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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"THE SPIRITUALIST" NEWSPAPER:

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

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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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Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, and also of the lending library.

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PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

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

The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays:—Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; a gentleman known to a large circle under the nom de plume of M. A. Oxon.; Mr. J. M. Gully, M.D., and Mr. Martin R. Smith.

Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

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

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

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

SPIRITUALISTS' DEFENCE FUND. SPECIAL APPEAL.

DR. SLADE, a stranger, from the United States, on his journey to St. Petersburg, is, by an unfortunate sentence of a magistrate, under condemnation to imprisonment, and punishment appropriate to a criminal is meted out to him. This highly gifted sensitive, the greatest medium of the day in England, is condemned to "hard labour," and will, in January, 1877, become the forced associate of criminals. Unless we adopt some effectual means, nothing can prevent this outrageous calamity!

The affair is not individual, but relates to all. The struggle raised before the nation is between Materialism and Spiritualism. A more important issue was never before us. Spiritualism demonstrates, through facts occurring around us, the existence of a future life; while Materialism would deprive humanity of the precious doctrine of immortality.

When we reflect that the proceedings aimed at Dr. Slade are really designed more as a blow to the sacred cause of Spiritualism than against him, shall Spiritualists stand by and accept the verdict without remonstrance? Will they, without appeal, suffer him, whom they consider innocent, to be imprisoned and punished as a felon without a struggle? Assuredly not. Conscience being our witness, let us perform what we know to be right.

The question is before us. According to the measure of support so will be the power of the Committee, and their ability for action.

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

VOLUME NINE. NUMBER SEVENTEEN.

LONDON, FRIDAY, NOVEMBER 24th, 1876.

THE SCIENTIFIC RESEARCH COMMITTEE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.*

BY WILLIAM H. HARRISON.

THE Scientific Research Committee of the National Association of Spiritualists has for some time past been attempting to obtain what has been characterised as an "absolute test," that is to say, the depression in the vicinity of a medium of the armature of an electro-magnet inside a closed box secured by screws and seals, the said depression being indicated by the ringing of an electrical bell consequent upon the completion of a galvanic circuit. Several *séances* have been held in the attempt to obtain this manifestation, and in the end perseverance will doubtless be successful. The evidence in favour of this conclusion is that in the presence of Mrs. Kane it is now a common thing for the keys of a piano to be played upon while the lid is closed and locked, or for the wires to be sounded like those of a harp. There is strong evidence tending to prove that this is done by means of a temporarily materialised spirit-hand inside the piano.

The question I wish to raise is whether the object to be attained is worth the time and money involved in the pursuit? Directly the successful point is reached the observers will certify the facts as they have done many which have gone before, but will those who are not Spiritualists believe them? Not a bit of it. Unanswerable manifestations have long been before the public, have been certified by competent observers, and open to the examination of sceptics so inclined, but the latter, with a few exceptions, have neither examined for themselves, nor accepted the testimony of those who have done the work. Should the armature be regularly depressed at our *séances* through one particular medium, any new inquirers will refuse to accept the fact, and will insist upon having their own boxes and their own apparatus. These new articles will probably have to be charged several evenings in succession by influences or aura from the medium before the results can be again obtained, for the same reason that spirits cannot handle new musical instruments so easily as they do those to which they have been accustomed. Here then the lack of precision in spiritual manifestations will step in, causing two or three failures at all events. Then again the inquirers may insult and discompose the medium, thereby inducing the very worst conditions for the evolution of spiritual phenomena. For these reasons the aim of the Committee does not seem to be worth the trouble its pursuit involves, and when the end is attained it will throw no light whatever upon the philosophy at the root of the phenomena, and to ascertain the philosophy is of far more importance than to convert disbelievers, who I should be very glad to see locked out from our *séances* altogether, and forced to raise up mediums for themselves in their own homes. The evils of such exclusion would bear no proportion to the large amount of good which would result; and the additional peace of mind and absence of worry to those Spiritualists who are always trying to force down the throats of their neighbours that which the latter do not want, would be boons indeed. I think that the right path for experimentalists to take is to ignore the existence of outsiders altogether, and to push on Spiritualism as a science, for it should be remembered that proselytising is not scientific research, and that any funds contributed to the Research Committee are not intended to be used for proselytising purposes.

Experience shows that spiritual manifestations are more connected with the phantasmagoria of organic life than with the stabilities of the simpler phenomena of pure physics.

The physician, the physiologist, and the mesmerist can make more advance in the study of the scientific aspects of Spiritualism than a man whose groove of thought lies exclusively in light, heat, electricity, and other of the exact sciences. Real headway can be made by inviting mesmerists to these rooms with their sensitives, and getting them to pass under review all the phenomena they are able to exhibit. In a few of the mesmeric experiments which were once shown in this room, several of the phenomena of spirit-circles were reproduced; moreover, I succeeded in making a sensitive see an imaginary spirit possessing the real name of Sarah Godbold, and I obtained a short trance address through the medium from that hypothetical spirit. By experimentally reproducing these phenomena and ascertaining their nature, we shall gradually be able to recognize what occurrences at circles are purely mesmeric and what arise from true spirit action. The physiological aspect of spiritual phenomena also presents a fine field for research. Physical mediums, so far as the revelations given through their mediumship are concerned, sometimes rise very nearly to Heaven and sometimes descend to unwelcome proximity to the other place. I think that in these different states they very possibly resemble the sensitives who are made to exhibit the facts of phreno-mesmerism, one passion or the other being abnormally excited, and the mediums not responsible for their acts. This may explain the scrapes into which by their erratic conduct they sometimes involve both themselves and their friends. If it be the case that particular organs of the brain are excited during the occurrence of certain manifestations, an increase in the temperature of those organs may be expected, and this increase can and should be measured by scientific apparatus. The changes in temperature of the body of a medium are markedly large during the course of a *séance*, yet they have never been accurately observed and tabulated. Here, then, is good work to be done; work which would push on our knowledge of the philosophy of the subject; moreover, it would prove a safeguard against imposture. If it be a fact that throughout particular manifestations certain definite changes take place in the brain and body, and these changes are known, any man who afterwards attempted to produce the phenomena by imposture would be detected, because of the absence of involuntary physiological symptoms which no trickery could imitate.

By observing and tabulating physiological conditions in relation to phenomena which are already common, or by sitting with a well developed medium for the production of new manifestations such as the world has never seen, headway in the investigation of the subject can be made; but the phenomena are so intimately connected with organic life, and bear such a distant relation to pure physics that anybody who approaches the facts as he would do those of light and electricity, rather than of medicine, physiology and spirituality, will not find himself much wiser after a long series of observations than he was at the beginning. As the realm of pure physics is left behind, the domain of the organic sciences is entered, and the phenomena of the latter are less precise in their nature than those of the former; for instance, medicine can never be made an exact science because of the multiplicity of ever-varying conditions. In the phenomena of Spiritualism we are halfway between the realm of physiology and that of trance and visions; we are almost dealing with the stuff that dreams are made of. In this upper air the man who would attempt to reduce the phenomena around him to pure physics may be compared to one who would attempt to capture a sunbeam and to carry it away in a mousetrap. Before sitting down I should like to ask a question which has arisen in the minds of several, namely, is the character of our Winter Meetings to be

* A paper read last Monday at one of the Winter Meetings of the British National Association of Spiritualists.

altered because they have been placed under the control of the Research Committee? Is a paper on the religious aspect of Spiritualism now inadmissible? May a series of papers in favour of national organisation and of united action among Spiritualists now be read? The discussion of these latter points is desirable at this particular time of year, as the accession of a considerable number of new members to the British National Association of Spiritualists resulted from a similar course in 1875. I think that better managers of these meetings than the members of the Research Committee cannot be found, if it is generally understood that—as was the case last year—there is no limitation as to the choice of subjects. The example of the Royal Institution should be followed, and ample freedom of choice of subject be given to every member.

DEATH AND THE AFTER LIFE.*

BY EUGENE CROWELL, M.D.

DR. McCOSH, president of Princeton College, an exceedingly able Scotch Calvinist, said, at the funeral of a Mr. Prior, a young man of great promise and excellence:—

"I do not know that in my lengthened life I have ever been in a position in which I felt greater difficulty in speaking than I do on this day of *cloud and darkness*, and trouble, and rebuke. I feel as if, instead of speaking to men, it would be more appropriate in all of us to be speaking to God. I feel as if I could go into his presence and say, '*Let me talk to Thee of Thy judgments.*' It may be presumptuous, but I feel as if I could venture to say to Him: '*What is the meaning of this dispensation?*' and yet, when we thus talk to God of His judgments, His only answer may be '*Put trust in Me.* What thou knowest not now, thou shalt know hereafter.'"

The feeling expressed in the above words, and throughout the address, does honour to the heart of Dr. McCosh; but do not these words produce the conviction that the speaker realises little of the future life, and has the frailest hold upon it, and hope for those who enter it, and, like the majority of those he addresses, is groping almost hopelessly amid the mazes of speculative theology? A certain single passage from the inspired volume should be sufficient to dissipate at least a portion of this gloom from a Christian's mind. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." If the Doctor believes this to be true, he must believe that the deceased young man, whom so many mourned, is far happier than he was on earth, and if so, how can he say: "I feel as if I could venture to say to Him, '*What is the meaning of this dispensation?*'" The consoling truths expressed in such simple and forcible language in the above passage, every intelligent Spiritualist appreciates; but they have all their sweetness embittered in the minds of strictly dogmatic thinkers by the erroneous teachings of semi-barbarous priests, who lived thousands of years ago, and whose words are still bearing bitter fruit in Christian churches.

Here is a lament in the same strain:—

"For none return from those spirit shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a glimpse of the snowy sail,
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye.
We may not sunder the vail apart,
That hides from our vision the gates of day."

They do return; they are not gone for ever. The spirit of ignorance and gloom inspired the above lines. They have been returning in all ages. They return in multitudes to-day. They are all around us, and thousands of the most intelligent members of the churches have seen and touched them, and heard them speak. They do return; and all these churches will soon acknowledge it, and this, the most important truth that has ever blessed mankind since the fabled Adam existed in Eden, will be established as an orthodox fact, and upheld by orthodox faith and teachings.

As before remarked, it is well for those who have no knowledge of the life beyond, to rest their hopes upon what-

ever faith they may possess; but how few possess this faith in any considerable degree, and can rise to a state of confidence and resignation in the assurance that God doeth all things well; and what a comfort it would be to the stricken heart to hear from the spiritual lips of the departed that they still live—that they are not dead—that they frequently visit their earthly friends and homes, and pour the balm of consolation into the hearts of the despairing mourners; and notwithstanding the preacher's reiteration of the venerable orthodox error that they "come back to us on earth no more," they do return to us, and dry our tears with the assurance that God in His love has provided a means of communication between them and us. The words of Lizzie Doten, the medial trance poetess, well embody this idea:—

"So we fold our hands, and we close our eyes,
And we strive to forget our pain,
Lest the weak and the selfish wish should rise,
To ask for them back again.

"The swelling tide of our grief we stay,
While our warm hearts fondly yearn,
And we ask if over that shining way
They shall evermore return.
Oh, we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers
From that rainbow arch above.

"We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.
We hear them call, and the soul replies
From the depth of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow."

Thanks to the Infinite Father the *lonely grave* has no more relation to us than has a depository of our cast-off apparel, and we no more descend to the one than we follow the conditions and fate of the other. Death is but the crowning of life.

Thousands have passed through the experiences of death, all but the final issue of the soul from the body, and have recovered to relate them to others; and many of these persons have described their sensations as pleasant, even delightful, aside from the groundless fears sometimes accompanying them, and their testimony confirms the remark of Lord Bacon that "It is as natural to die as to be born, and to an infant, perhaps one is as painful as the other."

And what are the first emotions of the liberated spirit? These must be as varied as their conditions; surprise, pleasure, disappointment, confusion, and to some ecstatic delight, dependent upon the previous belief or unbelief, and moral condition of the spirit. The tender infant is often affected as it was at its introduction to earth-life. An intelligent spirit speaking in reference to this subject said:—

"The birth into the higher life, and specially with infants, is similar to the birth into this world; and when first their brows are fanned by the foreign, unknown airs of the spirit-world, their natural impulse is fear. They cry out through fear. They often ery for the mother-love from which they have been materially separated, but they are speedily gathered in that beautiful land by loving, sympathizing souls, who have need of just such buds to nourish them into a higher life—who would care for their wants, and minister to their needs. The mother-love could scarce do more for them than is done by those who become their spiritual mothers in the better life."

Not long after the decease of a near relative, I was told by a spirit friend, through Dr. Kenney, that when he died, immediately upon the extinction of his breath, as his spirit friends who had removed a short distance from him in anticipation of the event, were attentively observing him, he in spirit form suddenly stood beside his deserted body. The transition was accomplished so suddenly they did not perceive his emergence from the body. At this instant his mother advanced and cast over him a loose robe and joyously embraced him, he recognising her, though greatly bewildered at finding himself in her presence, and amid such surroundings. In a few minutes, when his surprise had slightly abated, his other friends one by one advanced, and upon recognising them, there were mutual embraces and re-

* From Crowell's *Primitive Christianity and Modern Spiritualism*, vol. ii.

newed expressions of joyous surprise on his part. Soon after they soared upward with my friend in their midst.

Hudson Tuttle is one of the most reliable mediums now living, for communications from spirits of high intelligence, and the following was given, through him, as we find it in Mrs. Emma Hardinge's *American Spiritualism*.

It is the narration of the sufferings of a distinguished soldier upon the field of battle, and of his first experience upon his translation to spirit life.

"A darkness came over me. I felt the earth strike hard against me. I had fallen. Where and how I was wounded I could not tell. I was in no pain, but I could not move. After a time the strange ringing left my ears, the mists cleared from my eyes. I saw dimly, but enough to know my friends were gone and the enemy were all around me. Then keen pains shot through my limbs. I knew I was injured, but not mortally wounded. After the battle, when the field was searched for the wounded, I should be cared for, kindly tended, and then sent home on furlough. A sunny face would meet me at the gate. The dear remembered home would shelter me, loving hands would be busy about me, and darling little ones climb my wounded knees and cling around 'poor papa's neck.' Ah! what joy, what ecstasy! A thousand thoughts like these shot through my mind like gleams of sunlight.

"Then I heard the hoarse voices of fierce combatants; they had made a stand directly over where I lay. Our soldiers fought desperately as they retreated, and many a pursuing enemy fell on their track. One was aiming his piece directly over me, when he was struck dead. He fell across me. I endeavoured to move so as to shake off the dreadful pressure from my chest; but I was too weak—I could only suffer and think. Others fell thick around me. One lay heavily upon my aching feet, but intolerable as was the pain of this added weight, I was only pinned more closely to the earth; I could not move. The combatants had moved on, their voices had died off in the distance, and I lay helpless in the midst of thousands of such wrecks as myself. Thoughts of the dear home far away, the beloved ones who were watching and waiting for me amidst the quiet green hills of Vermont, mingled with the horror of laying there in the midst of that ghastly battle-field, with the dead weight that crushed me growing heavier with every breath. It was like some horrid nightmare. A corpse resting its cold weight on my breast, a corpse pressing on my bleeding limbs. Night came on and with it the rain. Darkness impenetrable in the physical world; and oh! what unutterable darkness in the mental. In the great rifts of the black heavens there were awful flashes of lightning, and bursts of thunder, in the midst of which I heard the groans of the wounded as they lay in the pitiless rain.

"When the morning came I was almost unconscious of life. I remember watching the light breaking in the gray east, my head rested on that side, and I was too weak to turn it, or else it had become stiff in the rain.

"As it became light I heard the rolling of artillery, then the fierce booming thunder of the battle renewed. I heard the crash of the rumbling wheels, the tramp of the war horses; I knew they were coming towards me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into the dust! I endeavoured to shout and tell them I was not dead, but I could not even whisper. On they came, maddened and reckless by the spirit of the war. The iron-footed horses were on me, almost; but no—they passed me, but now the dreadful wheels approached! I saw them coming; one was directly over my eyes. That was the last I remember.

"All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard, and saw nothing. When I awoke I was well, peaceful, happy; John was standing near me, apparently in perfect health. 'You here?' I asked in astonishment; 'I thought you were dead.' 'So I am,' he replied; 'at least I have lost my mortal body, but you plainly see the body is not all there is of a man, for my body is as you say dead, yet I exist. 'Surely,' I answered, 'I have dreamed, or else am dreaming.'

"He smiled as he replied, 'Not so, but you too are dead.' Our conversation lasted some hours before I was fully con-

vinced I was really dead, though free from pain, and the horrors of the battle-field over.

"Since then I have watched the advent of many spirits on the battle-field. The emotions they manifest are as various as the dispositions they bore in life. Some arise from the body perfectly bewildered, others filled with unutterable hate, and only inspired with the desire of vengeance on the foe. Many meet dear friends, who await their coming and hover round their departing spirits. Guardian spirits stand ready by the side of all to conduct them to the land where wars shall cease for ever.

"I once observed two northern and southern men charge bayonets and mutually kill each other. As they arose to this sphere they stood casting looks of hate at each other, but by instant spiritual instinct, perceiving that in their immortal bodies they could no longer injure one another, they turned slowly away, repelled by that principle so cogent here, that we cannot approach those we hate, nor quit those we love."

I have given the above narration entire, for the reason that it is a graphic description of death on the battle-field, and of the subsequent experiences of the spirit upon entering the spirit-world, by one who had passed through the events and scenes he describes. It is a rational description, strictly in accordance with what is now known of death and the first conditions of spirit existence thereafter, and besides I have the most perfect faith in the good faith and the reliable mediumship of the gentleman through whom the communication came.

This is not the place to expatiate upon the visions of beauty that open to the view of the virtuous upon their advent to spirit life, nor upon the cheerless prospect that presents itself to the gaze of the worshippers at the shrines of mammon and sensuality; upon the supreme happiness of the former, upon the realisation of the perfection of their spirit-home, and of their consciousness of their capacity to appreciate and enjoy it; and upon the chagrin and disappointment of the latter, upon their discovery that all their earthly treasures are to them forever lost, with no heavenly riches to compensate; forever deprived of means of sensual enjoyment, while the memory of former gratifications still burns within and haunts them. To these death is in one sense the enemy, for it deprives them of the opportunity for the gratification of selfish indulgence, and casts the unclean spirit stranded upon the shores of eternity, where it is compelled to commence and prosecute the tedious and sad work of purification through continued and laborious efforts, to which it has not been accustomed, but yet which are essential to its progress, as through this means alone can it rise to the enjoyments that ever await the virtuous and good.

The fear of death is the fruit of ignorance and false teachings, and it is found that as correct views of the great change are obtained through the light of Spiritualism, this fear invariably diminishes, and is soon dissipated, and death is no longer the grim monster the world has regarded it; to-day thousands view it in this light with calmness and hope, as the beneficent provision for the termination of all earthly ills, and the commencement of eternal happiness.

And what a blessing it is for one to be free from the baleful effects of the teachings of old theology upon this subject; to be able to view the approach of death not only without apprehension but with pleasure, and what a heavenly privilege to be able at the couch of the sufferer to confidently and knowingly assure him that his fears are groundless; that death is really and surely an angel of light and mercy, and not the unpitying remorseless enemy that he has been taught to believe. Even young children can be taught to view death without fear by impressing their tender minds with the beautiful truths of angelic ministry and love.

"I was greatly pleased," said Dr. Thompson, "with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said, 'Mamma, what is the matter with me?'

"Mother: 'My child, you are dying.'

"Child: 'Well, mamma, what is dying?'

"Mother: 'To you, dear child, it is going to heaven.'

"Child: 'Where is heaven?'

"Mother: 'It is where God is, and the angels, and the good men made perfect.'

"Child: 'But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?'"

"Mother: 'O Mary, I cannot. God has called you only; not me now.'"

"Turning to the father, she asked the same question. Then piteously to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grand-mamma is there, and grandpapa is there, and Aunt Martha.'"

The portals of death open upon a land bathed in the effulgence of eternal light, and not upon the sunless realms of the grave. It is but the fall of the curtain after the last act of the drama of life; soon it is again raised, when our astonished eyes are permitted to feast upon the delightful, unfading realities of the spirit-world. No more will the curtain fall to conceal those ravishing scenes. We are henceforth with those who act glorious parts; we become companions of those radiant beings whom heretofore we have viewed only through the mists of earth.

Death bridges the chasm between earth and heaven. It is the passage from a land of mists and tears to one of eternal sunshine—from a land of gloom and sorrow to one of beauty and gladness. It is only through the portals of death that we can enter into the enjoyments of life. The weary traveller should as soon think of dreading the blessed slumber that refreshes him, as the pilgrim through this wilderness of care and trouble the welcome sleep of death. It is simply laying down the burden of earth-life, and arising emancipated and free to breathe the celestial atmosphere of a glorious existence. Death, the dark king of terrors, is being shorn of his sceptre, and soon an angel of light and mercy will be enthroned in his stead, whom we will crown with laurel and myrtle, leaving the gloom of the cypress for the unhappy few who still believe in death. I quote a few more of the trance utterances of Miss Doten:—

"Oh, what is death? 'Tis a fleeting breath—
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range.
Unbounded space is its dwelling-place
Where no human foot hath trod,
But everywhere doth it feel the care,
And the changeless love of God.

"Oh, then, though you weep when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil.
With their faces fair, and their shining hair
With blossoms of beauty crowned,
They will also stand with a helping hand,
When you shall be outward bound."

MR. J. J. MORSE.—On Sunday last, November 19th, Mr. Morse delivered an inspirational address at Doughty Hall, London, on the subject of "The Life Immortal." A large and appreciative audience was in attendance. On Sunday next Mr. Morse will deliver two inspirational addresses in the Old County Court Rooms, Halifax, afternoon at 2.30; evening at 6.30. His other engagements for the rest of the present year are—Newcastle-on-Tyne, December 3rd and 4th; Oldham, December 10th, 12th, and 14th; Manchester, December 17th; New Mills, December 18th; Wolverhampton, December 19th; London, December 24th and 31st. All letters to be addressed to Mr. Morse at Warwick Cottage, Old Ford-road, Bow, London. E.

SPIRITUALISM IN THE NORTH OF ENGLAND.—Miss Longbottom, trance medium, of Halifax, has been lecturing in the north, where she has been well received on this her first visit. Her first address was given at Chester-le-street, and more recently she spoke at the Freemasons' Old Hall, Newcastle. The subject on the latter occasion was—"Who does it all; and how is it done?" Mr. Armstrong, sen., presided, and the hall was crowded to excess. Miss Longbottom was warmly welcomed; she is a young lady rather above the average height, with a quiet, but pleasing expression of countenance, rather timid and nervous. She sits on the platform, and is neatly dressed in black, with her hair carefully arranged in curls; and she creates at once a favourable impression on the audience. She passes into the trance condition quietly, and, were it not for a few gentle shocks slightly convulsing her frame, visible only to those in close proximity to her, no perceptible difference from her normal state would be noticed, with the exception that her eyes are closed. But when she speaks her features wear a much harder expression than is natural to them; her voice becomes somewhat masculine, bold and distinct, but at times falls low. In her addresses she appeals to the finer and more religious emotions of human nature.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, Mr. Serjeant Cox presided. There was a large attendance, the hall being inconveniently full.

Mr. A. Vacher, Mrs. Makdougall Gregory, Mr. George R. Wright, and Lady Subsark were elected members of the society.

A few communications to the society were read by Mr. F. K. Munton, honorary secretary.

UNCONSCIOUS CEREBRATION.

Mr. C. C. Massey then read a paper on "Some Applications of the Theory of Unconscious Cerebration." He quoted largely from Dr. Carpenter's recent work on *Mental Physiology*, and while he admitted unconscious cerebration as a fact, he argued that it had been applied to phenomena which it was incompetent to explain, and that well attested facts opposed to it had been unduly kept out of sight. There was a general straining of the theory to make it cover more ground than it was justly competent to occupy.

Mr. Hensleigh Wedgwood said that he thought that those cases of slate writing in the presence of Dr. Slade, in which Greek messages came when nobody was in the room who understood Greek, was a conclusive fact in opposition to the theory of unconscious cerebration. In his presence the 26th verse of the third chapter of Genesis had been written in Greek, through the mediumship of Dr. Slade, under conditions where imposture was impossible. He (Mr. Wedgwood) could not have written it consciously or unconsciously, and Dr. Slade did not understand Greek.

Mr. Joy wished to be informed how Mr. Wedgwood knew that Dr. Slade was unacquainted with Greek, and had not read the Septuagint?

Mr. Wedgwood replied that Dr. Slade was an uneducated man, and that Mr. Simmons, who knew him well, testified that he had no knowledge of Greek.

Dr. Carter Blake, as a visitor, thanked the President for the privilege of listening to Mr. Massey's philosophical paper. The doctrines of "unconscious cerebration," and of "psychic force," appeared to him not to account either for the physiological or the physical phenomena. If Pflüger's experiment were repeated, and the spinal chord of a frog divided below the sensorium, the posterior segment of the frog showed evidence of sensation and volition. So, cutting the head away, such "cerebration" as the frog ever possessed was produced without the head. Assuming the spinal chord to be a sensational and volitional centre, the action of a body acting at a distance from sitter or medium was not explained. And when such action showed that the power producing slate writing was intelligent to a higher degree than either sitter or medium, it was difficult to say how latent thoughts could exist which were never in the minds of the persons present. When, for example, a gentleman ignorant of Spanish, Italian, and Portuguese, received a message in those languages, when alone with Dr. Slade, in whose good faith no intelligent person no longer could feel a doubt, he did not see how such message could be the result of "unconscious cerebration." And when the force which moved heavy objects contrary to the volition of either medium or sitter was tangible, solid, material, and often visible, he thought that we could not hesitate to recognise it as a separate entity. In conclusion, he begged the Psychological Society to revert to the old laws of thought, as shown in the peripatetic philosophy. After centuries of ignorance, the pendulum of human thought was now swinging back to the ideas of Aristotle, and the ancient conception of "form," whether identifiable or not with the *simulacra* or *eidola* of the Epicureans, would, he submitted, account for many of the phenomena, and not be contrary to the explanation which Spiritualists gave of them.

Mr. Spencer said that he believed that Captain Burton's letter in *The Times* referred chiefly to visions in crystals, in relation to which Captain Burton had had more experience perhaps than any other living man. He (Mr. Spencer) could bear witness that information was sometimes obtained in this way, altogether foreign to knowledge possessed by the seer.

MR. SERJEANT COX'S SPECULATIONS.

Mr. Serjeant Cox thought that it was a good rule never to ascribe anything to the supernatural until the natural had been exhausted when everything else had failed to explain phenomena it would be time enough to call spirits to their aid. The phenomena appearing to the uninformed to be improbable was no proof that they were not real; the motion of the earth existed thousands of years before it was discovered that it revolved around the sun; if anybody in those early times had said that the earth went round the sun, everybody else in the world would have said that he was a fool and would perhaps have prosecuted him in a police-court. (Hear, hear.) He entirely accepted Dr. Carpenter's theory of unconscious cerebration, but without some additions it would not explain all psychical phenomena. He (Mr. Serjeant Cox) started with the assumption that man has two brains, just as he has two eyes, and that sometimes one of these brains would work inharmoniously with the other; in this abnormal working might be found the explanation of many psychical facts. He thought that separate impressions were made by the external world upon each brain, but that the impressions received by the conscious self, or soul, were single, although in health they reached it through a double channel, and the conscious self then took cognisance of the two impressions as one. But he surmised that when the body was out of health the conscious self took cognisance only of the impressions made upon one brain, and not at the time of those made upon the other; in fact, one brain might be receiving one set of impressions, and the other brain receiving another—each brain storing up the impressions made upon it. A reversal of the process might sometimes take place by one of the brains acting unconsciously to the individual. All planchette writing he thought to be due to this

unconscious action of one of the brains. He supposed that if man had but one brain he would never dream at all, and that when he had unconscious sleep it was because both the brains were at rest at the same time. Planchette-writing he thought to be due to the unconscious working of one brain directing the motions of the hand.

The Rev. W. Stainton Moses: Do you think that the brain never acts beyond the body?

Mr. Serjeant Cox: At present I am dealing only with the planchette, but you open another and larger question, which I will not deal with at present. What I have just said is merely an hypothesis which ought to be thought over and talked about, to see whether it will hold good.

Mr. Stainton Moses had ventured to ask his question because Mr. Crookes had recorded in public that one day, when his wife was using a planchette, he put his finger on a newspaper behind him, and asked that the word beneath it—which he did not know himself—should be written; the planchette then wrote it out. This was why he wanted to know whether the Chairman postulated the action of the brain beyond the bounds of the body. How did Mr. Serjeant Cox explain by his theory the experiment made by Mr. Crookes? He thought the unconscious cerebration theory to be one of the most illusory that had ever deceived mankind; it would cover a certain range of facts, and go no further, and all hypotheses were bad which did not cover the whole ground of fact. He had listened to Mr. Massey's paper with attention; he had always thought unconscious cerebration to be a kind of maid-of-all-work, to be called in to clear inconvenient facts out of the way, and he thought that, like the theory of unconscious muscular action, it would soon be swept into the limbo of the forgotten past. The theory dealt with abnormal states, but the facts took place in the presence of healthy people who were not insane. He had heard many explanations which darkened counsel with words of wisdom, and especially was this the case when a theory had to be supported; human nature then asserted itself, and it was very much in human nature, after framing a theory, to set to work to find facts to support it. He should like to reverse the process—to observe the facts first, and form a theory afterwards. (Hear, hear.) He thought unconscious cerebration to be a theory formed to get rid of inconvenient facts, like that of the Greek script already mentioned; moreover, a little while ago, he had seen a slate which contained writing in Turkish. He (Mr. Stainton Moses) understood Greek very well, but did not get any Greek writing, only plain English, which was remarkable, since his presence offered such a fine opportunity for unconscious cerebration to come to the front. Mr. Dale Owen had sent to *The Spiritualist* a photograph of some Greek writing obtained by him in Dr. Slade's presence, and Mr. Wedgwood had sent some more Greek writing from the same source to the *Medium*. When he (Mr. Moses) first looked at the writing reproduced in *The Spiritualist*, he thought it slurred stuff, but, on closer examination, he found it to be the running style of one accustomed to writing the characters. With Mr. Wedgwood and Mr. Gledstanes the style was that of a person unaccustomed to writing Greek, and the two latter messages had a different signature to that appended to the former; he thought that, altogether, there was evidence of Mr. Dale Owen's message having been written by another intelligence. It was quite certain that the human spirit played a great part in these manifestations, and many difficulties would be cleared up when they knew more of the powers of the human spirit and of its transcorporeal action. He had satisfied himself, by laborious investigation, of the truth of the whole theory of what was called Spiritualism in its widest sense, and did not tie himself down merely to the human spirit. There were unimagined possibilities within every living human being; and by learning more of his own powers, man would do much to advance the eternal destinies of his hereafter. (Applause.)

Mr. Nichols agreed with the last speaker, that no subject better deserved investigation than the powers of the human spirit. He came to that meeting as an ignoramus, who had never taken the trouble to investigate the alleged phenomena for himself, but he came with a desire to be informed. He thought that the case of the servant girl who when in a delirium wrote Hebrew, which he had heard her master utter years before, was a proof of the existence of such a thing as unconscious cerebration. Mr. Massey had cited a case of a planchette which had told those using it that it had been made at Bath. The statement proved to be true, and those using it had not been aware of the fact before; he thought that this did not fit in with the theory of Mr. Serjeant Cox, or with the theory of unconscious cerebration; there seemed to be some inconsistency. He knew nothing about Spiritual manifestations, but it seemed extraordinary that people come forward who could do exactly the same things. (No, no.) Well, he was merely telling them what passed in his own mind, in consequence of what he had read in the public papers. (Hear, hear, and applause.) The public papers told him that the conjurers reproduced the same manifestations. (No, no.) It seemed to him that the manifestations of spirits were puerile in the extreme, and he thought that it could hardly be a part of the grand economy of nature that spirits should do such simple things; he thought that they ought to come for purposes of instruction. (Question.) He was simply telling what passed in his own mind in consequence of what he had read in the newspapers. (Hear, hear.)

At this point there was a pause, everybody laughing and listening to loud spirit raps through the mediumship of Mrs. Jencken (Kate Fox), which had been going on for some time, and were now strong enough to be heard all over the hall.

EXPERIMENTS WITH CLAIRVOYANTS.

Mr. Enmore Jones: During the past few weeks I have been mystified as to the meaning of "palmistry," and now I am puzzled as to the meaning of "unconscious cerebration." Can somebody tell me its exact meaning?

The Chairman: The working of the brain resulting in action without the consciousness of the individual.

Mr. Enmore Jones—Oh! then, unconscious cerebration is all foolishness. (Laughter.) I have had twenty years' experience, and mediums have told me plenty they knew nothing about. Once I had a servant girl residing in my own house. Passing over several phenomena which would take me twelve or fourteen hours to tell, I found that when she was in the clairvoyant state she gave evidence that there was a "ghost power" in stones and shells, or what you call "psychic force;" she told me that there were certain curative powers in particular stones, and that she could tell me where the stones were. I was fool enough sometimes to get a cab, she with her eyes closed entered the cab, and thus we made many journeys in search of stones which she had previously seen at a distance clairvoyantly. I did not like the idea of being in a cab with this sleeping girl, so I lit up a wax candle, and thus we travelled over the hills and far away. (Laughter.) When we got out she would jog along with her eyes shut until we arrived at the place. She would then put her hand down and pick up the stone which she had previously described. I would then mark it and wrap it in paper. She told me that certain stones would put mesmeric sensitives to sleep whilst others would wake them up. Once in walking along a road while I was carrying the candle, she stopped with a shock, and I said, "Lizzie! what's the matter?" She replied, "O, that stone! That stone!" and it woke her up; she had stepped on it in walking. I put her to sleep again with a sleeping stone. Unconscious cerebration will not explain these things. We want less theory and more practice. I found that these stones possessed the same powers over other sensitives which she asserted them to have, and I could tell you of many experiments. I found that the stones had a peculiar power within themselves, and a distinctive colour, by which sensitives could identify them when in a clairvoyant state. If any man tells me that unconscious cerebration explains these things, he is not so wise as I am.

THE NATURAL AND SUPERNATURAL.

Mr. Algernon Joy—I speak with the humility of a stranger when I say that the way in which the speakers have departed from the subject is perfectly awful. You, Mr. Chairman, used the word "supernatural" as applied to Spiritualism, and said that psychic force was not supernatural.

Mr. Serjeant Cox—I used the word "supernatural" for want of a better, in describing causes external to the human machine. "Superhuman" would have been a better word.

Mr. Joy continued that he was going to object to the word "supernatural" altogether, for no educated Spiritualist believed in the supernatural; all the phenomena of Spiritualism were believed to be perfectly natural.

The Chairman—I go with you to the full extent in this matter. The word "supernatural" was not well chosen by me.

REMARKABLE PLANCHETTE MESSAGES.

Mr. Joy remarked that it was incomprehensible how anybody could go to *séances* regularly without seeing that the evidence was absolute of the presence of some intelligence not that of any person in the room. The evidence of spirit agency was just as strong as that of the chairman's bantling, psychic force. He (Mr. Joy) knew a lady who had never seen a planchette until he had introduced it to her; he also knew another lady who had never seen one at all, and who thought that if any power was in any way connected with the instrument it must come from the devil. The latter lady entered the room one day while planchette was moving for her friend, and she remarked: "It is all humbug, and it will stop when I put my hand on it." However, it did not do so, but ran on more vigorously when her unconscious cerebration helped. (Laughter.) On the next evening four persons were present, including himself, and they agreed that they would write questions on slips of paper, and not let the medium see what the questions were. The sceptical lady already mentioned asked in writing, "Where's Robert?" of whom she had not heard for years. The planchette wrote out "Cooper." She replied that she had never heard of such a place, and added, "Where is it?" The reply was, "Carpentaria." They afterwards discovered that Cooper was a town on the Gulf of Carpentaria. Next she wrote, "Where's Jack?" The answer was "Liverpool." She laughed, and, for the first time spoke, saying, "That is a mistake, for I know he is in Lisbon." The planchette again wrote, angrily, "Liverpool." She afterwards made inquiries by post of a friend, and learned that "Jack" had unexpectedly arrived in Liverpool. He did not know what unconscious cerebration or psychic force had to do with these facts. It was quite a mistake to suppose that conjurers could do that which occurred in the presence of mediums. He had offered a reward of a thousand pounds to any conjurer who would produce the same things under the same conditions, and not by mediumship: to this day the challenge remained unaccepted. Maskelyne and Cooke had refused to make the attempt. Once another conjurer called upon him, but when he learned that his hands and feet were to be held by disbelievers all the time he was in the room, he did not attempt to accept the challenge.

Mr. Stainton Moses said that Mr. Joy's challenge had been rejected over and over again. Mediums were simply rendered helpless by the conditions imposed, yet the phenomena took place; but when conjurers were rendered helpless everything was at an end.

Mr. Dunlop hoped that they would not sweep away unconscious cerebration, and other theories, if they explained so far and no farther. He had never seen any of the Spiritualistic phenomena. He did not deny their reality, indeed no sensible man could do so, but if unconscious cerebration and Serjeant Cox's theory explained some of the facts, those explanations might be true, and they should look elsewhere for the solution of the remainder. In the East the Pankah-Wallah would go to sleep while he was at work, and would snore, yet continue to pull the punkah. If anybody woke him he apologised, rubbed his eyes, and began to blow more vigorously. He was not absolutely asleep, but half

asleep, for if he was left alone for half-an-hour both his brains ceased to act, and his work stopped. Here the theory of unconscious cerebration might be accepted, and there was no guilt in so doing because it did not explain the higher phenomena in the distance. He thought that there was very little in Dr. Carpenter's book that he would have to cancel when all the facts were fully understood; but at the same time he thought that he would have to add a great deal to it. He was told that Dr. Carpenter was investigating Spiritualism at the present time with two mediums, and he hoped they would give him the opportunity of adding a chapter to his book. Once he (Mr. Dunlop) had heard of a Highlander who did not, in the opinion of his friends, know how to speak Gaelic, and who met with a serious accident by which his head was injured; then in a half unconscious state he began to speak Gaelic tolerably fluently.

Mr. C. C. Massey, in reply to the various speakers, said that he accepted unconscious cerebration as an important fact in physiology, and thought everybody ought to thank Dr. Carpenter for what he had written on the subject. At the same time there had been a manifest straining of the theory to explain phenomena which it was wholly unable to cover, and he was sure that no disciple of unconscious cerebration would ever admit that the theory explained the facts in question. Further, in Dr. Carpenter's book the facts to which the theory was inapplicable had been put out of sight, whilst those favourable to it had been drawn into the net, and it had been intimated to the public that the evidence for the former phenomena was not sound. Thus the book was unconsciously disingenuous in the circumstance that it intimated that the more important facts either were covered by the theory or were not proven.

The Secretary announced that at the meeting next Thursday Professor Plumptre will read a paper on "Art Magic."
The proceedings then closed.

THE SPIRITUALISTS' DEFENCE FUND.

THE present dimensions of the fund will be seen in the advertisement columns on the front page.

About a fortnight before Dr. Slade's case had been closed in the Police Court, Mr. Harrison wrote to Mr. Epes Sargent, of Boston, urging him and the proprietors of the *Banner of Light*, to raise subscriptions in America, in the event of an adverse decision. The letter reached Mr. Sargent about the same time as an Atlantic telegram from a gentleman, informing him of the result of the trial. The consequence is, that Messrs. Colby and Rich will do their best to raise subscriptions in America, and have themselves headed the list with 200 dollars.

Dr. Slade has a great number of friends in America, whose esteem has been gained through a public career of fifteen years' duration, and whose experiences are as usual altogether at variance with those of Messrs. Lankester and Donkin, whose ephemeral observations and hasty conclusions have not in the slightest degree weakened the confidence in Dr. Slade of any Spiritualist that we know of in this country.

At a meeting of the Executive Committee, held on Monday last, the treasurers reported subscriptions entered to the extent of about £310, including £40 from America. But the appeal against Dr. Slade's conviction may possibly cost four times that sum, and unless at least a considerable proportion of the probable cost is guaranteed in advance, it would be rash to incur expense in commencing proceedings which might afterwards have to be abandoned for want of funds. One subscriber has undertaken to give £1 for every £40 subscribed from other sources, up to a total of £1,000. It would be well if other subscribers would follow this principle, by which each would bear a share in proportion to his or her means.

Mr. Algernon Joy, M.Inst.C.E., has been appointed honorary secretary to the Committee, and the Committee itself is in process of enlargement.

THE CREDULITY OF INCREDULITY.—"Does the supernatural really exist?" That is the point. We can wait to ask later what it tends to. The question need not be presented as a theological problem—can be kept quite distinct from religion, but is intensely interesting in itself. Whether the supernatural, if it does exist, is likely to do us any particular good is a question of a profoundly unscientific character. The truly scientific mind wants to investigate great phenomena quite irrespective of their immediate utility. But the position is hardly susceptible of argument really. Any man who saw a vase move off his own mantelpiece by itself, and return to its place, or a table get up into the air without anyone touching it, or any other incident of that kind, would be very much interested, even though the exigencies of an argument might make him in the first instance pretend that he would not be. There are great numbers of people who say they have seen incidents of this kind; so many, that to declare nothing of the kind ever took place, is getting to be a foolish assertion. There are limits to the extent to which it is possible to disbelieve what other people say.—*The Pioneer* (Allahabad).

SPIRIT POETRY.

THE VICTIM OF CIRCUMSTANCES.

THE criminal is the child and victim of circumstances—of the circumstances of birth, education, and surroundings—the proscribed and outcast of society, and is generally far more to be pitied than blamed. One of these unfortunates, after he had arisen above his shadows in spirit-life, thus eloquently and vividly described in verse through the trance mediumship of Miss Lizzie Doten, the earthly woes and sufferings that were the legitimate fruits of his inherited and acquired tendencies. The words are taken from her inspired *Poems from the Inner Life*.

Out in the desolate midnight,
Out in the cold and rain,
With the bitter, bleak winds of winter
Driving across the plain;
In the ghastly gloom of the churchyard,
Crouching behind a stone,
Fleeing from what is called Justice,
I was safe with the dead alone.

All of the madness and evil,
That into my nature was cast;
All of the demon or devil,
Had filled up its measure at last.
Blood, on my hands, of a brother!
Blood—an indelible stain?
Burning, and smarting, and eating
Into my heart and my brain.

In woe and iniquity shapen,
Conceived by my mother in sin,
Forecast in the soil of pollution,
Did the life of my being begin.
I chose not the nature within me;
I was fated and fashioned by birth;
Foreordained to the darkness and evil,
The sins and the sorrows of earth.

The world was my foe ere it knew me;
It scattered its snares in my path;
Like a serpent it charmed and it drew me,
Then met me with judgment and wrath!
I saw that the strong crushed the weaker,
That wickedness won in the strife,
And the greatest of crimes and of curses
Was the lot of a beggar in life!

* * * * *

O the prison! the sentence! the gallows!
That last fearful struggle for breath!
The rush, and the roar, and confusion,
The depth and the darkness of death!
O man! I have sinned and have suffered;
The climax of evil is past;
But the justice of time may determine
That you were more guilty at last!

Then long did I struggle with phantoms,
And wandered in darkness and night,
Till there came to my soul, in its prison,
The form of an Angel of Light.
I thought, in my blindness and darkness,
That he was the Infinite God,
Who had come in the might of His vengeance
To smite with His merciless rod.

* * * * *

"My brother," replied the bright angel,
"Let the name of the Highest be blessed!
Lo! He renders thee blessing for cursing,
His will and His way are the best.
Thy soul in His sight hath been precious,
Since the birth of thy being began;
Thou art judged by the need of thy nature,
And not by the standard of man."

Then out of my cursing and madness,
And out of the furnace of flame,
My soul, like a jewel of beauty,
Annealed through life's processes came.
The forms of my loved ones were near me,
The night of my sorrow had passed;
God grant you, oh mortals who judged me,
As full an acceptance at last!

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A PARABLE.—A Roman who had just witnessed the decapitation of a criminal for violating the laws and defying the majesty of the state by refusing to burn incense to the gods and to invoke the genius of the Emperor, might have reflected that the criminal was one of a class possessed by an "*exitiabilis superstitio*" and a certain "*odium humani generis*," who met together at night amidst the dead to sing "charms" and adore with magic rites a crucified malefactor represented with an ass's head, and who were so rapidly and mysteriously increasing that no citizen could feel quite sure he might not even himself be seized unwittingly by this degrading and insane superstition: had such a Roman, so reflecting, considered his era to be one critical for the empire, and himself a witness of the commencement of a social cataclysm, he would not have exaggerated the importance of the phenomena surrounding him.—*Contemporary Evolution*, by Professor St. George Mivart, F.R.S., p. 3."



## MR. BLACKBURN'S SEANCES.

BY C. CARTER BLAKE, DOG. SCI.

ON Wednesday, Nov. 15th, another of Mr. C. Blackburn's new series of *séances* took place, with Mr. C. E. Williams as medium. The circle consisted of Mr. B. de Courcy Nixon, Mr. A. May, Mrs. and Miss Edensor, Mrs. Edmands, Mrs. Limpus, Mr. W. J. Pickersgill, Miss Emily Fitz-Gerald, and myself for the *séance* committee. The manifestations at the dark *séance* were very good, the musical box being floated in the air, and seen by several, including myself, to cross the space of light shown by the chink above the shutters, and hands being felt by nearly the whole circle, while those of Mr. Williams were firmly held by myself and a lady. A cabinet *séance* took place afterwards for materialisations, which did not appear, though several persons were touched outside the cabinet, when Mr. Williams, to my certain knowledge, was inside it. Lights were shown at a distance from the medium, and the voice which claims to be that of "Peter" was heard. It is, of course, needless for those who have been at many of Mr. Williams' *séances* to express their confidence in his thorough honesty and sincerity.

MR. N. F. DAWE is at Cannes, and will shortly proceed to Italy. Mr. and Mrs. W. Tebb are about to visit Rome and Naples.

THE Mexican Society of Spiritualists is about to found a Library and Reading Room in Mexico.

AID FOR MRS. COGMAN.—Mrs. Maltby, 41, Marylebone-road, London, has received the following additional subscriptions on behalf of the widow of the late Mr. Cogman, and will be glad to receive further contributions towards the same deserving object:—J. M. G., £3; J. N. T. Martheze, £2 2s.; Thos. Gront, £2; A. T. T. Peterson, £1; by E. W. Waller, £1; W. Tebb, £2 2s.; previously acknowledged, £30 6s. 6d.: total, £41 10s. 6d.

SOME one or two correspondents have had the weakness to ask us to reply to one or other of the numerous abusive articles in daily newspapers against Spiritualism. The daily papers are well known to be incompetent to deal with ordinary scientific subjects without making absurd mistakes, and Spiritualism being unpopular, most of them add misrepresentation and abuse to the usual blunders of incapacity. The space of a technical journal cannot be wasted to any great extent over such antagonists, and no glory is to be gained in a successful encounter with them. The conductors of the *Times*, the *Sussex Daily News*, and one or two other daily papers deal fairly with the subject, and possess some of the instincts of gentlemen.

CLAIRVOYANCE.—To the Editor of the *Sussex Daily News*.—Sir,—Will you allow me, through the medium of your columns, to make the following proposition to Spiritualists, mesmerists, clairvoyants, and others whom it may concern? I shall place in a locked box, under test conditions: 1, a Scripture text; 2, an easy arithmetical sum; 3, a ten-pound Bank of England note. I am willing to give the above note to anyone who will do one of the following things: 1, read the text; 2, calculate the sum; 3, give the number of the note. I can promise that the performance of any one of the above test operations will go farther to prove the truth of Spiritualism, or the presence of "odhic force," than many columns of the washy twaddle which one sees published daily on the subject. If two or more applicants for the above sum arise, I reserve to myself the right of selecting the one whom I consider to have prior claims. Persons willing to undergo the above test operation must send a written application to the following address before the 1st January, 1877.—H., 7, St. John's-terrace, Hove, Nov. 16th, 1876.

SPIRITUALISM IN DALSTON.—At the ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism, held at the Association's Rooms, 74, Navarino-road, Dalston, on Thursday evening last week, the following members were present:—Mrs. Amelia Corner, vice-president, in the chair, Mr. Thomas Blyton, Mr. John Rouse, Mr. Jonathan Tozeland, and Mr. R. Pomeroy Tredwen. The minutes of last Council meeting were read and confirmed. A letter was read from Mr. H. D. Jencken, M.R.I., the president, as to the liability of professional mediums. Presentations received since the last meeting of the Council, were laid upon the table and accepted with a cordial vote of thanks to the respective donors, viz., the "British National Association of Spiritualists," Mr. William White, and Mr. Charles Blackburn. The hon. secretary read correspondence with the "Marylebone Association of Inquirers into Spiritualism," agreeing to reciprocate members' privileges between the two Associations, which arrangement was confirmed. The attention of the Council was called to the question of arrangements for the last Thursday evening in December next, and a letter was read from Mr. J. J. Morse, applying for an engagement, which was not accepted. It was resolved to celebrate the sixth anniversary of the Association at the rooms on Thursday evening, 4th Jan., 1877. An offer by Mr. F. R. Young, honorary member, to read a paper on "The Positive Value of Spirit Communion," on Thursday evening, the 25th January, 1877, was accepted with thanks. On the motion of Mr. John Rouse, seconded by Mr. Jonathan Tozeland, it was resolved—"That no professional media be paid by the Association until after the Slade case is settled."

## RECEPTION AT MRS. MAKDOUGALL GREGORY'S.

DR. SLADE AND THE MISSES FOX.

LAST Wednesday night Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, London, gave a reception at which three of the most remarkable mediums of modern times were present, namely, Mrs. Jencken (Kate Fox), and Mrs. Kane (Maggie Fox, the widow of Dr. Kane, the Arctic explorer); Dr. Slade was also among the guests. The first of the manifestations of modern Spiritualism began through the mediumship of the Misses Fox, at Hydesville, near Rochester, U.S., in the year 1847, when the two instruments of the power were mere children. Since then the phenomena have spread all over the civilised globe, and from thirty to forty periodicals are now devoted exclusively to the subject.

At Mrs. Gregory's dinner party early in the evening the Misses Fox were among the guests, and raps were plentiful the greater part of the time. At the reception afterwards the following friends were among those in attendance:—Lady Vere Cameron, of Lochiel, Lady Brewster, Lady Milford, Lady Borthwick, the Hon. Mrs. Forbes, Lady Erskine, the Hon. Mrs. Brown, Rev. Dr. Cosmo Gordon, Mrs. Gordon, the Rev. Mr. Carpenter, the Rev. Mr. Fisher, the Rev. Mr. Haweis, Mrs. Haweis, the Rev. Mr. Shaw, Mrs. Shaw, the Rev. W. W. Newbould, the Rev. W. Stainton-Moses, M.A., Mr. and Mrs. Ulick Burke, Mr. Percival, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Miss Fitz-Gerald, Mr. and Mrs. Ralph Cameron, Major and Mrs. Mackenzie, Colonel Lane Fox, Mrs. and Miss Showers, Miss Rose, Mr. Buchanan, Mr. Alexander Monro, Mrs. Barret, Mr. W. H. Coffin, Miss Coffin, Mr. Moeller, Mr. Ernest Cuenot, Mr. Barton Bennet, Dr. and Mrs. Wyld, Dr. Slade, Miss Slade, Miss Simmons, Mr. Stanhope Templeman Speer, M.D., Mrs. Speer, Dr. Rae, Miss Williamson, Mr. and Mrs. H. D. Jencken, Mrs. Kane, Mr. Eyre, Dr. Carter Blake, Mr. Schletter and Miss A. Schletter, Mr. and Mrs. Ward, Mr. Hensleigh Wedgwood, Miss Kislbury, Miss Emmet, Miss Otley, Miss Carleton, of Bath, and Mr. W. H. Harrison.

MR. G. C. JOAD is now in the South of France, *en route* for Egypt.

THE President of the Spanish Society of Spiritualists has postponed his intended visit to London until the spring of next year.

THE *Haverfordwest Telegraph* says:—"There are some advantages, after all, in possessing a classical education. Mr. Flowers, the magistrate, thinks so, at any rate. The solicitors in his court are as boisterous and unruly as they are in most other police-courts. He says that when all other methods fail in silencing some obstreperous Sampson Brass he quotes some Latin maxim. The disputant is at once stumped up and hushed, for, of course, he does not understand one word of it, and does not like to confess his ignorance."

"HAPPILY the proofs of a continued existence are frequent and of overwhelming force. In our own time, during the last twenty years, the manifestation of spirit existence, and the power of unseen intelligence over matter have become more familiar and more widely known than at any former period, thus confirming the one great central doctrine of every religion—its faith in immortality—and giving to men the highest notions of a true and good life here, in the hope of a never-ending enjoyment of the life to come."—Dr. T. L. Nichol's *Esoteric Anthropology*.

MRS. TAPPAN.—A Chicago correspondent writes to us:—"It will be of interest to Mrs. Tappan's many friends in England to know that Mr. Richmond, to whom she is just married, is a nephew of the Mrs. Richmond who was Mrs. Tappan's companion in England. He is a young man of sterling character, and high standing, connected with an old Chicago family, long identified with Spiritualism; he is in entire sympathy with her work, consequently the new relation will in no way interrupt her public ministrations. Mrs. Richmond goes from here to San Francisco in November, filling an engagement in that city during the winter months. She expects to return to England early next summer."

WRITING MEDIUMSHIP.—A correspondent says:—"I enclose you a copy of some verses by a private lady medium, who has been in the habit of sitting, once or twice a week, for the last six months; before these sittings were instituted, she had never written a line of verse in her life; since then, however, she has written one or two papers every week, either in prose or verse. When she is influenced, her hand begins to shake, she seizes a pencil (which is placed on the table for the purpose), and begins to write rapidly. Some of her verses are defective in rhyme, some in meaning, but all, in my opinion and others, possessing beautiful thoughts. They are quite unpremeditated, and before she begins she is in entire ignorance of the subject on which she is going to write. Many of them are signed by the name of the control. We have had some wonderful tests. The daughter of a gentleman who was sitting, took possession of the medium, and after writing a long message to him, gave, as a test, the name of three other friends (his daughter's) known to the gentleman, but entirely unknown to the medium." We agree with our correspondent as to the quality of the verses; they are rich in spiritual ideas, but the metre is faulty, and the rhyme defective, consequently would bring down the abuse and ridicule of general newspapers, even if we placed the lines on record but for scientific purposes, and said so.



## Correspondence.

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

CLAIRAUDIENTS OF GENIUS, MARLOWE AND MILTON.

"They who watch by him see not, but he sees—  
Sees and exults. Were ever dreams like these?  
Those who watch by him hear not, but he hears;  
And earth recedes, and heaven itself appears."

From *Human Life*.—Rogers.

SIR,—In *Indian Wisdom*, by Monier Williams, is the following translation from Bhantri-hari, a Hindoo poet, who lived a thousand years before Shakespeare:—

"Now for a little while a child; and now  
An amorous youth; then for a season turned  
Into the wealthy householder; then stripped  
Of all his riches, with decrepid limbs  
And wrinkled frame, man creeps towards the end  
Of life's erratic course, and, like an actor,  
Passes behind death's curtain, out of view."

Shakespeare can hardly be supposed to have understood Sanscrit, and to have made a free translation of the above lines in his *Seven Ages*; but that he was inspired most people will confess, though they would be, for the most part, sorely put to it to explain what they mean by that term when it is applied to the great poet. Spiritualists, however, have no such difficulty, and will at once point to the now well-known processes of spirit-writing as the more than probable means whereby the above extraordinary coincidence accrued. Some of the spirit writings of modern times, at any rate some of the direct writings, have been proved to be extracts from works existing in the British Museum, or even selections from ancient numbers of the *Times* newspaper; and this, certainly, throws a very suggestive light, not only on the above coincidence of the two—we must call them both—great poets, but very strong presumptive evidence with respect to the probable source of all Shakespeare's best plays, certainly the essentially spiritual ones, which are, in fact, the best. Indeed, how many more like helps from Hindoo and other sources may have accrued, we cannot guess; we, at any rate, now know of one.

It has been asserted by an American writer—I regret that I have not noticed his name—that there are fifteen thousand words to be found in Shakespeare; while in the Bible there are but five thousand, six hundred and forty-two; and eight thousand words in Milton's works. Now, where could this stupendous vocabulary of Shakespeare have come from, when we consider his early antecedents and opportunities? And where the leisure hours for attaining it in the days of his manhood, when he combined the author and the actor? And whence his wondrous knowledge of human nature, if he had not been prompted by some powers greater than his own? The Spiritualists, I think, cannot doubt that Shakespeare was a powerful medium; and that his speciality was that of a writing medium we have the strongest reason for believing. While, if he were also clairaudient, he, at any rate, showed a preference for the former gift. This is evinced in his remarks which refer to his rival, the poet Marlowe; for, that Marlowe was his competitor for favour with their common patron, Mr. Gerald Massey has plainly pointed out in his *Shakespeare's Sonnets and his Private Friends*, as well as in his valuable little book, *Concerning Spiritualism*.

It is strange how Shakespeare's admiration breaks out even for his rival as a writing medium, when he acknowledges that Marlowe's spirit was—

"By spirits taught to write  
Above a mortal pitch."

Yet when he alludes to Marlowe's clairaudience, he speaks only of—

"Compeers by night,  
Giving him aid."

"Compeers," merely spirits of his own calibre, one of which was, indeed, of a lying nature:—

"That affable familiar ghost,  
Which nightly gulls him with intelligence."

I need hardly remark that the latter lines seem evidently to refer to *clairaudience*, in contrast to being "taught to write," as well as in the difference between the two medial powers as regards high efficacy; one gift being "above a mortal pitch," and the other only on Marlowe's own level, or perhaps even on a lower one, "gulling." Clairaudience, moreover, is likely to be prevalent during the quiet of *night*, which is a fine time for "compeers" and "gulling" spirits to seize their opportunity. For night implies darkness, and darkness is a good condition for most spirits to manifest in, especially for a certain sort; and, further, men cannot, while in a normal state, write during darkness, though their sense of *hearing*, whether of words of deception or of instruction, is then most acute. For the above causes, the poet Marlowe may, I think, be safely set down as a *clairaudient* medium of genius, though he was, according to Shakespeare's words, a medium for inspirational writing also.

Milton's mediumship was also in part clairaudient, and in part manifested through inspirational writing; and certainly, in his case, no moral inferiority is implied in the former gift, for both methods of Milton's control emanated from the same high source, that is from the same spirit, his "Celestial Patroness." Witness his *Paradise Lost*, Book ix., where he sings—

"I now must change  
These notes to tragic  
If answerable style I can obtain  
Of my Celestial Patroness, who deigns  
Her nightly visitation unimplo'd,  
And dictates to me slumbering; or inspires  
Easie my unpremeditated verse."

In Milton's case, the clairaudient dictation, whilst slumbering, evidently prevailed, as the more suitable mediumship of a blind man with presumed good memory for retaining night thoughts. As he tells us, he set aside subjects which, at that period, were made the usual theme for verse, in which common taste he acknowledges he was "nor skill'd nor studious." And thinking, as he did, that the treatment of such trivial things could bring no honour to his name, he adds,—

"Higher argument  
Remains, sufficient of itself to raise that name."

By which he meant his own name. But he wisely adds,—

"If all be mine  
Not hers who brings it nightly to my ear!"

I may hereafter show by your favour that clairaudience has not been a rare gift among men and women of genius, nor is it in the present day an uncommon one among many who do not aspire to so high a title; but it is a gift which has its drawbacks as well as its benefits. And among the chief of the drawbacks we may mention not only the pains mental and bodily, which that gift may bring with it, but also the danger it opens out of mediums who are subject to it being urged or "gulled" by dictation contrary to reason and common sense; while it may be, and frequently is, quite otherwise in its tendency. Clairaudient experience has also an especial attribute in common with clairvoyance, that of occurring almost always spontaneously, and often when least expected. Clairaudience is perhaps the spiritual manifestation to which least of all others can be attributed the imputation or the merit of amenability to the medium's will or seeking.

By the contemplation of the above subject we see who or what are often really, to use the words of Mr. Crookes, the true "builders of reputations." Let me, however, here proffer a caution to those who are endowed with the gift of clairaudience in the present day. Do not, as a general rule, mention it to your family doctor; it will certainly irritate him, unless he be an exceptional person; he would not probably understand it; would be pretty sure to murmur something about hallucination at least, and the medium's confidence might end, as it has possibly ended ere this, in a catastrophe adverse to *habeas corpus*.

SCRUTATOR.

ARE THEY OCCULT AND CRAFTY DEVICES?

SIR,—By many High Church ministers it is believed that an infant is a child of Satan until, by the sprinkling of water upon it by the clergyman at baptism, it is made a member of the Church, a child of God, and an inheritor of the Kingdom of Heaven, and the minister is paid for the transaction. By this proceeding of the clergyman, a magical act is performed, supposed to produce a sudden change in the condition, therefore, in the prospects of the child. Supposing this to be only inference, and that he cannot, by any known method, prove to matter-of-fact minds that benefit follows, is he not to be considered as taking money under false pretences? Fact is truth, surmise or influence may not be.

A Roman Catholic priest teaches that on his consecrating the wafer partaken of in the sacrament, it is changed into the body and blood of Christ, and the participants are partakers of good thereby. Is not this to be deemed a magical or occult act, for the exercise of which he is paid, and if it cannot be really proved to be true in some clear manner by its effects, is he not to be considered guilty of receiving money under false pretences?

The priest receives money for praying the souls of people out of purgatory; it is a money transaction. If unable to prove that souls are thus delivered from purgatory, say by their returning to mankind to make it known and to bless the priesthood for their services, or by any other substantial way, to the truth-loving or matter-of-fact mind, will he not be regarded as a receiver of money under false pretences?

A bishop, in the course of his duties, is paid for ordaining men to the ministry, and when doing this, lays his hand on them after apostolical fashion, to impart the Holy Ghost. But, if the ordained, after apostolical fashion, give not proof that they have received the Holy Ghost, and of its power, by speaking with tongues, &c., is not such bishop to be rightly regarded as receiving money under false pretences, and as exercising an occult power he really possesses not? and so it may be said of some other things. I write not this in the spirit of irreverence, but as a sober inquirer into truth.

Dr. Slade is known to place a slate on the table with a bit of pencil under it, avowing the writing will not be done by himself but by some power in connection with him, but outside himself. His hand will be clearly seen to be immovable with the fingers on the end of the slate, and the fingers of another person on the other end, pressing it to the table; writing is produced under the slate. Does he not thus afford clearer proof of an occult power attending, and independently acting in concert with him, than do the above-named in connection with their church ceremonies?

If what the conjurors say of the doings of our mediums be true, that they are but tricksters, how eminently superior to the conjuror's ingenuity and originality must our mediums be in having for some years past supplied the conjurors with the most taking and money-making of their tricks? What ungrateful dogs they are. W. T.

EXPERIENCES OF BEGINNERS.

SIR,—I am but a recent convert to Spiritualism, and would ask some more experienced Spiritualists kindly to give me the benefit of their experience. What I wish to know is, how to make the most of small means.

I have been sitting lately at a small table, with two others, one of them undoubtedly a medium, but what I should call an undeveloped one, so we cannot expect much; yet with a bright fire burning, and the gas turned low, we get tilts in plenty, and in the dark occasional finger touches; the raps are at present too faint to be made use of, and can generally only be heard by placing the ear to the table.

Our modes of communicating with the spirits are for the most part



two. First, we arrange the letters (from a box of letters), from A to Z, on the table; one of the party runs a finger down the letters, and the table tilts at the required one. Our second and quicker method is to write the letters of the alphabet on a piece of paper placed on a book, to raise it level with the upper surface of planchette, which, with a pointer attached for the purpose, points in rapid succession to the required letters. Both of these methods we find easier and more satisfactory than what one of our party calls "bawling out the letters."

If any of your correspondents would kindly give us some hints as to the best way of making use of the small power at our command, we should be most thankful.

AN OLD LADY.

October 24th.

#### DR. MONCK AND THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—In reference to the case of Dr. Monck, one or two members of our Council have requested me to state that if they had been present at the meeting when questions were asked about Dr. Monck, they should have gladly testified to his powers as a medium, from personal acquaintance with him, and they are fearful that he may suffer from the absence of any expression of opinion in his favour.

In complying with this request, allow me also to point out that no word was uttered at that meeting in disparagement of Dr. Monck's mediumship. The Council was asked to define its position towards Dr. Monck, and events were stated exactly as they had occurred.

EMILY KISLINGBURY, *Secretary, B.N.A.S.*

38, Great Russell-street, Nov. 21st, 1876.

[We have received several letters in favour and disfavour of Dr. Monck, suitable for submission to lawyers in the present stage of the proceedings.—Ed.]

#### DR. SLADE.

SIR,—An article appeared in the *Saturday Review*, of the 28th ult., under the heading, "A Rogue and a Vagabond," in which the circumstances connected with the Bow-street trial were misrepresented in a way which seemed to show the most perfect ignorance of the facts of the case. I wrote to enlighten the Editor as to the incompetence of his correspondent to deal with such matters. The *Saturday Review*, being wise in its generation, never publishes correspondence; but, if it would profit by the hints thus received, it would show even greater wisdom; it does not appear to do so, for, last week, another rabid and ignorant article on Spiritualism appeared, apparently from the same pen.

A. JOY.

20th November, 1876.

#### SPIRITUALISM IN SUNDERLAND.

SIR,—The several attempts to establish circles here have met with but indifferent success in some instances, but in others the cause of Spiritualism has been strengthened. Two mediums have been developed, one of whom, Mr. V. A. Pinkney, who has very high controls, has written in Greek and phonography, although having no knowledge of either.

The movement, however, has been lately greatly advanced, owing to Mr. Joseph Skipsey, the Northumbrian Seer, paying us a flying visit. On Sunday (the 12th inst.) Mr. Joseph Skipsey became the guest of Mr. John Rutherford, a gentleman who for many years has taken a great interest in Spiritualistic progress. A few of the friends interested in the movement were introduced to Mr. Skipsey, and his delineations were wonderfully successful.

Clairvoyance is a gift devoutly to be wished for, as of all the phenomena Spiritualism has elicited this is unquestionably the most valuable, as it reveals in a wondrous manner the soul attributes investing man's spirit, even whilst in the flesh. According to the celebrated seer, Andrew Jackson Davis, clairvoyance is a property common to all humanity, although in some cases it may not be developed in this earthly life, owing to the barriers of physical temperament, perverted education, or other circumstances. Investigators should not confine all their researches to accounting for physical manifestations, when such a beautiful and highly convincing phase of Spiritualism can be readily developed. Circles should endeavour to have mediums developed in this valuable direction, and towards the consummation of this object the presence of Mr. Skipsey would be of material aid, as the proofs he adduces are in an instant quite convincing that clairvoyance is a reality.

Mr. Skipsey is a highly intelligent gentleman, a poet, and some of his literary productions have been published, gaining for him much praise. The seer is highly developed in the intellectual and moral regions of the brain, possesses a good physical appearance, whilst his faculties of veneration and benevolence are exceedingly prominent, his reflective and perceptive faculties being harmonious. This gentleman has been the means of spreading the truth of Spiritualism over a wide area to a praiseworthy extent. Mr. Skipsey is principally famed for the psychometrical phase of clairvoyance; his visions are strangely accurate. A piece of hair from the head of a lady resident in Sunderland was sent to Mr. Skipsey at his own home, when instantly his peculiar gift conjured up a vision of the lady and his delineation of the lady's intellectual nature, physical appearance and demeanour, were strictly correct, but his statement with regard to the absence of two front teeth, was a puzzler to the lady's friends, who thought that on this point he must be mistaken. A few days after, when Mr. Skipsey came to Sunderland, the lady was appealed to, and she acknowledged that the description was exact, as two of her real teeth were missing, but were replaced with artificial ones; this of course was only known to the lady's husband; hence the apparent discrepancy. The psychological explanation of the seer was that the artificial teeth could not be expected to throw off so much of her personal influence as the real ones, and, consequently, the vision in this respect was imperfect. Mr. Skipsey points out that his spirit-guide is a lady, and that previous to beholding visions he is susceptible to an influence as if oil were being poured over his face. Mr. Skipsey is in

every respect remarkable as a seer, and is yet destined to achieve great things. All his delineations up to the present have been singularly successful. He has had visions of the spirit-world; but, from his extremely sympathetic nature, his principal visitants from the ethereal regions have been spirits whose lives were unfortunate on this earth, and they are attracted to him for aid.

A SUNDERLAND SPIRITUALIST.

#### SPIRITUALISM IN BRIGHTON.

To the Editor of the "*Sussex Daily News*."

SIR,—I know nothing whatever of professional mediumship, but a Spiritualist friend, not a medium, wishing to give us a convincing proof of the truth of spirit intercourse, brought to our private apartments in Brighton, an almost uneducated young lad, who, in a trance, discoursed to us for fifty minutes on a subject chosen by ourselves that afternoon, when neither he nor our friend was present. The subject was "The Communion of Saints," and he proved from the Bible, the Brahminical and Buddhist writings, the writings of Confucius and others, that what is now called Spiritualism has been believed in in all ages. Can the unbelievers tell us where this young lad got all his lore? Not one of the limited company knew it, and so could not have influenced him. Afterwards, the medium was influenced by another spirit, that of a German-American, when his voice completely changed, and he spoke with a German accent, answering all sorts of questions or subjects of which he (the medium) is entirely ignorant. The spirit, before bidding us good night, said he would close with a poem on any subject we might choose. We chose "The Love of God," when, in the loftiest diction, without the slightest hesitation, but still with a *souperçon* of the German accent, he recited a poem of about a hundred lines. They can be no evil spirits who, in such a way, discourse on such subjects (see St. Luke xi. and xix.). And again I say, the young lad, who is not a professional medium, is incapable of it by himself. This is a short narrative of facts, which were entirely convincing to us, sceptics as we were before, as we could account for the phenomena on no other ground than that of spirit influence.

AN INQUIRER AFTER TRUTH.

#### DR. FORBES WINSLOW'S PAMPHLET.

SIR,—Pray kindly allow me to deny your "soft impeachment," in today's *Spiritualist*, of "soon having made the madhouses too hot to hold me." Not that I should regret having done so, but because it is most dangerous for the public to imagine the feat to be a practicable one. Nothing that a patient can himself do short of escape, which is rarely achieved, can procure his liberation from an asylum. If he protests his sanity, and remonstrates, he is adjudged an excitable, troublesome subject, and is punished; if he takes things quietly, and makes the best of it, which was my course, he is adjudged morbidly apathetic, and indifferent to those for whose society his heart may be breaking in secret, and the Commissioners decide that he is best where he is. My own deliverance was solely and *exclusively* due to the accidental resignation of a trustee. The settlement authorised me alone to nominate a successor. I being under certificate, the Court of Chancery was applied to; hence followed, as a matter of course, the order for an inquiry, in view of which the Lunacy Commissioners had me released on probation, and thus I regained partial liberty after fifteen months of horrible and degrading suffering in four different asylums.

I make no apology to the public for introducing such personal matter, for it is right that they should know their danger. But for the trusteeship, or some similar extraneous incident, there can be no doubt that my incarceration would have lasted for life, for I would never have disowned Spiritualism, or acknowledged passive writing to be an insane delusion; and, as I can prove by irrefragable evidence, my doing so was the condition attached by the Commissioners to giving consent for my release. Indeed, having once committed themselves to the judicial utterance, "All Spiritualists are mad," they could scarcely release me without my recantation. And this induces me to observe that, with a slight change of formula, Dr. Forbes Winslow's statement in *The Standard* may be received as correct. If, instead of saying that "Spiritualism is filling English and American madhouses with lunatics," he had said, "The doctors are everywhere confounding the mediumistic temperament with insanity, and filling their houses with undeveloped and unacknowledged mediums, who are thus gradually driven mad," he would have been right. I have myself no doubt that of the 80,000 persons incarcerated in English and Welsh asylums, there are many thousands suffering from misunderstood, disorderly mediumship. The medial temperament is far more general than is usually thought, and the phenomena of clairsaudience, clairvoyance, &c., manifest themselves in persons who have never even heard of modern Spiritualism, or are utterly ignorant of its principles. If such patients are orthodox, they probably refer these phenomena to one or other of Christendom's great spirit-entities—God or the Devil, and imagine themselves divinely inspired or demoniacally possessed. Many suffer acutely from their abnormal experiences; they seek relief in confidential utterances to a friend; the friend is alarmed and consults the doctor, and, hey, presto! "care and treatment" are declared indispensable; the certificates are given, and the poor wretch finds himself in a madhouse, where, as you so truly observe, he will very probably shortly become really insane. I left behind me at Brislington two patients, one in the prime and vigour of manhood, another with silvery hairs, against whom there was, I believe, no allegation except that they "heard voices" and "imagined spirits near them;" nor could I ever detect in either any sign of insanity. The certificate of a poor woman incarcerated by her husband, at Exeter, opens thus: "She says that she has seen and conversed with her mother, who has been dead some years. She says that her mother's Bible has been stolen, while it is beside her on the



bed. Her talk is irrational, and she says she sees many supernatural visions." On this certificate the poor woman endured many months' incarceration as a pauper lunatic; but, happily, she did not become mad. She is a refined and well-educated person for her station, but had never heard of modern Spiritualism. It will be noticed that, apart from Spiritualism, the only "insane delusion" alleged in this case is concerning the identity of a book, of which the doctor could know nothing; yet this certificate was submitted to the Lunacy Commissioners, and passed by them as adequate! Anything, or nothing, is so deemed by them where conscious or unconscious mediumship is concerned. I could adduce numberless other instances to show that the present prosecutions of professional mediums are mild, in comparison with the persecution of Spiritualism itself, as opposed to materialism, by the madness-mongers and common doctors and Commissioners in Lunacy, but I must not trespass further on your space. Of one thing I will assure my fellow-believers, that safety lies in publicity and combination alone. Let every one essentially a Spiritualist avow his belief boldly, and enrol himself as a member of some organised body; and let us all, despite minor differences, staunchly stand by one another; so only shall we triumph in this day of danger.

LOUISA LOWE,

Hon. Sec. to the Lunacy Law Reform Association, 63, Berners-street.

#### SPIRITUALISM AT THE EAST-END.

SIR,—It was arranged, at the Conference held here on Nov. 19th, that the Sunday evening meetings should be held as heretofore, for lectures and trance addresses; also, that a developing circle should be formed to meet on Mondays, and a *séance* held on Wednesdays, at eight o'clock.

The developing circle will be strictly limited to twelve sitters, but all subscribers will be privileged to bring one friend to Wednesday's *séance*, understanding they are responsible for their conduct. Seven gentlemen have entered their names for the developing circle, therefore it will be necessary (to make an harmonious circle) that the rest should be ladies. There will be a meeting on Monday evening, Nov. 27th, at eight o'clock, for the purpose of making final arrangements. All persons desirous of joining are requested to attend, or to forward their names before that date.

E. W. WALLIS.

15, St. Peter's-road, Mile-end, London.

#### THE DUCIE CLUB, MANCHESTER.

As a member of the Ducie Club, I have great pleasure in informing you that I have been requested by the committee to order the regular supply of the *Spiritualist* newspaper, which they consider ought to be found wherever intelligence is not made the slave of public opinion or fashionable prejudice. Please to accept this step not only as an expression of their unanimous approval of the conduct of your paper, but also as a protest against the constant misrepresentations of unprincipled daily journals, and their unfair treatment of the phenomena and its mediums, by totally ignoring the powerful evidence given by eminent scientific men.

C. REIMERS.

Manchester, Nov. 1st, 1876.

#### "PAID MEDIUMS."

SIR,—In your *Spiritualist*, No. 220, for November 10th, there is an editorial article on "Paid Mediums," in which the following paragraph occurs: "When the newspaper called the *Christian Spiritualist* was started some years ago, the editor began with a vigorous article on the energetic steps he was about to take against paid mediums. We, in return, printed a quiet little paragraph to the effect that the only difference between paid mediums and paid preachers was this—that, whilst both received remuneration for their services, the medium could show proof of being in communication with the next world, whilst the paid preacher could not do so, but gave his own assertion to that effect. The editor of the *Christian Spiritualist* was a well-known dissenting preacher, and the practical effect of our comment was, that not another word against remuneration for mediumship appeared in his columns during the many years' subsequent existence of the *Christian Spiritualist*."

Now, as I happen to be "the editor" above referred to, I should like to say a word by way of comment; and my first word is, that I do like fair play. If I had to meet Satan himself in mortal combat, I would not "stab him in the back," or "hit him below the belt." The quotation I make above from your paper would lead your readers to suppose that I had ceased to write against paid mediumship chiefly because I was confronted by you with a parallel between "paid mediums and paid preachers." But what are the facts? Having said my say about paid mediumship, I did not continue the subject; and, as I am not at all ashamed of what I did say, I beg to refer your readers to the *Christian Spiritualist* for March, 1871 (now published by G. S. Sexton, 75, Fleet-street), in which they will find what I did really say on this subject. Now I distinctly deny that the parallel you seek to set up between "paid mediums and paid preachers" is a fair one, because the circumstances are not sufficiently similar to make the parallel exact; and, secondly, in answer to the insinuation that not another word against remuneration for mediumship appeared in the *Christian Spiritualist*, the inference left for your readers to draw being that as I was "a well-known dissenting preacher," I could not, for shame's sake, say anything more, I beg to call your attention to the fact that the following words occur in the very article in the *Christian Spiritualist* in which my views on paid mediumship were expressed:—"We may add as a further justification of any words we have here used, that although we pursue the work of the Christian ministry we are doing so without fee or reward; and, not only so, but with actual money loss year by year; and all for the sake of that perfect independence, which the Apostle Paul himself so dearly prized." From this extract you and your readers

will see that my not pursuing the subject of paid mediumship after your article, could arise from no personal desire to shield myself from inconsistency. "Let the galled jade wince: our withers are unrun." I have no money interest, direct or indirect, in the Christian ministry, or in Spiritualism; and both in the one case and the other I simply say what I believe to be true, leaving it to be received or rejected as the hearer or the reader may determine. I have no desire to interfere with another man's perfect liberty of judging and speaking, but I will at the same time take very good care, as long as there are pauper stones to break on the roadside, and pauper bread to eat at the workhouse, that no man or woman shall interfere with mine.

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon, November 17, 1876.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### THE SECOND OF THE WINTER MEETINGS.

LAST Monday night, at one of the ordinary fortnightly meetings of the British National Association of Spiritualists, at 38, Great Russell-street, London, Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital, presided.

In the absence of Mr. J. W. Gray, C.E., who had intended to read a paper, but was absent from illness, Mr. W. H. Harrison read one upon "The Work of the Scientific Research Committee of the National Association." This paper is printed in full upon another page of the present number of *The Spiritualist*.

At the close of the reading of the paper the Chairman stated that he believed that there was nothing in the new arrangements which would prevent the reading of memoirs at those meetings upon any subject connected with Spiritualism; they were not intended for the consideration exclusively of papers dealing with the scientific branches of the subject.

##### PHYSIOLOGICAL CHANGES IN THE BODIES OF MEDIUMS DURING SEANCES.

Mr. Simmons said: I quite agree with Mr. Harrison in the main points of his paper, but from my own experience am disposed to think that it would be very difficult to tabulate the conditions incidental to mediumship, for I know different mediums who have power to obtain the same manifestations under opposite conditions. For instance, when Dr. Dunn—the medium who once visited England with Mr. Peebles—goes into a trance, he seems to be like a person in a high fever, and his pulse runs up to over a hundred. Dr. Slade's condition varies with the spirits influencing him; some are able to operate upon him far more easily than others, chiefly because they are accustomed to the work. I know one who entrances him so quickly that he will stop him when in conversation in the middle of a word of one syllable, then speak through his lips for a time, and upon leaving him Dr. Slade will recommence his conversation, and begin with the last half of the word he had been prevented from speaking. Other spirits are slower in approaching him. You see a change in his eye, then his head begins to sway about, and he gradually comes under control. There are changes in the temperature of his body when sitting for physical manifestations. Shortly before a *séance* begins, and before he enters the *séance* room, he begins to get cold, and he recognises that change in his feelings as a symptom that he is in a condition to sit. It seems to me that the same conditions do not apply to different mediums; still it would be interesting to make an attempt to classify the conditions.

Mrs. Hallock: I was very pleased with the paper; it was condensed, and there was enough in it to form matter for several articles. I have had very little experience as to the physiological conditions appertaining to mediumship. Although I have seen most of the best mediums in the United States once or twice, I have not been with them long enough to make any deductions. At home we sit regularly, and cultivate our spiritual nature as well as our earthly nature. I think the cultivation of both sets of faculties to be necessary for the perfect development of any human being. I think that we have a spiritual self distinct from the body, with its own eyes and ears, or powers of perception, and that this spiritual body is not developed from material substance, but is something entirely different; this conclusion, however, may perhaps be an assumption, for I cannot prove it. The spirits tell us that the cause of all things is in spirit, that matter is death itself, and all life and cause of action are to be found in spirit. This is, of course, quite opposed to the opinions held by materialists, but our experience tends to prove that such teachings are true. Many spirits come to us; they tell us a great deal of truth, and some falsehoods.

Mr. Newton said: My feeling is that it is important to work up to the ideas entertained by Mrs. Hallock along the lines of our present sciences, and to reach those altitudes by purely scientific methods. When this has been done we may perhaps be able to accept the speculations of Mrs. Hallock as facts. I attach importance to mechanical experiments; I have had myself some of the best tests through a private medium; recently through his mediumship a piano was played upon very well while the lid was closed and locked.

Miss Kislbury: Mr. Simmons has told us that on account of the varying conditions which affect each medium it would be difficult to predict the conditions which would influence other mediums; but if the task is so difficult the overcoming of the difficulties would make the work all the more interesting, and probably in the end we should arrive at some common law underlying the whole of the manifestations. When in Paris I was told of some interesting physiological observations connected with mediums. M. Chavée told me that he had applied a thermometer to different parts of the brains of writing and trance mediums, and the general result was that the temperature of the brain varied on the two sides of each head. When I went with Mr. Joy to a *séance* with Dr. Slade two slates were on the table at the same time;



one was a common slate and the other our folding slate. After a time Dr. Slade became very cold, and we heard the sound of writing; then Dr. Slade gradually became so cold that he seemed to have lost all vitality. Dr. Purdon made many observations and experiments in connection with the mediumship of Miss Cook, but has not yet published his results. Mr. Blackburn once told me that while he was sitting with a medium, and the upper part of a materialised spirit had been formed, the hand of the medium was cold, while that of the spirit was warm. It seems to me that it is possible to examine and tabulate facts such as these.

Mr. T. H. Edmonds: I think that the Research Committee should not exclude from these meetings any topics to which we have been accustomed. I also think that the tests put to mediums should be applied in a scientific form, and that we should be able to repeat the results at will for the benefit of new inquirers. All the tests in the world spoken of by others would not have convinced me of the truth of these phenomena; I should have felt bound to prove them for myself. (Hear, hear.) I had heard much of Dr. Slade's manifestations, and did not doubt the words of my friends, still I felt it to be necessary to see them for myself. I went to him with the statements of Messrs. Lankester and Donkin fresh in my mind, and I am as certain as that I am a living man, that the assertions which they made against him bore no relation to my similar results. I went to Dr. Slade with full knowledge of what had been sworn, and found it to be totally opposed to any rational explanation of the facts which I witnessed. (Applause.)

The Chairman: I think there can be no doubt that, with some mediums, two or three minutes before a *séance* takes place a considerable coldness, tangible to observers, spreads over the finger-tips, and other extremities of the body, and that with other mediums such appears not to be the case. I have watched Mr. Eglinton, and with him there appears to be no change in temperature. Perhaps the observations in his case were not accurately made, for no instruments were used to indicate the temperature; still there were no variations of importance. In Dr. Slade's case extreme coldness takes place immediately before a *séance*. There is another question which is related to that of temperature—namely, that of the respiration of mediums. In the cases of Messrs. Eglinton, Williams, and Herne, stertorous breathing, which has not been associated with the normal action of the lungs, takes place; the noise is something like that which would be produced after putting a wet sponge in the mouth; it is a noise very difficult to imitate. This is a matter which deserves careful future observation. The instrument invented by a French chemist to measure the force of thought, as indicated by variations of the flow of blood, might be of some use in the investigation of the physiological conditions appertaining to mediumship; that instrument was brought under the notice of the French Academy of Sciences two years ago, and the experiments of its inventor have been repeated lately by Dr. Hill Norris, of Birmingham, who recently visited Dr. Slade, and obtained most satisfactory results, which I hope he will publish. Miss Kislingbury has referred to the observations made by Dr. Purdon on the physiological conditions appertaining to the manifestations observed in the presence of that most satisfactory and remarkable medium, Miss Cook. We are all thankful to Dr. Purdon for having made those valuable observations, and can only blame him that they are not now before us; when he is amongst us we hope that he will furnish us with the details for consideration. Mr. Blackburn's observation in the case wherein the spirit form was warm while the medium was cold, points towards the truth which I have been trying to impress upon some of you—that a separation of form, under certain conditions, takes place, and that the second form is built up of forces abstracted from the body of the medium.

Mrs. Hallock: Dr. Hallock has had extensive experience in this matter, and he has come to the conclusion that it is doubtful whether any person has medial power unless his hands become cold in the early stages of the sitting. Dr. Hallock knew much about mesmerism, and had tried many experiments in psychology before he knew anything about Spiritualism, and his test of real sensitiveness was that the individual's hand, in the earlier stages of the phenomena, exhibited a coldness; I suppose it was the same with the other extremities. If the person's hands remained warm nothing very satisfactory was obtained from him. What say you, Mr. Simmons?

Mr. Simmons: I think that such is generally the case.

Mrs. Hallock: If we knew more about the manifestations, I agree that we should have a very great power of checking imposture, because the variations in the temperature of the body, and physiological changes of a like kind, could not be made at will by a conjurer. If these physiological laws are applied to test the reality of the mediumship of Dr. Slade, I am sure that he will pass through the ordeal with the most unmitigated success. (Hear, hear.) Any judge of human nature, outside Spiritualism, looking at Dr. Slade, and talking with him, would soon come to the conclusion that he was not a tricky man. (Applause.)

Mr. Simmons: In reference to what Miss Kislingbury has said, I have often noticed that one side of Dr. Slade will be warm, and the other cold at the same time. He is very different when under the influence of separate controls. One spirit who controls him claims to have lived in Tennessee; he alleges himself to have been a Southerner, and he has inspired Dr. Slade to speak at public meetings. An hour before the meeting Dr. Slade may have been haggard and tired, but, just before he begins to speak his eyes flash, and the colour comes into his face. There is another manner in which he is affected. Sometimes he is unpleasantly influenced by the control of strange spirits, and when they succeed in writing through his mediumship he is very much exhausted. I can tell almost an hour beforehand when one of these strange spirits is coming; the blood settles under his nails, he feels sick, and when these symptoms appear I conclude that something unusual is going to take place, but do not make my remarks to him on

the point. This was particularly the case when one gentleman had writing in six different languages on the slate; after the *séance* was over we had to give stimulants to Dr. Slade.

Miss Kislingbury: Was there anything peculiar about Dr. Slade before Mr. Lankester went in?

Mr. Simmons: No, he was holding a sitting, and several others were waiting for their turn. Dr. Slade took Mr. Lankester in at once without pausing to rest.

The Chairman said: I have become convinced that the influence calling itself "Owasso" has an existence as a separate entity capable of moving objects, that these results are involuntary so far as Dr. Slade is concerned. In reference to Miss Kislingbury's question, it was my good or evil fortune to see Dr. Slade an hour after Lankester's sitting, which I look upon as one of the brightest incidents in the career of those who are investigating psychology. Slade said to me, "Two very stupid men have been here this afternoon." He did not give their names very clearly, for I did not recognise them at the time. He further informed me that they were going away with absurd ideas. I said to him, "You say that two foolish individuals have been here. Set your mind at rest. The population of London I believe to be about 2,300,000." (Laughter.)

Mr. W. H. Harrison: Mr. Simmons has said that physiological conditions sometimes differ widely in two different mediums who obtain the same manifestations; I am aware that certain classes of phenomena split themselves into two orders, but the why and the wherefore of such differences will very soon be found out by observation, and be reduced to law. In consequence of having attended such a vast number of *séances* I am able to state that there are great similarities in the mode and order of development of the same phenomena through different mediums. So much is this the case that I can sometimes say to a medium who gets particular manifestations, "You can obtain such and such new manifestations with ease by sitting for them." I am also sometimes able to tell a medium that he will not get a new manifestation he desires if he sits for it for a year. Interesting and unexpected results are attainable by closely studying the manifestations; for instance, at first sight it would appear difficult to prove any relationship between the manifestations which occur in the presence of a writing medium and the materialisations which take place through another sensitive; writing mediumship, indeed, is not usually classed among physical manifestations at all. Once I wrote and cunningly secured a letter in an envelope with no address outside, and enclosed it in another envelope to Mr. Mansfield, the New York test medium. The name of the departed person for whom the secured letter was intended was kept from the knowledge of the medium, unless he had the power to read clairvoyantly the sealed note, and there were eight questions in the letter to the spirit, each question numbered. I know the various methods once used by Post-office experts to open sealed letters without detection, and took care that by no subtle craft or device—to use a foreign phrase now being forcibly introduced into science—could Mansfield get at the contents of the letter. In obtaining replies to such communications, he professes to sit in a room alone, to place his left hand on the letter, until, in a short time, his right hand, with a pencil in it, automatically gives the reply. When the answer arrived in England, I found that each of my eight questions had been accurately answered in detail and separately, and that the proper names mentioned therein were known to and repeated by the responding intelligence; but on critically examining the answers I discovered that they gave no information which could not have been gathered from my questions. There was thus no evidence that the reply came from the spirit by whom it was professed to be sent. It then occurred to me that a year or two previously Mr. Blackburn, of Manchester, had used various subtle crafts and devices, with the aid of some of his Manchester friends, in securing a letter so that it could not be opened without their knowledge; this letter was sent to Mansfield, and a categorical reply received to all the questions in it. I asked Mr. Blackburn to lend me the reply, which had very much astonished his friends, for they admitted that the original letter had not been opened. On examining the reply, it was palpable that the communicating intelligence had displayed no knowledge of Mr. Blackburn's departed relative, except that which had been picked up from his questions. Now for the relationship of these things to the materialisation manifestations. One day Prince Wittgenstein sent a letter to England asking various questions of the spirit Katie King; the letter was enclosed in an envelope, sealed with five seals, and he asked that the spirit would reply to it and at the same time return him the original letter unopened. This letter was sent by him in the first instance to Mr. Crookes, who put it in a second envelope and sealed that with various seals, after which it was handed to Miss Cook. The spirits told her to place it on a table near her bedside; in the morning the answer was found, written by Katie King, and informing Prince Wittgenstein that she was not much accustomed to that kind of work, but to show him that she had read his letter, she would write him a copy of it. Here followed an exact copy, word for word, of a long, closely written letter, which extended over three or four sides of a sheet of note-paper. Then she proceeded to reply to it, but showed no more knowledge of Prince Wittgenstein or his affairs than had been gathered from his letter, or than had been within the previous knowledge of the medium and her spirits. Here, then, we have the same kind of manifestation as with Mr. Mansfield; but in the one case the writing was done by Katie King, who has been proved on certain occasions to have possessed a temporarily materialised body separate from that of Miss Cook, whilst in the other case we have the same thing done through writing mediumship. Perhaps the difference between the two cases was merely one of will-power, and that had the communicating intelligence exercised more influence over Mr. Mansfield, it might have itself appeared in a temporarily materialised form just like the spirit attendant upon Miss Cook. One of the chief objects of my



paper is to strongly express the opinion that the phenomena of mesmerism and physiology are far more closely related to the physical phenomena of Spiritualism than are the more exact sciences of light and electricity. I think that by the application of mechanics to spiritual phenomena less headway can be made than in an attempt to investigate photography by means of mechanics. In inquiring into photography a knowledge of light and chemistry is useful rather than of mechanics; and on the same principle, if the Scientific Research Committee were to attack spiritual phenomena, by means of physiology and mesmerism, they would make rapid headway, whereas the road on which the Committee is now travelling might well, I think, be labelled "no thoroughfare." Mrs. Hallock speaks of spirit as something altogether different from matter, whereas in everything else in nature we see continuity, a gradual passage of one thing into another. For instance, there are some organisms holding such intermediate positions between the animal and vegetable world that it is difficult to tell to which they belong. The materialist who assumes the evolution of intelligence from matter is consistent; he introduces no great break in the order of nature; still his position is based at root upon assumptions. In like manner we, I think, should assume that what is called the material world is the outcome of mental and physical conditions, and strong experimental and theoretical evidence can be brought forward to prove this position, which does away with matter in the vulgar sense altogether. As to the changes in the temperature of the bodies of mediums, while the writing is being produced upon Dr. Slade's slates his hands grow colder and colder. One morning, after he had given a very long *séance* to Professor Barrett, he came out complaining bitterly of the cold. I then pointed out to Colonel Lane Fox, and to six or seven other callers present, that his hands were as white as a sheet of paper, and when I felt them they were as cold as a stone. He warmed his hands about ten minutes before he was ready to go in with the next sitter. I hoped, when the Research Committee was formed, that we had at last obtained a working body which would utterly ignore the existence of disbelievers, and go on quietly with its legitimate duties; instead of which it has given two months to work having an ulterior proselytising object, and has not prosecuted any research tending to evolve even a fragment of philosophy. Proselytising work may be good. If the end is worth the trouble, let a committee be formed for that special purpose, but missionary labours are foreign to the purpose for which the Research Committee was established.

Mrs. Hallock remarked that at her first sitting with Dr. Slade, which took place in New York in broad daylight, the writing came while the slate was on the top of Dr. Hallock's head, and while the medium was holding it by one corner. She saw a materialised spirit hand doing the writing; it was the hand of a lady.

The Secretary announced that the Council had only placed the general management of the meetings in the hands of the Research Committee, but had given it no power to limit the subjects to any particular groove.

After a few further remarks from various speakers, the proceedings closed.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE steady increase in the number of members of the National Association of Spiritualists, from month to month, ever since it was founded, the efficient way in which it is managed, and the firmness it displays in living within its income, show that it deserves the popularity it enjoys not only at home, but abroad. In consequence of the accessions of new members, no bazaars, or anything of that kind, have been necessary during the year now drawing to a close, and the prospects of the Association in the future are of the brightest description. During the present year it has lost about £50, in consequence of its non-acceptance of Mr. Harrison's offer to print and publish the prize essays at his own risk. As pointed out some time ago in these pages, its income might also have been increased by its offering greater privileges to provincial and foreign members. The establishment of a travelling library, with books sent from town to town once a month, in tin-lined boxes, to the care of local agents for the benefit of local subscribers, would be a tangible benefit to the latter, and bring in plenty of new country members at higher subscriptions than the present average. The other suggestion we made was that in the library complete files should be kept of every periodical connected with Spiritualism, published in any part of the globe, so that Spiritualists everywhere should know where to look for perfect historical records. All foreign books on the subject should likewise be at once obtained and preserved. The consequence, it was argued, would be that the British National Association would have a claim upon the support of foreign Spiritualists, who thereby might be induced to enrol themselves as ordinary members. The chief Spiritual journals in Spain, France, and, we believe, Germany warmly endorsed this idea, and Mr. Wiese wrote from Wiesbaden in its support, at the same time enrolling himself as an ordinary foreign member. Had all the points just mentioned been attended to, the income of the National Association during

the past year would have been much larger than its actual amount, but the Council had most of its time consumed in the consideration of other subjects the comparative importance of which every member can criticise for himself. Apart from mere business considerations, or any idea of personal advantage, all Spiritualists should aid in this step to substitute order for confusion, harmony for dissension, self-government for anarchy, strength for weakness, and united friendly action for unregulated individualism. Just in proportion as men are advanced in civilisation and culture, do they acquire capacity for forming efficient organisations; the one is a measure of the altitude of the other.

#### SPIRITUALISM IN LIVERPOOL.

##### VAGRANCY AND WITCHCRAFT.

THE following paper was read by Mr. Chapman at a meeting held on Tuesday, last week, at 63, Newland-street, Everton, Liverpool, Mr. Joseph Shepherd in the chair.

Of the Liverpool Conference of 1873, it was reported in *The Spiritualist* of August 15th of the same year, that I made the following remarks when speaking upon "National Organisation of Spiritualists":

"Organisation was necessary for the welfare and future progress of Spiritualism. According to Moses, Chaos first reigned in the Universe, but order and harmony came out of it, and order was necessary for great achievements in connection with Spiritualism as well as in connection with anything else. We should band ourselves together to give a wider spread to Spiritualism and its philosophy, but not to make them into a creed or formula. The time had come when our forces should be joined to form a tower of strength to ward off the attacks of enemies, for the Church had denounced Spiritualism, the world had scouted it, and a great part of the scientific world had treated it as imposture and a sham: we ought, therefore, to organise for self-protection. There were clauses in old Acts of Parliament which might be used to persecute Spiritualists, especially one passed in the days of James I., inflicting pains and penalties upon people who had to do with any wicked spirit. (Laughter.) Nobody would like to see our mediums dragged for persecution's sake before a court of law, with nobody to defend them, and nothing could protect them so well as a strong organisation. (Hear, hear.) As Spiritualism stood at present it had been compared to a shapeless mass floating about without aim or purpose." (Applause.)

I confess that I am neither a prophet, nor the son of a prophet; but these apprehensions filled my mind at that time, and my fears gave rise to the above remarks. The state of things which I then feared has come to pass in the case of some mediums, and others may share the same fate.

It is said that the law of witchcraft is abolished, but I fail to see it while the same words are incorporated into other Acts to be used at the present day.

By the 9th Geo. II. c. 5, s. 3, it is enacted, "That no prosecution, suit, or proceeding shall be commenced or carried on against any person or persons for witchcraft, sorcery, enchantment, or conjuration, or for charging another with any such offence, in any Court whatever in Great Britain."

In the next section of the Act, the offence against real witchcraft having been done away with, the same thing is enacted under the word "Pretence." The only things abolished are benefit of clergy and death by burning; for the section 4 says: "And for the more effectual preventing and punishing any *pretences* to such arts or powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded." It is further enacted: "That if any person shall pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend from his or her skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found, every person so offending, being thereof lawfully convicted on indictment, shall suffer imprisonment one year, without bail or main-prize, and once in every quarter of the same year, in some market town, stand openly on the pillory by the space of one hour, and find sureties, if the Court think fit, for his or her future behaviour, or be imprisoned until such sureties be given."

The Witchcraft Act is incorporated with the Vagrant Act, and it is under this Act which the magistrate, Mr. Flowers, has condemned Dr. Slade. The Act says:—

"By the 5th Geo. IV., c. 83, s. 4, Secondly, Every person pretending or professing to tell fortunes, or using any craft, means, or device, by palmistry or otherwise, to deceive and impose on any of his Majesty's subjects . . . shall be deemed a rogue and vagabond, within the true intent and meaning of this Act; and it shall be lawful for any justice of the peace to commit such offender, being therefore convicted before him by the confession of such offender, or by the evidence on oath of one or more credible witness (or witnesses), to the house of correction, there to be kept to hard labour for any time not exceeding three calendar months."

Mr. Chapman then proceeded to criticise the evidence of Messrs. Lankester and Donkin with considerable vigour.

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