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The European subscribers to this fine work are respectfully informed that it has just been sent to press, and will be ready for delivery on or about the 1st of March. In America, where the work is published, books can be sent by express, and payments collected on delivery. As this plan cannot be pursued in sending books to Europe without very heavy express charges, and the secretary, on the author's behalf, does not feel justified in sending out such a rare and valuable book unpaid, those who have not already remitted their subscriptions, and desire to obtain their copies with the least possible delay, can send the amount by Post Office Order, cheque, registered letter, or any other mode most convenient to themselves. The price of each copy, as before stated, is five dollars, and the postage (if prepaid) half-a-dollar. Remittances will be immediately acknowledged, and the book sent by mail (unless otherwise directed) as soon as ready. —EMMA HARDING BRITTEN, Secretary for the publication of *Art Magic, &c.*, 206, West 38th-street, New York, America.

MR. CHARLES E. WILLIAMS,

MEDIUM,

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators.

Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening.

Address as above.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 8, Milton-street, Dorset-square.

NOTICE.—Physical seances, with first-class mediums, held on Thursday and Saturday evenings of each week. Admission on Saturdays by special invitation; on Thursdays by introduction. No one admitted after eight o'clock. Fee, 5s. Mrs. Woodforde is also open to engagements for private physical seances at her own residence; previous notice required; fees upon arrangement with medium. Address, 8, Milton-street, Dorset-square (a few doors from Marblebone-road).

J. T. RHODES, MEDIUM, is willing to help in the formation of Private Circles, and give every information to inquirers, within a radius of twenty miles of Newcastle. Address, 30, Tynemouth-road, Newcastle-on-Tyne.

MRS. MALTBY, Magnetic Healer, 26, Southampton-row, Holborn, W.C. Mrs. Maltby receives patients and others wishing to consult her, daily between the hours of eleven and five.

MISS CHANDOS eradicates Consumption, Cancer, Insanity, Dypsomania, Nervous and Infantile Diseases. £1 per visit (within three miles), including specifics. By post, monthly, £2 2s.

Full instructions in Mesmerism and Electro-biology, postal and private, 17, Brunswick square, W.C.

NOTICE.—CHANGE OF RESIDENCE.—

Mrs. Olive has removed to 15, Ainger-terrace, Ainger-road, King Henry's-road, Primrose-hill, N.W. Three minutes from Chalk-farm Station; five minutes from omnibus to Oxford-street or West-end. Seances as usual for clairvoyance, medical mesmerism, trance, tests, &c. Private seances by arrangement; public ditto, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d. Visits within ten miles two guineas, inclusive.

PHYSICAL SEANCES, Light and Dark. Mrs. Olive has arranged for a series of Seances with Mr. Bullock, jun., on Mondays at 7 p.m. Admission, 5s. Materialisations and other interesting phenomena are now constantly produced under test conditions.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street, Hampstead-road, London, N.W. To be seen by appointment only. Terms on application by letter.

MR. J. J. MORSE, INSPIRATIONAL

TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER,

Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somatic consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

MR. WILLIE EGLINTON, the Physical

Medium being about to make a tour in the Provinces, desires that all London engagements with him should be made as soon as possible, as he will probably leave London by the end of May. He is at liberty to receive engagements during the day or evening at private houses. Address, Mr. Willie Eglinton, St. James's House, Walthamstow.

MISS LOTTIE FOWLER, the Great

American Somnambulist; Spiritual Clairvoyante, and Test Medium, whose reputation is well-known throughout Europe and America. Hours, 1 till 8 p.m. Terms, one guinea. On Fridays and Saturdays, 10s. 6d. To those of limited means trance seances on Monday evening at 8 p.m., 2s. 6d. Seances for Spiritualists only on Thursday and Saturday evenings at 8 o'clock, 6s. Miss Fowler does not reply to correspondence, nor see visitors on Sunday. Address—2, Vernon-place, Bloomsbury-square, London, W.C.

MEDIUMSHIP, ITS NATURE AND

VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

PSYCHOPATHIC INSTITUTE for the Cure

of Diseases, opposite St. Chrysostom's Church, 74, Queen's-road, Everton, Liverpool. MR. WALTER ISAAC, Healing Medium, in attendance daily from 11 a.m. to 4 p.m. Patients treated successfully at a distance. Terms per arrangement.—J. Coates, Principal.

PSYCHOPATHIC INSTITUTION FOR THE

CURE OF DISEASE, 19, Church-street, Upper-street, Islington. A good "Magnetic" healer, Mr. J. Smith, in attendance daily, from 11 a.m. until 2 p.m. Fee, 2s. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

SPIRIT PEOPLE.—A scientifically accurate

description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—38, Great Russell-street, London, W.C.; and E. W. Allen, 11, Ave Maria-lane, Paternoster-row, E.C.

The Spiritualist Newspaper.

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

VOLUME EIGHT. NUMBER FIFTEEN.

LONDON, FRIDAY, APRIL 14th, 1876.

SOME CHINESE GHOST NOTIONS.

(Principally from "The China Review," Hongkong, Dec., 1875.)

AMONGST the Chinese, whose worship, ritual, and social habits are largely founded upon ancestral worship or devotion paid to the spirits of the dead, it is nothing surprising to find that ghosts and apparitions occupy a greater place in popular belief than even in Europe. As they themselves say, "China is full of ghosts." There is scarcely a popular play in which a ghost does not act a conspicuous part, and is usually the instrument in bringing about dramatic justice. One peculiarity of Chinese ghosts is that they do not always fully "materialise," but are frequently seen in incomplete form, the head first becoming visible, then the feet, then the body, and so on. Another quaint belief is that ghosts have no chin, and to say to a Cantonese "*Ni mo ha-pa*"—"You've no chin"—is equivalent to saying "You're a ghost." Like English ghosts they appear during the hours of darkness, and are compelled to vanish at cock-crow; but the conventional white clothing is absent from the Chinese idea. A ghost in China always appears in the dress he commonly wore during life, and his advent is announced by candles burning, not *blue*, but *green*; the Greeks called supernatural terror "*green fear*." A somewhat contemptuous idea seems to prevail amongst the Chinese regarding the intelligence possessed by ordinary ghosts. They are usually spoken of as stupid and easily amenable to the control of those who remain self-possessed, but as ghosts who have left no relations, or whose living kindred are too poor to provide the usual offerings, are apt to become malicious, cause epidemics, and do a great deal of harm, on the 17th of the 7th moon a ceremony is very generally observed, called "Appeasing the burning mouths," which consists in laying out plates filled with cakes, and bearing above them invitations to the "Honourable Homeless Ghosts," but only disreputable ghosts thus consent to become pauper spirits and live on charity. Ghosts of idols are not unknown to the Chinese. "Ten years ago, when the rebels infested the country, the people of Canton reported that the ghost of the idol Kwan-yin, her body dressed in white and a yak's tail in her hand, perambulated the city wall, protecting the rampart," and a few years ago the *Pekin Gazette* officially recorded that the Mahometans were scared away from besieging the city of Chang-wei by a terrible vision of ghosts of the gods of the city "clad in mail, and armed with swords and shields, drawn up in battle-array, numerous as forest trees, all along the top of the city wall." This recalls, but in reverse order, Longfellow's verses, in which ghosts were the assistants—

I have read in some old marvellous tale,
Some legend wild and vague;
That a sheeted host of spectres pale
Besieged the town of Prague.

Animals also have their ghosts. A resident at Canton, named Ling, had a very intelligent monkey, which having been severely whipped for some mischief, became sulky, refused food, and died. Shortly after the monkey's ghost began to haunt the house. Food placed on the tables mysteriously disappeared, and strange annoyances took place. At length a fire broke out in the house unaccountably, and Mr. Ling shifted his residence. But the monkey's ghost still followed, and persecuted him. Again he moved, and again the ghost accompanied him, until as a last resource he took a room in the Temple of the Five Hundred Worthies; the monkey-ghost did not dare to face the gods, and left him in peace. Mr. Ling was still residing in the Temple last year.

Ghost stories of the ordinary kind are numerous, and the writer in the *Review*, who is evidently no Spiritualist, confesses that "sometimes they leave a *bona fide* impression of the marvellous, which can neither be explained nor rejected."

Two or three are selected in conclusion. A mandarin met his death in the late collision between the Chinese steamer *Fusing* and the British steamer *Ocean*. The *Fusing* was sunk, and over sixty people drowned. The mandarin's ghost appeared to his wife, who was living in Soochow, streaming with water from head to foot. He told her he had been drowned, and that he had sent by a certain friend some money for her use before he took passage in the *Fusing*, and that the friend would arrive shortly. Two days after the friend named arrived with the money, and shortly after came the intelligence of the *Fusing's* disaster. The commander of a Chinese man-of-war belonging to the Foochow Arsenal fleet was taken suddenly ill, and died at a friend's house. After his death the friend frequently saw his ghost, and one night addressed it, saying, "You should not lament; it was your fate; you should be satisfied with it." Thereupon the ghost disappeared, and never showed itself again to the same party, but continued often to appear to the men on board the ship he had been commanding, being frequently seen to pace up and down the deck, as he was wont during his lifetime at night, and would sometimes place himself in the attitude of drilling the men. A European resident lately received the following excuse from his Chinese teacher for some days' absence. Three years before, a soldier going to the wars had left forty dollars in charge of the teacher's uncle, and must have been killed, nothing having been heard of him since "the day before yesterday." The teacher continued—"My uncle called us to his bedside, and told us he was about to die. The soldier, he said, had appeared to him and insisted that my uncle should immediately join him in the underworld. No fault had been committed by my uncle. The money was all right in a drawer, but he felt the summons must be obeyed, and died that day. Of course it was impossible in such circumstances I could come to your Excellency's place to study." The foregoing are recent instances, printed in the newspapers, and vouched for by the parties concerned. They could all be closely matched by European examples.

Here is a parallel to the celebrated Berkeley-square story. It must be noted that the ghosts of suicides are distinguished by wearing red silk handkerchiefs. "Outside the north gate at Hang-chow there was a house haunted by evil ghosts, where no human being dared reside, of which the doors were ever barred and locked. A scholar named Ts'ai bought the house; people all told him he was doing a dangerous thing, but he did not heed them. None of his family would enter the house, so Ts'ai went by himself, opened the doors, lit a candle, and sat down. In the middle of the night a woman slowly approached, with a red silk handkerchief hanging to her neck, and having saluted him, fastened a rope to the beam of the ceiling, and put her neck in the noose. Ts'ai did not in the least change countenance. The woman again fastened a rope, and called on Ts'ai to do as she had done, but he only lifted his leg, and put his foot in the noose. The woman said, 'You're wrong.' Ts'ai laughed and answered, 'On the contrary, it was you who were wrong a long time ago, or else you would not have come to this pass.' The ghost cried bitterly, and having bowed to Ts'ai, departed, and from that time the house was no longer haunted. This Ts'ai was afterwards a very distinguished scholar, known as the Provincial Chancellor." The present writer remembers having read some time ago a curiously similar story of a police-cell in which a woman had committed suicide by hanging herself, after which inmate after inmate continued to attempt to do the same, till at last a girl declared that a fiendish little old woman appeared in the cell at night, and commanded her to hang herself, which she felt irresistibly impelled to attempt doing. The cell, it was said, had to be closed and abandoned. Another wildly grotesque story runs

thus. At Nanchang, in Kiang-si, lived two literary men who were close friends, and read together; one was elderly, the other young. The elder went home and suddenly died; the younger did not know of it, but continued studying. One night, when he was in bed, his old friend opened the bed-curtains, and put his hand on his shoulder, saying, "Brother, I left you but ten days since; a sudden sickness, however, carried me off. I am a ghost; but, remembering our friendship, I am come to bid adieu." The young man was astounded and could not speak, but the old man reassured him, and bade him not fear, adding that he desired to ask a favour. The young man grew calmer, and at length agreed to do what the ghost might ask, who then requested him to undertake arranging some matters concerning his mother, wife, and literary works. The young man assenting to all this, the dead man stood up and said, "As you have been kind enough to grant my requests, I will depart." He was turning to go, when the young man, who had observed (and no wonder) that there was a great deal of human feeling in him, and also that his appearance was much as usual, lost all fear of the ghost, and desired him to stay awhile and talk over their old friendship. The dead man wept, came back, and sat on the bed, and conversed some time, then again stood up, and said, "I must now go." He stood up but did not move; his eyes stared, and his features began to change horribly. The young scholar became frightened, and said, "Now you had better go," but the dead thing stood still and did not depart; the young man shivered and burst into a cold sweat, still the ghostly guest went not, but stood glaring by the bed. In horror the young man sprang out and ran away. The ghost ran with him, and the faster he ran, the faster ran the ghost. After a mile or so of this fearful race, they came to a wall, over which the young man vaulted, and fell to the ground. The dead man could not get over the wall, but leaned across, with his head hanging over. At day-break some passers by saw and revived the young man. Meanwhile the family of the dead man had lost the corpse, and sought vainly for it, but when they heard the news of a corpse leaning over a wall, they went there, recognised it as belonging to them, took it home, and buried it." Strangely and grimly grotesque as this story may appear, it is remarkably paralleled by several tales in Mr. Ralston's collection of Russian popular stories, in which dead bodies give chase to mortal men, whose only refuge is in a chapel. This wild and weird belief extends from China to Russia and Iceland. In the Saga of Grettir the Strong, the hardest of all the mighty feats of the gigantic hero was the subduing and quieting of the murdered thrall Glam, whose hideous body haunted his master's house, and broke the backs of all, men or cattle, who encountered him; and in mediæval romance, Lancelot of the Lake,

"In the dim chapel Perilous,
Despising spells and demons' force,
Holds converse with unburied corse."

Again, in the deeply pathetic Scottish ballad, the dead mother hears her children, ill-treated by a cruel step-mother, weeping and lamenting in the night, and, leaving her grave in the lonely churchyard, glides into their chamber, and plays with and caresses them till cockcrow. The vampire stories of the Mediterranean seem to be a horrible variation of the same general idea. Two very dissimilar notions respecting ghosts appear indeed to prevail popularly side by side. One, the more general, regards them as shadowy, impalpable visions, appearing and vanishing like bubbles. "Ghostlike" has become a synonym for airy tenuity. The other conceives the dead body reanimated in some ghastly way, or a material double of it somehow mysteriously produced, moving and acting again weirdly amongst the living. Whether this strange idea can have originated from, or be connected with the phenomena of "materialisation" that for the last few years have excited such astonishment and incredulity, may perhaps be discussed by inquirers.

THE EASTER HOLIDAYS.—We are requested to call attention to the fact that the offices of the National Association, at 38, Great Russell-street, will be closed during the Easter Holidays, from Thursday, 13th, to Thursday, 20th, inclusive.

MORE ABOUT EDWARD FAIRFAX.

IN *The Spiritualist* of April 7th, interesting particulars are recorded concerning some cases of mediumship in the Fairfax family. The extracts are made from an old book entitled *A Discourse on Witchcraft as it was Acted in the Family of Mr. Edward Fairfax, of Fuystone, in the County of York, in the year 1621*. The original book was written (as is stated in *The Spiritualist* in which the account is printed) by "Edward Fairfax of Fuystone, a relative of Sir Thomas Fairfax, who was afterwards created Lord Fairfax and Baron of Cameron by King Charles." This Edward Fairfax, it is further stated, "was a gentleman of letters, and, among other works, wrote a history of Edward the Black Prince." The extracts here alluded to were taken from one of "a very few copies printed and distributed by Lord Houghton, which had been lent to the editor."

In the preceding number of *The Spiritualist*, I recorded in the course of the "Spirit Teachings" a case (one of many given about two years ago, April 8th, 1874) of personal identity. On opening the book in which these communications were written, I found that on April 5th and four following days a long account of the harmony of various religions was written. This I proposed to omit from the "Teachings" for the time being, and I turned to the next communication, written April 12th, 1874. After some unimportant replies to questions arising out of previous messages, on turning over the leaf my eye rested on a fac-simile signature—"Edward Fairfax." The fact that such a spirit had written for me had escaped my memory, but on reading the message I recalled the fact. I append a verbatim copy of the communication, which, if only for the remarkable coincidence of it with the notice of the Fairfax medium in *The Spiritualist* of April 7th, is worth careful noting.

"We have a new spirit here who will communicate with you. His name is Edward Fairfax, son of Sir Thomas Fairfax of Denton.

I do not know him. Do I?

No; he will be attached to us for a while. He was a poet in earthly life, and translated Tasso's noble poem, *Jerusalem Delivered*, into powerful and good verse.

Can he give any particulars of himself? (A question I invariably asked, and one which was nearly always met by a sort of biography of the spirit, as it were, by way of introduction.)

There is but little to tell. His elder brother became Lord Fairfax of Cameron. His two brothers were men of war, soldiers by instinct. He was a man of peace. Lord Fairfax of Cameron was knighted for distinguished service before Rouen. He greatly distinguished himself in the army sent to help Henry the Fourth. His younger brother gained renown at the siege of Ostend, and at the battle of Newport.

These scraps of information were written out piece by piece, and not rapidly and consecutively. It was as though the amanuensis were recording facts told by another spirit as they were recollected piecemeal. I inquired further when and where he lived.

He was born towards the end of the 16th century, and passed from earth about the year 1630. He lived near his elder brother Lord Fairfax at Newhall. He wrote also a metrical life of the Black Prince, as well as some pastoral poetry.

Here was appended a bold signature—Edward Fairfax—in writing totally different to that which preceded, and which is that used by the spirit Rector who usually acts as amanuensis. I enclose an imperfect tracing of the autograph. Then the usual writing was resumed:—

He writes with pain, but it is he who wrote.

+ RECTOR.

I had no further definite communication from Edward Fairfax then or since, so far as I can remember, though he was mentioned as being present sometimes. It was the habit then to permit such communications as these for the purpose of confirming my faith in the identity of the communicating intelligences: and this is one of several cases which I should not have thought it worth while to print but for the remarkable manner in which, though written two years ago, it fits in with the article previously alluded to. It is well to say that I have never seen or heard (until this morning, when I read the article) of the book named: that I knew nothing of any intention to print any account of the Fairfax case in *The Spiritualist*, and that I was not aware that Edward Fairfax had ever been brought in contact with (what we should now call) Spiritual manifestations.

But now that I do know this fact, it adds one more name to the list of those who have returned to communicate with men, and who are known to me either to have possessed the gift of mediumship during their life on earth, or to have been brought into contact with that power, or to have taken an interest in observing its action in others. I have noticed

this so frequently that it has come to take shape in my mind as a probable law that mediumship is a property of the spiritual body, perpetuated after death: and moreover, that old interests and investigations have a charm for the disembodied spirit, and suffice to form the attraction which draws it back to earth: though as a rule they do not long hold it there. Unless a spirit has a definite work of duty or affection to discharge, it does not long hover near the sphere of earth. But its old interests do suffice, I believe, to lure it downward for a while, stimulating a feeling, perhaps, akin to curiosity. Nor is it at all improbable in my mind that the spiritual gift of mediumship may enable the spirit disembodied to become the vehicle for the communion of other spirits with us, just as on our side mediums are the links between us and the world of spirits. It commends itself to me as a beautiful and suggestive thought that there are links in the chain on either side, and that (if I may quote a communication written for me at quite another time) "at the edge of the gulf that separates the world of spirit from the world of matter the intermediate stand—the spirit incarnate and the spirit disembodied—and form, with hands entwined, the chain of communion through which are transmitted the messages of those who can find no utterance for themselves." M.A. (Oxon).

April 7th, 1876.

PRAISE OF SLEEP.

(Given through the Inspirational Writing Mediumship of a Lady.)

AND let us together praise our Almighty Father, our Creator, for His wonderful and admirable gift of sleep in its varied degrees. For sleep hath indeed truly been termed "the brother of death," seeing that sleep, like death, doth unfold before our senses the glory-roll of future being, as well as the blazoned chronicle of the cherished past, making alive that which was dead, and setting free the locked-up faculties of our latent spiritual being, whereby we can walk the waters and fly with the winds—can, in the twinkling of an eye, make the circuit of the globe and fathom the depths of the ocean, or ascend unto the stars.

Yea, through sleep we may become the peers of kings, of philosophers, of poets; even consort with saints and behold the glory of archangels.

Dost thou need enlightenment? Ask of the Father for wisdom, and lo! He in thy sleep giveth thee to drink from the crystal cup of the Divine Sophia, and thy lips shall be full of the sweetness of her wine when thou again awakenest into the life of earth.

Dost thou need comfort? Ask of the Father, and lo! in thy sleep He giveth it unto thee; for the soft white breast of the bird of comfort shall be thy pillow, and thou shalt rest there, and grow strong in peace.

Dost thou need hope? Ask of the Father, and He in thy sleep will send thee unto the bright-garmented messenger, His Iris, and the meadows shall glow in thy dreams with the emerald splendours of the heavenly land, and thou walk knee-deep in flowers, whilst skies of sapphire, of rose, and of amber bend over thee, and the horizon stretches around thee of a glorious, and by thee untrodden land, where youth fades not, and where the shadows of death and disappointment come not anear.

Art thou poor? Art thou bereft of kindred and of friends? Ask the Father for consolation to thy desolated and weary heart, and He in thy sleep will build for thee a palace where thou shalt be clasped in the arms of thy tenderest beloved ones, and care and sighing and sorrow shall fly far away.

Art thou bowed down with age and with world-weariness? Ask of the Father, and lo! in thy sleep thou art filled with the glow of eternal youth, and thy fair and stalwart body giveth thee the foretaste of divine strength, and the exultation as of a youthful God; the blood runneth rejoicing through thy veins, and thy nerves and sinews praise the glory of their Creator, and rejoice in the new circle of labour His beneficence appointeth for them.

Yea, O man! there be no things that are seemly and comfortable, that are brave and of a delightful poesy, that cometh not from the Father of men to the sleep of men.

If man knew how sleep was the revealer of the mysteries of death, would man not woo her?

And if he knew that she were the inspirer of poetry and of eloquence, and of the fairest and divinest forms of art, would he not woo her?

Would he not woo her as the whisperer of the hidden things of science of all kinds, as the interpreter of the mystic languages of nature, whose fair and magical garments are inscribed by the hand of God with runes whose meaning seems so bitter to the outward senses, but so sweet when revealed to the spirit of man.

Yea, did man but know how near to the gates of heaven standeth this wonderously fair and wise virgin, the veiled angel of sleep, he would nightly, ere he sinks to rest upon his bed, softly and beseechingly pray that her Creator and his would bid her be anigh him as his muse, his tutoress and guide through his humanity's childhood, so that in due order he, as worthy pupil of one so celestial, may, on awakening out of the long sleep of earthly life, having graduated as apt and accomplished scholar in her school of spiritual learning, be fitted to enter the higher and more blissful life whereto her mightier and yet more occult brother stands ever at the opal gates as janitor and herald! C.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Sir John Maxwell presided.

The minutes of the last meeting were read and confirmed, and three new members were elected.

THE LOSS OF THE "STRATHMORE."

Mr. Serjeant Cox said that he was not aware during the last meeting that the lady medium, through whom the statement about the loss of the *Strathmore* had been made to those interested, was present on the occasion, but, having been informed of that circumstance afterwards, he asked her what actually took place. She replied that a gentleman living at Maidenhead had two sons on board the *Strathmore*, and, although an utter disbeliever in Spiritualism, he came to consult her in consequence of the advice of his friends. She replied that directly he mentioned the loss of the ship, and the circumstance that his two sons were on board, a picture appeared in her mind of a ship lying upon a rock, with some human beings upon it. Among these her attention was specially riveted on one young man, upon which she expressed the opinion that one of his sons was saved, and the other drowned. The inquirer was a great brewer, and directly he received this information he wrote it down and sent it to the owner of the *Strathmore*, giving the particulars as to how it had been obtained. The clairvoyant had said that it was a picture in her mind, and that she did not know how it came there.

AN INTERESTING CASE OF CLAIRVOYANCE.

He had another interesting case to bring under their notice, sent to him by a surgeon whose prejudices were altogether opposed to the facts he narrated. Miss A—, the subject of the few remarks he was about to make, was, at the time of the occurrences which he had to set forth, about nineteen years of age, and had been for three years frequently attacked by spasmodic hysterical croup of a violent character. She had therefore been bled by his partner some 250 times. The surgeon who gave the account further narrated that one day in the absence of his principal he went to see her, and her breathing was so bad that he heard her when he was two fields distant from the house. He thought the treatment to which she had been subjected to be absolutely destructive, so he formally refused to carry it out, consequently the whole family almost abused him. To remove the bone of contention from the sick-room he asked them to follow him to the extreme room of the long house; between the two rooms there was a long passage and staircase, with a door at the bottom of the staircase. In the sitting-room he began to tell her friends that she was much under the influence of her own will, and was rendered worse by the treatment to which she had been subjected. Then her mother put her hands before his mouth, and said that her daughter upstairs could hear every word he uttered. He therefore collected all the family, servants included, in the sitting-room, after which he went to the patient's apartment, where she was spasmodically breathing. Then he came downstairs, closing the door between, and in an ordinary tone of voice denounced the treatment, and said that she could cure herself by endeavouring to overcome the tendency to the attacks. Then he returned into the bedroom, finding all the doors closed as he had left them. When he reached it, Miss A. repeated word for word all that he had said to her friends in the room below. She was placed under his treatment, and gradually recovered. On another occasion she had a dream. His partner went to her across a town of large extent during a heavy snowstorm, and on returning to his own house, dispatched a boy with physic; the boy did not reach his destination, and the snowstorm extinguished all traces of him. Two weeks after the boy was lost, the patient said to her sister that she knew where Tom was; that he would be found standing by the right-hand gatepost of a field with some medicine in his hand, which was pressed against his left breast; he was actually found in this position. The latter fact had been related to him by friends of the invalid, and he did not doubt its accuracy.

Mr. Wedgwood asked if one of the sons of the Maidenhead brewer had been saved from the *Strathmore*.

Mr. Serjeant Cox replied that he did not know.

REMARKABLE DREAMS.

Mr. F. K. Munton remarked that some time since the Psychological Society publicly invited medical men to give it cases of abnormal psychological facts, which had come within their own experience, so a medical friend of his residing in London, had contributed the following, as narrated by a lady friend of his:—She said that in the year 1863 she had many remarkable dreams. She was then head governess in a large school, and in consequence of having suffered a severe mental shock she was thrown into a state in which she lived a double life; she tried to be a perfect teaching machine, but after getting to sleep at night, she found herself living among those she had loved and lost. She saw her body in bed, and would try to re-enter it; the effort would sometimes wake her. One night about the end of April she thought that she was paying her usual visit to her London home, and that her friends were about to remove; then there was an odour of fallen leaves, and she found herself in an old fashioned house out of repair. The arrangement of the house was peculiar, and she had an impression that a grave trouble was coming in the future, to which all past trials would be as nothing. Some minutes afterwards her sister told her that she had some news to give her, and the reply was that they were about to leave their home. The sister asked how she knew it, to which she replied "Never mind." When they arrived at the new house, the smell of fallen leaves awoke her recollection. She recognised the house of her dream, even to the smallest minute details, but strangely enough the trouble which darkened her dream, seemed to have vanished, but it returned some years afterwards.

THE VAGARIES OF THE PLANCHETTE.

The Secretary remarked that he had another communication which related to the uses of the planchette. Two members of Oxford University had written to him, telling him how they had tried to use the planchette in their rooms at Oxford. They composed a chant; then they ruled lines upon paper, after which the planchette proceeded to write the notes; afterwards at their request it wrote the bass to accompany the treble, and the two agreed perfectly. It gave the time and the key perfectly. The friend of the writer of the communication did not play any instrument, and he himself played only by ear; together they were quite incapable of any musical composition. They asked questions of the planchette about an approaching examination, and received a remarkable answer which appeared to be foreign to their own minds.

Mr. C. C. Massey remarked that there was a case in Mr. Crookes' book in which the intelligence did not seem to come from his own mind. He put his finger upon a newspaper, thus covering a word, and asked what it was. The planchette told him that it was the word "however," which was true; that seemed to dispose of the theories of Dr. Carpenter.

Mr. Serjeant Cox announced that the society had had a letter from Colonel Lane Fox, suggesting that it should draw up a list of technical terms for simultaneous use by two societies, in which the meanings of such terms should be accurately defined. He suggested that after it had been drawn up by the Anthropological Institute and the Psychological Society, it should be referred to the British Association, and then published by each of the three societies. He (Mr. Serjeant Cox) saw great difficulties in carrying out the plan; still no science could make much progress without agreeing upon different terms. It did not so much matter that those terms were exactly right, as that all the members of the societies should attach the same meaning to them when used.

Mr. Stainton Moses asked, supposing the work were done, would the British Association agree to it?

Mr. Serjeant Cox replied that he thought that it would not; at the same time it was as well to bombard them with all the good measures they could.

Mr. F. K. Munton then read the following letter from Professor Rothwell—

SUPERSENSUOUS PERCEPTION.

SIR,—About thirty years ago I lived in a capital city of Germany. My occupation led me forth at 8 o'clock in the morning, and I did not return till one, my mind during the time being *consciously* actively employed. As soon as I reached my own door, and raised my hand to ring the bell, I saw all the persons who had called during my absence, and even the postman with the letters, pass before my mind's eye as in a dissolving view, and always in the same order as that in which they had come. Many of those persons I saw afterwards, but several of them I never saw in my life, for they never called again, and yet to this day their faces, dress, &c., are quite clear in my imagination, and even their apparent ages; they were all between twenty and twenty-eight. Of the postman I only saw the dark figure, his person was of no importance to me, but his hand and the number of letters, one, two, three, were quite distinct. When this phenomenon occurred to me for the first or second time, I was quite astonished, and could not account for it. Some days' reflection, however, led me to a solution, which was sufficient for me at least. Socrates says in one of his discourses:—"The mind of every person has the power to foresee or foretell events; that is, a man thinks with interest of some event, which may or may not happen in the future, and the mind holds fast to that which will really happen." For instance, there is a warm and angry dispute between two nations; will it lead to war? A great battle is expected; which side will win? A vessel sails from one port to another, as the *Strathclyde* from London to Bombay; will she arrive safe? From my own experience I would add that the mind must solve the question *unconsciously*, and that it must take a warm interest in the event. I have no doubt that during my absence from

home from eight to one o'clock, the mind, unknown to me, was occupied with the thought as to whether any person or persons might have called, and also respecting the postman and the letters, and had formed its conclusion the moment I was about to ring, and hence the apparent vision.

In the winter of 1847 two noble Polish families took up their residence in the town in which I then lived. With these families I soon became intimately acquainted, and in one of them I took great interest. They were a young couple. Count B— was twenty-one years of age, the Countess eighteen. The latter was more amiable than beautiful, and her inexperience, candour, and innocence, not frittered away in the stream of gay society, endowed her with a charm which beauty cannot bestow. One day her cousin, Count Y— called to pay me a visit, and after the usual compliments, and remarks about the weather, the general introduction to many conversations, he asked whether I had heard what had happened to his cousin? I replied I had not, and hoped it was nothing disagreeable. He then informed me that all his money had been stolen, and that the circumstance was so much the more unfortunate as there was no possibility of getting money for some time, as their part of Poland was in a state of revolution. I expressed my regret, and inquired how much the sum was. He answered 1,500 florins. The conversation then turned on politics, for the Poles are all great politicians, when they know they may speak their opinions without fear of being denounced. At length Count Y— rose to depart. On which I asked him whether he should see his cousin that evening? He replied, "Certainly." Well, then, give him my compliments, and tell him not to be uneasy about his money, as he will get it all again, with the exception of 100 florins, but that is lost." He regarded me with astonishment, and asked me how I knew that? I replied I could not explain to him how, but I knew it, and knew also that the 100 florins would never be found, of that there was no doubt.

A few days afterwards I paid a visit to Count B—. He was not at home, but the young Countess complained to me of their serious loss at such a time. I asked whether her cousin had not informed her of what I had told him, but she had heard nothing of it. I repeated to her my statement to Count Y—, but she seemed to look upon this as a sort of kind consolation, as all the prophets had been long since dead.

Three weeks had passed away, and yet no trace of the money; the police had searched everybody and everywhere, but nothing could be found. Some persons connected with the family, who had heard of my positive assertion, and who had given up all hopes of recovering the lost property, said to me, "Well, sir, where's the money?" "The money," replied I, "is all safe. I never said when it would be found, I only asserted it *would* be found, and of that I am as convinced as that we are standing here." The very moment I had uttered these words came the *firm conviction*, and I added—"Now I can tell you what I could not before, for in fact I had never thought of the *when* or *where*; the money will be found next Wednesday morning." And so it was, at nine o'clock, but the 100 florins, as I had foretold, were lost. This may appear rather extraordinary; for me it is quite simple, on the principle of Socrates. From the time Count Y— had told me of the loss, my mind was *unconsciously* occupied with the question whether the money would be found, whether the whole or only a part of it, and the moment he stood up to depart the *firm conviction* was there as above stated.

Of an imaginary voice, such as Stokes speaks of, I have had but one instance in the whole course of my experience. In the year 1849, the cholera was very bad in Vienna. The young Princess W—, who, with the exception of her own immediate family, had all her dearest relations there, expressed to me her great anxiety for their safety. I gave her that sort of cheap consolation in which every one is more or less rich, and of which people are generally very liberal. Three days after I was occupied writing in my study, when, in the middle of a sentence, a voice, an imaginary one, of course, expressed clearly:—"None of the relations of the Princess W— will die of the cholera in Vienna." I immediately took a piece of paper, and wrote down the above words, simply adding, "*All right!*" and continued my occupation. I informed the Princess the next day that she might be perfectly tranquil about the cholera, as none of her relations would die of it; whether they would get the disease or not, was not at that moment in my power to say. I left the town before the question could be decided; however, in due time I received in the Pyrenees a letter from the Princess informing me that what I had so confidently predicted had turned out perfectly true. I can only account for the imaginary voice by supposing that, as the *conscious* faculties of the mind were at the time actively employed, the *unconscious* faculty had to resort to other than the usual means to claim my attention, the same as in telegraphing the bell rings to announce that a telegram is on the way.

Two hours after I had read in the papers that the vessel to lay the first telegraphic cable between Europe and America had sailed from Queenstown, I had the conviction that the undertaking would succeed; this conviction, however, was one of the weakest, the least defined I ever had, and I was curious to know the result. The enterprise succeeded, but as is well known, it was not a success, and this corresponded completely with my own feeling about the matter. Two hours after I had read that the ship had departed on the second attempt, I was perfectly convinced that it would not succeed, and one hour after the *Great Eastern* sailed on the third attempt, I had the full and sure conviction of complete success.

In the course of recent years I have had fewer intimations concerning dubious questions, and cannot exactly say whether this arose from the circumstance that fewer questions particularly interested me, or from a weakening of this *unconscious* faculty or power of the mind, perhaps from both. The last *firm conviction* of the kind I have had was in the year 1866. A family with whom I was very intimate had a son, an officer in the Austrian army, at that time in Italy, and in this young

man I took particular interest for his own sake, as well as for that of his family. The news of the great battle of Custoza arrived, stating that 20,000 men had been killed or wounded. A quarter of an hour after I had read the news, came the *fixed conviction*, "Ernest von F—," the name of the young officer, is safe, he is not killed, not even wounded. I communicated the good news to his mother, who was quite in despair, having telegraphed several times without receiving an answer.

I may remark here that I was never deceived in any conviction I ever had.

Strange to say I could never receive an intimation of anything concerning myself or family, although there were many things of great importance to me, which I much desired to know. This I can only account for by supposing that the *conscious wish* to know prevailed over the *unconscious* action of the mind.

With Socrates I differ so far, that I do believe that every man has the power to which he alludes. I am tolerably confident that a person with a robust constitution and strong nerves can never have this feeling or faculty. If we add to what Socrates asserts that which Plato says:—"That the spirit or power of prophecy consists in having a highly excited nervous system in connection with a more or less diseased liver," it will, to a certain degree, help to solve that which we cannot distinctly explain. Most men of common sense would no doubt prefer strong nerves and a good appetite to the power of being able to prophesy, and they are right.

In my intercourse with mankind I have met with only two persons possessed of this power in a higher or lower degree. One of them is a lady, the other an old gentleman living at Breslau, Mr. Von Holtei, an author well known and highly esteemed in Germany. He touches upon the subject several times in his autobiography, but does not enter far into the subject for fear of being misunderstood by "those wise in their generation," or of being looked upon as a conjurer, a dreamer, or even as one in some way connected with a certain *black gentleman* with a curious *orthopaedical shoe*.

Presentiments, "the coming events which cast their shadows before," I have always found more difficult to explain to my own satisfaction. I have often been in the midst of gay society, when suddenly, and without any apparent cause the dark shadow came over my mind. I shrugged my shoulders in order to shake it off, I drank an extra glass of wine, but without effect; the sensation ceased for a few minutes, but returned again and again, and this generally lasted from four to six hours. From that sensation experience taught me that I might expect something disagreeable within three days; the seriousness of the latter being always in proportion to the force of the former. On the other hand, often when I had more or less reason to be sad and serious, I had a sudden feeling of joy, which caused me to spring up from my chair and exclaim, *What now?* In the Socratic assertion the mind has simply to decide whether a given event would happen or not, and how and when. In the presentiment, we have to do with a vague future of which we can know nothing. It would almost appear that the mind is supplied with some sort of spiritual antennæ, which have the power of penetrating the future, and of so subtle and delicate a nature that they feel the influence of the coming shadow when still far remote. In all cases, happy are those who have no presentiments, whether of joy or sorrow, for the anticipated pleasure of the former is sadly counterbalanced by the apprehension of the unknown but approaching evil.

From what I have stated above, you may perhaps feel a sort of curiosity to know something of the tendencies of my mind in general. The following will explain this. From superstition of all kinds I consider myself perfectly free. In religious matters, I believe all that Christians are agreed upon. I disbelieve all that Christians differ on; or, at least, I explain it my own philosophical way. I believe in wonders, for the whole creation, a simple little flower, or a blade of grass, is for me a wonder. I hold with Hamlet "that there are more things 'twixt heaven and earth than we have dreamed of in our philosophy," but I don't believe in *miracles*, being contrary to the laws of nature, which are the laws of God. In this matter I am of the opinion of the philosopher of Fernay (Voltaire), when he asks: "*Qu'est-ce que c'est qu'un miracle?*" Un miracle, mon ami, est quelque chose que la nature ne peut faire, par conséquent l'impossible.—Mais, monsieur, tout est possible pour Dieu.—O non, mon ami, ce n'est pas comme cela.—Mais, monsieur, il faut être Athéiste pour croire cela; qu'y a-t-il que Dieu ne peut faire?—Jamais, mon ami, Dieu n'a pu faire l'absurde, voilà tout." And yet how many absurdities are still believed in the world! In my fourteenth year I read the history of the *Siege of Rochelle*, by the Italian historian Benzoni, in which he states naïvely that "God was at length tired of the resistance of the Huguenots shut up in the place, and one fine morning he ordered the Atlantic to retire two miles further out, and to remain out two hours longer than usual, in order that the soldiers of his Catholic Majesty might enter the city from the sea-side and put an end to those stiff-necked heretics."

I do not believe in ghosts or goblins, or any of their numerous relations, for I am quite sure that those departed spirits who are in a state of peace or happiness will have no wish to wander about by night to frighten poor weak-minded mortals, and that that *dark gentleman* to whose care good, pious theologians tell us that most poor souls are consigned, will hardly let them out of his warm domain to air themselves. But I believe in ghost-seers, for I have known persons who could conscientiously swear they had seen ghosts. I would, however, strongly advise such persons or their relations to consult their physician immediately, as the supposed ghost lies in their diseased or feverish imagination. But my communication has grown to an undue length, and I can only hope it will interest your society. J. S. S. ROTHWELL,

Greisenberg, Ammersee, Bavaria, 26th Feb., 1876.

Professor, &c.

The Rev. W. Stainton-Moses, M.A., thought that there was confusion of mind in the paper, and that if all such facts could be referred

to latent powers of thought, psychological investigation would be confined to very narrow limits; papers of the kind just read furnished materials for vivisection. These things could scarcely be explained by the term "supersensuous perception." In the instance where Mr. Crookes put his finger on a newspaper and asked what word was beneath it, and the word "however" was given, how far did Professor Rothwell's ideas serve as an explanation?

Mr. C. C. Massey remarked that "unconscious cerebration" could not reveal what would take place in the future.

Mr. Coffin thought that there was confusion of thought throughout the whole paper, and that its little "Supersensuous Perception" was altogether irrelevant.

Mr. Serjeant Cox said that the facts tended to show there was something beyond the material mechanism in man. He himself had never seen a well proved case of the foretelling of future events.

Mr. Massey asked whether the foretelling of the repayment of the money on the Wednesday morning was not a case in point.

Mr. Serjeant Cox thought that it was remarkable, but that it might have been coincidence.

Mr. Massey: But how about it being minus the one hundred florins?

Mr. Serjeant Cox replied that that point was certainly remarkable, but it might break down if Professor Rothwell were there to be cross-examined.

Mr. Stainton-Moses wished to know how Mr. Serjeant Cox explained the word "however" obtained by Mr. Crookes.

Mr. Serjeant Cox said that it was an isolated case. They wanted more such to make good evidence.

After some further discussion on the subject of planchette writing, the proceedings closed.

A SEANCE WITH MRS. KATE FOX-JENCKEN.

LAST Tuesday night a *séance* was held at the house of Mr. H. D. Jencken, M.R.I., through the mediumship of Mrs. Jencken, better known as Kate Fox, the lady in whose presence the manifestations of modern Spiritualism first commenced in America. Mr. W. H. Harrison was also present. The medium and the two observers sat round the table in a good light by which small print could be read, and while all their hands were visibly lying quietly on the top of the table, a living hand grasped Mr. Harrison's knee underneath. When he then put his hand below the table, which was a small one, a letter was placed in it, which, on examination, proved to have been taken out of the pocket of his great coat downstairs. He felt the fingers of the hand which gave him this letter. A few minutes later, he was touched again, and one of his gloves was handed to him in the same manner. Next the second glove was given to him, and lastly a printed circular. All these had been taken from his great coat pocket. This was a good test manifestation, for something living, with good eyesight and with fingers, was evidently underneath that table, although no human being in the flesh could, by any possibility, have been there.

DR. SEXTON is at present lecturing in the north of England, under the auspices of the National Association of Spiritualists. His engagements for the remainder of the month of April are as follows: Thursday, 13th, Blyth, Northumberland; Good Friday, 14th, Chester-le-Street; Monday, 17th, Seaham Harbour, Durham. During the month of May Dr. Sexton will probably accept engagements under the same arrangements in the spiritual centres of Lancashire or Yorkshire.

LEVITATION IN THE SEVENTEENTH CENTURY.—In the Fifth Report of the Royal Commission on Historical Manuscripts, just issued, there is a notice of a gentlewoman in Duke-street, Covent-garden, who was reported to be a patient of the levitating sort, and we read: "There have been a college of theologians to make their observations on her, in order to consult about a way to restore her." All they discovered seems to have been that "sometimes sitting in her chayre she will be visibly lifted up, together with her chayre, a great distance from the ground, no one touching the same that can be perceived." Nothing seems to have come of it all, which was a fortunate result, for the ordinary plan was to burn some one who had bewitched the victim, but the theologians did not go that length.

NEW WORK ON MAN.—A comprehensive and elaborate work on the nature and constitution of man, physical, moral, and intellectual, will be published next week, by Messrs. Bell and Sons, from the pen of Mr. G. Harris, F.S.A., Vice-President of the Psychological Society, and of the Anthropological Institute, on which work he has been for several years engaged. Certain topics connected with the spiritual being, and the leading opinions on that subject, will be discussed, and an entirely new theory of the intellectual system propounded, as also respecting the distribution, mode of operation, discipline, and cultivation of the mental faculties. Eminent authorities on certain of these matters, among them some distinguished writers on psychology, physiology, and natural history, have been in correspondence with the author, by several of whom notes of much interest and value, on different important and controverted points, have been contributed.

TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

On Monday evening last week, at the ordinary fortnightly meeting of the members of the British National Association of Spiritualists, held at 38, Great Russell-street, London, W.C., Mr. Cromwell Fleetwood Varley, F.R.S., M.R.I., presided.

ARE WE SATISFIED WITH THE MORAL AND INTELLECTUAL STATUS OF SPIRITUALISM?

Mr. E. Dawson Rogers was afraid that the audience would be disappointed at what he had to say, seeing that the subject announced was "Physical Manifestations," about which he knew but little. The gentleman who should have taken up that subject had been prevented from attending, consequently he (Mr. Rogers) had been asked to fill up the gap, and was compelled to fall back upon another subject—a subject nearer to his own heart, namely, "Are we satisfied with the moral and intellectual status of Spiritualism?" If they were not so satisfied, what remedy could be proposed? He had been a Spiritualist many years, and well remembered the first excitement of his interest therein. As long as he could remember he had believed in the possibility of communication with the world of spirits, consequently when he heard the modern manifestations talked about it was not with him a question whether it was possible, but whether the fact could be realised. Although the fact had been realised, he thought that the subsequent experience of Spiritualists had not usually fulfilled the ideals with which they started. He could imagine a mother who was uncertain about the reality of a future life, and who did not realise it as Spiritualists do—he could imagine that mother losing her darling child and doubtful about its future fate, uncertain even whether it had one at all. She, hearing for the first time that there were people who undertook to prove that the child existed and was still burning with love for her, began to inquire and to read upon the subject of Spiritualism. But what would first meet her sight in the literature of the subject? She would read about banjo-playing, and the materialised foot of a spirit being seen at the window of a cabinet; she would also read about practical jokes by spirits; she would read of even worse things than that if she studied the American literature, and might be shocked with the indecencies of a portion thereof. He was glad that at present the English Spiritualistic literature was pure in this respect. Mr. Burns's paper, considering the class to which his journal was addressed, published nothing offensive in the sense he had just mentioned, and he thought that Mr. Harrison's journal was absolutely free from anything of the kind. The *Spiritual Magazine* catered for another class, and did not print anything objectionable. Still there was nothing at all in the literature to appeal to those whose hearts were concerned about another life; although there was plenty which suited scientific minds, there was almost nothing appealing to the heart. Did they not want to know what was the nature of that life, and the best preparation for it? Judged from this point of view, he thought, upon the whole, that they were not satisfied with Spiritualism, and if that were the case, the question was, could the objection be remedied? If so, where should a beginning be made? He thought that the spirit circle was the centre upon which all the phenomenal and mental conditions rested, and that if they could get their circles pure, if they attended them bent upon one object, if they resolved not to encourage them for mere amusement, and if they attended them in a serious spirit, the character of the communications would be raised. They all held, he believed, that, as human beings, they were subject in the present life to influences from the world beyond, that is to say, they were surrounded by spirits who endeavoured day by day to infuse good thoughts, evil thoughts, good affections and evil affections into their minds. This was especially the case at spirit circles, where their minds were more than ever open to spiritual influx. It was, therefore, important on such occasions that they should enter upon their duties in a serious manner. An inquirer who attended a circle for the first time to inquire about another life frequently heard stupid jokes, and other nonsense, and listened to light conversation from a spirit of a class which he would not in the course of its earth life have even spoken to, and near whom in this world ladies would gather up their skirts and pass by on the other side—not that he by any means approved or recommended that course. It was, therefore, important that at the spirit circle the conditions should be pure; it was their bounden duty to the medium to make them so. People sometimes supposed that mediums in the trance did not know what was passing. But it was generally believed that the spirit of the medium was present, and knew the surroundings in which its material organism had been placed for a time by the members of the circle. It was true that the medium did not bring that knowledge back with him into the physical state, still the adverse conditions influenced the manifestations, and the communications left an impression upon the medium's mind, so that he could feel the general tone and tendency afterwards. It was also a duty they owed to the spirits that the conditions should be pure. Was it not true that a spirit might improve by the circumstances in which he found himself to be placed? When undeveloped spirits were present, the sole object of communion with them ought to be to raise them higher, and if high spirits were present, a low tone on the part of the circle would tend to drag them down. Therefore it was a duty to the spirits that the conversation should be of such a character that all might derive benefit. They were told by seers that at every circle there was another circle of spirits, higher in order than those who were actually communicating; that higher band endeavoured to inspire those below, and to breathe down pure and holy thoughts upon all concerned. Seers also revealed that there was another circle below, composed of spirits attracted by the apparent opportunity to put in a word, and who came for the purpose of learning something. Such might derive much benefit from the proper conducting of the circle. He considered it, then, to be a duty to the spirits, to the medium, to

inquirers, and to the sitters, to attempt to raise the general religious tone at spirit circles. Before sitting down, he wished to say one word in relation to the scientific aspect of the question. He thought that good would come from the scientific investigation of the phenomena, but this phase should be left in the hands of scientific men. The generality of men did not go to spirit circles for the purpose of investigating in that way; they usually went to amuse themselves, or to do and to get spiritual good. Unless, then, something were done to improve the tone of spirit circles, the whole movement would drift more and more into the encouragement of phenomena, which were rather repulsive than otherwise.

MR. VARLEY ON THE USE OF EVIL SPIRITS.

Mr. C. F. Varley thought they should bear in mind that they were all very different animals; if they were to analyse themselves they would find that their modes of thinking were as different as their bodies. Some people consequently would take hold of Spiritualism as a religion, others as an exhibition of phenomena of nature which ought to be treated as a science; thus it would always be differently treated according to the idiosyncrasies of the people investigating. He had rarely seen frivolity at spirit circles, though he had witnessed jokes. They all knew the old motto that "All work and no play makes Jack a dull boy," so it was necessary that they should have relaxation, although not necessarily idleness. For these reasons every civilised country possessed organised amusements of some description, and he thought that inquirers into Spiritualism should extend their views to every side of the question. Even frivolity at spirit circles had its use, since it showed the nature of the people in another life. An explorer in Africa always learnt all he could about the people, and he would bring back but an imperfect account, if he refused to see or to say anything about those savages who were frivolous. Therefore, men should study all kinds of spiritual phenomena as works of nature, taking their origin from the great arc of the universe. There was no sin in play. Even house-flies, when the sun shone upon them, usually began to play at cross-touch. Monkeys, who could not be supposed to be sinners, were fond of mischief, and sailors knew how to make this love of mischief of use, for by throwing sticks and stones at the monkeys they could make them throw down cocoa-nuts in return. He thought that inquirers into Spiritualism should not limit their inquiries in any way whatever, and should avoid running into narrow-minded grooves; they should also not treat Spiritualism as a superstition, but attempt to ascertain its laws. There was no doubt that Spiritualism opened to the contemplative mind a vaster field than all material nature put together, and he did not think that they should limit their inquiry by classing one manifestation as bad and another as good. He was, therefore, inclined to take a broader view than Mr. Rogers in the following respect—he would say that when Spiritualists called one course of action "evil" and another "good," they did so according to a certain limited line which each man had set up in his own mind; all that was above that line he called good, and all below it evil; but if they could approximate nearer to the Creator, possibly they might find that their own line sank lower and lower, and that that which they called immoral, was only so relatively to the arbitrary line they had set up; in other words, the mental and moral position of a man would be seen to be inseparable from his own then state of development and the influences of the society by which he was surrounded. Spiritualists, therefore, should not say to an imperfect spirit, "Go away, you worker of iniquity," when possibly he may have come there for a good purpose. A Pacific Islander who visited London upon a Sunday morning, would say that the people walked up and down the streets, and employed themselves frivolously in getting their photographs taken for threepence each. But an intelligent man would not look upon it in that light; he would recognise the fact that photography was one of the greatest blessings given to the race by science. Although a photograph might appear to the savage to be a frivolous thing, it had its uses; it might be sent to a child in order that he might contemplate the well-known features of a beloved parent, therefore it would give him comfort, and comforts of civilisation like this helped a man forward in life. Good things, when looked at from another point of view, might appear to be evil when they were not so in reality. The subject that evening was to have been "Physical phenomena." That institution, and all Spiritualists, should try to develop by experiment facts of nature which were just above those already well understood in physical life, and having mastered that first step, should gradually build up others until the level was reached of the spirits themselves. Once he (Mr. Varley) had been associated with spirits of an unpleasant nature; they teased him greatly; they were spirits who had committed suicide and murder. Reasoning upon the effect of various vapours upon the system, it occurred to him to try the effect of nitric acid vapour in his bedroom, and by its aid he fancied he was freed from his troublesome opponents. He had speculated in his own mind that nitrate of ammonia might be connected with materialisation manifestations, since the spirits appeared to partly build themselves up of the elements existing in the atmosphere. In old books ghosts were usually described as appearing in damp places where the atmosphere was not of the purest description; they were usually seen in places where the nitrates of lime and ammonia were common. When an analyst found nitrate of ammonia in a well, he always took it for granted that there was a leakage from some churchyard into that well. When children were brought up in confined courts their moral status was lowered; they were querulous and unhealthy, and had a tendency to take little injuries seriously, instead of passing them off in joke. He had found that nitric acid in a bedroom, being a substance which tended to destroy the physical substances of which he had spoken, had an influence in warding off the attacks of imperfect spirits. Once he went to the clairvoyant medium, Miss Hudson, and while talking to the spirit who communicated through her, the spirit stated that he (Mr. Varley) was in a weak condition and troubled by spirits of a low class; but at the same

time the clairvoyant saw something which went round him at night like a cloud, and prevented imperfect spirits from materialising in his presence. After a time he discovered that what the spirit referred to was the nitric acid which he used in his bedroom, thereby introducing oxygen in a very active form into the apartment; the spirit saw this, but did not know the name of the substance, nor what it was. He should like to try what influence nitric acid had upon the production of physical phenomena; he thought that the presence of ammonia in the room would help such manifestations. He thought that those who were troubled by unpleasant spirits at home, would find immediate relief by pouring one ounce of oil of vitriol upon two ounces of finely powdered nitre in a saucer, and putting the mixture under the bed.

Mr. Noyes said that he was a medium, and he was informed that, although materialisations could not be obtained with nitric acid in the room, the said acid would injure the health of those who lived in the apartment.

Mr. Varley thought that Mr. Noyes was entirely mistaken, and that nothing could be healthier than nitric acid vapour in the room. The purification of the air after a thunderstorm was due to the presence of nitric acid vapour.

THE SUPERIORITY OF PRIVATE SPIRIT CIRCLES.

Mr. George King thought that Mr. Rogers' opening remarks were not inopportune. People were too apt to be content with mere wonders. When he (Mr. King) first began to investigate Spiritualism, he thought he was conversing with invisible beings who had passed from this earth, and who could give him instruction; the spirits gave him good advice, and he concluded that mortals had less to teach in this matter than they had to learn, and should make use of what they could get. The circle was the centre upon which the whole movement turned, and to which all attention must be directed if it were sought to improve Spiritualism. He thought that public circles were not for the public good. Spiritualism tended to lead men back to family life, to the customs of patriarchal days, and to the customs prevalent at the beginning of the Christian era, for Paul over and over again spoke of "the church in your own house." He thought it should be well known that for spiritual circles to be of a high tone, they should be held in the family, and that investigating circles were, generally speaking, a mistake. Great care should be taken as to the components of the circle, as to who were invited; more care, indeed, should be taken in this matter than in inviting a party of friends to dinner; in the latter case people did not ask their acquaintances anyhow, but selected those who would form a harmonious company, and even greater care should be taken in building up a circle. There was a good story in *Dombey and Son* of the troublesome results which followed from inviting incongenial elements to a friendly party. When a medium passed into bad health, it was almost impossible to shake off the disagreeable influences of which Mr. Varley had spoken. It was impossible to have a sound mind without a sound body, and Swedenborg, in his writings, had shown the reason that such was the case.

PUBLIC CIRCLES.

Mr. C. C. Massey, Barrister-at-Law, remarked that a chief object of an investigating circle should be to ascertain the effect of mental conditions upon the phenomena. It was often said that like attracted like; but his own experience was that at *séances* spirits gave the tone to the whole circle. At public circles, for instance, although the company changed constantly, the spirit was always the same, and was usually a low and vulgar spirit to whom it was impossible to speak seriously; consequently to charge a circle with the sins of the spirit, he thought to be unjust. He thought it to be important to ascertain what mental conditions produced certain phenomena. Spiritualists had made it a standing reproach to scientific men that they had not investigated the subject, and did not treat it with justice; but might not they say, on the other hand, that there were scientific men in the ranks of Spiritualism who could not inform them at the present moment under what conditions the manifestations might be expected to take place? He hoped that the conditions would be speedily ascertained.

Mr. Harrison remarked that the primary conditions were already ascertained. A medium was a warm, impulsive, passionate person, very sensitive to mesmeric influences, and manifestations took place through such a medium in congenial circles, where the sensitive felt thoroughly comfortable and happy. Physicists—he would not say scientific men, for scientific men recognised truth in all directions, and not in material nature only—physicists, in forming circles, shut out the element of affection, consequently they did not usually obtain the results, except in a poor and weak form, and under exceptional conditions.

Mr. Dawson Rogers said that he had nothing to say in reply to Mr. Varley, for he agreed with every word he had uttered, because Mr. Varley had taken up one branch of the subject, while he had taken up another. Mr. Varley appeared not to fully recognise the distinction he had drawn between the two branches. There was an investigating side to Spiritualism; there was a religious side also. Spiritualists should receive high and good impressions from those above them, but at the same time try to help those below; and Spiritualists who were imbued with these religious ideas did not necessarily oppose their brethren who were investigating another branch of the subject. He did not think that the character of a *séance* altogether depended upon the communicating spirit; he believed that if they talked seriously to any spirit whatever, he could be drawn into a serious vein, and would thank the sitters for conversing in that way. He believed that like attracted like.

ORIGINAL RESEARCH IN SPIRITUALISM.

Mr. W. H. Harrison said: I sympathise with the general tenor of Mr. Rogers' remarks, and think that Fellows of the Royal Society have no right to claim that all nature shall be tied down to their physical

groove. It is useless to talk of mental things to the savage, for the mind of the savage cannot stretch far beyond the subjects of physical life; in a higher state of society, as in England, the human mind can better grasp mental and moral laws, above these, again, rest those which are spiritual. A man may have a great intellect, yet use it in a wrong direction; in fact, good mental and moral characteristics do not always run together, in consequence of which, a very intellectual man and a good physicist may be a scourge to the world, and pass through life guided by the meanest and most contemptible of motives. I am glad to say that such is not usually the case; at the same time, exceptions are by no means rare. Affection is a fact in nature, yet I do not believe that the word is to be found from the beginning to the end of *The Transactions of the Royal Society*; and this indisputable fact in nature, which the Royal Society does not recognise, is not a little connected with the production of spiritual manifestations. It is the reason why such manifestations are more prevalent in family circles than in business meetings, such as a scientific society either in London or St. Petersburg is likely to organise. Then, again, physicists assume that they know all about the manifestations and have them at their command, whereas the intelligence producing them does not intend to be at their beck and call, and will not always give them under the conditions imposed; for the power at the root of the matter is likely in the long run to command, instead of to obey.

Before spending energy in any direction to promote the interests of Spiritualism, it may be wise to consider in what direction that energy can be exerted to the most advantage. A Chinaman may pass a large portion of his life in carving a few ivory balls, which when finished are of little value to himself or to anybody else, whilst another man in the same space of time may expend the same amount of energy in doing work which will shower blessings upon his fellows throughout all time. Hence before taking any action in Spiritualism advantage may result from the careful consideration beforehand of the course which shall be traversed. There are many who think that the best line of action is to spread among the general public as much knowledge of Spiritualism as that which we ourselves possess. If such a course is good, it can be effected probably by the least expenditure of time, work, and money, by advertising for one week in the *Daily Telegraph*, instructions how to form spirit-circles at home; although in the majority of cases such information would pass unheeded, in the minority, experiments would be tried and in some cases results obtained. Thus a great number of circles with new mediums would spring up all over the land, and each of them prove a strong proselytising centre. But is it judicious to do this? Mediumship, especially physical mediumship, has its dangers as well as its delights, and at the present time we who are inside the movement are scarcely experienced enough ourselves to be able to tell how to avoid the one and to secure the other. Many more converts to Spiritualism can be obtained by advertising as suggested, than by public lecturing, and at a hundredth part of the cost. Then, again, if knowledge of the marvellous phenomena now so prevalent were spread broadcast, should we not be in rather a foolish position when the new comers asked us for a philosophy which will thread all the facts together?

Perhaps the way in which to make the best progress and to win the respect of those who are not yet in our ranks, would be to devote much energy to original research. If the orthodox scientific world were to take up Spiritualism at once, mediums would find themselves surrounded by physicists and physiologists who would invite them to their laboratories, where after a few months of experiment they would be able to tell us more about the nature of mediumship than we Spiritualists have unravelled for years. They would find out by noting the volume and flow of blood through different parts of the body, also its temperature at different times whilst the manifestations were going on, what was the condition of the medium's brain at different parts of the *séance*, and be able to say whether his state bore a close relation to any other condition already well known to medical men, or whether it was altogether abnormal, and outside of the range of their previous knowledge. Further, having established the physiological conditions under which trance and physical manifestations occur, they would in future be able to tell with any new medium by a few simple symptoms whether the trance or other manifestations were real or feigned, and this without putting him to any annoyance, or subjecting him to any of the more coarse mechanical tests which are now sometimes employed. Another thing which might be done by a very few weeks of original research, would be the settlement of the question whether under normal conditions or under the somewhat abnormal states incidental to mediumship, feeble currents of electricity stream from the fingers, head, or other portions of the human body. Experiments in mesmerism could be tried to find out whether the action of the operator upon the sensitive depends entirely upon mental influences and mental impressions, or whether there is an actual transfer of vital energy in some form or other from the one to the other. In short, once get the phenomena in the hands of trained experimentalists, who understand the conditions under which the manifestations occur, and who would treat the mediums in a thoroughly friendly manner, headway would be made in unravelling the laws of mediumship to an extent which has never been witnessed in past years. This increasing knowledge will be accompanied by uses which at present cannot be foretold. Incipient mediumship is often mistaken for incipient insanity; doctors are frequently dense materialists, and in nearly every instance thoroughly ignorant of psychology, consequently they send the patient to a lunatic asylum, where he is driven mad in real earnest. The Spiritualist, on the other hand, with the knowledge he could gain by original research, might be able to take the same sensitive in hand and to effect a cure; thus knowledge gives power, and the fact that a Spiritualist could cure where a doctor would kill, could not fail to bring about respect for the movement. The platitude is often uttered that "truth will prevail;" but experience teaches men that truth does not prevail without help, and that if they sit down idly, error has considerable progressive power. The conclusion derivable from these

thoughts is, that instead of waiting for those who have opposed us to come in to investigate the facts—as they must do before long—and then make headway that shall put us to the blush, we should take the wind out of their sails, and be first in the field. We should take immediate steps to perform the task ourselves. What is wanted is first of all a laboratory in connection with the spiritual movement, fitted with all kinds of appliances for physical and physiological research. Further, it is necessary that systematic experiments should be carried on, say under the direction of a committee, and that some one or two persons should be told off to do the actual work. In addition to the uses already mentioned of such a line of action, it would give English Spiritualism a standing which the movement possesses nowhere else: for as yet in no other country has any work of the kind been undertaken. If we do it, all eyes will be turned in this direction, in the eager desire to know the results from day to day. When application was made to the Board of Trade for the incorporation of the British National Association of Spiritualists, one of the strongest arguments advanced in favour of the recognition of the Association by the Government, was the statement that it intended to take steps to further experimental research, such statements being felt by the Council to be evidence that the facts were in the hands of people who were far from being fools, fanatics, or religious enthusiasts. In experimental research there are always many failures to every single discovery of a new fact, hence to the general public such work is wearisome; but tedious as it may seem, a few simple new facts thus discovered and thoroughly well established, would in all probability produce practical advantages of a value that at present cannot be calculated.

HIGH AND LOW SPIRITS.

Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, said that he had the honour of being acquainted with one of the fifth sphere spirits, with several of the fourth sphere, and with three or four who said they belonged to the third, but whom he suspected to belong to the second. In private circles he had obtained very interesting phenomena of a high order, and almost wholly in relation to private matters, which few who were present would care to see published to the world. When his child some few years ago was ill, spirits were rapping with frequency at the head of the bed, and while she was hovering between life and death she spoke of the beautiful flowers and roses before her. Spirits of the higher spheres then stated that she was half-way across the border-land, almost in their hands, and that the flowers had been taken from a young lady friend of hers. He believed that it was the case generally that these higher phenomena, dealing with the affections, rarely came before the public. Things that were published were usually in connection with circles in which spirits of a lower order manifested. He hoped that the time would soon come when scruples about publishing private revelations would be to some extent overcome. Although he appreciated all that the higher spirits had told him he should be very sorry to break off his acquaintance with some of the lower; for instance, his friend "Peter," who sometimes spoke to him through the mediumship of Mr. Williams. The higher spirits had often been asked to materialise a hand, and they seemed to have quite envied the power of those below them who possessed greater influence in this particular direction; indeed, one friend of his said he would try to make the acquaintance of John King in order to learn how his desire could be practically carried out. Another spirit told him that he would have to experiment for himself for a long time before he could materialise a hand. How was it that spirits of a high order could not produce that which a spirit of a lower order was able to do? Why was it that the latter seemed to be disinclined to give to others above them the knowledge that they had obtained in this direction? Although he appreciated the higher phenomena, he should be sorry to be asked to cease to attend materialisation *séances* at which spirits of a lower order manifested. Probably during the next eight or ten years they would obtain information from spirits of a lower order—as they were said to be—easier than from those friends who were trying to lead mortals higher and upward by the promulgation of religious truth. He would warn beginners against giving themselves airs in the presence of the lower spirits; they should rather enter into the feelings of the communicating intelligences, and should avoid at all events giving them the impression that they considered themselves better than the beings, whatever their moral qualities might be, who were working so hard to give information about the life beyond the grave. He had once spoken on this subject to John King, who said, "Fitz, it all amounts to this; we must do our best, and we can do no more." (Applause.)

COLOURING MATTER ON SPIRIT HANDS.

Mr. Massey remarked that it sometimes happened that the newspapers trumpeted accounts of how colouring matter rubbed upon instruments at spirit circles, was afterwards found upon the hands of the medium. He believed that it was a fact that materialised spirit hands came off the hands of the medium, and on going back thereto would carry back any colouring matter they might have contracted. If so, this fact ought to be well demonstrated by careful experiment, and he thought that it might be easily done at one of the *séances* of the National Association of Spiritualists. The medium should be so secured that there could be no mistake in the matter.* It might be well not to let the medium or the spirit know when the experiment was going to be made, for the latter, being so fond of tricks, might purposely rub the colouring matter upon the hands of the medium, so as to confuse the inquirers.

Mr. Harrison narrated that some years ago *The Banner of Light* published an account of a *séance* at which a boy was accused of imposture, because colouring matter first placed upon the instruments was found afterwards upon his hands. A gentleman present had previously seen that boy put his hands under a shawl upon the table, in order to obtain

partial darkness. Materialised spirit hands then wriggled off the hands of the boy under the shawl, and came into view a long way from his real hands, consequently the gentleman who had witnessed this was not altogether satisfied with the charge of imposture brought by those who rubbed colouring matter upon the instruments. He, therefore, tried careful experiments with the boy, and discovered that any colouring matter rubbed upon the instruments was afterwards found upon different parts of the boy's body. The spirits said that some of the colouring matter went inside the boy's body, therefore, in the experiments, he was not to use any paint containing verdigris. One night Mr. Tapp, by permission, rubbed a spot of violet ink, about the size of half-a-crown, upon the back of the hand of Katie King at one of Miss Cook's *séances*. Everybody who had stained their hands with violet ink knew how difficult it was to remove the same. When Miss Cook came out of the cabinet there was no ink on the back of her hand, but the patch was found upon her arm near the elbow. He (Mr. Harrison) was not there on the occasion, but Mr. Tapp had told him about it.

Miss Kislingbury said that she was there and saw the experiment.

MATERIALISED SPIRITS.

Mr. Varley said that Mr. Crookes, in experimenting with Miss Cook, had experiences of a somewhat similar nature. Once at a *séance* at the house of Mr. Luxmoore, Mr. Harrison and Mr. and Mrs. Crookes were present, and he (Mr. Varley) for the first time saw Miss Cook's Katie King. He tied Miss Cook in the cabinet by means of platinum wires and sovereigns, and he tested her electrical resistance all through the *séance*, just as he would have tested an Atlantic cable. She was fixed by an electrical current. He saw nothing on that occasion—and after thinking over it could see no reason at the present time—to cause him to doubt the fact that Katie King was a materialised spirit; at all events the medium was most assuredly inside the cabinet while Katie King was outside. Afterwards he suggested an experiment which was tried by Mr. Crookes. The opposite poles of a battery were placed in connection with two cups of mercury, and the galvanometer and medium were put in circuit; when Katie King dipped her fingers into these cups of mercury the electrical resistance was not reduced, and there was no increased current; but when Miss Cook came out of the cabinet and dipped her fingers in, there was a strong deflection of the galvanometer needle. Katie King offered five times more resistance to the passage of the electrical current than did Miss Cook. Once Mr. Crookes put a little aniline dye on the top of the mercury; aniline was a powerful agent in producing stains, and Mr. Crookes' fingers were marked by it for a long time afterwards. Katie King dipped her fingers in this, and Miss Cook's fingers were not found to be dyed afterwards, but the marks were upon her arm. Spirits who materialised naturally took substance from the body of the medium, and afterwards carried back to the same anything that had been placed upon their temporary organisation. Very little was known about the nature of matter; for instance, air which was so yielding to material bodies, was a solid to electricity; and iron, which was solid to a material body, offered no impediment to the passage of an electrical current; thus an iron wire hanging in the air was to electricity like a long hole passing through a solid rock. Mr. Grove, in his book on *The Correlation of Physical Forces*, said that it was not impossible that other bodies might exist in material creation, so different from our own, that our world might pass through them, and we know nothing about it. The higher spirits often said that they could not see mortals, and were able to communicate with them only by the agency of lower spirits. He very much liked the idea which Mr. Harrison had thrown out, about advertising in the *Daily Telegraph*, because it might be the means of bringing together a vast mass of new facts. Although he did not agree with hot-headed materialistic members of the Royal Society, he did not think that they could be blamed for not taking up this subject, because they were working very well upon their own ground, and might well leave other explorers to go over the new ground of Spiritualism. Any one man was as good as any other man in recording the ordinary phenomena of Spiritualism.

Mr. George King supposed that no Spiritualist attacked the Royal Society for not taking up Spiritualism; but what they objected to was that they should abuse Spiritualists for taking up the subject themselves. (Laughter and Applause.)

Mr. Varley—Hear, hear. (Laughter.)

Mr. King continued, that if Spiritualists showed that they understood the methods of scientific research, and that they were able to investigate the subject in a scientific manner, it would bring more recruits to the movement, and invite more respect from their opponents. (Applause.) He was in hopes that that meeting would lead to some practical step in the matter of promoting investigation. He did not think that the National Association of Spiritualists was a suitable body to carry on original research. The Royal Society did not carry on experiments, but the members furnished it with the results of their private researches. He thought that Spiritualists should show the scientific world that they could begin investigation for themselves, so he hoped that before long a committee would be inquiring into disputed questions in real earnest, and that some of the scientific members of the Association would take up the idea. In order to investigate properly, something more than a mere physicist or a mere Spiritualist was wanted. Somebody was wanted who was competent to keep his eye upon both aspects of the question. The remark was often made that electricity had something to do with the production of the phenomena, whilst, on the other hand, there were people who said it was folly to make such an assertion. He thought that electricity had nothing to do with the matter; still, he had heard that at the last Friday evening lecture at the Royal Institution, Mr. Dewar had argued that electricity had something to do with the phenomena.

Mr. Varley was afraid that it would be necessary to adjourn the discussion upon Mr. Harrison's paper, for the subject raised was too

* It is no use tying a physical medium. The spirits whip him out of his bonds in the twinkling of an eye.—ED.

interesting and valuable to be allowed to drop; consequently, the discussion would be adjourned until Monday evening, April 24th. Mr. King had asked whether living bodies gave out electricity. He wished to state that electricity did not radiate outside bodies, but that it was a thing which emphatically kept inside bodies. For instance, if an attempt were made to force it to pass through the atmosphere there was a spark; that spark was not due to the electricity, but to the vapour of the body through which the electricity had passed, and in a paper which he had read before the Royal Society he had succeeded in proving that before electricity could pass through the air it modified the atmosphere to some extent, and in this operation time was required. Professor Dewar, at the Royal Institution, had proved, as others had done before him, that the electrical condition of the inside of a nerve was different to the electrical condition of the outside of a nerve; consequently, by putting a wire between the two, a current would pass. He (Mr. Varley) had tried experiments, aided by the mediumship of Miss Kate Fox, in America, and could discover no connection between spiritual and physical forces. All the results were negative, with one exception; that exception consisted in the spirits being able to tell in what direction a current of electricity was flowing through a wire. He had many wires about, and whenever he seized one they told him in what direction the current passing through it was flowing; he then had a light struck, and found that they were always right.

Mr. Harrison remarked that he arrived a little late at the lecture of Mr. Dewar, who was then dipping his fingers into two troughs, and obtaining a slight deflection of the galvanometer. Was that due to an actual current from his body, or to the chemical state of the skin of his hands?

Mr. Varley replied that he had tried the same experiment, and found that there was always a current engendered, but instead of its flowing in one direction, he could get it to flow in any direction he pleased, according as his right or left hand had been first washed in acid or alkali, while his left hand had been washed with the opposite substance.

Mr. Harrison added that in Mr. Varley's experiment the whole of his hand was immersed in the liquid. Did he think that Mr. Dewar could get the results from the same cause when he merely dipped his fingers in?

Mr. Varley—Yes.

Mr. Harrison—Did Mr. Dewar use the most sensitive possible apparatus?

Mr. Varley—No.

Mr. Harrison—Has anybody ever used the most sensitive possible apparatus?

Mr. Varley—I do not know.

Mr. Harrison—If nobody has done so there is an opening for immediate practical experiment, if anybody will take up the matter. Did Mr. Dewar say that the deflection was caused by a current from the human body, and was he unaware of the fact that it might have come from the chemical condition of the skin of his hand?

Mr. Varley—Yes, he made that mistake.

The proceedings then closed with the usual votes of thanks.

DEW-DROPS FROM THE SPIRIT-LAND.

(A Spirit Message.)

"Love demands constant interchange. Quiescence, indifference, dulness, inertia, or repulsion in heaven is death. There reigns the activity of love; outflowing, inflowing; imparted, received; going forth, and returning tenfold sweeter, more joy-inspiring, more soul-satisfying, having gathered to itself the riches of other hearts and minds; a vast ocean, bearing on its waves of harmony constantly renewed freights of soul-wealth, and taking back from whence it came additional freights; never exhausted, ever new, ever fresh. Love in heaven is the life-breath of souls, they cannot exist without it; its opposite is spiritual asphyxia, suffocation, death: its interruption is disease, disorder, discord—is incompatible with heaven, and therefore impossible in heaven. On earth, and amidst spirits out of heaven, the different degrees of the opposite of love exist, and destroy with an eternal death—the only death, for life is love. Therefore, *love*. Open thy heart to receive it largely; give it forth largely. By giving thou shalt receive; and by giving thou shalt increase its power, its greatness, its volume. As each tiny flower in a garden gives forth thankfully all its little breath of sweetness in return for what it has taken in from sun, and air, and dew, and earth, and swells the volume of aro-mal life-food for its neighbours, and is bathed and bathes others in the harmonious interchange, so shalt thou, giving, receive, and whilst thou learnest, teach others; thou shalt feed whilst thou art being fed. Cease not to love; cease not to demand; cease not to give; and thus learn to bring heaven down to earth; to create it around thee by breathing forth love, fascinating others with its beauty, when, for very beauty's sake, they will feel compelled to give it back. Thus love is sown broadcast; its heavenly seeds, flying from heart to heart on soft, downy wings, and fastening themselves upon many a desolate life, cause it at length to blossom forth as a heavenly garden of beauty, and become transformed from deformity into comeliness, from the disease and death of selfishness into the health and life of love. Feed thyself with love, and live not where thou canst not be fed with it, for thou shalt surely die; thy heaven-seeking soul will perish as a tender plant starved for want of light, air, and warmth. Love all things; seek the good in all, and love it. Thus shalt thou grow healthful in soul, feeding thyself upon God, reposing upon His broad, sustaining bosom, looking upon His very face—for in all good shalt thou see God—and all the world, and all thy life, shall thus be heaven to thee, and thou shalt be as the angels are."

A LOCK OF HAIR CARRIED FROM PORTSMOUTH TO LONDON BY SPIRITS.

A PORTSMOUTH clergyman informs us that a remarkable case proving spiritual intercommunion has recently occurred, a lock of hair being carried from a young lady medium in private life at Portsmouth to Dr. Monck, at the time in London, the guest of a gentleman resident at Bow. He says:—

From London, immediately after the matter to be narrated had transpired, Mr. F. writes, "Early in the evening Samuel said, 'It is time I must be off to Portsmouth.' This occurred while I and Dr. Monck were in conversation on general subjects foreign to Spiritualism."

The aspect of the case at Portsmouth relative to this point, was that about nine o'clock the same evening, in a very harmonious family circle, the young lady referred to became entranced, and Samuel first obtained control. He is the very same individual through both mediums—voice, manner, intonation, modes of address, construction of sentences, mind, and cast of thought, and all that go to make up identity.

Well, after the lapse of some twenty minutes, during which other familiar controls greeted us and chatted pleasantly, Samuel returned and called for a pair of scissors; none were in the room, so a knife was made to serve, with which he cut off a little of his medium's hair, saying he was going to take it to his other medium, Dr. Monck; and so saying he at once left us, and did not return again till towards the close of our prolonged and very successful sitting. Then he came laughing gleefully, as though immensely satisfied with himself, and Daisy, an Indian spirit then in control, in broken English, said he (Samuel) was astonishingly clever, and had really done what we had thought he was only pretending to do in fun.

And judge our surprise when next day by the two o'clock post came a short hurried note from Dr. Monck, written the over night immediately after the phenomenon had taken place, and another account from the gentleman with whom Dr. Monck was visiting, part of which has been given. The narrative of Mr. F. thus proceeds: "After the lapse of about two hours the medium's hand was noticed by myself and family to be suddenly controlled for writing, and instantly, while he was talking with us, his eyes away from the paper, he wrote the following: 'Good evening, I have just come from — at Portsmouth. I cut off a piece of her hair as a test, and have brought it here. Send and tell her father. It has come straight from her head to my medium. Look!—Samuel.' We raised our eyes towards his head; the hair enclosed was seen to float from the south-west corner of the room, and to alight upon his head and then fall to the floor, and I picked it up. I may add that all this took place not at a formal *séance*, but quite unexpectedly, and in full gaslight, and one of my daughters holding the medium's hands securely all the time."

Comment is unnecessary. Spiritualists will readily apprehend the matter, but for non-Spiritualists and the public at large we may say that this account is written by a clergyman of the Church of England, residing at Portsmouth, and intimate with the family, privileged to number in their midst a medium so favoured as a channel for spirit communion, and he will gladly afford further information concerning the case to any one desiring it. A timed letter written at the one circle should be carried to the other.

MISS LOTTIE FOWLER is about to hold regular evening *séances* at 2, Vernon-place, for various phases of mediumship. Thursdays and Saturdays, she says, will be more especially devoted to the physical manifestations.

A SCIENTIFIC PROPOSAL.—The following is said to have been the way in which a certain eminent man of science proposed to the lady who is now his wife. "Saccharine conglomeration of protoplasm! Adorable combination of matter and force! Rarest product of infinite ages of evolution! The luminiferous ether is not more responsive to the rays of light than are my nerve-centres to the mystic influence which emanates from the photosphere of thy countenance. As the heliocentric system was evolved from the primordial chaos by the workings of inexorable law, so is that rarefaction of matter which men call my soul lifted from profound despair by the luminance issuing from thy visual organs. Deign, O adorable creature, to respect that attraction which draws me towards thee with a force inversely proportional to the square of the distance. Grant that we may be made double suns, describing concentric orbits, which shall touch each other at all points of their peripheries."

Provincial News.

UTTOXETER.

A WARM DISCUSSION.

THE *Uttometer Journal* of April 5th contains a report of a lecture on Spiritualism, delivered in the Town Hall, Uttometer, by Dr. Sexton. A considerable number of persons were present, all of whom manifested a lively interest in the proceedings. The chair was filled by Mr. J. Spencer.

Dr. Sexton addressed the meeting for half-an-hour, and began by stating how he had been induced by the repeated requests of a friend to undertake to show that Spiritualism was not in opposition to the teachings of the Bible. In the first place, if there was any good in the movement that good must spring from God; he (the speaker) would presently show how good had arisen from the movement, which fact being once acknowledged must unquestionably prove that the movement (*i.e.*, Spiritualism) did not owe its origin to evil sources. He (Dr. Sexton) need not point out the fact that every great discovery, every invention, had always been opposed on the same grounds. The printing press when first introduced was said to be the work of the devil, even the invention of table forks was ascribed to the same agency, the common congreve matches again took their name "lucifers" from the same source. Could we then wonder that Spiritualism, casting as it does so new, and yet, to those who can understand and accept it, so glorious a light on much that we cannot otherwise understand, should be regarded as springing from the same origin? Dr. Sexton then drew a comparison between modern Spiritualistic phenomena and those related in the Bible, instancing "the burning bush, from which God spoke to Moses," "the voices which spoke to St. Paul," "the writing at Belshazzar's feast," "the angels giving strength to Daniel," "releasing the Apostles from prison," and again "the three angels who appeared to Abraham," not only in a palpable form, but even partaking of food; and yet again Ezekiel being taken up by the hair of his head and carried away to confront a number of men who had lived but were then dead. Mr. Lakin would doubtless maintain that Spiritualism was contrary to the Mosaic law, which says, "thou shalt not suffer a witch to live," but then it would be necessary to prove that Spiritualists were witches.

Mr. Lakin now came forward, and at the same moment three individuals among the audience got up and began, amidst loud shouts of "Sit down," to sing a hymn, which was drowned by uproar which at once arose in the back of the Hall. On the chairman expostulating and threatening to dissolve the meeting, one of the aforesaid individuals explained that the singing was attempted at the request of Mr. Lakin himself, and on the latter's appeal to the audience to let the meeting proceed, order was at last restored.

Mr. Lakin then read from *The Medium* an account of the appearance of a spirit, professing to be that of Mary, Queen of Scots, adding—Now call this what you please, I call it religious worship (a laugh); no doubt people will not believe it, but that will not alter facts. Scores of people have tested it; there is no trickery; if you don't believe it, put a £5 note in your pocket, go to London, and see for yourselves. Now this puts the medium in the same position as the woman in the xxvii. chap. Samuel; exactly the same phenomenon appears; no man can dispute it, and what good came of it? None; only evil, a message of death to Saul himself. Talking about seers, in no place in the Bible, from Genesis to Revelation, can we find an instance where it is commanded to consult with the dead. The Lord slew Saul because he transgressed in this respect, which shows that seeking after knowledge in this way was not lawful. Again, our Lord tells us in the parable of the rich man and Lazarus, that if they "believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Again, we see a medium advertising to give her services at the charge of a guinea; verily, if she has a master, she must bring him great gain (applause); if any of you wanted to go to these *séances* you would have to get an introduction; they will not admit everybody, they will not admit a man like me. You see these papers (Spiritualistic journals), these are their Bibles; and yet the name of Jesus is not mentioned in them five times. They teach that the blood of atonement is opposed to reason, it is a relic of ancient paganism, and pulpit teaching is the greatest swindle ever invented. (Sensation.)

Dr. Sexton replied: I think all reasonable persons will agree with me that we have heard no argument against Spiritualism in the speech of our friend; we have had a rambling statement to the effect that one medium does this, and another does that, and lastly a packet of papers is held up, which Mr. Lakin calls our Bible; *The Medium* is a paper expressing views not mine, and I am not here to defend its opinions. (At this point a further interruption was made by the audience, which, however, was soon put a stop to, and Dr. Sexton continued.) Why does Mr. Lakin tell you about what he has never seen? He says he would not be admitted; that is untrue; let him come with me and I will procure him admission to a *séance* without his having to put his hand in his pocket. I have indeed heard prayers made at these sittings which even Mr. Lakin would not object to.

In answer to an objection advanced by Mr. Lakin to the effect that it was not lawful to hold communion with the dead, Dr. Sexton instanced the vision of Ezekiel before referred to, related in Ezek. vii., maintaining that these seventy men, being dead, must of necessity have been spirits, and nobody would venture to say there was anything unlawful in this affair. The learned speaker then went on to say that these phenomena, which most unquestionably existed in ancient times, though they had certainly ceased, on account of the corruptions which had crept into the Church, had been common at a far later period than was generally supposed. He spoke of the vision of Polycarp, by which he was warned of the manner of his death, the voices which spoke to him when on his way to the stake, and similar well-authenticated instances related of Ignatius

(bishop of Antioch), Justin, and others. Though these phenomena certainly had ceased for a time, owing to the corruptions of the Church before alluded to, yet there was no doubt that God, in His glorious goodness, had been pleased in these later times to revive them outside of the Church, in order to lead back many to Christ.

Mr. Lakin quoted several texts to prove that Spiritualism was the "mystery of iniquity" alluded to that should be in the last days, but owing, doubtless, to the excitement under which he laboured, he occasionally wandered a little from his subject, and it was difficult to understand exactly what he meant.

The proceedings terminated with the singing of the doxology by nearly all present, at the suggestion of Mr. Spencer.

LIVERPOOL.

A SEANCE WITH THE BAMFORD BOYS.

A *séance* was held last Sunday evening at the Psychopathic Institute, with satisfactory results. Among those present were Dr. Hitchman; Mr. Casson; Mr. Wood, trance medium, from Halifax; Mr. Walter Isaac, healing medium; Mr. John Fraser; several members of the Liverpool Psychological Society; and Mr. and Mrs. Coates. Master Walter Bamford, the medium, was thoroughly secured by Mr. Fraser; his legs were bound with ropes, his hands, fastened behind him, were made doubly secure by his coat-sleeves being sewn together by Mrs. Coates. After the company were satisfied that he was well secured, he was lifted bodily and enveloped in a sack, which was tied round his neck, and made fast to the chair he sat upon. His legs were also secured to the chair, and the ends of the rope laid out of the cabinet and held by the spectators. A number of interesting manifestations took place under these rigid test conditions. Dr. Hitchman's signet ring was transferred from the medium's lap to his hands, and thus must have gone through the sack. It having been found upon his hand, he was secured again, when the ring was taken off and thrown out of the cabinet. The cabinet was simply a piece of black calico stretched across the corner of the room. An accordion was then played, one of the sitters holding one end outside the cabinet. The accordion was afterwards played *à la Home*, by being simply held under the table by one hand. A large book was placed on the medium's knees, and the leaves lifted frequently in the light. Occasionally during the *séance* the lad was taken out of the cabinet, and all the fastenings were found intact. It was a most satisfactory *séance*.

THE PSYCHOLOGICAL SOCIETY.

Liverpool Spiritualists take much interest in Mrs. Scattergood's testimonial, Mrs. Scattergood being much liked in that town. Large audiences are expected next Sunday, at the meeting under the auspices of the Psychological Society, to hear Miss Longbottom deliver two trance addresses, and Mr. Priest's oration on "The Resurrection."

Large and attentive audiences listened last Sunday to two able addresses, delivered by Mr. Monck, on "Is the end of all things at hand?" and to Dr. Hitchman.

On Friday last Mr. W. Hitchman, M.R.C.S., delivered a lecture, in which he pointed out the remedial value of mesmerism. He did not share the opinions of those who considered it a universal panacea for all kinds of acute and chronic diseases—a view which he denounced as quackish, rather than scientific, and one which led to the neglect of a most useful therapeutic agent in many cases. He said that he had often witnessed beneficial results flowing from passes made by the hand of man, when connected with a sound mind in a sound body; that is to say, the hand of an operator possessed of pure blood, strong nerve, and good disposition, untainted by alcohol, animal food, and tobacco. The excitability of brain and nerve in serious maladies was speedily diminished, involuntary contractions ceased, and muscular fibres resumed the property of obeying the will naturally and effectively.

MANY letters are kept over this week from want of space.

THE three new members elected at the last meeting of the Psychological Society were Mr. Constantine A. Ionides, Mr. H. J. Hood, and Mr. W. T. Harvey.

THE next of the fortnightly winter meetings of the National Association of Spiritualists will be held on Monday, April 24th, at 38, Great Russell-street, under the presidency of Mr. C. F. Varley, F.R.S.

ON Thursday evening last week a meeting was held at the Cambridge Hall, Newman-street, Oxford-street, London, under the presidency of Mr. T. Slater, at which about £50 which had been collected in aid of Mr. Hudson, the spirit photographer, was presented to him.

DR. CROWELL has published in the American Spiritual periodicals partial evidence that silk placed over the head of a trance medium tends to prevent his being controlled by spirits. The experiments are too few in number to be decisive on the point.

SPIRITUALISM IN BLACKFRIARS.—In consequence of the landlord of 71, Stamford-street, objecting to Spiritualists occupying the present rooms after Saturday, April 15th, the meetings will be discontinued until a suitable place is found. When found, notice will be given.—J. BURTON, *Hon. Sec.*

HONORARY Membership of the Society of *Spiriter-Forscher* at Buda-Pesth, of which the Baroness von Vay is the liberal patroness, has lately been bestowed upon Mrs. Makdougall Gregory, Mr. Charles Blackburn, Mr. J. N. T. Martheze, Mr. Alexander Calder, Mr. Algernon Joy, Miss Lottie Fowler, Miss Kislingbury, Mr. Christian Reimers, and Mr. W. H. Harrison, as an acknowledgment by that society of the services rendered by the above ladies and gentlemen to the cause of Spiritualism.

Poetry.

FROM NIGHT TO MORN.

THE following lines were given extemporaneously, through the mediumship of Mrs. Tappan, at a public meeting:—

I stood on the brow of the hill, to the west
The golden-fleeced clouds were tenderly prest,
And out of the silence of evening's breast
Flushed a tremulous wave of amethyst,
Mingled with golden and sapphro flame,
Whence sudden pulses of glory came.

Each pulse was a petal of rare delight,
That fluttered and fashion'd itself to my sight,
Having viewless shape and impalpable form,
Yet a presence distinct and a colouring warm,
Till, vibrant with radiant, beautiful power
These petals were wrought into perfected flower.

And my vision grew like the shore of a sea,
As the glory swept 'round and over me,
Like a moving and musical murmuring shore
Where waves upon waves impinge evermore,
The life of its life now became as we,
As waves are waves altho' merged in the sea,
And its spirit into my spirit has grown
Claiming me, calling me wholly its own.

(But I saw the billows of purple heather,
Like amethyst snows blown over the moor,
The bloom of the earth and the sky blend together,
Lost in lines that converge at the sunset door.
O, wild in my heart sang the song of their greeting,
Purple bloom of the earth with the sky glory meeting.
Chime out heather bells!)

Then the flower that trembled to life in my bosom
Unfolded and grew to a beautiful blossom;
Each thought was a petal, my soul was the flower,
Its fragrance was song. O magical power!
Had I but a harp I'd sing to the west
Such music as never had flight from my breast!

An angel flew from the west so golden,
Bearing a harp so quaint and so olden,
Its strings with myrtle and olive enfolding;
Flew straight to my spirit and entered its portal,
Enthroned itself there, this rare angel immortal.
Then I sang, and my singing was sacred and tender,
Full of fervour and fire and wonderful splendour;
The harp had a voice like waters in mooring,
Or the rustling of leaves in their kissing and greeting,
Or the pulso of the heart in its audible beating,
Or the rippling of silvery, musical laughter,
When children are playing and echoes run after.

(But I heard, meanwhile, the west wind caressing
The lips of the flowers along the hill side,
And the feet of the evening the heather bells prancing,
Changed the flush of their flood to a silvery tide;
Grey and silver and deep-tinted violet blending
Into shadow and silence and spaces unending.
Chime on heather bells!)

O harp most tender, O spirit most olden,
Boar'st thou a theme in thy fibres so golden,
A mystical charm in thy chords enfolding,
That shall move the world from its mournful madness,
That shall rouse the earth from its slumbering sadness,
And cause it to leap into hope and gladness?

And the harp and the angel were silent a space
While I earnestly gazed into night's starlit face,
Awaft of the glory, and wonderful grace.
O pitiful heaven! O spirit of pleading!
What manifold love is for earth interceding?
The notes that I hear are the world's heart a-bleeding!

O harp and O heart, what is this that you smother?
Who is this that is moaning? O mournfullest mother,
The world's heart and the harp are the same, and none other!

O heart, O harp, O earth, mother so olden,
Thy life shall return, and thy grey hair grow golden.
The wrongs that oppress thee shall ever more cease,
The thorns that have rent thee shall blossom to peace,
Thy fetters shall fall giving hope and release.

(Meanwhile all the amethyst silver grey shewn
Of heather and sky had merged into space,
The line of the distance that slumbered between
Was lighted and thrilled by a wonderful face.
The face of the moon shining o'er the dark moor,
And parting the clouds by the dawn's distant door.
Chime on heather bells!)

Correspondence.

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

NEW MANIFESTATIONS IN SPIRITUALISM.

SIR,—It is, as you very properly point out, high time that attention was devoted to exercising some sort of command over the physical manifestations usually permitted at public circles. Numbers of intelligent men are anxiously seeking after evidence of the facts laid before them by Spiritualists. They are deeply interested in the subject, and are (in many cases) honestly anxious to probe and prove their truth. Two things repel them on the threshold—dark *séances* and the wearisome triviality of the manifestations.

Now I am not about to join in the parrot-cry against all dark *séances*, "Punch and Judy boxes," and the like. Darkness is essential to the evolution of certain phenomena, and is a material assistance in all; but dark *séances* should be held only when the sitters are personally known to each other, and (in the case of public circles) under perfect test conditions. It is no use whatever to take a scientific investigator, who has perhaps been used to the real and demonstrable experiments of the laboratory or observatory, into a room where he meets a dozen people whom he has never seen before, and to tell him that he must sit helpless in the dark, and make his observations blindfold. He will ask at once what value can be attached to such investigations? The experienced Spiritualist, who knows his facts, and has proved them elsewhere, may derive some knowledge from such *séances*, but assuredly not the man who has never yet satisfied himself of the truth of the tremendous claims made for Spiritualism by its friends. To such a man it is essential that he, as the phrase is, "should see something in the light," and few things are more sure than that very simple care and pains on the part of a good physical medium would enable him to meet that demand; patient and regular sitting for one definite purpose will usually succeed. No sooner does one public medium develop a particular kind of manifestation than all others round them catch the infection; faces and forms, and (now) moulds of hands become rife. Apply the principle to elaborating a few simple experiments (the simpler the better) which can be produced in perfect light, under any conditions, and in any place; let it be the movement of small objects on the table, the raising of one above the table and suspending it there for an appreciable time, or the bringing of objects from other parts of the room and placing them on the table within the circle. I feel sure that time and patience would effect these results; but that is just the difficulty. While the medium was developing his experiments he would be losing his livelihood. People come day by day wanting marvels, and usually not very careful about the kind they get—they have paid their money, and they want their ghost; they would not at all appreciate the high aims of the medium, and would contemptuously desert him for some one more sure and less nice. So it comes to pass that mediumship is prostituted, and no advance is made.

It will probably be in a private circle that the power of demonstrating the objective phenomena at will is first developed, and a tremendous gain it will be; for not only shall we then have an answer to the constant question, Can that experiment of which you tell us be repeated? not only shall we be able to appeal (for the first time) on irrefragable grounds to men of science; but we shall be able to infuse into the ordinary *séance* a tone which it sadly lacks, by controlling the vagaries and elevating the aims of the communicating intelligence.

When shall we have a "School of the Prophets"? Will not the British National Association of Spiritualists, or some wealthy person, see to it? The protection of mediums is a tangling subject—too long, however, for me to deal with it here. M.A. (OXON).

MR. BLACKBURN'S SEANCES—REMARKABLE MANIFESTATIONS.

SIR,—There were present on Friday, 7th inst., at the *séance* with Mr. Eglinton, at 38, Great Russell-street, Mrs. Everitt, Miss Wing, Mr. John Day, Mr. J. C. Foulger, Mr. E. Brocard, Mr. C. Atherton, Mr. J. McBride, Mr. Thomas Blyton, Mr. E. J. C. Manico, and ourselves representing the committee.

The *séance* was a very remarkable one. Mr. Eglinton, the medium, was carefully bound, his hands being securely tied together and to the arms of the chair by well-made sailor's knots, and the tape so placed that unless it were broken the medium could not rise from his seat. His feet were also firmly bound together and to the chair legs; but this precaution proved unnecessary, as they were in view of the audience the whole time.

He first sat as usual with a dull light, but the controlling spirit said they wanted to try physical manifestations in total darkness. The gas was extinguished, and immediately the large musical box which had been placed on a chair in front of the curtain was removed inside, and manipulated in an extraordinary manner. The spirits seemed to have complete control over the barrel, and could make it revolve slowly or quickly at pleasure. They answered questions by playing the tune in such funeral time that each note served the purpose of the usual spirit rap. This might possibly be imitated by a person having access to the fan of the machine, but the next performance was less easily explained. The spirit said that he would wait till the machine began a new tune, and then change the air at any instant we liked. This he did. When one tune had advanced a few bars, it suddenly glided into another without any perceptible break in the continuity; nor was there the click which is usually heard when the barrel shifts its position. There is no contrivance in the musical box in question to enable the tune to be altered at will. Some of the sitters asked for spirit lights, and immediately beautiful wandering stars played in front of the cabinet.

The gas was now relighted, and the medium's feet were seen to be in their original place. The end of the tape attached to his hands had been brought out into the room and laid along the floor; and during what followed we observed that it showed no sign of movement within. Hands small and large, and of various shapes, were projected between the curtains and from the side windows. At the request of one of the party, a hand came out at the very top of the cabinet, touching the roof. Had it been the medium's hand, he must have stood up, and held his arm high above his head; but, from the appearance of his feet, he was evidently in a sitting posture, and the tape above mentioned proved that his hands and body were motionless. Some one asked the hour, and the spirits said they would tell. They then passed the medium's watch through one of the side windows to Mr. Everitt. After being handed backwards and forwards several times, it was retained by one of the company, and it was several minutes after the termination of the *séance* that the medium became aware of his loss. The surprise and excite-

ment he evinced were evidently genuine: at least they would have been very difficult to feign.

We next sat for faces. The nun mentioned in the report last week appeared. Also a Turk, who gave the name of Abdullah. He wore a white turban, and was a very handsome fellow, with his long, thick black whiskers and mustaches, and clear glistening eyes. Mr. King, who was at the back of the room, begged to be permitted to come forward, so as to obtain a good view for the purpose of report, and on assent being given, he sat on the floor, about 30 inches from the cabinet. Abdullah's face appeared again about three feet from the ground, and offered an excellent opportunity for inspection. It was a face full of life and movement; not an immobile mask. The complexion was very dark, and the skin seemed of slightly coarser grain than that of the medium. The features were very different from those of Mr. Eglinton, and the head in question belonged to a much larger man. Also a face appeared near the knees of the medium, while Mr. Everitt had his hand inside the cabinet on the medium's head; Joey said it was the face of the nun before mentioned. The spirits asked for a knife, that they might cut off for us some of their drapery, and, on one being handed them, they returned it, with a gauzy fabric, having the appearance of muslin, caught between the blade and the haft. This still remains in our possession.

The spirits wished to give the medium a rest, and we let him out of the cabinet, but had some difficulty in unloosing him. We had first to cut the connections with the chair, and then cut all the knots; to untie them was impossible. After fifteen minutes interval, and a cup of coffee, Mr. Eglinton re-entered the cabinet. The hour being late and time precious we dispensed with bonds, and perhaps to this mark of confidence is due the marvellous success of the second portion of the *séance*. Abdullah threw open the curtains and stood before us in full form, clothed in a flowing white robe. He was a strongly built man of stately mien, and about five feet eight inches in height. After some fifteen seconds he retired, but again came forward, this time very much taller; he must have been about six feet two or three inches, for his head knocked against the top of the cabinet, though he still appeared to stand upon the floor. Next time we saw him he was very short, not more than five feet in height, and yet on each occasion the head appeared to be of a size to suit the body, though the countenance was always the same. The medium's height is about five feet six or seven inches. Joey also showed himself, being likewise draped in white; his face is very different from Abdullah's, much smaller and sharper, and with only a thick moustache, no beard or whiskers. It is only fair to mention that during this part of the proceedings no portion of the medium's body was visible to us; but without apparatus and accomplices it was simply impossible for Mr. Eglinton to manufacture such a performance.

At the close of the *séance* a deep bass voice spoke through the paste-board tube, and thanked the company for complying so faithfully with the conditions. Joey also, in his shrill tones, sent a special message to the Council, congratulating them on having brought so harmonious a circle together.

THOS. EVERITT, }
GEO. KING, } For the Séance Committee.

38, Great Russell-street, 8th April, 1876.

MISS LOTTIE FOWLER'S PHYSICAL MANIFESTATIONS.

SIR,—One evening last week Miss Fowler did me the kindness to invite me to one of her private *séances* for physical manifestations, and as I had an unusually good opportunity of observing, I will record what took place *under test conditions*.

The first sitting was for the moulds of hands, of the genuine production of which by spirit-power I and all present were perfectly convinced, but I will keep to the task to which I have set myself.

Before sitting for what Miss Fowler calls "the physical," she requested me to sew her sleeves together behind, which I did with strong white cotton near the wrists. Miss Fowler wore a black dress, with white frills at the wrists. I then tied a rope round her neck, from whence it was passed through the bars of the chair on which she sat; here it was knotted and passed under Miss Fowler's arms (which were already secured by the sewing of the sleeves), and again tied behind the chair-back, where I sewed the ends with white cotton. We placed Miss Fowler behind a pair of curtains hung across the corner of the room, with her feet and knees in sight of the company. At a short distance from her, in the recess, was placed a music-stool, on which were two hand-bells, a piece of wood, and a hammer. I remained at the curtains after the other friends had taken their seats, to pin them together, as far as Miss Fowler's knees; on turning my back to walk to my seat, the hammer was thrown out after me. I replaced it on the stool, and no sooner had I reached my place, than the bells, hammer, and stool itself were thrust out *at the side*, where the curtain hung against the wall. The hand and arm were protruded a considerable distance, so as to lay the stool gently on the ground, but darted back again with the rapidity of lightning. This kind of thing was repeated several times, sometimes through the front opening, sometimes at the side. Miss Fowler invited me to come and lay my head upon her lap, where I instantly felt touches of hands and fingers on my hair, but I could see nothing, my face being turned downwards. From my seat in the circle, however, I had all along a very good view of what went on behind the curtain, through the gap between it and the wall.

The arm and hand which darted to and fro with superhuman rapidity were, to all appearance, exact *doubles* of Miss Fowler's arm and hand; the same black sleeve, white ruffle, and long, thin hand. Moreover, this double came apparently each time in and out of the ropes, and yet, after each appearance, I was permitted to examine Miss Fowler's arms, and found the sleeves still sewn together with the white cotton, and the ropes tied as before. When this manifestation was over,

Miss Fowler's arms and hands were perspiring freely. Although quite conscious, Miss Fowler avers that she cannot see the hands which move in and out; she only perceives that the objects are removed from their places.

I have just received from Mr. Hudson a photograph of Miss Fowler, representing her with six hands, all similar in appearance, bearing out the duplication theory, which seems the only explanation of the phenomena related above.

EMILY KISLINGBURY.

38, Great Russell-street.

HEALING MEDIUMSHIP.

SIR,—Knowing the deep interest you take in cases of healing, from what I have read in your paper, I wish to relate to you the extraordinary cure effected in me by Professor Regan, so that some of your suffering readers may know of this healer, and be benefited and cured in like manner.

When a child two years old I was afflicted with a swelling in the neck, which continued to enlarge as I grew older, and it became a serious matter to my parents. When seven years old I was taken to Dr. Reece, of Walton-on-Thames, who had a great name in that part of the country. After his examination of my neck he told my mother that it was a wen—that it was incurable, and would kill me if it was touched. My mother, not being satisfied with Dr. Reece's opinion, took me to several other doctors at Chobham, Surrey, named Webb, Wholly, and Smith, and Dr. Jacc, of Esher. These saw me at different periods during the ensuing ten years, but all to no purpose, for they were all of the same opinion as Dr. Reece, that it was incurable. All hope being given up, it was then allowed to take its course, and remained in that condition for over sixteen years (I am now in my nineteenth year), until the middle of last December, when, fortunately for me, Dr. Mack accidentally saw my neck, and drew the attention of Professor Regan to it, remarking at the time that he had the power to cure it. Mr. Regan kindly undertook my then hopeless case, for I fully thought it was such at the time; and now I thank God I am able to state that he has entirely cured me of the goitre that had been in my neck for over sixteen years, and has fully re-established my health, which had been very indifferent from childhood. I underwent his regular treatment for nearly three months. The Professor simply laid his hands on my neck for about ten minutes every day, or rather every second day, for the first month, and for the same time every day till I was cured; he gave me a piece of mesmerised paper every other day, which he ordered me to wear round my neck under flannel on going to bed at night, and he also gave me a glass of mesmerised water to drink every day during his course of treatment. As my neck decreased to half its former size, I grew in strength and health every day until the cure was completed. In conclusion, I wish to say that, being a domestic servant, I could not afford to pay any fees whatever, and this is the only way I can express my deep heartfelt gratitude to Professor Regan for what he has done for me. I shall be most glad to give any further information to anyone on the matter.

ALICE KIDDLE.

No. 7, Wilmer-terrace, Grove-road, Battersea, April 10th, 1876.

NATIONAL ASSOCIATION SOIREE.

On Wednesday evening last week a *conversazione* took place at the Rooms of the British National Association of Spiritualists, which were well filled on the occasion by a large assemblage of the friends of the Spiritual movement, who all appeared to thoroughly enjoy themselves.

The following objects of interest were on view:—Casts of a spirit-hand, with the impress of a cross on the back, and a cast of the hand of the medium through whom the above was obtained, presented to the Association by Mr. Christian Reimers; cast of a spirit-hand, lent by Mr. Arthur Cölman; mould of a spirit-hand obtained the previous night through the mediumship of Miss Lottie Fowler; an oil-painting of a spirit appearing surrounded by clouds, executed in the unconscious trance, by Mr. Arthur Cölman; a crayon drawing of a private spirit-circle at Liverpool, the fully materialised form drawing back the curtain and showing the medium asleep by a light thrown out by the spirit from the centre of his own body, lent by Mr. Martheze; two books of flower-paintings produced through the mediumship of Mrs. Honywood; a number of photographs of drawings by a child of twelve years of age, some representing the life and growth of the spirit after it leaves the body, others symbolising spiritual ideas, of most original design and exquisite conception; these have been lent to the Association by Dr. Gully, and form a never-ending source of attraction at the monthly *soirées*.

The musical programme was opened by Colonel Greck, who performed a pianoforte solo; this was followed by a duet by Miss Rogers and Mr. J. H. André, who delighted the company several times during the evening with their singing.

The rooms were decorated with the flowers of the season, and the cheerful and gay appearance of all present was in itself sufficient assurance that the *soirées* of the National Association are appreciated.

MR. J. J. MORSE IN THE PROVINCES.—Mr. Morse left town on Thursday morning for Bishop Auckland, to be present at the Good Friday festival of the Spiritualists of Bishop Auckland and the vicinity. On Sunday next, the 16th inst., he will deliver trance addresses in the Freemason's Hall, Weir's-court, Newcastle-on-Tyne; and his other appointments are—Liverpool, April 23rd; Halifax, April 30th and May 2nd; Ossett, May 3rd, 4th, and 5th; Newcastle, May 7th and 8th; Manchester, May 14th. Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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