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"THE SPIRITUALIST" NEWSPAPER:

A 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. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Direkinek-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bullet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Makkdougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; C. Carter Blake, Doct. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kishlingbury; Miss A. Blackwell (Paris); Mrs. E. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dols. 17 cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to W. H. Harrison, SPIRITUALIST Newspaper Office, 38, Great Russell-street, London, W.C.

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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.

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Republished from *The Spiritualist* for July 14th.

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The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER SIXTEEN.

LONDON, FRIDAY, NOVEMBER 17th, 1876.

LE COMTE DE BULLET'S EXPERIMENTS.

BY THE EDITOR.

IN another column will be found a record of some experiments tried in Paris by Count Bullet, setting forth the value of fluorescent rays, and of the electrical discharge in a nitrogen vacuum, in aid of the evolution of materialisation manifestations. The fluorescent rays used by him might be obtained in a cheaper and simpler manner by fixing a plate of uranium glass in the door, or in one of the walls, or in the roof of the room, and in projecting upon it from the outside some blue or violet light from a common bull's-eye lantern, with a sheet of glass of the requisite colour placed in front of the lens. The source of light might be a paraffin lamp for such feeble resultant illumination as Count Bullet requires, but the oxy-hydrogen light would give him rays in greater quantity, although, as compared with the electric light, the actinic portion of the spectrum thrown by it is feeble. The wave length, consequently the colour of the fluorescent rays, will vary with the colour of the glass screen employed, and the interposed glass stratum which would give the nearest approach to the light already obtained by Count Bullet, in Paris, would be a sheet of glass coloured violet by oxide of manganese. This glass is rare in the commercial world; he will best succeed in obtaining it by applying to the manufacturers of stained glass for the rich purples of the windows of cathedrals. Common blue cobalt glass when placed in the front of the lens will also produce rich fluorescent effects if the rays afterwards fall upon uranium glass, but the said effects will not so closely resemble those produced by Count Bullet's Geissler's vacuum tubes described in another column. In my early days of experimental research in Spiritualism I tried many experiments, some of which were recorded in these pages at the time, in the endeavour to abolish dark *séances* by filling the room with those rays which, considered from a physical point of view, were least removed from the condition of absolute darkness. The results, if any, were slight in the extreme, and were the reverse of those towards which the few experiments of Count Bullet point. The general tendency of the experiments was to show that the red and yellow rays of the spectrum gave the best results, and that such rays as would be emitted by an electrical discharge in a nitrogen vacuum produced the worst. The light given by fluorescent substances having less chemical power would produce effects more in accordance with my results.

Since those days I have discovered that psychical conditions have far more influence over the results at all *séances* than almost anything of a physical nature. If the medium is thoroughly happy and comfortable; if he is confident that he is among friends who will bear with him through a proportion of suspicious conditions; who will sit patiently waiting for that residuum of phenomena which they can then separate from the doubtful majority, as beyond the power of mortal man to produce, then are the manifestations obtained in the greatest perfection. In the presence of those with whom the medium feels happy, manifestations go on in broad daylight which ordinarily take place only in darkness. The late Mr. Guppy frequently told me that when he was alone with Mrs. Guppy in daylight, flowers and other objects would fall around them, or become suddenly visible on the table before them; and I have occasionally seen such things. There is scarcely a manifestation of any kind which I have not on rare occasions seen in broad daylight, and could not have seen without possessing the friendship of the mediums, or without sacrificing that large amount of time which must be given to efficiently and incessantly follow up this subject. Count

Bullet is a good friend to mediums, consequently, in a fugitive and evanescent kind of way, he, in their presence, occasionally witnesses phenomena which rough and coarse investigators would give their ears to behold, and do not believe to occur. At the same time, this surrounding of mediums with easy conditions may be carried too far, because if neither the medium nor the spirits have any incentive to develop better manifestations, the same phenomena will occur day after day with no improvement. Hence, all friends and protectors of mediums should make such support as they give them dependent to some extent upon the results; and if no development takes place while the sensitives are surrounded by kindly conditions, the spirits and the mediums should be told that such idle stagnation is not the result for which the *séances* are held, and that if they do not exercise their mental or moral powers to further develop the manifestations, the *séances* will be broken up, and no further observations made.

SPIRITUALISM IN INDIA.

THE *Pioneer*, a first class daily newspaper, printed at Allahabad, contains in its issue of the 17th of October, an article on Spiritualism, and the following quotation exhibits the stand-point taken by the journal in question:—

"The Spiritualists win converts to an extent which the outside world does not fully realise, but they advance no step further towards establishing any articles of their faith, even the simplest, on a sure foundation. People, on the other hand, who hate the sound of the word Spiritualism and all belonging to it, stick fast just as hopelessly. They go on abusing the objects of their dislike in the same old way, satisfied themselves with the weakest explanations of occurrences, so long as these involve the accusation of imposture against the medium. 'Trash, nonsense, done by jugglery!' is still held by the anti-spiritual partisans as a sufficient thing to say of Spiritualism generally, even in these days when cultivated Englishmen by the hundred, commonplace people all over the world by tens of thousands, and some dozen or score of really distinguished men in literature and science are avowed believers in the absolutely supernatural character of spiritualistic phenomena. As we write, the *Saturday Review* comes in with an article on Spiritualism at the British Association, which might have been sufficient for the knowledge people had on the subject fifteen years ago, but is ludicrously inapplicable now, to the extent even of being stupid, which is a fault one can very rarely urge against the *Saturday Review*."

Spiritualists do not believe in the manifestations being "supernatural;" but the phenomena are at present to all appearance so far removed in degree and in kind from those of an ordinary nature as to almost warrant the use of the term. Still the various descriptions of Spiritual phenomena can be correlated; they also develop in obedience to fixed laws belonging perhaps more to another state of existence than to our own.

In another part of the Allahabad article it is said:—

"The supernatural, as we say, is very interesting. The world would be a much more entertaining place than it is if one were once persuaded beyond doubt that invisible intelligences were around us capable of taking part in the drama of life. We have found out most that there can be to know about the earth's surface: its natural laws are not perhaps exhaustively understood, but so much is known of them that we cannot hope for a great and stirring excitement in that department of knowledge. But if the supernatural is found to be a fact, there would be no end to the possibilities of discovery in that direction. No matter if its first manifestations are of a sordid, unromantic character. If it comes to be

proved beyond the assaults of incredulity, established as an irresistible fact, that tables do move sometimes in a supernatural manner, that raps not made by human means signal out supernatural messages from minds which are outside humanity, and living about us in some non-material shape: these facts are of tremendous import, no matter what nonsense may be said, for the present. So then it is a great pity that—inasmuch as one can hardly deny in presence of available testimony on the subject, that supernatural occurrences of this nature have sometimes taken place—no one with opportunities seems to be engaged, in a methodical, scientific spirit, in working out the conditions under which they occur. Spiritualists may say that they do watch conditions, but none of them can tell what mediumship consists in, assuming the medium hypothesis, and even that is a mere guess. There is not even a supernatural society in existence to be the centre of any system of methodical records."

From what has been quoted, it will be seen that the writer displays more absence of prejudice, and more knowledge of scientific law than is at all common with those who have to do with daily newspapers; but, in consequence of insufficient acquaintance with the subject, he has drawn wrong conclusions. For instance, the statement that there is no society in existence to be a centre for the filing of methodical records, is inaccurate. The National Association of Spiritualists is not only a large and powerful society, but has a scientific research committee, which systematically files accurate records, and carries on an expensive and painstaking system of original experimental research. It does it in as efficient a manner as any of the older societies, and obtains wide publicity for its proceedings, for but a minority of the learned societies of London have weekly newspapers devoted to the subjects with which they deal. Another error of the writer is that no Spiritualists watch conditions, or can tell much about mediumship; there are some few persons to whom this remark is inapplicable. The reason that the few who possess advanced knowledge on the subject do not bring it forward is, that while the public are howling against the facts, and persecuting the mediums, it is quite useless to attempt to furnish them with any philosophy, consequently those who are able to do so hold their tongues. Mob influence prevails for the present, and it would be merely waste of energy to give conclusions to persons who are in a rabid state of antagonism to the facts.

As the Allahabad *Pioneer* recognises that observation and research are necessary, can it explain why something is not done to put its ideas in force in India? Among the fakirs, and among several of the native races of India, occult powers are possessed in perfection. The manifestations in the presence of some of the natives of India take place in broad daylight, in the open air, and far exceed anything ever seen in this country. So much is this the case that the idea has been broached of importing a fakir, that his powers may be examined in England. If anybody—like the writer of the article now under review—who understands scientific methods, were to take the work in hand of observing and recording the said phenomena on the spot, his labours would be greatly appreciated in this country. There is scarcely a Spiritualist of education or intelligence in England who has not longed for an opportunity of closely studying the manifestations observable in the presence of the Indian fakirs. Not only should the manifestations be accurately described, but the history of the individual be recorded, his mode of life, his physical, moral, physiological, and other characteristics. The only approach to any comprehensive information of this kind which has been accessible in England was published some twenty years ago in the *Dublin University Magazine*, and in a recent French work by Jacolliot.

THE President of the Spanish Society of Spiritualists (Madrid), Viscount de Torres Solanot, is expected in London in a few days.

SPIRITUALIST DISCUSSION MEETINGS.—On Monday next, the 20th inst., the second fortnightly meeting of the members of the National Association of Spiritualists will be held at 38, Great Russell-street, London. The subject will be "The best Tests to be applied to the Physical Phenomena of Spiritualism," and will be opened by a paper by Mr. J. W. Gray, C.E., Member of the Experimental Research Committee of the Association.

DR. MONCK.

LAST week, Dr. Monck—a medium who obtains strong manifestations, which have been observed chiefly by Spiritualists and by disbelievers in the provinces—was convicted at Huddersfield Police-court, when charged with imposture, under the Vagrancy Act. Those who gave evidence against him were Spiritualists and mesmerists, consequently they must have had what they believed to be good evidence for the step which they took.

We know nothing of the case beyond that which has been printed in the newspapers, and are not aware that Dr. Monck has given a *séance* in London for nearly two years. That strong genuine manifestations have taken place in his presence is beyond all question; for instance, the published records of his recent *séances* show that in the presence of Spiritualists and disbelievers it has been a common thing for a chair, in a good light, and far removed from him, to jump upon the top of the table when nobody was near it or touching it, and this too in strange houses to which Dr. Monck had been invited to give sittings. In the presence of the editor of the *Malvern News*, and other disbelievers, a pencil was recently seen to stand on end at one of his *séances*; a disbeliever present supposed that it was sticking into the table-cover, so Dr. Monck asked him to examine it. He did so, then laid it down upon the table; the pencil then rose on end by itself and wrote out a message before the eyes of all present.

The editor of one of the Isle of Wight newspapers once recorded in *The Spiritualist*, how powerful manifestations took place at a hotel dinner table in broad daylight while Dr. Monck was present. The guest could not understand why the wine-glasses were moving about with nobody touching them, or why the furniture displayed freaks to which it was unaccustomed. At last the information that Dr. Monck, the celebrated medium, was present, was the only explanation which the observers could obtain of the circumstances, and with that explanation they were obliged to be satisfied.

So much for one side of the picture. Now for the other. When Dr. Monck was taken into custody at Huddersfield he gave the information that he possessed a yacht and a carriage at Bristol, which statement on inquiry proved not to be true as regards the yacht; the carriage was worth £14. When the statement about the yacht was discovered to be false, he gave the information that he could prove that he once had two yachts and two carriages; whether he had or had not was in no way relevant to the issue, and the police, after the experience they had gained in inquiring into the first irrelevant statement, probably have not wasted their energies in giving attention to the second.

At the trial those who gave evidence against him were Mr. George Henry Hepplestone and family, and a Mr. Lodge. Mr. Hepplestone is described in the newspapers as a general dealer, residing at Arthur-street, Huddersfield. The evidence of the Hepplestone family, critically examined, amounted merely to this—that they had a feeble *séance*, at which several occurrences were witnessed under more or less suspicious conditions, but presenting no absolute proof of imposture. A worse fact was that in Dr. Monck's baggage some stuffed gloves and conjuring apparatus were found, but according to the *Daily Telegraph* the witnesses for the defence showed that Dr. Monck was a respectable man, and that he had been using things similar to those in his profession to expose the performances of Herr Dobler. It will be remembered that some time since Dr. Monck lectured in various parts of the country against conjurers, and showed how their tricks were done. Dr. Sexton lent him for the purpose the apparatus he had constructed to show up Maskelyne and Cooke's tricks. In fact, after we had printed in these pages how every trick shown by Messrs. Maskelyne and Cooke at the Crystal Palace was performed, Dr. Sexton (who at first did not believe our explanation) made apparatus on the principles we had published, and reproduced and exposed the whole of the said tricks before large audiences.

Now comes the worst part of the evidence against Dr. Monck. A mesmerist and a conjurer, described in the newspapers as Henry Bedford Lodge, woollen salesman, deposed to the following conversation as having taken place a few days after the *séance* at Mr. Hepplestone's:—

A few days later I saw the doctor, who asked to be allowed to speak to me; I agreed; the doctor pushed the door to, fell on his knees and said, "For God's sake, Mr. Lodge, save me." I said, "I can't tell what to make of you, doctor, you will say anything against me when others are present, and I don't know what to make of it." He told me, "I'll give you all, and tell you how the tricks are done if you will only give me those things that will criminate me." He began to cry, and said he would appeal to my better nature, that he had a mother and two sisters to support. His mother is dead. (Laughter.) I had made up my mind that I would thoroughly expose him. He said something about my being a business man, and asked what would satisfy me. I replied, "If you mean money, don't talk about that." I said also, "Just speak the truth for a short time. If there is such a thing as a real medium, or such a thing as real materialisation, I should very much like to know where they are to be seen." He said, "I believe, Mr. Lodge, there is one in Liverpool, and I will get you his address." I answered, "Is there not one amongst the mediums in London?" (Mentioning Herne, Williams, Bastian, Taylor, and Holmes.) He said, "I believe in my inmost soul that it is right." I said, "This must be a dreadful life for you, to be wondering every day whether you will be found out." He replied, "Mr. Lodge, it's hell upon earth; it's hell upon earth." I said, "You are a man of ability; you might earn a living." That was after he had asked me what he was to do, and he said in reply that the mediums were in a measure forced to do this, as the Spiritualists were such a selfish lot that if the spirits did come they humbugged them a great deal. I said to him, "I suppose you put up these hands when the other ones don't come?" I asked him how he came to do all this, and he told me he was at Bristol, and his wife came to him there and answered ten test questions, and he was sure that no mortal knew anything about this but his wife and himself. He asked me if I believed him capable of not speaking the truth, and I told him I did not think him incapable of anything. He told me that he would lead an honest life in the future; that he would go to America, or anywhere I liked.

What is the interpretation of this? A little examination may perhaps furnish the key. In another portion of Mr. Lodge's evidence we find that before Dr. Monck gave his *séance*, Mr. Lodge had been mesmerising a Mr. Johnson, and had succeeded in influencing him, also that soon after Dr. Monck's entrance he found out that Dr. Monck knew something about mesmerism. Mr. Lodge also told Dr. Monck that he did not believe in spirits. This witness then was one of those half-informed people, a practical mesmerist, with no experience in Spiritualism or its phenomena, and he had a theory to support. Mr. Lodge further deposed that while Mr. Johnson was in a comatose state, "Dr. Monck made a pass, and I saw that it was not the first he had made. He is very clever."

Over and over again have we published in these pages that strong mediums are mesmeric sensitives. They are not the mesmerists which Mr. Lodge implies them to be. In those instructions for forming spirit circles which we once published in our advertising columns for years together, was the statement that one of the chief characteristics of strong mediums was their susceptibility to mesmeric influence. But Mr. Lodge, from his want of acquaintance with the subject, had built up a theory that Dr. Monck was a mesmerist capable of influencing others, instead of a subject liable to come under the control of a stronger will than his own, and to be governed by abnormal influences. This mesmeric sensitive, who had first had some things seized, which he certainly had no business to carry about with him except upon one of his lecturing tours for the exposure of conjurors, calls upon a mesmerist, Mr. Lodge, and the two of them are by themselves in a room with no other witness present. Assuming, for the sake of argument, the accuracy of all the statements of Mr. Lodge, it seems to us he had in the room with him a sensitive more or less under his influence, and more or less in an abnormal state, and who, like Topsy, was ready to confess anything, or to do anything to get out of trouble, but who, by saying what was not true, succeeded in plunging himself deeper into the mire. He told the palpable untruth that he had his mother to support, whereas the said mother had long since entered the spirit world, so that the statement belonged to the same category as that of the yachts and carriages. It will be noticed how all these facts fit in with the statement which Mr. Jencken, with his large experience in mediumship, made at one of the public meetings of the National Association of Spiritualists, when he spoke of the great mass of communications given through physical mediums being "objectless lies," a statement in which Mr. Jencken was supported by Mr. Harrison. The law is, that, "the lower the spirit, the greater is its power over common matter;" consequently, if powerful physical manifestations are demanded—if it is

requested that spirits shall do the mechanical work of hauling chairs and tables about, the lower beings in the next world are very properly deputed to perform such offices, perhaps because they alone possess the requisite direct power over material things.

In Dr. Monck, the medium, we appear to have a mesmeric sensitive, scarcely more responsible for his acts than a biologised youth on the public platform of a mesmerist, who can make the boy eat a raw cabbage, under the firm conviction that it is an apple. In addition to this, Dr. Monck finds himself in the presence of a man who understands mesmerism, he then, consequently, makes statements which coincide with that man's will and opinions. Further, Dr. Monck may at the time have been more or less under the influence of those beings who habitually utter so many objectless lies. Altogether, it is a pitiable case of a person subject to abnormal influences, being surrounded by ignorant but well-meaning persons, who know nothing whatever about psychological conditions, but judge him by the rule of their own ordinary experiences. Such mesmeric sensitives should not travel about the country friendless and alone, but should have some business manager, some guide and protector, who would not only help to ward off the attacks of the ignorant, but to protect them from themselves, likewise from the impish unseen beings who sometimes control their actions, and who not unfrequently claim to be the spirits of savages; and savages, even when in the flesh, are not always noted for veracity, although, in exceptional cases, they may in this respect be superior to their civilised neighbours.

ON THE USE OF FLUORESCENT RAYS AND THE LIGHT FROM VACUUM TUBES AT MATERIALISATION SEANCES.

BY LE COMTE DE BULLET.

ALLOW me to write to you upon a subject which I consider important to those who hold regular *séances*, or who are interested in the wonderful phenomena of Spiritualism. I will be brief as possible.

The ordinary lights employed at materialisation *séances* have always, in my experience, been a drawback to complete manifestations. This must also be the experience of Spiritualistic investigators in general, except in cases of extraordinary and concentrated medial power. To overcome the difficulty, I have been constantly searching for an appropriate light. I have used every description of ordinary light, having had lamps made expressly of all conceivable shapes, sizes, and colours, together with appliances for subduing and softening the rays emitted, but ever with the same unsatisfactory results. It would seem that all light produced by combustion is objectionable, and the philosophy of this I have not yet solved. But about two months ago the idea crossed my mind of trying the electrical light by the induction spark in an approximate vacuum. Accordingly I ordered one of Ruhmkorff's coils, giving a spark of 0.05 centimetre, and two cells of a bichromate of potash battery, each cell of the capacity of 5 litres, or a little over a gallon. The zinc and carbon plates were attached to a rod, for the purpose of raising them out of the acid, or of depressing them, and the spark was given in a Geissler's tube, with a globe containing a concentric spiral tube of about 0.09 centimetre in diameter. A nitrogen vacuum was contained in the spiral, and the globe enclosing the spiral was filled with a solution of sulphate of quinine. The tube is about 15 inches long, and is fixed upon a pedestal, about 10 inches high.

After a series of experiments, I have succeeded in producing a beautiful pink and blue light to completely illuminate the room, so as to make the smallest objects clearly visible. The illumination may be compared to that given by a bright full moon. The success has been most satisfactory, and I may well say this, as I have used the light every day now for six weeks. The spirits face it and stare at it, without the least shrinking. I may add that my experiments are made in a small room about 15 ft. by 10 ft. in dimensions. I have also used a similar globe, with the spiral made of uranium glass, whilst the globe was filled with nitrate of uranium or some other fluorescent liquid,

and the light produced answered admirably. The whole apparatus is placed upon a table, with the tubes in a vertical position in relation to the curtain in front of the opening from which the spirits emerge. The entire apparatus can be made here in Paris at a very reasonable price, especially the tubes, which require to be constructed with great care.

Those acquainted with electricity understand and can easily fit up and manage the apparatus, but the uninitiated should consult an electrician, who will readily instruct them how to proceed, and how to avoid the powerful shocks given by a Ruhmkorff's coil of the size required. To guard against all such danger, I have had the poles of my coil covered with a glass cap, and the wires with a good insulating substance. I use the bichromate of potash battery because of its simplicity and cleanliness, and particularly as it gives no nitrous acid or other noxious emanations whatever. The intensity of the light is increased or diminished as required, by turning a commutator.

Since I have used this light, our *séances* have improved in a wonderful manner in all respects. Before starting the light it is best to remain a few minutes in darkness; by so doing the power to see all objects in the room is gained at once by the dilatation of the pupil of the eye; otherwise from ten to fifteen minutes are necessary for the eye to see clearly by the subdued light.

Reflecting a few days back on the similarity in appearance of this light to that sometimes brought by the spirits themselves, I thought that perhaps, I might make use of mine in the dark *séances*, when spirits materialise around the table, and upon asking the question of them, the answer was that it might be used with success to make them visible under such conditions. I have, therefore, ordered a small coil battery and tube to be fixed in a light case of about 6 by 3 by 4 inches, with a handle, so that the spirit may hold the case and start the light when he is ready for it. In a few days I will make a trial of this light, and if the result is satisfactory I will communicate it to you. If by any means we can be enabled to suddenly illuminate a room during a dark *séance* (the spirits permitting it), and to show several spirits at the time around the table, it would be a grand point gained against scepticism.

Hotel de l'Athenee, Rue Scribe, Paris.

SPIRITUALISTS' DEFENCE FUND.

SPECIAL APPEAL OF THE COMMITTEE.

"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 reality 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.

"Donations will be received by the Joint Treasurers.

THE EXECUTIVE COMMITTEE.

ALEXANDER CALDER, 1, Hereford-square.

HONORARY { J. ENMORE JONES, Enmore Park, S.E.

TREASURERS. { GEO. WYLD, M.D., 12, Great Cumberland-place, W."

DR. FORBES WINSLOW ON LUNATIC SPIRITUALISTS.

SOME days ago a letter from Dr. Forbes Winslow, on Spiritualism, appeared in the *Standard*; it was full of statistical and other errors, and the substance of it was that Spiritualism was filling American and English madhouses with lunatics.

We do not know of a single Spiritualist or medium confined at the present time in any British lunatic asylum, and Dr. Forbes Winslow's statistics are certainly destitute of all foundation in fact. In his pamphlet on Spiritualism just published, Dr. Winslow describes Andrew Jackson Davis as the "originator" of modern Spiritualism in 1848—which he was not, and is never supposed to have been; and on page 6 he says, "The spirit-faith in America possesses over twenty thousand so-called media, who have a believing congregation of two millions." If he had said five hundred instead of twenty thousand media he would have been nearly right in his figures. On page 8 he states, "Before Spiritualism had been in existence five years, there were thirty thousand media," or according to his own figures five thousand more than to-day—twenty years later.

His figures are wholly based upon imagination, and bear no approximation to accuracy; he seems to know of no Spiritualist or medium in an English lunatic asylum; he therefore falls back entirely upon some French anecdotes about Spiritualist lunatics, which he appears to have culled from a book published at Lyons, but he does not acknowledge the source of his information.

One medium once *was* in a lunatic asylum—Mrs. Lowe, the wife of a clergyman. She soon made the place too hot to hold her, and the Commissioners in Lunacy let her out after some delay. She then brought an action against them in the Court of Queen's Bench, started the Lunacy Law Reform Association, and has been a thorn in their sides ever since. She is a pleasing, well-educated public speaker, and has addressed large meetings in all parts of the kingdom, stirring up strong feeling against such abuses as are to be found in the lunacy system.

There is no doubt that doctors unintentionally drive a great many people mad because of their want of knowledge of the facts of mediumship. For instance, Mrs. Guppy once saw spirits in broad daylight; she and her father concealed the fact from the doctors, lest she should be imprisoned on the certificate of two medical men like others similarly circumstanced. Afterwards she sat for the first time in a spirit-circle; the objective phenomena such as the movement of solid objects, then began in her presence, and the subjective phenomena, if such the visions were, ceased. This substitution of the one order of phenomena for the other has been noticed in other persons, who would have certainly been driven mad had the lunacy doctors sent them to be surrounded by the adverse influences of an asylum. Such persons are mesmeric sensitives, and require careful treatment.

Dr. Forbes Winslow does not appear to have ever been at a *séance*, to have ever seen a medium, to know anything about the spiritual movement or its origin, or to be at all acquainted with its literature or phenomena. He may, perhaps, have seen a paragraph in an encyclopedia which has given him some vague ideas about Spiritualism, but from his writings it is difficult to believe that he has ever read even one elementary book on the subject. We have read his pamphlet, and have thereby been conscientiously convinced that he knows no more about Spiritualism or Spiritualists than a Fiji Islander does about the nature and details of the work of the Royal Observatory at Greenwich. His figures bear no approach to accuracy. If all the mediums in Great Britain were put into a lunatic asylum to-morrow, they would number but 200 or 250 altogether; about ten of them are professionals, and the rest private individuals who display their powers in private life.

Spiritualists are mostly critical and scientific people, which accounts for the absence among them of the religious mania, which Dr. Winslow truly says does so much to fill our lunatic asylums. The author of the pamphlet would have done more to win the respect of readers had he displayed the knowledge and accuracy which characterised his learned father when dealing with public questions.

SPIRITUALISM AT EDINBURGH UNIVERSITY.

Most of the classes in the Faculties of Arts, Law, and Medicine were opened on Wednesday, Nov. 1st, at Edinburgh University, by presidential addresses. The following are extracts from the reports of them in *The Scotsman*;—

PROFESSOR CALDERWOOD ON "SCIENCE AND SPIRITUALISM."

To a numerous audience Professor Calderwood delivered his opening lecture in the Moral Philosophy class-room, taking as his subject, "Spiritualism and Science." The appearance of so-called Spiritualism in a section of the British Association at its last meeting was, he said, certainly a surprise to the non-scientific public. (Laughter and applause.) It might be that our scientific men were weary of sober investigation and had taken to burlesque as variety—(laughter)—or that there was some recoil from extreme materialism, and that the recoil itself had become utterly extreme. (Applause.) Some scientific inquirers, however, taking a grimmer view of what should be done, had resorted to judicial tests of scientific evidence, and our criminal courts had become the resort of scientific investigators—(laughter)—and Spiritualistic mediums were being prosecuted under the Vagrant Act. (Renewed laughter.) This test of Spiritualism was the newest application of the observational method, and the country was having it convincingly illustrated how potent this method was in leading men to the discovery of truth. (Laughter.) After pointing out that the fact that there were certain phenomena to be accounted for should not be confounded with the assumption of the Spiritualistic theory, he remarked that the first thing to be noted in connection with Spiritualistic manifestations was that they were all connected with the presence of some one specially fitted for being a medium. The admitted necessity for such a medium as this was a thing to be tested; and, *primâ facie*, the fact was unfavourable to the pretensions put forward. The necessity for such a resort subjected all observations to unusual risks of imposture, for it was to be observed that wherever a charge of wilful deception had been brought home it had always been to the condemnation of the medium—in no case had it seemed warrantable to charge deception on the spirits said to be in attendance. (Laughter.) There was always, too, the presence of certain nervous influences, consequent upon the attendance of the medium, so that it remained a reasonable subject for inquiry whether the whole phenomena be not connected with latent possibilities of our nervous organisms quite apart from a distinct order of spiritual beings. Referring to the nature of the manifestations placed before the public, the Professor pointed out that in the first class of these there was met an alleged Spiritualistic action upon material objects, as shown in table rapping and turning. He was not aware, he said, that there was any reason for doubting the reality of these facts of table turning—(applause)—but the theory offered in their explanation was that invisible spirits, attracted to the place by the presence of the medium, were occupying themselves in causing a disturbance amongst the articles of furniture in the room. (Laughter.) The suggestion was eminently ridiculous. (Laughter and applause.) It seemed reasonable to ask why spirits should occupy themselves in such an unreasonable way—if they were present they might surely do something to more purpose than uselessly knock about chairs—(laughter)—and lift tables into the air only to set them down again. (Renewed laughter.) When, however, such suggestions were made they were reminded that these were founded only upon reason and not upon observation, whereas it was granted by all scientific men that the observational method was the only reliable test of truth, and that the day for *à priori* reasoning was over and gone. Suppose they confined themselves to observation, then the fact of excitement in the medium must be familiar to all who had glanced at the evidence given in the case now ignominiously but suitably enough ended. (Applause.) In whatever way the agitation was produced, there was evidently sufficient physical exertion to account for a plentiful amount of noise. The phenomena, indeed, seemed to depend upon nerve energy transmuted into muscular activity; and the question arose, might not this energy or force pass from the body in which it was generated, and as an invisible agent passing through the ether, act upon material bodies as electricity or mesmerism did? (Applause.) They would notice that from beginning to end this theory dealt with a physical problem; it did not even touch a mental problem. (Applause.) With regard to the experiments made by Mr. Crookes some years ago with a view to prove the existence of psychic force, he submitted that this force should rather be termed nervous; and proceeding then to treat of the second class of Spiritualistic manifestations, such as the appearance of spirits in bodily form, he submitted that on the surface of it it seemed unreasonable to suppose that spirits became visible. The medium at the time of these appearances was, he reminded his hearers, commonly in a state of trance. In dealing with such manifestations the proper test was afforded by the conversation of the alleged spirits; and when this test was applied the result was utterly unfavourable. The words of the spirits were so few, their thoughts so poor, so far beneath the elevated converse of this world, that one could only conclude that Spiritualists had wandered into a quagmire, misled by a will-o'-the-wisp. (Laughter.) As an evidence of this failure in conversation, the Professor narrated what had occurred at a *séance* he had attended. He had, he stated, been so far favoured by the spirits that he was asked to call any one he pleased, and naturally wishing to speak with one whose thoughts he would understand, he had asked for Dugald Stewart, adding that he should like to hear this spirit's ideas on the philosophy with which he was connected. After this spirit had conversed with him for some time, during which he wrote down what was said, he desired it to stop, finding that what was being spoken was rubbish—was merely the haphazard answering of a man who did not know much about the subject. (Laughter.) Considering the causes of these manifestations, Professor Calderwood pointed out that new and important facts had been estab-

lished concerning nervous force. There was much, he thought, to warrant the conclusion that this force was in many circumstances passing unconsciously from the body, and producing effects of which we were unobservant. There was evidence, too, that this force might be developed in an abnormal way, inducing a condition of body unfavourable to health, and a condition of mind unfavourable to the maintenance of will-power, and so adverse to the moral character. One of the most striking results ascertained in connection with mesmeric and so-called Spiritualistic phenomena was the undoubted evidence of a possible communication between mind and mind, by a channel distinct from the ordinary methods of communication, and somehow connected with our nervous organisms. (Applause.) After further maintaining that there was hardly any evidence in support of the Spiritualistic hypotheses, he concluded by enforcing these propositions—first, that the distinction between mind and body rested upon evidence clear and ample, without any reference to a state of existence beyond the present; and, secondly, that observational science when taken alone was not a sufficient or satisfactory method of training the mind for the discovery of truth, it being warrantable to reason deductively in a line adverse to many applications of this method. (Applause.)

PROFESSOR FRASER ON PHILOSOPHICAL SYSTEMS.

In the class of Logic and Metaphysics there was a good attendance of students, and Professor Fraser, on entering the class-room, was loudly cheered. He began his introductory lecture by welcoming the students to his class, and trusting that his retrospect of the present session might be as satisfactory as that of the past. There was, he said, room for a fresh review of the historical development of philosophy in the past in the orderly connection of its facts. The historian of philosophy had to show by what methods, and with what different sorts of results, thoughtful minds had tried to reach the ultimate inferences that could be drawn about the origin and meaning of the actual universe of matter and mind, and about our personal destiny in it—the ultimate inferences, in short, about God, physical and moral government, and the immortality of men. He had to trace the gradual philosophical education of our moral certainty of a Divine origin and order of things, and of our own unending connection with that order—an education conducted through means of the two contrary tendencies towards pure materialism and pure idealism, corrected, as the extremes had been at intervals, by scepticism or agnosticism. These elements had constituted the past of philosophy, and might be expected to dominate in its future. The history of philosophy involved, and was touched by the universal history of mankind, and its scientific character was becoming more recognised as they found that the chronological evolution of its facts expressed rational order, and issued in a deepening insight at each successive epoch. The discord and contradictoriness of the systems which arose in this orderly evolution were apt, indeed, in the superficial observer of them, to induce a feeling of sceptical indifference about the whole subject. But we had conflicting sects and systems of thought in the most important spheres of human life—for instance, in politics and in religion—and eclectic endeavours to induce unity of thought had ended in failure. This failure, more deeply considered, did not teach the lesson of indifference regarding these subjects, or regarding belief and knowledge generally. We might be one in practical life, and in the constituent elements of common reason on which our lives are unconsciously based, while we differed in our solutions of the infinite problems of philosophy, and still more in the formulas of language we employed to express these solutions. There was an individuality of intellectual habit and point of view among men which forbade unity on questions of this sort, and determined such contrasts as that by which the Platonist was distinguished from the Aristotelian—the ontological rationalist from him who was satisfied to resolve all human knowledge into probability, and who found the highest criterion of actual truth in moral certainty and a balance of likelihoods. Philosophy was reflection upon our ordinary experience, in order to determine whether this rested on the one or the other of these foundations, or on a mixture of both. Those who were content with their ordinary unreflected experience could have it without disturbing themselves about the principles of common reason that were embedded in it, but if all men were to do so their common experience itself would retrograde, and decline into the animal life of the savage. The constituent principles of the common and moral sense became dormant when they were not reflected on, and any one of them lost its force when the mind of the age was withdrawn from it. These principles were potentially rather than consciously necessary. Thus our sense of ourselves as free, and therefore morally obligated, might become weak; and so, too, might our moral certainty of the existence of God, or supreme moral order and immortality, which thus occasionally lost their influence in an age during a temporary eclipse. The dreamy recluse weakened his ordinary sense of external reality, and the materialist philosopher and exclusive devotee of the sciences of external nature lost his very power of apprehending facts of moral experience. In failing to recognise, for instance, the deep meaning wrapped up in the personal pronoun "I," the whole metaphysical or supernatural world became illusory, along with all that did not from its nature admit of verification by external experiments. The history of epochs in the opposite directions of materialism or sensationalism, or of idealism and ontological rationalism, each extreme issuing in a scepticism from which recovery was always made through the spontaneous influences of common sense, improved by the philosophical experience to which it had thus been subjected, was what we had to follow out in detail, in ancient, mediæval, and modern history.

Mr. E. W. WALLIS, trance medium, is about to take the house at 3, St. Peter's-road, Mile End, London, and to carry on the work at the East-end so long continued by the late Mr. Cogman. Mrs. Cogman will leave the locality.

THE SLADE PROSECUTION.

DR. SLADE'S case will be carried before the Court of Queen's Bench, where the appeal for the quashing of the magisterial sentence will most likely be successful, not much to the regret of Mr. Flowers, if we may judge from his remarks at the trial.

One of the many scientific mistakes of Messrs. Lankester and Donkin has not yet, we believe, been publicly pointed out. They assumed that the writing must come after the slate was "in position" under the table, whereas directly any portion of it goes into the shade, writing often enough comes upon it in an instant. There were witnesses at Bow-street who were not called because of the limitation of evidence for the defence, but who had seen writing upon the slate when the slate had been pushed but half under the table, and was then withdrawn, the slate in its presentation and withdrawal, moving as quickly as the swing of a pendulum.

Another great mistake the prosecutors made was in one of the letters to the *Times*, to the effect that the writing came on the illuminated or lower side of the slate. Such a thing has never been seen by anybody else at Dr. Slade's *séances*, and to competent and experienced investigators would have at once implied imposture. In the witness-box Messrs. Lankester and Donkin would not endorse their own assertion in the *Times*.

Dr. Slade is giving satisfactory *séances* as usual, mostly to educated and critical disbelievers, who of course find that Messrs. Lankester and Donkin's explanations are worthless in relation to the particular phenomenon to which they have been applied.

THE QUEEN'S ATTENTION INVITED TO SPIRITUAL PHENOMENA.

A YEAR or two ago these pages were freely and fully opened to a warm controversy between Mr. Serjeant Cox and Mrs. Showers about the mediumship of Miss Showers, the only child of Major-General C. S. Showers, late political agent at the Courts of Odeypoor and Gwalior, and niece of General D. Showers, C.B., whose career in India is a matter of history. Some echoes from that combat have found their way into *The Examiner* of last week, from which we make extracts bearing no reference to the bygone contention. Mrs. Showers says:—

Into the circumstances of the development of Miss Showers's mediumship it is not my purpose to enter, further than to affirm that during the process of that development she was never in any way—no, not for a single instant—associated with any professional or non-professional medium in the world, that the whole of the manifestations that occurred in my house—280 miles away from London—pursued their wonderful, startling, and irrepressible course, without our having had the slightest previous acquaintance with the subject, or being able to form the remotest conjecture as to any successive phase that the phenomena were likely to assume. We never so much as contemplated the possibility of any publicity in the matter, and it was therefore a train of utterly unforeseen circumstances that led me into the position in which I am, however, exceedingly proud to stand, that of an advocate of Spiritualism, of one who recognises faith in the Invisible, not only as a Reality, but as the only Reality.

In August, 1873, my husband, with whom I was in communication on the subject, was so much impressed by the spirit and beauty of some of the poetical manifestations that were given through our daughter, then only sixteen years old, that he addressed the following letter to the Queen, and her Majesty was graciously pleased to direct Sir Thomas Biddulph to acknowledge the receipt of it. You will perceive, therefore, sir, that in this case, at any rate, the medium did not chance to be one of those persons of "unknown antecedents" on whom it is, according to the *Daily News*, popularly supposed that "spirits have a trick of fastening themselves."

"Mussoorie, Himalayas, August 11th, 1873.

"Madam,—I hope your Majesty will pardon the liberty on which I have ventured in addressing you, to submit for your perusal the enclosed letter from my wife, Mrs. Charles Showers, who had the honour of being presented to your Majesty by her aunt, the late Honourable Mrs. Charles Ewan Law, communicating answers received, through the medium of our daughter, from the spirit world, in response to the highest and most important questions that can affect the living in this world.

"I would premise that, on receiving recently an account of some very extraordinary Spiritualistic manifestations, of which my daughter was represented to have been the medium, I wrote to my wife, disapproving of the experiments, and expressing a hope that my daughter might never be allowed to take part in anything of the kind for the future. The enclosed communication is in answer to that remonstrance. The power which my daughter possesses as a medium for good would appear by the enclosed answer, received in writing, to the vital questions asked, the same being herein recorded, and my objections are silenced. It has occurred to me, then, that it might interest your Majesty to witness some manifestations of my daughter's power, and examine the original

writings of the enclosed verses. If so, my wife, with whom I am communicating on the subject, will be prepared to receive your royal commands, and to wait upon your Majesty, accompanied by my daughter, at any time she may be honoured with the same.

"If, on the other hand, the subject should not interest your Majesty, all I would hope, Madam, is, that you will pardon the liberty on which I have ventured in obtruding the enclosed communication upon your august presence, under a sense of its mingled mystery and sacredness, and condescend to direct the letter to be forwarded to my address in London, The Travellers' Club, Pall Mall, to await my return to England.—I have the honour to be, Madam, your Majesty's most faithful and humble servant,
C. L. SHOWERS."

Mrs. Showers further tells *The Examiner's* readers that—"Previously to the acceptance of Mr. Cox's invitation, I had written and told him that the spirit form seemed to me to be my own child in a trance. A more extended acquaintance with this perplexing and still mysterious subject has, however, led me to change this impression, and the subsequent testimony of competent and honourable investigators confirms that of Miss Florence Maryat (Mrs. Ross-Church), who, in presence of the guests of Mrs. Makdougall Gregory, among others, of Prince Albert of Solms Braunfell—a cousin of Her Majesty—solemnly and tremblingly testified that, on entering the cabinet where my daughter was lying unconscious, she saw and felt not only one but two spirits by her side. This cabinet was no structure of wood and drapery, but the drawing-room of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, a room which we had all left only two or three minutes previously. So you see, Sir, that, however we may account for the spiritual theory, the "imposture" hypothesis is certainly not tenable, since no young lady medium could have easily carried about a man and a woman in her pockets. The account of this *séance* has been published in the *Spiritualist* newspaper. It is perfectly true that we did not all see it, but no more did the men who were with the Prophet Daniel see the awful vision that he records in his book, though it is said that "a great fear fell upon them, and they fell to the earth."

No Spiritualist (may I here mention that, if by Spiritualist is meant one who believes in a communion with the dead, then are we not Spiritualists, for our dead have certainly never returned to us), no Spiritualist, I say, ever became a Spiritualist by study of the physical phenomena alone. A man's belief is the one thing of importance to him, and belief being a mysterious and subtle working of the mind, it is not to be acquired through any sudden miracle—not even by the resurrection of one from the dead. When people then point with a supercilious air to such men as Mr. Alfred Wallace and Mr. William Howitt, and say, "Just look at the credulity of these men," I would answer, "Look at the humility of these great men." How they must have laboured, how their brains must have toiled, before they stood in the position in which they stand! Why, it must have been far easier for Mr. Wallace to accomplish the elaborate studies which have enabled him to make such valuable contributions to the literature of the world, than to accept the apparently absurd theory which every child thinks it is able to refute, that invisible intelligences come in rapping at tables; and when we see him, and others as courageous, standing imperturbably forward at this crisis, and amid sneers and ridicule, and the still more bitter humiliation of self-confessed impostures, bearing witness to this truth of this day, as the early Christians bore witness before the Pagan tribunals to the truth of their day (which also was a truth for all time), we feel that the morn has dawned when Spiritualism, soul of the world's history, can safely be trusted to hold her own, not only against those of the Protestant Church who, having lost the pearl, are still convulsively grasping the shell, but against all other mouldering ecclesiastical organisations that have fettered, while professing to defend her:—

Von nun an soll kein irdische Haus,
Kein Tempel mich verschliessen.
Altar und Tempel stürzen ein.
Ich will mich besser wählen.
In keinen Mauern such mich mehr,
Such mich in schönen Seelen.

DR. MONCK has been liberated on bail, two surties at £200 each.

THE subscriptions paid by those who after this date join the National Association of Spiritualists, will clear the expenses of membership until the close of the year 1877. The National Association always lives within its guaranteed income, and should be joined by all Spiritualists who favour united friendly action rather than disorganisation and dissension.

MASKELYNE AND COOKE.—At a performance by these conjurors a few days ago, one of the audience, Mr. E. Kirwan Browne, B.A., formerly a clergyman of the Church of England, and an aged and infirm man, publicly attempted to protest against the observations made by Mr. Maskelyne against Spiritualism, and was instantly seized with a stroke of paralysis. He was removed to St. George's Hospital in a state of great danger. We have been informed that Mr. Browne is not a Spiritualist.

MR. J. J. MORSE IN THE PROVINCES.—On Sunday last, Nov. 12th, Mr. J. J. Morse delivered two inspirational addresses in the Meyerbeer Hall, Hardman-street, Liverpool. That in the morning was upon "The Church of the Future;" owing to an alteration in the hour of service and the unpropitious state of the weather, the attendance was but small. In the evening the subject of the address was "God and Immortality;" the hall was full, every seat being occupied. Mr. Samuel Pride presided upon each occasion. The Liverpool Psychological Society have entered into an engagement with Mr. Morse to address meetings in Liverpool once each month during 1877. On Sunday next Mr. Morse delivers an address at Doughty Hall, Bedford-row, London, W.C., at seven in the evening.

MR. BLACKBURN'S SEANCES.

At a *séance* held here this evening, with Mr. W. Eglinton, medium, after sitting nearly an hour, in a dim light, for writing manifestations, in the cabinet, with little or no result, it was suggested to break up and sit in darkness, when, after a momentary pause, musical instruments were played upon, and floated about in the room. Some of the sitters were touched, apparently by a hand, at the same moment that the objects were in motion, and while the hands of all present were joined together. A spirit spoke in the direct voice, and a ring was placed over the hand of one of the sitters, without any break having been made in the circle.

T. H. EDMANDS, *for the Committee.*

38, Great Russell-street, Bloomsbury, London, 27th October, 1876.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night, at the ordinary monthly meeting of the Council of the British National Association of Spiritualists, at 38, Great Russell-street, Bloomsbury, London, Mr. Alexander Calder, President, occupied the chair. The other members present were the Rev. W. W. Newbould, Mrs. Makdougall Gregory, Miss Houghton, Mr. E. T. Bennett, Mr. H. T. Humphreys (Barrister-at-law), Mrs. Wood, Mr. R. Pomeroy Tredwen, Mr. R. Pearce, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Miss Withall, Mr. E. Dawson Rogers, Mr. Morell Theobald, Mr. W. H. Coffin, Mr. C. C. Massey (Barrister-at-law), Mr. J. J. Morse, and Mr. Glendinning.

The minutes of the last meeting were read, and signed by the Chairman.

The following new members were then elected:—Mr. A. A. May, Mrs. Beeby, Miss Collingwood, Mr. Durrant, Mr. E. A. Tietkins, Mr. J. Cain, Mr. Thomas Delves, Mr. W. H. Sykes, Mr. J. F. Bates, Mr. E. H. Valter, and Mrs. Cogman.

Captain R. F. Burton, the traveller, was elected an honorary member of the Society, and it was resolved to ask Mr. A. R. Wallace to accept the same position.

Mr. A. Joy moved that Mr. C. C. Massey be invited to become a vice-president.

Mr. Massey expressed the opinion that the honour might be better conferred upon some older and more experienced worker.

Various members strongly expressed the opinion that Mr. Massey would most deservedly occupy the position offered to him, after which he consented, and returned thanks.

Mr. Algernon Joy moved, and Mr. Morse seconded, that Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, be invited to become a member of the Council.

This was carried unanimously.

An application from Miss Kislingbury for an assistant, on the ground that her work as secretary had, with the growth of the Association, become too heavy, was referred to the House, Library, and Offices Committees.

Mr. Morse announced a contribution from Mr. W. Hunter, of Gateshead, of £5 towards the Guarantee Fund, and of £1 from Mr. Arthur Maltby towards the same object.

The thanks of the Council were returned for the same.

Thanks were returned to Mr. Martheze, Mr. Markley, and the Baroness Guldenstube, for various presentations of books to the library.

The Secretary announced that any payment made by Spiritualists who joined the Association after the present date, would cover the expenses of their membership until the end of the year 1877.

Mr. Desmond Fitz-Gerald announced that the Scientific Research Committee postponed its report, as its experiments were not yet concluded.

The Secretary reported that Mr. Blackburn's new series of *séances* had been commenced by the holding of one, and that others were about to follow.

THE LEGAL RESPONSIBILITIES CONNECTED WITH MEDIUMSHIP.

In the absence of Mr. G. R. Tapp, Mr. R. Pearce moved that the Council should consider its relationship to paid mediums, and take legal advice thereupon. As public persecution of mediums had commenced, he thought that the Council should ascertain its own position in relation to the employment of them, both for its own sake and for that of smaller societies.

Mr. Morse seconded the motion.

Mr. C. C. Massey said that the position of the Association could not be touched, and that the position of paid mediums, in regard to the law, would soon be cleared up. Mediums could be attacked by law in three ways: one was for obtaining money under false pretences, but a prosecutor could rarely make a hit under that head, because he would have to prove that he parted with his money in reliance upon the assurances of a medium that he would be placed in communication with his dead grandmother, or something of that sort. He would have to swear that he believed the said statements. Paid mediums could also be attacked under the Vagrant Act, and the decision in the case of *Johnson v. Fenner* would no doubt be made great use of in the argument in the Slade case, which would shortly come before the Court of Queen's Bench. They could be attacked in a third way under one of the old Witchcraft Acts, passed in the time of George II., rendering it penal to discover lost property. This Act, he thought, would not touch the Association, and he did not think that it placed

a medium in danger; at the same time they might go to the expense of getting a first-class legal opinion on that head. He should like to see a prosecution under the Act of George II., as it would be an open avowal of the intention of the prosecution to suppress scientific investigation, and public indignation would be so roused that it would never allow such an obsolete law to continue in force. Under the Vagrant Act alone were mediums in danger, and the coming decision of the Court of Queen's Bench would determine that head of law more authoritatively than any counsel's opinion. He therefore thought that the Association had better wait.

The Secretary said that two communications had been received from local societies asking questions on this point of law.

The Chairman thought that Mr. Tapp wished to raise the question, "Was it well for the Association to take money for *séances*?" He did not think that the Council had ever agreed that any money should be taken for *séances*, yet he had heard that in practice money had been received.

The Secretary replied that money was taken from members only.

The Chairman thought that the Council had never authorised such a step. A member might be a black sheep and give trouble. They must remember that Spiritualists prosecuted Dr. Monck at Huddersfield.

Mr. Massey thought that if the Association sold tickets to all the world there would be no danger, provided those tickets were sold in good faith; if there were any bad faith the responsibility rested with the medium.

The Chairman remarked that M. Leymarie, an innocent man, had got into trouble in Paris for selling sham ghost photographs which he believed to be genuine.

Mr. Massey replied that M. Leymarie had been indicted for conspiracy; of course that might be done in England, but it would be very hard to persuade a jury that Mr. Desmond Fitz-Gerald, or any such person, was a conspirator.

Mrs. Maltby knew some people who called themselves Spiritualists, but were not so in principle, and who would be likely to take occasion to do harm to the movement from within.

Mr. Rogers asked if a medium stated to the company that he did not guarantee what was the cause of anything they might witness, would not that protect him at law?

Mr. Massey said that if they could get a medium to say nothing at all about the manifestations, it would protect him greatly; but he had never yet met a medium who could hold his tongue to that extent. (Laughter.)

Mr. Humphreys wished that somebody would put the old Act of George II. in force, because it would be such absolute evidence of persecution.

On the amendment of Mr. Rogers, the whole question was referred to the Research Committee.

Mr. E. T. Bennett reported that it had been resolved to hold the next National Conference of Spiritualists in London on the 8th and 9th of February. The Conference Committee suggested that on one of the mornings a public breakfast should be held.

It was resolved that the next *soirée* of the National Association should be transformed into a special reception to Mrs. Kane, the widow of Dr. Kane, the Arctic explorer, and that her sister, Mrs. Jencken (Kate Fox), and Mr. H. D. Jencken should be specially invited to attend.

It was resolved that those subscribers to the permanent library who were not members of the Association should be allowed the use of books from the lending library.

THE PROSECUTION OF DR. MONCK.

Mr. J. J. Morse said that the Association had of late more or less countenanced Dr. Slade, but in Huddersfield Dr. Monck had been prosecuted, and he had not heard that the Association had taken any steps in relation thereto. He wished to ask whether Dr. Monck had ever made any representation to the Council about the Huddersfield prosecution, or whether the Council had moved in the matter; he also wished to know whether Dr. Monck had ever given a *séance* to the Investigating Committee of the Association, or had been invited so to do. Mr. Morse added that there was a feeling in the North of England in favour of mediums recognised by the National Association; such mediums were looked up to with respect. He asked for his own information, as well as for that of others, what was their relationship to Dr. Monck.

Mr. Desmond Fitz-Gerald, Chairman of the Scientific Research Committee, said that Dr. Monck had been invited several times, both by the *Séance* and Research Committees, to give *séances*, but he had made no answers to the letters, except that on one occasion he thought that he sent a curt refusal.

The Secretary also reported that Dr. Monck had sent no answers to two letters forwarded to him on the subject of *séances*. She had done much work, in the shape of correspondence, for him at his request, in connection with the St. Petersburg Committee, also with Spanish Spiritualists; but, when he came to London afterwards, he never called upon her in relation thereto. No communication had been sent by him or his friends to the Association on the subject of his prosecution at Huddersfield.

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

The proceedings then closed.

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Wonderful physical manifestations are being obtained in private circles, in the presence of two mediums, at South Shields.



## ORIGINAL RESEARCHES IN PSYCHOLOGY.

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

Continued from page 147.

Q.—You have now favoured us with an account of your entrance into the other state, will you please to give us some account of your experiences when there?

A.—I remember wishing that my mother knew that the suffering was all over, but, when I turned to tell her, I found myself in a strange place, with an old man standing looking pityingly beside me. I said—"I want to speak to my mother;" but he replied, "Not now, come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength, and happiness.

We came to a city, a city not built with hands, and such as I cannot describe: it was the very perfection of the architect's ideas. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer I recognised some of the grand old heroes whom I had thought and spoken of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth.

After a while, my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village (which you will), and there we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men, painters, writers, they had been, but these great masters of the earth, how low have they fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure, how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?" "This way," said my guide, so we turned and came lower, and lower, and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer, I recognised as one of England's greatest philanthropists, there continuing the work of raising those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen, how low are they; see there in the rank above them are the poor, the beggar, who by reason of their greater aspiration after good are higher than kings or princes. There, again, are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Q.—We shall be glad if you will proceed with your description?

A.—I would rather, now that I have introduced the subject, that you would ask what questions you want information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q.—Have you and your companions in the spiritual world visible organised human bodies?

A.—We have visible organised forms, but such forms as you in your material form would not recognise. You see your friend and know him to be your friend; so do we when we see the spirit of our friend know him to be our friend, in the same manner that you recognise yourselves; yet, if you were to see us with your material eyes you would not recognise us. I can liken it only to this: the butterfly would not recognise in the chrysalis a fellow creature. We do not see the form but the spirit, and recognise our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether as we are supposed to do?

A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes; we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how?

A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells, and do those who leave this world go at once to either the one or the other; if not, what is their state?

A.—I have never heard of the hell since coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel *ennui* or languor?

A.—We have days, nights, and seasons, similar to your own. We

tire sometimes, but take rest, not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse?

A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organising schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and, if so, what are your leading forms of worship?

A.—We have as many—no, almost as many—forms of worship as yourselves. It is the employment of very many, but put to greater use than on earth. By worshipping the Deity truly, we raise ourselves, and to do so truly we must raise others; thus, by our own deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind—i.e., were angels once men?

A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but, as to your question—were they once men—I believe if they were they never lived on earth; at least, such is the opinion of many here.

Q.—Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are most familiar?

A.—Acoustics, light, heat, magnetism, electricity, principally, but of a few more; but of languages I know but little more than English. I certainly once knew German as well, but, during my illness, I let it go down; still I might be able to recollect it, if necessary.

## HARMONICS.

Having asked the foregoing questions in relation to the condition of the future life, I asked for an explanation of an answer to a previous question on the harmonics of organ pipes, and received the following reply:—

A.—I have misunderstood the precise meaning of the question, but the arrangement is one I have no practical knowledge of, and only speak from theoretical knowledge. First node in a stop-pipe occurs at one-third from the mouth-piece. This I had not known, thinking it one-third from the stop; but I find the fundamental sound is carried from the mouth-piece to the stop and back again before the node is formed. This alters the arrangements of the nodes I find.

I then asked still further to vary the subjects of inquiry.

## OPTICS.

Q.—Will you please to inform us, as briefly as you feel disposed, the difference between chromatic and spherical aberration?

A.—By spherical aberration we mean the distortion of the figures or objects looked at through a spherical lens, by chromatic, the ring of colour round the object.

The next *séance* was devoted to music, and the following typical questions and answers are quoted as illustrations of the examination.

## MUSIC.

Q.—What is meant by enharmonic diesis?

A.—When two or more sounds are given the waves carry the sounds, and the waves impinging the one on the other cause a disturbance, and the reflected waves carrying on the disturbance cause the diesis.

Q.—Please to inform us what is meant by a comma?

A.—That cessation of all sound caused by the coincidence and interference of the sound waves.

I select the following questions and answers from the records of some of the subsequent *séances*. They will enable you to see how large a field the inquiry covered, and how very improbable, if not impossible, it is for one person of merely ordinary information and intelligence to answer the whole of them, on subjects so diverse and unusual to an ordinary mind.

## THE ORGAN.

Q.—You said that vibrations of *vox humana* and *cremona* differed from the trumpet and the oboe. Will you please to explain the difference in the modes of vibration of these two classes of reeds?

A.—In the *vox humana* the vibrations are much quicker, and consequently more harmonics are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the *cremona* or *hautboy*; fewer harmonics are sounded; thus, the tone is graver, flatter, and of a purer sound.

## OPTICS.

Q.—What is light?

A.—Light, like sound and heat, is but a mode of motion, and is the physical agent by which objects are made perceptible to the eye—brain—through the organ of sight.

Q.—Is light itself visible?

A.—No; it is only visible by being reflected.

## THE EYE.

Q.—Will you please to inform us what membrane it is that covers the vitreous humor, and whether it does anything more than merely cover it?

A.—The membrane does not cover the vitreous humor, it merely divides it into separate cells, and is for the purpose of protecting the humor from any accident.

If a blow decompose one part, the membrane intervening prevents the others from suffering.

Q.—Is terrestrial science still a department of earnest inquiry by some of the inhabitants of the spiritual world?

A.—It is so for a certain period, since we bring our likes and dislikes with us; after a while we turn our attention to other objects. With some this happens sooner than with others?



## COLOUR AND OPTICS.

Q.—Into what colours does a prism divide the solar light?

A.—Sir David Brewster says three—blue, yellow, and red; others say seven—violet, indigo, blue, green, orange, yellow, red.

Q.—What is the law of reflection in optics?

A.—Do you mean the angle of reflection? If so, that is equal to the angle of incidence, and in the same plane.

Q.—What is the law of refraction in reference to water, glass, and diamond? Which is greatest?

A.—The angle of refraction is on the same plane as the angle of incidence, but on the opposite of the perpendicular. The index of refraction for water is 4.5; for glass, 4.2; for diamond, which is the highest refractive power of any known substance, 5.2.

Q.—How is a lens made achromatic?

A.—By uniting a concavo-convex lens of flint glass to a plano-convex one of crown glass. I think that is the arrangement, but am not certain. The crown glass, which is twice as dispersive as the flint, or *vice versa*, I don't remember which, is arranged so that the colours of the fringes intercept one another, so that no particular dispersion is visible. I think that is the arrangement.

Q.—Would the polarising angle of diamond be the same as the polarising angle of glass?

A.—I should think not, since the refracted angle of a ray incident to a diamond would be much greater.

Q.—What, in your opinion, is colour?

A.—The absorption and reflection of certain rays of light.

Q.—Is colour objective or subjective?

A.—Subjective, of course, since it does not really exist.

## ELECTRICITY.

Q.—What is meant by electrical induction?

A.—One body becoming electrified by the influence of an electrified body at a distance. In this way, I take a cylindrical conductor and insulate it; then I bring a body charged with, say, positive electricity, and place it near to the cylinder, the result will be the polarisation of the fluids in the cylinder, the negative electricity of the cylinder being attracted towards the charged body, the positive electricity being repelled to the opposite end of the cylinder. This is electrified by induction or influence at a distance.

Q.—What substances are capable of receiving and retaining magnetism?

A.—Iron, principally, in any condition; steel can be magnetised, though with difficulty, but the charge is more permanent.

Q.—What poles of a magnet attract each other, and what repel?

A.—The following rule will answer all your queries, both in magnetism and electricity—like poles repel, unlike poles attract.

## HEAT.

Q.—What is heat?

A.—A condition of matter, a state of tension if you will. It is by some believed to be a substance called caloric, without weight, but this has been proved fallacious.

Q.—Is increase of heat caused by atomic or molecular change in bodies?

A.—By atomic in some cases, by molecular in others; in water, for instance, it is caused by the vibration of the molecules.

Q.—What fluids do not decrease in volume with every decrease of temperature?

A.—Well, the metal bismuth increases in volume with a decrease of temperature. Water, if cooled below freezing point and kept from solidifying, does not increase in volume until the temperature is considerably lowered.

Q.—What is radiant heat?

A.—Heat given off from an invisible source; heat from a dark object. For instance, I heat a piece of metal to redness, and it gives off luminous rays, but, on the metal cooling, it still gives off heat, although not luminous.

Q.—What is specific heat?

A.—The amount of heat capable of being contained in a body.

Q.—What is latent heat?

A.—Latent from the Latin "lying hid."

Q.—What is the difference between the scales of Fahrenheit, Centigrade, and Reaumer?

A.—Fahrenheit finds the freezing point at 32°; Centigrade, at 0°; Reaumer, at I think 8°; and the boiling point is in Fahrenheit, I think 212°; Centigrade, 100°; Reaumer, I am not certain about. I never used his tables, though I believe they are most used in Russia.

Q.—What is the law of reflection in relation to heat?

A.—The same laws that apply to light, in this respect, may be applied to heat.

Q.—Has glass or rock-salt the greater dispersive power for heat? I mean a prism of glass, and a prism of rock-salt.

A.—Glass being almost athermanous, it does not disperse the heat, but rock-salt is the most diathermanous, and transmits all or nearly all luminous and obscure heat rays.

Q.—If a block of ice be placed in a metal pan, and put upon a very hot fire, and there melt, what would be the maximum heat of the water from the ice, prior to the whole of the ice being melted?

A.—The water would remain at 0° C. until the last particle of ice disappears. If, however, you subjected the ice to a heat of only 1° C. the water still remains at 0° C. till melted.

## SOUND.

Q.—Why is it that sound travels more rapidly through dense media, such as wood, when light does not travel more rapidly through dense media, such as glass?

A.—For this reason. Sound, unlike light or heat, is generated in

the air particles. Light and heat in ether, although air absorbs the heat and communicates it to surrounding objects.

The velocity of sound in wood depends entirely upon its molecular structure. In pine wood, if a sound be generated at one end of a pole or beam twenty feet long, it may be heard that instant at the opposite end; sound travelling along the fibre ten times more rapidly than in air; but, if placed across the fibre, or so that the sound is heard across the fibre, it takes twice as long as in the air. It depends on the density and elasticity taken together of a medium how quickly sound is propagated.

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

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

## THE BRAIN.

Q.—To what part of the brain are the auditory nerves attached, *i.e.*, to what internal part the brain?

A.—They are not attached directly to the brain at all, but indirectly they are attached to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am I right?

At this *séance*, December 27th, 1875, our usual control intimated that he had a medical friend with him, who was willing to answer questions, and I at once asked a question not likely to be known to any one but a student of anatomy.

Q.—How many coats has the brain, and what are their names?

A.—The brain, according to some of your anatomists and phrenologists, is a large flat cake, or thin substance, which, if spread out, would cover a circular area many feet in circumference. It is, however, so folded and doubled up as to fit into the comparatively small space enclosed by the bones which form the skull or cranium, the convolutions, or raised and depressed portions, fitting the bones to receive it. The whole mass is enclosed in three membranes—the two first called by the ancients "the mothers," from the supposition that in them lay the seat of all the nervous tissue of the head. The outside one is called the Dura Mater, or hard mother, it forming a protecting covering for the brain from the hard portions of the bony cavity in which it is enclosed. The second is called the Pia Mater, or kind mother, because it dips into all the different folds and convolutions.

The third is called, from its resemblance to the web of the spider, the arachnoid. It and the Pia Mater are for the purpose of conveying the blood from the arteries and veins that supply the brain with nourishment.

Q.—Thanks. Which are the chief fissures of the brain?

A.—The brain is divided, anatomically, into two portions, the anterior and the posterior, though more properly into three—the cerebrum, or larger brain; the cerebellum, or lesser brain; and the medulla oblongata, the last being the commencement of the spinal marrow.

Q.—Thanks. What fissures are in the cerebrum, and how are the two sides of the cerebrum united?

A.—The cerebrum, or brain proper, is divided into three fissures. On each side the brain itself is a sort of re-duplication, each side having lobes, fissures, hemispheres, fac-similes of the opposite, and is divided into the right and left hemispheres of the cerebrum, right and left hemispheres of the cerebellum, the anterior and posterior lobes of the cerebrum, divided by the medulla oblongata, a funnel-shaped portion of the brain containing the lines or commissures, which are carried from one side of the brain to the other, from right to left and from left to right, the whole being carried through the whole of the brain to the medulla oblongata. The brain itself may be likened to a tall straight tree, with a large top, the spinal cord being the stem, and the brain the top.

The same matter of which the brain is composed is carried through the entire length of the spinal cord, each portion distinct and separate.

The whole of the brain proper—*i.e.*, the portion in the skull—is a mass of fine nerves, that part called the cerebellum or posterior part being composed of finer, softer, and more medullary matter than that of the cerebrum. The nerves themselves are but branches or off-shoots from the brain, as the branches of a tree are but off-shoots of the trunk, and supported and nourished by the sap within it.

Of the three different portions or columns contained in the spinal cord, there are three different branches or nerves, each confining itself to the work it is best adapted for. These three columns are called the anterior, posterior, and lateral—the anterior giving birth to those nerves of motific power; the posterior the sensific nerves, or nerves of sensation; the lateral, the respiratory nerves, or nerves of respiration.

Each of these branches (for each nerve has its fellow) rises in the base of brain, and are called the encephalic nerves, for distinction.

I am now speaking of the first thirteen pairs of nerves. The anatomists now generally agree that none of the nerves directly arise from the brain, but from its base, the medulla oblongata, either before it leaves the skull or directly after.

It is not generally known, I believe, that each of the fine cords,



known as nerves, are but tubes for the purpose of conveying the mesmeric fluid generated by the different gases of which the body is the repository. This fluid, or life itself, is carried through the nerves in much the same manner as the blood through the arteries and veins, but of that hereafter.

Each so-called nerve is a bundle of minute fibres, so small, in some cases, as to be invisible with the most powerful microscope, yet each maintaining its own individuality, as it were, to the most minute point.

The eleventh pair, or, as it is known, the pneumo-gastric nerves, are formed by the ganglion at the neck and shoulders, and branch off in numerous filaments, to supply those stomachic organs other than the heart and lungs. The sensic and motic are connected at certain points, to form what are called regular nerves, which supply the whole of the body at the same time with the powers of motion and sensation; at the same time the admirable system for the simplification of the machinery of the human frame.

As there are so many parts of the brain to be considered, and, to do so effectually, it is necessary to go minutely into every particular, my friend proposes to take each part separately—the composition of the brain at one time, the membranes at another, the circulation at another. The circulation of the brain is admirably adapted for the special functions it has to perform, its arteries being doubled and turned in such a manner as to prevent the blood rushing too rapidly through them, as would be the case when we consider the short distance from the grand trunk artery of the head. The convolutions taken by the arteries of the brain more than double the distance the blood has to travel from the heart.

These arteries take a square shape, known as the circle of Willis (named after my friend). The principal of these arteries are the internal carotids.

I think he proposes not to say any more now, but to do as I said, take each particular part separately. He says he cannot get it all into as small space as he expected.

#### PERSONAL.

Q.—Are we to understand that your present prompter is Willis, the great anatomist? Excuse us asking the question.

A.—He told me his name used to be Willis, but who he was, or his occupation on earth, I am ignorant. He says, however, he used to be interested in anatomy, and just said when I wrote “the circle of Willis”—“Named after myself.”

#### HEAT.

Q.—Do the specific heats and atomic weights of one metal bear any relation to the specific heats and atomic weights of other metals; and if so, what relation?

A.—The specific heat of a metal varies inversely as the atomic weight and density increase, but of the exact proportions I am ignorant.

Q.—If the temperature of boiling water under a pressure of 760 millimetres be 100 deg. C., what is the temperature of its vapour?

A.—The temperature of steam exactly equals the temperature of the water, at any pressure.

#### CONCLUDING REMARKS.

The questions and answers I have this evening placed before you are but a mere fragment of those that I have asked and had answered by the controls of this medium. It will be perceived by the most superficial hearer that the answers to the questions have all been the product of a mind or of minds familiarly acquainted with the numerous and difficult topics introduced.

The answers are not mere bald general replies to ordinary questions, but they cover the questions and extend much beyond them, indicating a familiar acquaintance with all the subjects that were under consideration.

I have not only received answers to questions in various departments of science through the instrumentality of this medium, but I have also had written through her hand elaborate and able essays on heat, light, vegetable physiology, electricity, magnetism, human anatomy, &c., none of which would do discredit as the carefully-prepared essays of a clever student of science; and yet all of them were written, without halt or hesitation, at the impulse of the moment, and apparently without preparation of any kind. I may state that, during the whole of the *séances*, the lady medium was, to all appearance, in her normal condition. She was not in a trance or abnormal state of any kind. She conversed with us, and replied to casual questions in an ordinary manner, the only control exercised over her being that her hand automatically wrote replies such as I have placed before you. On being questioned as to her sensations, she stated that she felt a numbness from the elbow to the hand, and that that was the only peculiar sensation of which she was conscious. At each *séance* we endeavoured, by avoiding discussion and miscellaneous talking, to keep the mind of the medium as passive as possible.

I know not how those facts are to be met except by a blank denial of their truthfulness. Yet, in confirmation of them, I have the evidence of all who were present, six or seven in number. I have the original M.S. records of all the *séances*, containing the questions and answers that were written in the presence of those witnesses. I have a verbatim copy of those records made immediately after their production, and if testimony to extraordinary facts be of any value whatever, this evidence ought to satisfy any reasonable mind. The original M.S. and the verbatim copy of the records of the *séances* may be seen, and the names and addresses of the witnesses can be obtained by any respectable representative inquirer.

I have purposely refrained from introducing the name and address of the lady medium, because I have no wish that she, a sensitive and shrinking woman, should be howled round by the wolves of controversy and prejudice, who slander and malign all persons who happen to

possess peculiar psychological organisations, and in whose presence there occur marvellous psychical and physical phenomena.

If the phenomena, a record of which I have imperfectly placed before you, be genuine, they open up a field of inquiry of the most momentous character. On the assumption of their truth, we appear to be in the presence of beings who have passed through the probation of this life, and have entered upon another condition of being, carrying with them their likes and dislikes, their knowledge and their ignorance.

Professor Huxley, in a somewhat supercilious letter addressed to the committee of the London Dialectical Society, states that, “The only good that I can see in a demonstration of the truth of Spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a ‘medium,’ hired at a guinea a *séance*.” This statement would be perfectly justifiable if all alleged spiritual communications resembled many with which investigators into these occult phenomena are familiar, and which are in the last degree frivolous and rudimentary. Are not the vast majority of those who pass over to the other life intellectually rudimentary? and did not Carlyle say there are “one thousand millions of inhabitants on earth—mostly fools”? But what will Professor Huxley say in reference to the answers to questions I have just had the pleasure of submitting to your hearing! They surely are not the “twaddle of curates and old wives,” and probably the learned Professor will now, on reflection and additional experience, perceive that the investigation is not of that childish and useless character with which he previously credited it.

The facts for which I at present vouch are that the questions were, for the most part, originated and asked by myself, that no previous hint was given to the medium as to the character of the questions to be asked, that no one but myself knew what questions were to be asked, that many of the questions rose and were asked at the impulse of the moment without preparation of any kind, that the answers were visibly and immediately written before us by the hand of the medium, that it was utterly impossible for the medium, by any known natural means, to be prompted and directed as to the answers required by the questions submitted for replies, and that the medium is entirely unpaid for her services, never having been offered and never having received a single penny remuneration for the hundreds of hours which she has so self-denyingly devoted to enable investigators to examine the marvellous phenomena that occur through her mediumship.

I reserve my opinion as to the theory by which these and other extraordinary phenomena which I have witnessed may be most satisfactorily accounted for, and I commend the facts adduced to the careful consideration of thoughtful, intelligent, and, above all, to candid minds.

#### AID FOR MRS. COGMAN.

THE following is a list of subscriptions received by Mrs. Maltby, of 41, Marylebone-road, on behalf of Mrs. Cogman, who wishes to tender her sincere thanks to all the friends who have so kindly assisted her, and will be glad of further remittances:—

|                                      |          |
|--------------------------------------|----------|
| Alex. Calder . . . . .               | £3 0 0   |
| Algeron Joy . . . . .                | 2 0 0    |
| Charles Blackburn . . . . .          | 2 0 0    |
| Colonel Greck . . . . .              | 1 1 0    |
| G. P. Allan . . . . .                | 2 2 0    |
| “A Registered Letter” . . . . .      | 1 0 0    |
| Mr. Bird . . . . .                   | 1 0 0    |
| J. Wason . . . . .                   | 1 0 0    |
| By Mr. Janerson . . . . .            | 1 0 0    |
| Mr. Crowcher . . . . .               | 1 0 0    |
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| E. P. Ashton . . . . .               | 0 10 0   |
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| Alex. Tod . . . . .                  | 2 0 0    |
| E. Smith . . . . .                   | 0 19 10  |
| G. Chambers . . . . .                | 0 10 0   |
| Mr. Hay . . . . .                    | 0 10 0   |
| Mr. Cowper . . . . .                 | 0 5 0    |
| J. J. Morse . . . . .                | 0 5 0    |
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| J. M. . . . .                        | 0 2 6    |
| H. C., by T. Blyton . . . . .        | 0 2 0    |
| A Stranger . . . . .                 | 0 2 6    |
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|                                      | £24 17 4 |
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| Mr. Barber . . . . .                 | 0 1 0    |
|                                      | £30 6 6  |

On Sunday evening last, Mr. W. H. Lambelle, of South Shields, gave a trance address at Weir's-court, Newcastle-on-Tyne, at the close of which several questions were put by the audience, and answered in a satisfactory manner. Mr. J. T. Rhodes presided. Mr. Mould proposed and Mr. Millar seconded a vote of thanks to the medium for his services, which was unanimously accorded.



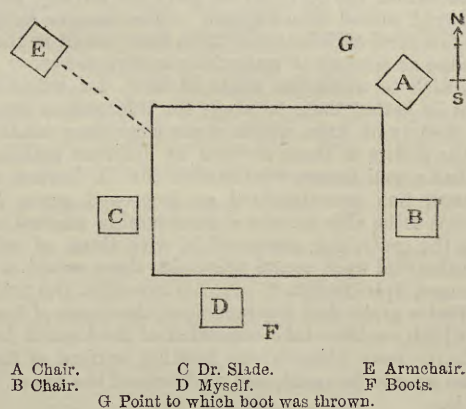
## DR. SLADE AT A TEST SEANCE.

BY C. CARTER BLAKE, DOCT. SCI., LATE SECRETARY TO THE ANTHROPOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Saturday, the 9th September, I was shown certain articles in the *Saturday Review* and the *Examiner* containing remarks affecting the personal character of Dr. Slade. On the same evening Dr. Slade spontaneously stated that he was willing to dispense with his customary practice of refusing to submit to every test which the ingenuity or impotence of strangers might devise, and wished me alone to have a *séance* with him to observe what might take place under a more cautious and sceptical method of investigation than I either had adopted or would *meo proprio motu* adopt towards him. It was impossible not to recognise the thorough honesty and sincerity of spirit which led Dr. Slade to make this offer.

On Sunday, 10th inst., after mass, I visited Dr. Slade at 9.40 a.m., and found him in good health and spirits. Stepping into the back drawing-room, the table, which was covered, had the cloth removed, and the cloth as well as the table were most minutely inspected by me, as had been the carpet on a previous occasion. Dr. Slade sat at the west side of the table, and I at the south. I do not think it necessary in any way further to describe the table than by saying it is of good solid ash, and the carpentry with which it is made is good. The "strut," or "bracket," which may be used to support either of the flaps of the table is precisely similar to that in a deal table which I have in my own possession. There is, in fact, nothing abnormal or unusual about this arrangement, which I only mention because attention had been drawn to it with a view to infer that there was something suspicious. The chairs around the table (which do not belong to Dr. Slade) are ordinary cane-bottom chairs, are not connected with any mechanism either under the carpet, to the ceiling, or in any way deserving of notice. The chair which I will call A was placed by me after inspection at the north-east corner of the table, its front face being diagonal with the north side of the table. Another chair (B) was placed in full view of myself, parallel with the eastern face of the table.

Dr. Slade had on French pumps, and his dress was "of the period." I had on heavy side-spring walking boots. Dr. Slade with a view to show that it was perfectly impossible for him to produce any motion of, or under the table by his feet, attempted to sit sideways with one of his feet on a chair moved to the south-west corner of the table between us. Failing in being able to sit comfortably this way, he placed his feet at a distance of about six inches (minimum distance) from the south-west corner of the table. I took off my own



boots and placed them behind my chair at the spot marked F where they could not be touched by anyone but myself, and only by my right hand. A sofa was behind me, and the boots were partially underneath this sofa. I then placed my feet on those of Dr. Slade, and rendered any action on the part of his feet impossible. The slate was then held by him under the table, as already described by Serjeant Cox, and some twenty others, with perfect accuracy. I do not think it necessary to say more than that on the present occasion my attention was chiefly directed to *constater* the fact that both sides of the slate were carefully examined by me and ascer-

tained not to have any prepared writing or marking. Dr. Slade permitted me to hold the slate in my own hands and turn either side up. The pencil crumb was soon heard writing, and the following message produced on the upper surface of the slate:

DEAR SIR,—I present my compliments and wish you to say Wm. Trippen [or Tuppen] came, and wishes his friends to know he can return. I left earth Aug. 16th, at No. 1, Thomas's Cottage, Bourneswalk, Butler, age 68.

WM. T.

The meaning of the above is perfectly unintelligible to me. While it was being written, Dr. Slade was carrying on a conversation on another subject.

We then proceeded with the *séance*.

Whilst waiting for the next manifestation, I noticed a condition which I had not previously observed with Dr. Slade. His hands, being on both mine in the centre of the table, the muscles of my forearms were seized with a convulsive motion, and the waves of this motion, according to my impression, proceeded from my elbows to the finger tips, and not the converse, as some persons might be led to expect. The sensation was unlike that which would have been produced by an electric battery under the table, and was more like what I should imagine was the sensation of the *aura epileptica*. Of course I have not the slightest pretensions to the abnormal condition which is called, for reasons unknown to me, "mediumistic," a badly-constructed word, which has apparently been coined on as absurd a model as "Ritualistic."

The chair marked A then rose to a distance of nine inches from the ground, preserving its parallelism with the floor, and fell with a violent blow. The arm-chair, E, in the corner of the room, was slid on its castors in the direction of the dotted line in the sketch. My right boot was violently thrown over my head in the air to the point marked G. I requested that the other boot should be placed gently on the chair B, but before the words were out of my mouth, it was thrown on the table, striking the hands of Dr. Slade and myself, and producing slight excoriation in his case, and ecchymosis in mine. During all this time his hands were on mine on the table, and my feet on his. No possible motion of any part of his body could have produced any of these effects. The distance between the leg of the chair, A, and his toe, if the latter had been outstretched, was found to be sixteen inches. The distance between him in his chair and the spot where I had placed the boots was three feet four inches, and that from the spot where the boots were to the spot where one of them fell was seven feet three inches, a curved trajectory being added, so as to allow for my height in the chair. I should estimate the line of trajectory at twelve feet. The table was afterwards raised, and thrown in a reversed position on my head.

In the evening I had another *séance* with Dr. Slade, at which was present a celebrated anatomist, who was satisfied of the *bona fide* character of the manifestations. I was struck with the identity in so many cases of the phenomena. Both at this and at the previous *séance* short messages were written by a long pencil—six inches in length—held about nine inches under the table. The public may be amused with the statement that such pencils are invariably rejected by Dr. Slade's controls.

MARRIAGE.—On Tuesday, Nov. 14th, at St. Peter's Church, De Beauvoir-town, N., by the Rev. William Stafford Finch, M.A., Edward Walter Wallis, second son of Mr. E. Wallis, of Twickenham, to Minnie Harriet Eagar, youngest daughter of the late William Eagar, Esq., solicitor, London.

RECEPTION AT MRS. GREGORY'S.—On Wednesday evening, last week, a reception to Spiritualistic and other friends was given by Mrs. Maddougall Gregory, 21, Green-street, Grosvenor-square, London. Among those present were Lady Milford, Mr. Eyre, Mr. and Mrs. Ulick Burke, Lady Helena Newenham, Mrs. Wardlaw, Mr. Limond Strong, The Rev. C. Maurice Davies, D.D., Mrs. Davies, The Rev. W. Stainton-Moses, The Rev. W. W. Newbould, Mrs. Fitz-Gerald, Mrs. Shower-Miss Showers, Mr. Algernon Joy, Dr. and Mrs. Wyld, Dr. Henry Slade, Miss Slade, Miss Simmons, Mr. Wedgwood, Mr. Bennet, Mrs. Desmond Fitz-Gerald, Miss Fitz-Gerald, Miss Douglas, Mr. Massey, Mr. W. H. Harrison, Mr. Percival, Mr. Buchanan, Miss Katherine Poyntz, Miss Ottley, Miss Emmet, Mr. Moeller, Mr. J. T. Peele, R.A., Mr. and Mrs. Ward. In the course of the evening Mr. Ward played with much ability on the organ. Miss Katherine Poyntz also contributed much to the enjoyability of the evening by her singing; her voice is a clear high soprano.



## Correspondence.

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

## A SEANCE WITH DR. SLADE.

SIR,—I wrote a letter to the *Daily News*, to say that, although Mr. Maskelyne had succeeded in performing very exactly the cabinet manifestations of the Davenport, he had entirely failed to explain, as he pretends to do, how the slate writing through Dr. Slade is produced.

Of course, it is the veriest farce to be told that the long messages are always written before the slate is put in position, because anyone can take, as I did, a new one with him, and hear the writing being done while both the slate and Dr. Slade's hands are in full view on the top of the table. I regret that my communication was not deemed worthy of admission in that journal, because Mr. Maskelyne's audience seem quite satisfied with his explanation how the writing is done, and it is a pity that the fallacy of his assertions cannot be exposed in a public newspaper.

On my double slate there came at Dr. Slade's writing in Greek, Arabic, and English. I had asked for a communication in French, as I wished to present the slate to the Spiritual Society in Paris. From what I saw of Dr. Slade's mediumship, I do not believe that there is any necessity for him to put the slate under the table, as it is quite likely that he has only to resist the influence which urges him to do so, and to put a double slate at once on the table. Had this been done on the occasion of the visit of his accusers, there would have been no colour for their accusation, and he would have been spared much trouble and annoyance. On the other hand, it may be said that the conduct of these sceptical gentlemen has unintentionally done much injury to their terrible creed, by publicly ventilating the interesting question of direct spirit writing; at the same time they are public benefactors in causing Dr. Slade to remain longer in England than he had intended. More time is thus given for inquirers to assure themselves of the genuineness of this manifestation; they have afterwards to account for the phenomenon as they best can.

J. H. GLEDSTANES.

Junior Carlton Club.

## THE LATE MR. COGMAN.

SIR,—Mr. Cogman's self-sacrificing labours among the poorest classes in the East of London, to whom he brought the blessings of Spiritualism in their highest and purest form, did not bring him in contact with, and scarcely within the ken of, many even moderately well-to-do people. Those who have the most reason to bless his memory are obviously not in a position to do much, if anything, for his widow, who, owing to his having lately given himself up entirely to his labour of love, is left unprovided for.

I would, therefore, appeal to your readers not to let the mere fact that he was personally unknown to them prevent them from subscribing to the fund now being raised by Mrs. Maltby for his widow.

A. JOX.

69, Great Russell-street, 12th November, 1876.

## PROFESSIONAL MEDIUMS.

SIR,—During the discussion which followed Serjeant Cox's eloquent address to the Psychological Society on Thursday last, a speaker made some unfavourable comments on professional mediumship, and expressed a hope that persons gifted with this power in private life would be so disinterested as to place themselves at the service of the students of psychology, all motive for forcing manifestations being thus put out of the question.

Without having recourse to the stock argument that "the labourer is worthy of his hire," I should like to submit to the learned psychologists a few points which I, who am only a Spiritualist, have observed in the course of six years' industrious pursuit of psychological phenomena, and in a close acquaintance with various psychics, commonly called mediums.

There can be no doubt that mediumship, like genius, though at its best when working spontaneously, requires cultivation and training; development of the particular power is as necessary in the one case as in the other, and is often far more tedious and trying to the patience in the case of a medium than in that of an artist. For the artist has at least some enjoyment of his studies, though they be severe: whereas the medium is generally, at least half the time, unconscious, and the less he knows about his mediumship, the better it works. And yet how few artists will consent to submit to the strict and thorough training of the schools, unless with a view to making a profession of their art, and reaping some portion of their reward in golden guineas. It would be undoubtedly better for art, if all artists worked gratuitously, from pure love of the beautiful; if they never painted portraits for money, were not paid for their poems or compositions, if all the best paintings were placed in public galleries without fee or reward to the worker, and if the opera and theatre were free to all comers. Nevertheless there would be much dilettantism, perhaps even more than at present, much jealousy of rivals, much confusion generally. The finest outbursts of genius will never come to order; nevertheless all talent must be trained if it is to be made available for useful purposes, and those who are to benefit by it must pay for it.

The same argument applies to the medium. In placing his services at the disposal of the public he has many unpleasantnesses to encounter, even supposing he is not cited before a police magistrate and committed to gaol, and it is scarcely to be expected that any gentleman or lady will choose to be exposed to suspicious and injurious remarks, and placed in an uncomfortable position, literally and figuratively, when there is no compensation to the individual.

Again, the learned psychologists are mistaken in supposing that a private medium would have no motive for trickery. Spiritualists know

that as many stories are told and believed (though I should be sorry to vouch for them) about the arts and devices of private as of professional mediums; their motives are probably the desire to please the friends who come to see their wonderful gifts; to outshine the feats of some nascent rival; to get this or that manifestation. Professional mediums, on the other hand, who have established their reputation, become indifferent to praise or blame, and learn to take what comes, anything or nothing, without troubling themselves, knowing that payment is secured to them, and that they are not expected to be answerable for failures. On the whole, I have found that private mediums are the more impatient of negative results, and show very little willingness to submit to stringent tests, which are always, to a certain extent, an infringement of honour.

What we really want—in my humble opinion, which is based upon experience—is, first, well-developed, powerful mediumship, which has not been abused nor prematurely exhausted, and which the medium knows how to guard and promote; second, a public who has first learned something by private experience or by reading, and who comes to the *séance* room partly as a learner, instead of wholly as a critic; who gives the medium fair play, and does not condemn everything he does not understand as trickery; who, by patience and steady observation, fosters the manifestations, instead of killing them; and who has learned to find that what he once took for fraudulent movements on the part of the medium, are often only the birth-throes of manifestations that come eventually, by gradual development, to grand and perfect expression.

EMILY KISLINGBURY.

38, Great Russell-street, London, W.C.

## THE EAST END SPIRITUAL MEETINGS.

SIR,—Having been desired by many friends to endeavour to carry on the meetings so ably conducted by our friend and fellow-worker, Mr. Cogman, and having the promise of assistance by my spirit-guides, I have taken the house lately occupied by him, for the term of three years, and intend reopening the rooms on Sunday, Nov. 19th, with a tea-meeting, to be followed by a conference, at which Mr. J. Burns will preside, when the best mode of continuing the meetings will be discussed. I shall be glad to welcome the supporters of Mr. Cogman and all friends who are interested in our cause. Tea at five o'clock; tickets one shilling. Conference free.

E. W. WALLIS.

15, St. Peter's-road, Mile End-road, E.

## THE PRICE OF COALS.

THE above subject may be deemed to be excessively unspiritual, except from the lips of an orthodox preacher dealing with the question of eternal and high-temperature punishment, but as the knowledge of science possessed by the average Englishman is so feeble that he sends three-quarters of the heat produced by his coals up the chimney, and uses but one quarter for the warming of the room, Spiritualists at all events should be warned not to adopt such a method of procedure. The air of London is laden with smoke which might have been consumed in properly constructed grates, and volumes of carbonic oxide produced from wasted coal as well as from that utilised, poison the air of towns and tend to injure the health of human beings. As it is a fact that most of the heat produced in household grates is wasted and carried off by the chimney, improved grates should be brought into use. Thus may the high price of coal be made to in no way affect the householder, but prove a benefit to the nation, for the less rapidly the coal supplies of Great Britain are exhausted, the longer will this nation sustain its pre-eminence. Uninformed people often speak of the certainty of finding a substitute for coal when our mines are exhausted, but only those who have studied the subject know how impossible this seems. When the coal is gone the energies of the winds and tides, and of the direct action of the solar rays will remain, but so far as fuel is concerned few substances will be left on the earth which have not already been "burnt"—that is to say, "united with oxygen." The meagre supplies of sulphur and the few combustibles other than coal, found in the earth, will be of little value as sources of warmth or motive power.

Those who wish to avoid the waste of heat, for which they pay so dearly, cannot do better than to apply for information about improved grates to the Society of Arts, which some time since made a searching inquiry into the merits of those devised by different makers. We may further add that a well-known Spiritualist, Mr. R. Barber, of Parkfield-street, Islington, has manufactured an improved grate, by means of which he claims to be able to save a considerable amount of fuel. We have not seen the grate, nor compared it with those of other makers, but if it is constructed upon sound principles there would of course be a tendency amongst Spiritualists to give his invention the preference. In economising fuel a great deal depends upon the shape of the upper part of the grate, which ought to take somewhat of the form of half a conical reflector, with its apex close to the burning surface of the coal; the chimney orifice should be small, and well behind the top of the fire, not directly over it.

MRS. BURKE's boarding house for Spiritualists, at 8, Upper Bedford-place, London, has been a great success up to the present time, and Dr. Slade and his party have kindly done much to aid her in its establishment since their arrival in England.

## ANSWERS TO CORRESPONDENTS.

SEVERAL communications have been sent us from America about the Slade case; but as the writers have, for the most part, only sent us their names and addresses for private information, their anonymous communications have not been published. Writers in England publicly authenticate important statements with their names and addresses. In all cases we give precedence to those communications which are not anonymous.



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

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

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

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

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

**REPORT ON SPIRITUALISM**, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; modernized abridged edition, 5s.

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

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

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

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

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

**WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED**, by Fred A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 2s.

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

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

**GLIMPSES OF THE SUPERNATURAL**, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 10s.

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

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

**MIRACLES, PAST AND PRESENT**, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophet Thereof; Anti-Supernatural Misunderstandings; the Last Ecstacy; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit: Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 500 pp., cloth 10s. 6d.

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

**THE SOUL OF THINGS**, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 21s.; or 8s. per single volume.

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The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators.

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

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