Miss Nancy Evans, and many others, especially Mr. Melville Bonham, have taken part in the performances. Next Monday Mr. and Mrs. Richard Blagrove, with their orchestra of concertinas, will again perform; Mrs. Juliet Anderson will read the "Candle Lectures;" and the little orphans will again join their "Grannie" in *Nursery Rhyme Songs*. Those who desire to be present should apply to Mrs. Weldon, who is in attendance daily at 39, Great Marlborough Street, Regent Street.

DR. MONCK.

WE have received the following letter:—

*To the Editor of "The Spiritualist."*

SIR,—Several articles and paragraphs have appeared in successive numbers of *The Spiritualist*, containing statements in reference to Dr. Monck's case at Huddersfield, which, if not corrected, are calculated to damage his reputation as a medium, not only among outsiders, but also in the estimation of some who call themselves Spiritualists. You have, doubtless, been misinformed on these points, and I therefore ask you, as a matter of justice and common fairness, to insert a few remarks calculated to remove, as far as possible, any erroneous impressions which may have resulted therefrom.

In *The Spiritualist* of the 3rd instant a paragraph appears, in which the writer, notwithstanding the confession that "at present we have no information upon the subject, except from newspaper reports," instead of waiting for a reliable account, parades the information that Dr. Monck "has been charged at Huddersfield with imposture," and that conjuring apparatus has been found in his room," and further adds, "he is very little known to London Spiritualists!" This last touch of "information" must surely have been the result of "unconscious cerebration," or some "comatose" condition, and is quite new to those who have been accustomed to read of Dr. Monck's *séances* at the residences of some of the most prominent of the "London Spiritualists." The names of Mrs. Makdougall Gregory, Mr. Enmore Jones, and numerous others, will readily occur to the reader; in addition to which, the following names of friends, who supplied him with articles for his "Spiritualists' Calendar for 1876," the titles of which are subjoined, will show that he is not altogether unknown to "London Spiritualists":—

Mr. Thomas Shorter, on "What it is to be a Spiritualist"; Mr. S. C. Hall, F.S.A., "Why not?" Mr. A. Calder, "The beneficent aspect of Spiritualism"; Mr. T. Everitt, "Rapid direct writing"; Mr. J. N. T. Martheze, "Spiritualism and Mediums"; Mrs. Lisette Makdougall Gregory, "Observations on Mediums."

In the same number it is stated that Mr. William Oxley was at Huddersfield making inquiries into the charges against Dr. Monck, "and the antecedents of that medium." It appears, to say the least, to be a very ungracious way of putting it, especially as Mr. Oxley was well acquainted with "the antecedents" of "that medium," and if he had even wanted further information on that head, he would have gone to Bristol for it, and not to Huddersfield.

In an editorial article in *The Spiritualist* of the 17th instant, it is stated that Dr. Monck, a medium who obtains strong manifestations, which have been observed "chiefly by Spiritualists and by disbelievers in the provinces," was convicted at Huddersfield, and that those who gave evidence against him were "Spiritualists and mesmerists—consequently (!) they must have had what they believed to be good evidence for the step which they took."

The Editor omits to state that one of the prosecutors, on whose statements Dr. Monck was convicted, besides being "a mesmerist," was also a conjurer, and an intimate friend of Mr. Buck, whose juggling proclivities were first developed in Bristol, while employed as a tailor by Mr. Young, of St. Augustine's, and who subsequently assumed the more imposing name of Herr Döbler. This man owed Dr. Monck a grudge for giving lectures to expose said juggler's "exposition," or, rather, burlesque of Spiritualism, and this will account for the bitter feeling displayed throughout the proceedings.

At page 167 Mr. W. H. Harrison, at a meeting of the National Association of Spiritualists, referring to the assertions of Professors Lankester and Donkin in the Slade case, is reported to have said that "what they swore and wrote about that table ought to be subjected to the severest criticism," as "there was nobody present to check their statements except the table." But in the other case those assertions of Lodge's, which were the most damaging, if true, and most calculated to create a suspicion of guilt in the accused, relate to an asserted interview when only he and Dr. Monck were present, and yet his word is to be taken because he is a "mesmerist" forsooth! I wonder another reason was not adduced, viz., that he was a friend of Herr Döbler.

In the same article, prefaced by a repetition of the confession, "we know nothing of the case beyond that which has been printed in the newspapers," it is stated that we "are not aware that Dr. Monck has given a *séance* in London for nearly two years."

In the *Medium* of September 1st, 1876, at page 546, an account of a *séance* given by Dr. Monck in the previous month, at the Progressive Institution, is recorded.

The article proceeds thus—"Now comes the worst part of the evidence against Dr. Monck," and then gives in detail the conversation which is alleged by the "mesmerist and conjurer" to have taken place, a few days after the *séance*, between Dr. Monck and himself, when no one else was present. Full credence appears to be given to these assertions.

In the report of a meeting of the National Association of Spiritualists, November 14th, it is stated that, in reply to questions addressed by Mr. Morse, in order to ascertain whether any steps had been taken by the Association in relation to the Huddersfield prosecution, Mr. Desmond Fitz-Gerald, the chairman, said that "Dr. Monck had been invited several times, by the *Séance* and Research Committees, to give *séances*, but he had made no answers to the letters, except that on one occasion he thought that he sent a curt refusal."

The secretary also reported that "Dr. Monck had sent no answers to two letters forwarded to him on the subject of *séances*. No communication had been sent by him or his friends to the Association on the subject of his prosecution at Huddersfield."

Mr. Morse remarked that "from what had been said, it would be seen that the National Association had nothing to do with Dr. Monck, either in the one way or the other."

A condensed statement of these proceedings at the meeting on Tuesday night appeared in a damaging paragraph in the public newspapers on Thursday morning. Is it usual to have reporters at the meetings of the Association? or was the information supplied to the public by some friend of Dr. Monck's who happened to be present?

The real facts, as distinguished from the statements made at the meeting, are these:—At the time referred to, many letters addressed to Dr. Monck were unavoidably delayed, in consequence of his frequent movements, not having been home since February last. He advertised in *The Medium*, apologising for this, and showing the vast amount of work he had to attend to, in the form of *séances*, healing, and correspondence, much of which he had to postpone for a considerable period.

As soon as he was able he wrote to the secretary of the Association, enclosing his subscription, and stating that his numerous engagements would prevent his compliance with the committee's request *at present*.

As to the assertion that "no communication had been sent by him or his friends," one of the first letters he wrote after he had been "trapped," as the *Huddersfield Examiner* elegantly, but suggestively, phrases it, was a very long one addressed to the Association, asking for advice and help, and for funds from the "Spiritualists' Defence Fund," his appeal ended with these words—"I ask you to treat me at least as generously as the American medium, Dr. Slade." The chief constable read the letter—as he does all correspondence—and took it to be posted, and afterwards stated that it had been posted. The doctor also wrote to Mr. Enmore Jones; who replied, advising him to write to Mr. Calder, the chairman of the Association; which he did. He also instructed his solicitor to write, as, personally, he was much hampered by the prison regulations, which only allow one letter to be written in a week.

When the doctor was persecuted at Ryde he made an appeal to the Association, and got snubbed. It was reported in *The Spiritualist* that they declined to help him, on the ground that he had never written to them till he got into trouble; that he had not attended any of their meetings, and had not paid his subscription.

After much correspondence, the secretary, Miss Kisingbury, who then, as in the present instance, had confirmed all that was stated, wrote an apology, stating that all the above was incorrect; she had looked over the letters, and found two from the doctor, one sent with his subscription, and one in reply to an invitation, agreeing to speak at their annual *soirée* in London, which he attended, but was ignored, and not asked to speak. It is possible that the present charges may partake of the same character.

Altogether, this treatment of the doctor requires some explanation. He is prepared to justify himself before his accusers, both with regard to these assertions, and also in the matter of the atrocious Huddersfield charges, and for this purpose he will ask for a special meeting, to allow him an opportunity of stating his case in person, and asking for an equitable verdict at their hands.—I am, Sir, yours respectfully,

GEORGE TOMMY.

7, Unity-street, College Green, Bristol,  
November 22nd, 1876.

We publish the foregoing letter because it comes from one of Dr. Monck's chief friends, and do not reply to the large amount of easily-answered special pleading in it about small things, in order not to lead the way to a discussion of the merits of the case in these pages, instead of in the proper place—a court of law. The vital point of the whole matter is the confession of Dr. Monck to Mr. Lodge. The latter is said to be well known in Huddersfield, and if there is anything connected with him tending to show that his evidence should be discredited, it should have been brought before the magistrates; but no such depositions were forthcoming. Nothing has been done by the defenders of Dr. Slade in the way of intimating that Messrs. Lankester and Donkin are not acting conscientiously, so the cases as put by our correspondent are not parallel; the prosecutors in the Slade case may be just as conscientious in assuming that the slate-writing was not genuine, as some men are who violently assert the earth to be flat; the question is not one of their bad faith, but of their scientific and intellectual competency. We by no means assert that those who persecuted Galileo acted in bad faith; indeed, this Slade case should make one feel more charitable towards those victims of foregone conclusions.

No letter for aid from Dr. Monck or any of his friends had, up to a day or two ago, nor, we believe, up to the present time, been received by the National Association of Spiritualists, by the Spiritualists' Defence Committee, by either of the secretaries to those bodies, or by Mr. Calder, the President of the National Association. Perhaps the Superintendent of Police at Huddersfield will give information whether the alleged letters were written?

No Spiritualist questions the powerful mediumship of Dr. Monck, but the point now raised is whether he has added to it by artificial means, and that is a subject for investigation elsewhere.

There have not been "several articles" in this journal about the Huddersfield case—only one, and that most lenient.

NATIONAL ASSOCIATION WINTER MEETINGS.—On Monday evening next the usual fortnightly meeting of the National Association of Spiritualists will be held at 38, Great Russell-street, Bloomsbury, London. Mr. J. W. Gray, member of the Experimental Research Committee of the Association, will read a paper on "Tests, with Illustrations." The paper will be followed by a discussion. Mr. Desmond Fitzgerald, M.S.Tel.E, in the chair.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 23, Great Russell-street, Bloomsbury, London, W.C.

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

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

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

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

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

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

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

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

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

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

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

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

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatic; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 600 pp., cloth 10s. 6d.

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 6s. per single volume.

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