

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No. 181.—(Vol. VIII.—No. 6.)

LONDON: FRIDAY, FEBRUARY 11, 1876.

Published Weekly; Price Twopence.

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2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

February, 1875.

In the Press.

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MR. WILLIAM EGLINGTON, the PHYSICAL MEDIUM, is at liberty to receive ENGAGEMENTS for Seances at private houses. For terms, &c., address, Mr. W. EGLINGTON, St. James's House, Walthamstow.

BIRMINGHAM.—Local Spiritualists are earnestly invited to attend the Ordinary Meeting at the Athenaeum, on Sunday, the 6th Feb., when after the Lecture there will be explained to the meeting a co-operative scheme for blending the material interests of Spiritualists and others, and for saving out of the profits otherwise paid to shopkeepers—a fund for the building of the Spiritual Hall.

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# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER SIX.

LONDON, FRIDAY, FEBRUARY 11th, 1876.

## MOULDS OF SPIRIT HANDS IN MANCHESTER.

BY WILLIAM OXLEY.

ON Friday evening, February 5th, by invitation from Mr. Reimers, I had the pleasure of witnessing this remarkable phenomenon under circumstances where fraud was simply impossible.

On Monday last Mr. Reimers called upon me, and stated that while sitting alone with a well-known medium, he had had a hand mould formed, and a cast taken from it, and had taken one from the medium's hand, which was quite different. He invited me to sit with him, in order that the truth might be vindicated by another witness. I remarked if we could have a *left hand* it would be all the more pleasing and satisfactory, as the one he had was a right hand.

I went accompanied by a friend, so that there were present four, the medium (a lady), Mr. Reimers, myself, and friend. We weighed half a pound of paraffin, putting it into an earthen jar, filling up the same with boiling water, which soon dissolved the paraffin. After a conversation with the invisibles by means of raps on the floor and table, in full gaslight, they said they were ready to commence operations, although the liquid was so hot that I could not put my finger into it without being scalded. We then put a lace net bag over the head of the medium, drawing it up tight round her waist, enclosing her hands and arms, and fastening the tape at the back. We inserted paper in the bow, so that it was impossible for the medium to untie the knot, or to get her hands out of the net bag, as it was tied and knotted on the outside at the back in such a manner that had it been tampered with the position of the paper in the knot would have betrayed the attempt. The medium then went behind a rude cabinet, which was nothing more than a cloth drawn across one corner of the drawing-room. We sat outside, with a good light from a lamp on the table in the middle of the room. After the medium was seated on a chair in the cabinet, another chair was placed inside, with the hot liquid on it. After sitting, say about half an hour, the unmistakable spirit whisper was heard, but indistinctly, after which a strong masculine voice spoke and said that they had had an accident, and broken the mould, but that they had mended it, and we should see something that would please us; also that Mr. Reimers was to bring a light, and be careful not to touch the medium while he removed the mould. Then, to our astonishment, there lay a beautiful mould of a small delicately-formed lady's left hand. Being warm it had to be carefully handled, and on examining it we found it had apparently been broken on the back, and then carefully mended; but the most remarkable fact was that the fingers were *curved*, and a *portion of the wrist* moulded with the hand. I carefully examined the mould to see if the hand had been drawn out and the mould pierced, but not a trace of this was discernible, as it was all one clean mould, without a seam or mark, except on the back, where it appeared as if a piece had dropped off and been put in again; the joint had been very neatly done, and was hardly perceptible.

Allowing the inevitable supposition that the medium could have supplied herself with a pair of casts, and manipulated the casting in the dark, and got out of the net bag and fastened it again in the ingenious manner by which it had been tied (which could not have been done without our hearing her movements, as we sat quite close to the curtain), even allowing for all this, we have the fact of the repaired mould, with curved fingers, and a whole complete shell without a mark. A mark would necessarily have been seen had the cast or the hand been drawn out of the mould. The hand was at least an inch smaller or shorter than that of the medium, and, judging from the cast taken of the right hand

mould, it appeared to be that of a young aristocratic lady, the lines, nails, and joints being of beautiful symmetry.

After all was over the liquid was so hot that we none of us could put our hands into it, and we felt the hands of the medium, which were almost cold.

Judging from what I saw, as heat or cold seems to be quite the same to the spirits, there is no reason why we may not be favoured with a mould of the face and head, or even of the whole form, if vessels large enough are prepared. As the first region of the spirit world is Wonderland, there is no saying what marvels of spirit power await us. Supply them with favourable conditions, such as trusting, obedient, and loving spirits on our side, where is the man living who can say what the spirits cannot do?

Higher Broughton, Manchester, February 7th, 1876.

## CASTS OF SPIRIT HANDS.

BY C. REIMERS.

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

How wonderfully this prediction of Lord Brougham seems to draw near its fulfilment! On the horizon of America this cloud appeared, and the first drops, tick, tick, fell upon the nose of a little child, Katie Fox, in Rochester, and although these strange "raps" puzzled her, she felt instinctively that they came from above, not from below. Soon these drops fell thicker and faster over a wider area, and mortals having learnt their meaning, the development of a power began, of the importance of which our philosophers were not dreaming. Where they fell on a fruitful soil, not trampled down by blind, fanatical scepticism, strange phenomena cropped up, partly grotesque and silly it is true, giving food to the superficial scoffer, but their hidden higher mission engaged the minds of that class of thinkers, who receive and judge not a new visitor *only* by his dress. Quiet observation steadily battled with increasing abuse, and *true scientific* champions have victoriously established the new truth. If the phenomena have passed the realms of the ridiculous, the arguments against them have now to walk the same road—at least, when the reality of these facts is questioned. When the struggle grew more serious, the Harvard University courageously resolved to investigate and to publish the results. It obtained the results, but with another kind of courage resolved not to make them known. The Dialectical Society in London took up the subject in the same spirit, but, although the society refused to publish the *unexpected* result (after two years' investigation by sceptics), the sub-committee gallantly carried out the task, and their work will not be forgotten in the history of true enlightenment. When I presented a copy of this report to the library of our society, *Schiller-Anstalt*, it was rejected by the scientific (?) division of the literary committee! The members of this society get their information about Spiritualism chiefly from the *Gartenlaube*, where cases of *undoubted* imposture (known long before by Spiritualists) are cleverly handled to flatter the prejudices of the ignorant. The arguments still afloat among Germans are—conjuring, hallucination, *hypnotismus*, catalepsy, and hysteria, and those who feel not quite safe cautiously advance the possibility of mesmerism. Consequently my own experiences fell to the ground, as they left no proof which could be passed from hand to hand, instead of from mind to mind.

Last Sunday I obtained evidence of the mysterious power which literally can go from hand to hand, for it is the cast of a hand taken from the mould left by the spirit, or whatever it may be. I am curious to see how far this tremendous fact will tell, but I know it must leave its mark, and my

simple report of it now will justify the preceding introduction from an emotional as well as technical point of view.

I secured my medium in the stiff net bag so tightly, that the tips of the fingers could with great effort only be forced through the tape round the waist. Then I melted the paraffin, and placed the basin on a chair close to the medium, and took my seat before the cabinet. I waited a long time without seeing even the face, when a voice, this time the direct spirit voice, plainly said,—“It is done; don't wake the medium. Handle the mould gently, it is on the chair.” And there it was; and I saw something like a face vanishing near the medium, my opening of the curtain being done immediately after the advice. A thrill of joy went through me on beholding the mould, which I placed gently on the table; then the medium awoke with the usual cool “Did you get anything?” I invited her at once to have a dip in the paraffin, still liquid. She did so, but her face expressed evident regret, for it was very hot, and I rudely suggested that my spirit friend must be used to very hot places. Three pretty loud raps testified to the dangerous character of my acquaintance. The enormous difference between the hand of the medium and that of the spirit delighted her, for she was afraid it might be a double. Although the fact of obtaining a cast under similar circumstances is not new, and I felt fully convinced I should get it, the effect on my mind was highly impressive, being aware of its importance in regard to my fellow investigators in Germany, especially when the strict test conditions are critically examined.

#### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

The ordinary fortnightly meeting of the Psychological Society was held on Thursday, last week, at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox. There was a good attendance.

The minutes of the last meeting were read and confirmed.

Mr. P. P. Blyth and Mr. Wedgwood were elected honorary members.

#### THE VISIONS OF ALFRED STOKES, THE DETECTOR OF THE HARRIET LANE MURDER.

Mr. F. K. Muntion, honorary secretary to the Psychological Society, then read the following report, which had been drawn up by himself:—

The recent execution of Henry Wainwright for the murder of Harriet Lane, and the remarkable circumstances connected with the discovery of the crime, are within the recollection of the members of the Psychological Society, in common with all readers of the public journals. The principal witness was one Alfred Philip Stokes.

Wainwright had concealed the body of his victim for twelve months at the rear of his premises, and being compelled to leave the place, he called in the assistance of Stokes to remove two parcels, subsequently found to contain the murdered woman's remains. Just before the execution a letter appeared in the *Times* and other newspapers, purporting to be addressed by Stokes to the condemned man, explaining the singular circumstances under which he (Stokes) was induced to look into one of the parcels temporarily left in his charge, and which led to the detection of the prisoner. This letter stated in substance that a supernatural voice bade Stokes open the parcel, and in response to his mental inquiry, announced that it was a murder, and that he ought not to conceal it, even though he would thereby convict a generous friend.

One of the objects of this society being the collection of psychological phenomena, the Council deputed me to interview Stokes; first, to ascertain whether he was the author of the letter in question (its diction and variance of style from the evidence in court pointing to doubt), and secondly, to minutely inquire into the alleged phenomena. I accordingly secured a private meeting with Stokes, and carefully sifted his story. I found him to be an intelligent man, of the working tradesman class, and by no means so illiterate as the public report of his evidence would indicate. His defective orthoepy, strongly marked as to a few words, was calculated to lead to a somewhat mistaken impression; for example, both in court and to me, he pronounced the word “covered” as though the first syllable were spelt with an “i,” and again, the word “spirit” as though it were spelt with an “e.” I was not altogether surprised to hear him say that he himself was the individual author of the published letter. He stated that it was honestly addressed by him to Wainwright, without the smallest idea of its getting into a newspaper, and that no one was more astonished to see it in the public journals than he was himself, adding that he never learnt in what manner the gaol authorities permitted or authorised its publication.

After my interview with Stokes I made some memoranda, and, as to the material points, I will endeavour to quote his exact words. But it is necessary to give a brief account of some of his personal peculiarities, which will throw a light on what follows. He stated that he and his mother were both given to strong presentiments. He illustrated this by saying that at the outset of his mother's illness, which ultimately terminated fatally, and at a time when neither her friends nor the medical man apprehended danger, he (Stokes) and his mother mutually felt and confided to each other that death would ensue. Whenever he (Stokes) dreamt of his deceased mother some trouble always followed, perhaps of a minor character, such as loss of work, but more often of a serious nature. I did not attach much importance to this, except that it explained his meaning when he stated that on the night before the eventful Saturday when Wainwright was taken into custody, he had a very vivid dream of conversing with his mother. He was, consequently, somewhat depressed during the early part of Saturday, and when he went home from his work to dinner in the afternoon he remarked to his wife that

he felt much out of sorts—that he had no appetite, and, somehow, felt assured something very unpleasant was going to take place, and he tried in vain to shake off this depression. Omitting the details of Wainwright's request to Stokes to help him to carry two parcels, and his leaving him in possession of them while searching for a cab, I proceed to Stokes's statement, just remarking that, although I cannot, of course, vouch for its accuracy, I fully believe the man intended to speak the truth.

Stokes said, “While I was looking at the parcels covered with American cloth, there being nothing particular, except that they were rather heavy, I seemed to hear a distinct voice by my side say three times over—‘open that parcel!’ I could have sworn that somebody was behind me, and I turned round to look; not seeing any one I was a bit staggered, and at first tried to dismiss the thing as absurd. The voice, however, startled me again with the same words—‘open that parcel!’ I considered a second and then gave way to the impulse and opened it. I can never forget the horrible feeling which came over me when I saw a human head and two hands! Stokes here remarked that *only* “a poor sort of man as he was,” he would not voluntarily go through that moment again for a thousand pounds, adding that, although the people laughed at him in court when he said that his hair stood up with fright, it was really true. He then went on to state that while hesitating what he ought to do, the same voice seemed to say—“It is a murder: will you conceal a murder?” and by a sort of supernatural energy he closed up the parcel and tried to look unconcerned as Wainwright came up. The latter evidently noticed his confusion, for he looked first at the parcel and then at Stokes, saying—“What's the matter with you? you haven't touched that parcel have you?” to which Stokes replied, “I don't feel well, and I haven't had my tea.” Wainwright said, “Why, it isn't tea time yet,” and Stokes managed to answer, “Ah! but I didn't eat my dinner either.” This seemed to quiet Wainwright, who went off in the cab.

I observed to Stokes that some of these details were new, and he replied that there were many things he didn't say to the court, for if he made the slightest mistake the lawyers so badgered him that he was afraid to attempt to explain anything. Stokes practically indorsed the language of his letter, saying that the same voice bade him follow the cab, which he did, resulting in the discovery of the murder. Stokes also said that, although he did not pay much attention at the time, he had on several occasions during the past year seen Wainwright walking in a very listless way, with his eyes on the ground, and suddenly stop and stand back in a kind of fright, which he (Stokes) ascribes to his undoubted guilt.

Since the execution Stokes once dreamed of seeing Harriet Lane, or rather of a young woman in a long white robe, waving her hand in a kindly sort of way without speaking, and rising upwards till lost to sight. He had never seen Harriet Lane alive, but was so impressed with this dream that he found out a person who had her photograph, which he discovered exactly corresponded with the image of his dream. He further said that a woman, residing in a house wherein he (Stokes) formerly lived, and to which Wainwright sometimes came, declared that she saw Wainwright come up the staircase the other day just as she had seen him in life, and she nearly swooned with fright. But as the dream just referred to might be due to very natural impressions, and the story about the woman who swooned, with some other similar statements, partook of the hearsay order, I refrain from giving more details. Stokes told me, in conclusion, that he had not recovered his nerves since the fatal day, and felt he never should. He certainly has the appearance of a man who has passed through great trouble, though there is not the slightest symptom of weakness as to mental power. All his statements, when invited in an encouraging tone, are perfectly clear.

I do not offer comment, my mission being to examine the evidence. I report the result, and leave the members to draw their own conclusions.

Mr. Muntion, having remarked, after reading his paper, that Stokes, with some hesitation, promised to attend the society if the members desired it, the President expressed his belief that Stokes was a very impressionable man, of an imaginative turn, and probably in thinking the matter over afterwards fancied that he had heard voices which impelled him to open the parcel; he should like to ask him some questions upon this matter, and he should be very glad if Stokes would come there to make any statement he desired.

#### A NEW DEFINITION OF THE TERMS MATTER AND SPIRIT.

Mr. Serjeant Cox then said that, in recent debates, different speakers having attached different meanings to the words “matter” and “spirit,” he purposed—to use his own words—to “assign to them a sense in which they are to be taken for the purposes of debate in this room, and of use in our published papers. But let it not go forth that what we propose is to dictate a definition, to be received as being in itself a perfect one. That would be an impertinence. Nothing more is designed than to indicate the sense in which the words should be taken in the discussions and papers of the Psychological Society, with a view to keeping them more directly to the point at issue, and to prevent the loss of time and labour that must always result when disputants are without mutual knowledge of the fact that they are using the same words in different senses. The ultimate particle with which all things are constructed is ‘the atom.’ Atoms combine in various proportions, probably innumerable. Of these atomic structures we know but one, because the human senses are constructed to have perception but of one, namely, that particular combination of atoms which composes molecules—which molecules are the ultimate form of being that is perceptible to the human senses. The entire of that small fraction of creation that is perceptible to our senses is composed of molecules, and molecular structure is controlled by a certain class of laws we term the physical or natural laws, and are moved by certain physical forces whose existence is only known to us by their action upon molecular structure. This, then, is ‘matter,’ or what alone we call ‘matter.’ Whatever is of molecular structure is ‘matter,’ and therefore ‘matter’ is whatever is perceptible to the human senses. There might be about us a whole universe of things constructed of some other combinations of atoms than those we call molecular, and they would be wholly unseen, unfelt, unknown to us. We should be in absolute ignorance of their presence. ‘Matter,’ then, for the purposes of psychological science, and as it is desired to be understood within the Psychological Society, and in which sense only it will be recognised in their proceedings, is *that combination of atoms which alone is perceptible to the human senses, and which we*

term 'molecular.' Whatever any human sense, unaided or aided, can perceive, is 'matter.' All things perceptible to any human sense are material. Nothing that is not made of molecules can affect any human sense, which is excited only by the impinging upon it of something that is material—that is, of molecular structure. We do not feel the physical forces themselves, we feel only the impact of the molecules they move. This is a simple, clear, and very definite conception of matter, and if the term were always used in this sense, what a world of worthless controversy would be swept away! What, then, in psychological science, is spirit? As distinguished from matter, it is simply non-molecular structure, that is to say, some one or more, possibly all, of the many combinations of atoms other than the molecular, but which combinations are imperceptible to our senses. It may well be—perhaps it is—that matter and spirit are distinctions that are more in ourselves than in themselves. They may be the result of our own limited powers of perception. It is certain that, if we had one sense more, we should perceive much that now is imperceptible to us, and that which now is spirit to us would then be matter. On the other hand, if we had been gifted with one sense the less, much that is now matter to us would be spirit. But the distinction is not the less real. 'Matter,' then, is the molecular structure which alone our senses are constructed to perceive. When we say that a thing is material, we mean only that it is made of molecules. When we speak of spirit, we mean anything formed of some other than the molecular combination of atoms. When we speak of a spirit, we mean any intelligent being formed of some non-molecular structure, and consequently imperceptible to us."

## PHYSICS AND METAPHYSICS.

Mr. C. C. Massey, barrister-at-law, in a paper read by him, adverted to the President's warning against a metaphysical treatment of the subject, and begged to enter an emphatic protest against the suggestion that in a contest with materialism the metaphysician must necessarily be worsted. On the contrary, if the devotees of physical science were, as a rule, familiar with metaphysical thought, and with the results of metaphysical analysis, it was probable that materialism would not be so rampant as it is. Metaphysics had long ago proved that all that we know by our senses, all that science can concern herself with, are mere phenomena. It was true she went further and asserted also the phenomenal character of consciousness. Nevertheless, the result was that matter—all that we know of it—was dependent upon consciousness, and not consciousness upon it, viz., *Esse was Percipi*. The late Mr. J. S. Mill, though not an idealist in the general scope and tendency of his philosophy, had admitted, as the result of the best thought of the world upon the subject, that the phenomena of external perception resolve themselves, in their ultimate analysis, into "bundles of permanent possibilities of sensation." To say that there was nothing but matter in the universe, was to say that there was nothing but phenomena; but this proposition was also the refutation of materialism because phenomena, *ex vi termini*, were only appearances, that is to say, existed only in relation to consciousness. If there was anything definite in our conception of matter it was the occupation of space. Molecules might be divided into atoms, atoms might be derived from vortices—these again evolved from an ether of inconceivable tenuity; but if the atom, the vortex, or the ether were material it must occupy space; it must, therefore, be conceivably divisible. There never could be found in it the unity which a self-existent substance must necessarily have. In other words, extension could not possibly be an attribute of being. The argument was at least as old as Plato; it never had been, it never would be answered.

## THE SPIRITUAL BODY.

Mr. Massey continued: But granting that we cannot go beyond phenomena, the practical issue remains whether we have any evidence of consciousness being associated with other than molecular structures. Nobody supposes that if there are other finite intelligences besides our visible selves they are without organisms, or in other words, bodies. And no opponent of materialism would be concerned to deny that these bodies are constructed of material which, otherwise combined, may result in molecular forms. And it may very well be supposed that this ether not only constructs matter by its own aggregations, but that it also has forms of its own, permeating all material structures, and forming invisible bodies exactly correspondent to the visible ones. Is it not highly probable that all material organisms are built from within outwards, the finest ethereal particles first taking on the form, and then gathering about that form as about a mould, the grosser particles in successive envelopes, till at last we get the material body? If so, why there we have our ethereal body, what some of us, following the respectable authority of St. Paul, are accustomed to call our spiritual bodies. And what evidence have we of the death of this body, supposing it to exist? What we see is the falling to pieces of molecules. Are we entitled to infer that the finer and invisible structure falls to pieces also? Certainly not, because the disintegration we witness we know to be due to the failure of correspondent action between the outer structure and the forces peculiar to molecules in a similar state of aggregation. The inner body may depend for its organic consistency upon altogether different forces and laws. The distinguished authors of that great and noble work of scientific imagination—*The Unseen Universe*—have showed the high probability that exists of the absorption of physical forces into the invisible, and of their convertibility into other forces which have no manifestation in the physical universe. They go further, and, referring matter to an origin in the invisible, even anticipate, from a scientific point of view, its ultimate disappearance—in fact its dematerialisation into the source from which it arose. I will take leave to quote a single passage from this remarkable book.

"Thus in the last chapter we came to the conclusion that the available energy of the visible Universe will ultimately be appropriated by the invisible, and we may now perhaps imagine that the separate existence of the visible Universe will share the same fate, so that we shall

have no huge, useless inert mass existing to remind the passer by of a form of energy and a species of matter that are long since out of date and functionally effete. Why should not the Universe bury its dead out of sight?"

The atomic or ethereal body, the invisible body, the spiritual body, would thus be one and the same. But thus far we are still within the region of phenomena, and therefore, if any one chooses so to speak, of material though not of molecular structures; for the underlying substance, the true life or soul, we must go beyond phenomena, we must seek it in Being or the Absolute. This Being is necessary precisely because phenomena are contingent; this Absolute, which is unknowable, nevertheless *is*, because all that we can know is relative. In ignoring this, which is indeed the soul of the Universe, the ultimate reality of the Universe, physicists, while they think they are only materialists, are in fact nihilists. Their matter is only phenomenal, and they admit nothing else.

But it may be that even in the region of phenomena we can confound them. Admitting that we know nothing of efficient causes, and that all we can ever show is the relation of antecedent and consequent between phenomena, all that is really proved by the association between the phenomena of consciousness and molecular modifications of the brain, is that finite consciousness is not independent of organism; and this nobody now disputes. The real question is—Must this organism always be molecular? The Chairman has told us that this question must be answered, if possible, by facts. Well, we are in this difficulty. Inasmuch as the work of consciousness in this molecular world is done through a molecular organism, any evidence of its acting independently of that organism must necessarily be evidence of an abnormal activity, and, as such, not within ordinary experience.

## PSYCHOLOGICAL FACTS IN THE HANDS OF PHYSIOLOGISTS.

It is true that many of these abnormal facts, which were once laughed to scorn by scientific men, are now generally admitted by them. But the student of physiology will have remarked, that when one of these facts is admitted, it is always because, or, at least, it is always when an explanation of them, more or less plausible, upon physical principles is forthcoming. I bear in mind our Chairman's injunction to speak respectfully of our opponents, but there does seem to me to be an understanding among men of science that no psychic fact shall be admitted which does not appear to be explicable consistently with their principles. Dr. Carpenter has, perhaps, been the most rash in his admissions, especially as even those who believe most in physiological causes shake their heads at his explanations. If any one wishes to know the extravagant suppositions to which men of great ability and attainments will resort in order to escape from the burden of a psychic mystery, I need only refer him to some parts of Dr. Carpenter's work on *Mental Physiology*. It is not too much to say that no generation passes without leaving on record well-authenticated cases proving, if true, the action of mind outside the physical organism.

## THE VALUE OF HUMAN TESTIMONY.

The evidence can be found in every century and in every country. But what avails it? Inasmuch as it is not in accordance with ordinary experience, we are always exposed to the neat dilemma of Hume:—"The ground of our reliance on the uninterrupted uniformity and exclusive operation of the known laws of nature, is experience. But experience is also the sole ground of our reliance on human testimony. When, therefore, human testimony asserts an interruption of the ordinary course of nature, we have only to oppose the one experience to the other, and to reject the weaker, in order to know which to believe. Now, it is more in accordance with experience that men should lie, or should be deceived, than that these things should happen. Therefore, we reject the latter, without further inquiry." Perhaps before long the force of Mr. Wallace's admirable answer to this argument will be generally recognised, and then the Royal Society will have no excuse for ignoring the testimony of members of their own body.

## DIRECT SPIRIT WRITING.

The other night our honorary secretary gave us some very interesting facts, the significance of which was wholly missed by one at least of the speakers. Having had much the same experience of this fact as Mr. Munton, I should like to explain what I conceive to be its bearing upon this question. For those who were not present at our last meeting, I may mention that the fact adverted to by Mr. Munton, was that known among those who have given attention to the occult phenomena commonly called Spiritualistic, as "direct writing;" i.e., writing, on a slate for instance, not produced by physical organism of any person present in the flesh, or by machinery. Now suppose we had never heard of or imagined intelligences unincarnate, should I be logically justified in inferring their existence from this fact? Given a phenomenon and a fact sufficient to account for it, and the philosophical law of economy or parsimony forbids us to resort to a hypothetical cause. To write a coherent sentence requires not only intelligence and volition—these might come from the medium—but also an organism. Mere force, blind or intelligent, rushing out like a current of electricity might suffice to make a noise, to overthrow a table, or other object in its passage. Directed by intelligence—that is to say restrained or expelled at will—it might even account for raps or table tipping, for communications obtained by these means. But the scrap of pencil which traced those words must have been held and guided. Apart from machinery we know of only one means by which vital force can so operate. That is organism. I am therefore justified in inferring that there was an organism at work on that slate. Where did it come from? To whom did it belong? Did the psychic force of the medium construct it? No, for even if the existence of an organism does not suppose design, its original creation does. But the same law of economy to which I before referred, forbids us when we have got an organism to go beyond

it for the intelligence and volition which put it in motion. Thus I get an intelligent action performed by some agent in that room which was not one of the sitters. That agent I call a spirit, and I maintain that Mr. Munton's fact was perfectly relevant to the question before us. The gentleman who said it was not, had much better have confined himself to a denial of the fact, and to the usual sneer about Maskelyne and Cooke with which all observers of these phenomena are quite familiar, and to which it is to be hoped they have become quite indifferent.

A MATERIALISTIC VIEW OF THINGS SPIRITUAL.

Mr. Gordon said that, in discussing Professor Tyndall's paper in the *Fortnightly Review*, they were not concerned with what were the opinions of Professor Tyndall, but with what he wrote. He thought from the essay that he was a materialist, and that he was right in being so. At a previous meeting Mr. George Harris had denied the materiality of the soul. He (Mr. Gordon) could not conceive of anything not material, for if it were immaterial it had passed out of the range of science altogether. At present he did not believe in spirits, perhaps because he had had no experience of them. If the soul were not material, how could it possibly be subject to any tests they might wish to apply? Mr. Tagore, in his remarks, had taken the immortality of the soul for granted.

Mr. Tagore: No; I did not. (Laughter.)

Mr. Gordon: Well, if anybody says it is immortal he states a fact which is unknown to science.

Mr. Tagore: That is exactly what I said. (Laughter.)

Mr. Gordon continued that many persons who supposed themselves to be sensible, held that the soul entered the body, but he believed that they were bound to state some time when it did so, and to explain how nature eternally created and recreated organisms. Mr. Dunlop's speech had been a mixture of fact and fancy; he had told about mesmeric wonders in India. Many persons knew the power of the imagination over the nervous system, and how mental impressions would cause people to suppose that their pains were lessened, but he had never heard anybody say that an organic disease had been influenced by mesmerism. Any such statements he should think to be an absurdity. The statement that Agassiz when mesmerised was caused to drink water and to believe it to be wine, was a good example in point of the extraordinary freaks of the imagination. He believed that men never had such a desire for truth as at the present time, and that beside questions such as those they were considering, even the rise and fall of empires had become trivial things. The generality of people had dreams of an immortal life, the present life being short and sad, and they were pleased to imagine that they were heirs of immortality. Men shook off with great difficulty the traditions of their childhood and of the past, and were only just beginning to perceive that many of those theories were built upon no solid foundation. When they said that they were "dust, and to dust would they return," they said it hypocritically if they believed that they would live on. Without trenching upon the domain of theology, but keeping within the limits of the subjects coming under the notice of that society, he would point out that preachers said that the body contained a soul, because if an eye or a leg were cut away, the brain and the spiritual man were perfect as before; but how stood the same argument if the heart or the brain were cut away? Was the spirit still perfect as before? Yet the heart and the brain were, so far as science knew, nothing but matter. The idea of the soul taking wings and flying away was nothing but a poetical fancy. When did the soul enter the body? Did it enter it at birth or did the child feel before? A baby possessed apparently far less intelligence than a brute; it could only cry when it wanted food; he would not say that a spark of the divinity was not there, but where was the proof of it? There was no scientific proof of it at all. He would turn to the subject of death. Take the case of a young and lovely woman, the action of whose heart had been stopped by a sudden fright, and she was dead. What happened in such a case? "The soul has fled" might be the reply. But they might say just the same thing of a dead snake. Her limbs were not broken; she was all there, what then had gone? The physiologist and the anatomist when called in, could state exactly the cause of death. It might be true that the soul was gone, but how could it be proved? What form had the soul taken? Could it still think and feel, and in what world did it live, and how? At this point they were landed on the brink of that ocean of which they knew absolutely nothing, and unless the questions he had put were answered, they were obliged to stand speechless before the accusation that they spoke of what they knew not. The things of which the secretary and president had spoken were not subject to scientific tests, and in the light of science were mere chimeras of the brain. The secretary had told them of mysterious writing on a slate, and the president, of remarkable motions in tables, as well as the other ridiculous phenomena of so-called Spiritualism. He would not say ridiculous in the ordinary sense, for any facts if they could be proved were of importance. He thought he was entitled for proof of such things, for without proof any hypothesis built upon them fell to the ground. If a man told him he saw a stream running up hill, he was entitled to ask for proof, and if such things as Serjeant Cox and Mr. Munton had stated indeed occurred, the society ought to have the clearest evidence about them, for so far as their present knowledge of science extended such things were impossible. He agreed that the molecular motions of the physicist did not explain everything, and that so far as the nature of man was concerned they explained nothing. Without proof, such things as Mr. Munton and Mr. Serjeant Cox had stated, were but the baseless fabric of a vision.

Mr. Tagore said that when he spoke on the previous occasion, he had but stated the ideas of his nation at the request of the society, without committing himself to any of them. That the Hindoo race spoke of the immortality of the soul showed that philosophy, by guesses had anticipated the proofs which science afterwards furnished. Science had no instrument by which to prove the immortality of the soul, but the mind

of the whole human race was in favour of the doctrine, so that at the present moment science was denying what philosophy had built. It was an insult to him to say "Prove the immortality of the soul," but wherein was man separated from the beast except in the fact of immortality? Where was the power of Christianity if not in the doctrine of immortality? That doctrine had made Europe what it was, and had raised races to a height they never attained before.

Mr. Dunlop said that after Mr. Serjeant Cox had given his definition of the difference between matter and spirit his ideas upon that point were not so clear as they were before the difference was explained to him. (Laughter.) The gentleman who talked about "facts and fancy" put down as fancy what he (Mr. Dunlop) called fact, and fact what he called fancy. Mr. Dunlop had, from his foreknowledge, condemned as supernatural all that the witnesses had stated to be facts, and by what right did he assume that superior position? (Hear, hear.) He (Mr. Dunlop) had tried some of the mesmeric experiments of which he had spoken, and had obtained the command of the ideas and senses of the persons upon whom he operated; he had made them see things which were not. He had seen Professor Stone making similar experiments, but if they witnessed such things were they to say that they were supernatural and like water running up hill? Mr. Gordon had given them an elementary—a very elementary—lecture in physics, stating facts known to everybody. The society was not formed to consider such elementary questions, but to adopt scientific methods of investigating new ones, in the endeavour to discover natural laws. If he (Mr. Dunlop) saw a stream of water running up hill he would not run away in a fright and say that it was supernatural, but he would remain on the spot and try to find out why it ran up hill. (Hear, hear.) Mr. Massey had said that when they had found truth they should come forward and state it even in a minority of one, and that was the right thing to do with abnormal phenomena rather than to be frightened away by very simple and elementary science. Fear of new facts he thought to be most humiliating superstition. (Hear, hear.) He thought that the society should appoint a committee to inquire into mesmerism, and into the slate-writing of which the secretary had spoken. (Applause.) It was true he had not known any organic disease to be cured by mesmerism, although that agent had produced insensibility to pain so that the most horrible surgical operations had been performed without any suffering on the part of the patient. In Dr. Esdaile's hospital in Calcutta he had seen great tumours cut from the human body without the sleeping persons feeling the slightest pain or knowing that the operations had been performed when they first woke up. Dr. Esdaile afterwards came to England. He was in bad health, and had the whole of the medical profession against him, for they were superstitious, dogmatic men of science, who would not believe anything outside the puny laws known to themselves, and which they consequently assumed to be the limits of nature. However, although Dr. Esdaile practised mesmerism very little in England, he performed a cure or two. Chloroform killed people occasionally, but he had never heard of a patient being killed in consequence of being turned into the mesmeric sleep, preparatory to the performance of a surgical operation.

The proceedings then closed.

INTERESTING MESMERIC EXPERIMENTS.

LAST Monday night, at the ordinary fortnightly meeting of the members of the British National Association of Spiritualists, at 38, Great Russell-street, London, W.C., Mr. J. M. Gully, M.D., presided.

The Chairman said that, supposing the phenomena exhibited at Mr. Redman's lecture to be all *bonâ fide*—and he did not intend for a moment to question them—he still thought there was much more mystery concerning their causation than Mr. Redman believed. To say at once that an electric agent was at work to subject the sensitive's will to his own was to determine at once that volition, as well as intelligent appreciation, was electricity; for the sensitive not only thought what Mr. Redman thought concerning things, but performed locomotive acts at his bidding. If Mr. Redman's hypothesis was accepted, the intellect and will of a man consisted simply in an electric action of the body, which the like action, in another body, might control in any direction. Without pretence to a profound knowledge of electrical science, he must venture to doubt whether such knowledge would uphold the hypothesis in question; he thought some more accurate name than that of electro-biology should be found to describe the cause of the phenomena. He had himself, in speaking previous to the experiments, mentioned mesmerism as a better name for the phenomena than magnetism, inasmuch as the latter name involved the hypothesis that magnetism was the cause at work,—he thought it better to give the first experimenter's name, Mesmer, as including no hypothesis. But, in truth, the phenomena were much more like those of magnetism than of electricity, for a variety of reasons which he need not particularise. Taking the lesser exhibition of mesmerism—that degree in which only sleep was produced—the magnetic agent appeared to him a still more appropriate explainer of the quietude than an electric current could possibly be. In fact, however, neither agent could fully explain what takes place when one living person puts the senses and intelligences of another living person to sleep—abolishes them, in short; or when one living person turns those faculties of another person from their identity, and causes them to feel and think as he himself does. It may be tempting to believe that we have an explanation of all we behold, but we had better be in ignorance than in error from too rapid conclusions. In the case of Mr. Tytler, which

he had named on the former occasion, there was no doubt whatever that he was totally ignorant that his wife had ever mesmerised him, and yet from the first day she did so, his mind as regarded her was altogether changed from repulsion to attraction; yet nothing we as yet know of either electricity or magnetism can explain this moral change. There may be strong suspicion of either of these agents in the causation of "biological" phenomena or of the usual mesmeric sleep and anaesthesia; but for himself he inclined much more to seek the causing agent in some form of that more subtle, more pervading, more intelligent (by which he meant connected with intellect) force to which, for want of more precise knowledge of it, we append the name of *spirit*. Holding, as he did, that the intelligent, and most likely, also, the initiative actions of the living man are due to the action of the force which is called *spirit*, it seemed most logical to attribute to the application of the *spirit*-force of one individual to that of another, the phenomena both of the ordinary mesmeric state, and of the state to which the term electro-biological is given. It should be remembered that the force in question is capable of exhibition in many degrees and forms; it is the force which makes a crystal of sugar, as it is that which crystallises a man, and exists in men in various degrees of intensity. Thus, in some it may be aggressive and powerful, whilst in others it is sensitive and receptive; and these last are the persons in whom the power can operate to put to sleep sense, or to prevent it, at the will of the operator. Some entire nations, even, show this sensitiveness to a wonderful extent—the people of Hindostan for instance. Twenty years ago, an Anglo-Indian official, Dr. Esdaile, published a most interesting record of his experiments on Hindoos in the Government hospitals, which showed that the most formidable surgical operations could be performed without pain in the mesmeric sleep. In the year 1858 he (Dr. Gully) had under his medical care, for a considerable time, the late Lord Dalhousie, soon after his return from his rule over India, and from him he received confirmation of the marvels related by Dr. Esdaile, for he had himself witnessed several of the operations—one of which was the excision from the side of a Hindoo of a tumour which weighed as much as the man's entire body. In all these operations complete anaesthesia was obtained, and the patients suffered no pain whatever. May it be that the marvellous feats of the Hindoo fakirs are connected with this susceptibility to *spirit* force exercised over them by others in or out of the body? In 1859 and 1860 Lady Mary Bentinck, a benevolent lady in Nottinghamshire, on the strength of Esdaile's book, had a number of poor invalids in her neighbourhood assiduously mesmerised, and surgical operations which they required were performed painlessly, whilst in mesmeric sleep; but in the toughly organised Briton she had to record frequent failures in producing sufficient insensibility, and in not a few no somnolent impression at all could be produced. Since that time no similar experiments have been made in this country, chloroform and laughing gas having superseded mesmerism, as more ready to use, but more perilous also. He had himself practised mesmerism to a great extent years ago, and had given an extraordinary instance of such practice in the pages of *The Spiritualist* some months ago; an instance wherein he could put the patient to sleep from an adjoining room at any time of the day. On two occasions he had put a lady into a mesmeric sleep for twenty-one to twenty-five hours respectively and so enabled her to retain food in the stomach, the constant vomiting from which was destroying her. He tried in vain in these instances to account for the sleep, either by the action of electricity or of magnetism. On the whole, he inclined to see in mesmeric phenomena some modification of *spirit* power, such phenomena having the suspension or perversion of the consciousness of the individual for their essential feature. It should be remembered that, so far as we have been able to investigate it, *spirit* has varied modes of exhibiting its power; it gives or takes away weight, it can render light or dark, it can disintegrate or reconstruct coarse matter; it can render itself visible and tangible by materialisation, or destroy coarse materials whilst itself is invisible and impalpable, it can pass through coarse matter and annihilate space. Was it therefore not likely that in its most concentrated form, namely, the *spirit* form of man, it should be able, in its strong exercise, to influence in varied manner another form in less strong exercise and in a passive, receptive, perhaps expectant state? He felt certain that when we know more of *spirit*, we shall know more of *mesmerism*—not before.

Mr. W. H. Harrison said that he thought that some of the time of the meeting might be saved if the subject of physics were cleared out of the way at the outset. Mr. Varley himself had tried some experiments with some exquisitely sensitive instruments—the same that he had often used for the working of Atlantic cables—in the attempt to detect electricity emanating from the human body, and could find none. It did not follow, however, that electricity might not come from the human body under abnormal conditions. No relationship could be detected between mesmerism and magnetism; when any magnetic force operated upon a mariner's compass, the needle was deflected, but mesmeric power did not do this. He was present one evening at a meeting at the Royal Society, when a physicist thought that he had detected the evolution of electricity from the human body by means of delicately-constructed microscopic apparatus. Professor Tyndall argued that the divergence of the gold leaves of the electrometer might have been caused by the friction of the clothes against the body. Subsequently, at the Royal Institution, he caused such divergence by brushing his assistant down the back with a feather.

The Chairman asked whether his experiment on that occasion was as reliable as his statement that he brought a buzzing noise out of a wine-glass with his whiskers?

Mr. Harrison said the experiment was a great deal more reliable, for his prejudices were not aroused while performing it, and there were several hundreds of witnesses. Dr. Gully had spoken of the building up of crystals, but this might, to a large extent, be explained physically by the action and reaction of polar forces among the molecules. Where the physicist broke down, and honestly admitted that he broke down,

was in the explanation of the forces which build up living organisms. The transformation of energy in such cases was understood to a large extent, but physicists did not know the cause of the determination of energy; that is to say, they did not know why atoms should be driven in certain directions to build up one particular tree, or animal, and none other. He would suggest that at the next meeting experienced mesmerists should be invited, such as Mr. Luxmoore, who was versed in the subject, Mr. Hands, who had recently written a book on mesmerism, Mr. Sheldon Chadwick, who was one of the most powerful mesmerists in London, and Mr. Howells, who recently lectured before the Dalston Society. Lord Dalhousie had done more than Dr. Gully had stated; before he was a convert to mesmerism he resolved that the subject should be investigated in Calcutta without prejudice, and prepared a fair field for the celebrated experiments of Dr. Esdaile, and for this absence of prejudice and desire of investigation he was entitled to the highest honour. A book containing drawings and paintings done by hand, of terrible tumours removed under mesmeric influences by Dr. Esdaile in Calcutta, was in the possession of Messrs. Bailliére and Co., of King William-street, Strand. He thought it would be a good thing to get it for the National Association Library, although to those who were not medical men the pictures were horribly disgusting. He should like to raise the question whether the great susceptibility of the Hindoos to mesmeric influence was not due to the fact that they abstained from the eating of meat. Several cases had come under his notice of late where mediums had been relieved from the attacks of evil spirits by the abstaining from meat; the lower spirits then ceased to retain the power of controlling them, whilst higher spirits could do so with ease.

Mr. H. Wedgwood said that the majority of the Irish did not eat meat, and were they great mesmerists or Spiritualists?

Mr. Harrison said that there were a few Spiritualists in Dublin and in Belfast, but he very much doubted whether there were more than fifty in all Ireland.

Mr. Tapp said that the Irish had an abundance of psychological experience; they were great dreamers of dreams, and had unmistakable belief in the Banshee.

Mr. Coffin said that in Canada he had met Dr. Hayes, the Arctic explorer, who rather accepted Spiritualistic theories, and who said that he had found much impressibility to mesmeric influence among the Esquimaux. Although they were thus susceptible they ate scarcely anything but animal food, taking only a little grass as medicine.

Dr. Gully asked whether they did not generally eat fatty food.

Mr. Coffin replied that they did. Except that they now and then ate a little seaweed, they took nothing in the shape of vegetable food except grass, and that was taken medicinally.

Mr. Desmond Fitz-Gerald, M. S. Tel. Engineers, said that he thought that the last *séance* in these rooms should be taken simply as an entertainment permissible only in the introduction of the subject, but one which it was not desirable to repeat. It gave amusement to those present, and they were all greatly obliged to Mr. Redman for what he had shown them. With one exception no evidence that the experiments were due to the action of the brain of the mesmerist had been given, and that instance was when the sensitive came to him to take a blue flame off his head, although the back of the sensitive had previously been turned, and no hint given that a flame was supposed to be there; but as all present had seen some similar occurrences under other conditions when the brain of the sensitive might reasonably be supposed to be entirely passive, therefore a *prima facie* case had been made out that such phenomena could be accepted as genuine. He was bound to say that he had witnessed the same entertainment three times with few variations, and always with the same sensitives, and he had never seen anything like trickery in Mr. Redman's behaviour. Still, he was bound to say that in matters of science they should not take things on trust, and he would ask Mr. Redman to try to mesmerise on some occasion some of the company present, so that a sensitive should come before them in whom they would all have confidence. Last time he observed that when Mr. Harrison shook his handkerchief before the sensitive, the young gentleman laughed, and that the other sensitive on the floor began laughing at a joke which was made. In his previous experience he had never seen patients affected by anything external to themselves. It was so easy for young people to enter into the *spirit* of the thing, and try to give amusement to the audience on the slightest provocation. He should think it *infra dig.* in himself as an electrician to notice Mr. Redman's explanation of some of the phenomena, and on that point he quite agreed with what Dr. Gully and Mr. Harrison had said. There was not the slightest ground for thinking that electricity or magnetism had anything to do with the phenomena; in fact, the only thing they knew for certain about the phenomena was that electricity and magnetism had nothing to do with them. A reasonable hypothesis he thought was that the will power of man in his own body could command a great reservoir of force, which he thought was to be found in the organic food taken into the stomach; there the said matter might be considered to lose its organic character, and above the stomach there was the nervous bundle, the *solar plexus*, one of the functions of which seemed to be to collect the vital forces from the food in the stomach. When persons were suddenly startled they frequently had a cramp in the stomach, for a moment giving them superhuman strength, followed by a reaction. During the last few weeks the beginning had been discovered of what might prove to be a new science. Mr. Redman had told them of the new force said to have been discovered. Certainly this new force explained some of the things which one would look for in vital energy. It was obtained by supersaturating the armature of a magnet and placing a cadmium bar not far off. Sparks under somewhat certain conditions passed between the two; sparks would also pass between two lead pencils in a darkened box, but while they were passing a Thomson's reflecting galvanometer in circuit was not acted upon; if a rod of glass one foot long and quite dry were placed in the circuit, sparks would pass

while under such conditions all traces of electricity were of course arrested. He thought it not impossible that in this fluid, or force, or mode of energy, which was altogether distinct from magnetism, they might find the solution of some questions relating to psychology. He intended to charge a table with the force in the expectation that thereby he could prevent the loss of vital energy felt by mediums, whilst a table was being charged from their bodies.

Mr. George King—Have you, Mr. Fitz-Gerald, experimented in this matter yourself. Have you seen the spark yourself? A few days ago I met two of the best known electricians, who entirely doubted the truth of the discovery, and expected to find it a fallacy.

Mr. Fitz-Gerald—I have been trying experiments for three weeks and have not been entirely successful, but quite recently have heard that others have been more fortunate by using currents of higher intensity in connection with apparatus which I did not employ.

Mr. Coffin—I have been engaged with Mr. Thomson in experiments on the subject with the magnificent apparatus at South Kensington, and we have been further assisted by philosophical instrument makers. We have eliminated errors, but think that we have seen indications of something we cannot explain, but the more we eliminate uncertain conditions the greater difficulty do we find in getting good results. We get most microscopic results in the way of sparks, and we find what we consider to be great exaggerations in the American reports. We obtained brilliant sparks at first, but as we more perfectly insulated the coils and batteries and cores, the less and less became the manifestations, but it is a fact that when everything was most perfectly insulated we obtained very minute sparks which seemed to be conducted in no way with the original current. We rather think it to be a modification of ordinary electricity, because the better the insulation, the smaller the spark. The spark seems to have no effect whatever in producing results in the ordinary way. I do not say that there is nothing in the discovery, but I think that our transatlantic friends have not eliminated all sources of error. Mr. Norman Lockyer had remarked to him that if it all proved to be true it would be a new fact for the Spiritualists. (Laughter.)

Mr. Fitz-Gerald—What we have just heard is very important. If it has been proved that sparks are not due to electricity. However minute an electrical spark may be, its action can be detected with the greatest facility by galvanometric apparatus. If the spark gives no indication in connection with such apparatus, the discovery is the birth of a new science. The spark may be small, but the phenomenon is not a small one.

Mr. Coffin said, that with a large battery of sixty cells a spark was just perceptible in complete darkness, and they could not devise any means by which its influence could be recorded. He could swear to the reality of the spark. It appeared to be electric; it required a good conducting circuit. The thinnest film of paraffin would destroy it, and it seemed to require a metallic chain to enable it to pass. The spark was retroactive at times.

#### CONVULSIVE MOTIONS PRODUCED BY MESMERISM.

Mr. King said that he knew little of mesmerism. Once or twice, however, a lady made passes over him for the purpose of experiment, and those passes had extraordinary physical effect. They threw him into convulsions; his arms and other limbs seemed to be dragged off his body, and he was thrown upon the floor. He did not know how far this could be attributed to some abnormal working of his own imagination. He did not think that the same effect was produced when the passes were made out of his sight, although this experiment had not been very thoroughly tried. Anybody who did not know that he was in perfect health would have thought his condition an alarming one. He had experienced the same thing at Spiritual *séances*; and once in the rooms of the National Association at a sitting his arm had been violently beaten on the table. When Mr. Redman gave his lecture a fortnight ago, he (Mr. King) was sitting at the back of the room, and the same effect was produced upon him. As Mr. Redman made passes, he almost felt clutches drawing him towards the platform, and had some difficulty in controlling his motions. Once when he had a cold in his face a lady made a few passes over him, and took it all away in ten seconds, but it came back again a quarter of an hour afterwards. The passes removed a swelling in his nostrils for the said quarter of an hour. Mr. A. J. Davis told in his book, the *Magic Staff*, how spiritual powers had been developed in himself by mesmerism, and that after they had been developed for some time artificially, they kept with him naturally. Was it thus possible that one person could remove from another envelopes which prevent the development of natural spiritual faculties? Townshend had said that patients were raised morally and intellectually by mesmerism, but, doubtless, his patients took some of his own high moral tone, as is customary in such operations; still this did not prove that mesmerism was elevating to the sensitive; much might depend upon the moral status of the mesmerist.

#### EXPERIMENTS IN MESMERISM BY MR. ROGERS.

Mr. E. D. Rogers said: I will tell you some of my own experiences. I am glad we have got away from the physical side of this question, for I am satisfied that physics will not explain our difficulties at all. We must practise mesmerism quietly with a *clairvoyant* at our side in order to understand the subject. Many years ago I was assistant to a surgeon, and a patient came in with so violent a palpitation of the heart that I heard the beating of his heart from the other side of the counter, and Dr. Gully as a medical man, will tell you that such a thing is possible. I cured him completely by mesmerism, but gained so much power over him that it became a very uneasy matter to both of us. I have sometimes wished that wherever he was he should be stopped in what he was doing, and this was done, as proved by his statements to me whenever we next met. For instance, he would be stopped for some minutes while eating his supper, until my thoughts were taken off him.

Once I saw him at a distance, about a hundred yards off, and before he saw me I stamped my foot and willed that he should stop. He did so, and could not move until I came up to him; at last I could not think about him without influencing him. I have sent a person to sleep at forty miles' distance, and although to a certain extent it was arranged, the sleep was genuine, as the details will show. I had mesmerised an invalid lady; she lived in Norwich and was very ill in bed. I was at one time on a visit to a friend in Suffolk, and went with him to the Friends' meeting-house on Sunday. As very little was said there, I told my patient that between eleven and twelve o'clock I would try to send her to sleep. For many years she had had no sleep except what I had given her by mesmerism. At the Friends' meeting-house I willed her to sleep, but mentally I passed round the room to the other side of the bed from that on which I usually mesmerised her, and I mentally placed my hand upon her head. She afterwards informed me that she went to sleep, and added, "but why did you come round to this side of the bed?" There was evidence, then, of my actual presence, and of more than can be explained by mere physics. In mesmerising I do not make passes as Mr. Redman does, but I look quietly into the face of the subject. Passes are of use only to produce local effects. I mesmerised her frequently for ten or twelve years. She told me much about mesmerism, but neither of us could understand it. *Clairvoyants* see more than we do and generally agree in their statements. She said that we are surrounded with an aura which is visible to *clairvoyants*.

Dr. Gully: Yes, that is just what Reichenbach says.

Mr. Rogers—True. With her I have proved some of Reichenbach's experiments to be accurate. She told me that there is not only a physical aura about us but an aura from the spiritual body. After sitting a little time the mesmerist and his subject came into *rapport*, and their two spheres or auras began to unite. When these get mixed and thoroughly united the sensitive sleeps. This result is produced by the exercise of the will. She further told me that by degrees, the mental spheres combine, and that then our minds become more or less one, that is to say, I think a thought, and she thinks it at the same time. I will call the lady Miss A. I have sometimes thought I should like Miss A. to tell me what I am thinking about, and she cannot do so, yet a little while afterwards she will tell me my thoughts when I do not wish it. I think there is truth in the theory I have mooted. Mr. Tapp asked Mr. Redman if he had known a case in which his attempts to operate on a patient had been hindered by some unseen intelligence, and Mr. Redman had said "No." I was called on one occasion to try mesmerism on a lady in a nervous state, and she said that although she was not a Spiritualist, she was troubled by voices in her ears, uttering blasphemous words, driving her to distraction, and pulling off her bedclothes at night. I thought this was hallucination (if there be such a thing), but her sister who slept with her, said that the pulling off of the bedclothes was real, and that the two of them pulling together against the power could not keep them on. (Laughter.) I tried mesmerism, talked to the spirits, and ordered and willed them off, and one of them, as he went away, said, "I'll pay him out; I'll stick to him." I said, "All right, I am not afraid of you." Two or three nights afterwards I went to my usual patient, and she at once said, "You have brought evil spirits with you." She described them exactly as the other person had described them. She said she could hear their bad language, and she actually told me their names. How can anybody get rid of facts like these on any other than the spiritual hypothesis? She said that when I tried to mesmerise her as usual, the leader of the evil band tried to prevent it, and put a cold hand on her head, so that she shivered. Afterwards he remarked, "You will succeed, because Theophilus, one of your spirit friends, has come to help you." The spirit, on leaving her, slapped her face; I heard the slap and saw the marks on her face.

Mr. Fitz-Gerald: Mr. Rogers seems to think that spiritual and physical truths oppose each other, but I think that they are in harmony, and that metaphysics should have their basis in physics.

#### MR. REDMAN'S EXPERIMENTS IN MESMERISM.

Mr. S. R. Redman said that it was sixteen years since he stepped upon the platform to advocate the truths of mesmerism. He had heard nothing of Spiritualism until within the last four years. As a public lecturer he could not bring in mesmerism to explain Spiritualism, since he was there simply to amuse the audience; but he thought that the spirit or soul of man had more to do with mesmerism than anything else. Some time ago Mr. Clark, a warder at the prison at Brixton, was pricked in the leg by a convict. Paralysis followed, and spread down the leg. After making many difficulties, he allowed him (Mr. Redman) to mesmerise him, but would not let him look into his eyes. Afterwards he said that he was a little relieved. His speech had been slow, but he spoke more freely. He went to him three times, and once Mr. Clark's wife remarked, "Mr. Cole, the missionary, was here an hour ago, and he could not speak a word to him; but now he can talk." Mr. Clark often said that directly he (Mr. Redman) came into the room he felt warm all over. At times he could not write the letter C in Clark, or make the figure 5, but when he (Mr. Redman) made passes over the paper, he could write both with ease. One evening when he called, Mr. Clark could not eat his supper or open his mouth, but, by the aid of a few passes, was soon able to do so.

Dr. Gully said that by laying the hand on the upper part of the stomach, where there was a large concentration of nerve cells, people could send themselves to sleep of a night; this was a case of self-mesmerism.

Mr. Redman said that a sore throat could be taken away by self-mesmerism.

It was then left in the hands of the Winter Meetings Committee to make what arrangements they pleased for the next meeting, Feb. 21st, but to produce some experiments, if possible.

The proceedings then closed.



MENTAL TELEGRAPHY, CLAIRVOYANCE, AND  
SOMNAMBULISM.\*

BY EMMA HARDINGE-BRITTEN.

THE wonderful age in which it is our privilege to live is not only rife with tidings telegraphed across the river of death from those who have gained the further shore, but for us who still remain watching and waiting on the mortal side, and who with outstretched arms and straining eyes strive to pierce the thick mists which hide our vanished loves from view—for us, who are not yet, or at least have not deemed ourselves as *spirits*, new illuminations are being enkindled within us, new revealments of soul powers and possibilities begin to dawn on our consciousness, and foregleams of what we may be in spheres of existence far transcending even the pious enthusiast's idea of heaven, are gradually being awakened into spiritual life and proportion amongst us. We are not only learning the fact that *we are spirits now* as much as we shall ever be, but that as such, the occult powers which essentially belong to the soul alone and form no part of material being, are lying dormant within us, and at the spark communicated by the torch of Spiritualism, are blazing up into wonderful and unlooked for spiritual gifts. Under the old *régime*, and in the midst of the gross darkness evolved from ecclesiastical ignorance and superstition, all that belonged to man's spiritual nature here and hereafter was ranged even by one of the most candid and talented of modern analysts as "The Night-Side of Nature;" now all that relates to spiritual being under the transfiguring light of spiritual revelation becomes the LIGHT side of nature, and the chief mistake we are guilty of in our joy at discovering the lost and loved of death's mystic harvest, all in life again, and actively engaged in the very self-same duties that occupy ourselves, is to attribute all power and phenomena of an occult character to the agency of disembodied spirits, and forget that we as spirits must have some of the functions as well as all the attributes of our angel visitants.

It is not an uncommon thing to find a good mesmerist, from the moment that his investigations convince him of spirit communion, attributing all his power as a healer to the agency of "the spirits." Persons who from childhood have been endowed with the rare faculty of reading the future, and with unpremeditated speech-prophesying of coming events, now feel sure their occult utterances are inspired solely by "the spirits." The sensitives who could read character by touch, handwriting or physiognomy; the clairvoyants, whose gift of discovering hidden things has procured for them a life-long reputation, now abandon their claims to personal unfoldment, and lay their laurels humbly at the feet of "the spirits." Fortune-telling must be spiritual inspiration, clairvoyance the work of spirits, somnambulism spiritual entrancement, and animal magnetism spiritual magnetism; indeed, we have known estimable persons who, being more or less endowed with a quickening of their interior natures, before they became Spiritualists, after their conversion could not realise that they bought a spool of thread, ordered a dinner, made a morning call, or turned in walking to the right or the left, without a special significance was communicated to the act by the inspiration of an ever-present guardian spirit. In the New York Spiritual Conference of nearly twenty years ago Dr. Robert Hallock, one of our best and most philosophical Spiritualists, commented on this tendency to fanaticism in a lengthened address full of pointed illustrations, winding up with the pithy remark that "if certain mediums stubbed their toes against a pebble in the street, to their apprehensions the angel Gabriel had a hand in it." To beware of a fanaticism of this character might be more worthy of the elevation of "danger signals" on the part of true philosophers than to warn off the searching soul from any shore where the results of patient and faithful investigation might enlarge the borders of our spiritual perceptions, and teach us more of what we are, and by whom and what surrounded.

Our part in the modern Spiritualistic movement is, first, to start with the proposition that we are immortal spirits; that we live here and hereafter; that all the powers, possibilities and functions that belong to us as spirits belong to us *now*, and only require knowledge of the laws of our being

to unfold on this earth, as well as hereafter. Next, that we, as spirits, have clairvoyant sight, spiritual perception by touch, and all the attributes of a Spiritual existence susceptible of unfoldment whilst we are yet on earth, provided we can master the conditions of unfoldment sufficiently, without injury or detriment to our earthly duties and state of being. Next, that the only horizon to man's knowledge of infinite things and eternal principles is his ignorance and incapacity, and that both the stumbling-blocks in the way of Spiritual progress may be overcome by patient and unremitting study of the laws which govern our Spiritual natures.

In the year 1860 a correspondent of the Philadelphia *Sunday Mercury* related the following incident, which occurred on the occasion of his visit to the rooms of the late Mr. Conklin, spirit medium, of New York City. While he was waiting at the back part of the room, being an entire stranger to all present, the communicating intelligence requested him, by tips of the table, to take a seat in the circle. This being done, he writes:—

"After a moment's delay the medium's hand experienced that magic influence, and he wrote the following:—MY DEAR SON,—Your brother John died this morning at ten o'clock.—HENRY."

"I admit this intelligence cast a gloom over my feelings, and I used all kinds of devices to prevent the audience from observing my dilemma, they all knowing my scepticism. But it was useless to try to hide my melancholy. I stated this was very strange, that there was telegraphic communication direct to the location where my brother resided, yet I had received no intelligence from there of his death. I left the medium with rather a sad heart, but very unwilling to yield to the truth of this message. Next morning, about ten o'clock, I received a telegraphic dispatch, dated the day before, from my sister, announcing the same sad tidings, confirming to the very letter the communication I had received the night before at Mr. Conklin's rooms. Why I had not received the dispatch from my sister the day it was sent, was because the wires were down, and all communication cut off for some eighteen hours. This I learned by making inquiry at the telegraph office. Your readers will here observe that the message received through the medium was from ten to twelve hours in advance of that received by the telegraph line."

The next illustration will be, as promised, a case clearly proving the exercise of WILL, carried by the mesmeric influence of the two operators in the act of mental telegraphy. The lady, as above stated, is the author of these papers, Emma Hardinge-Britten:—

"A lady who was a strong medium, and a gentleman remarkable for his mesmeric power of healing (though not a believer in Spiritualism, nor, in the ordinary sense of the term, a spirit-medium), had frequently, by way of experiment, sent messages to each other by means of the mental telegraph. Sometimes they willed to project messages at a *set time*, and placed themselves in a passive frame of mind, or what is called a receptive condition, for the purpose of conducting these experiments. At others, they sent messages without previous arrangement, and occasionally they gave and received these mental telegrams in the presence of others.

"On all occasions their messages were so worded as to surprise each other, and preclude the possibility of the intelligence communicated being the result of 'guessing,' or familiarity with each other's opinions and phraseology. As neither of the parties were professional practitioners, or could have had any other motive in the conduct of their experiments than the discovery and application of truth, they were the last persons to be placed in the category of 'deceivers,' a word so commonly labelled against the name of every one who dares to advance one step beyond the common track beaten by the multitude.

"The time at length arrived when it was deemed advisable that these telegraphic exercises should cease. The gentleman, Mr. B., was about to proceed to a foreign country, and before his departure he earnestly solicited that a final experiment should be tried on the day of his embarkation. His coadjutor Mrs. H., however, steadily declined the proposition, and had no reason to expect that her wishes in this respect would be disregarded. On the night when Mr. B. embarked, Mrs. H., being seated in a company of twenty persons at the house of Mr. M. B. Dyott, in Philadelphia, suddenly realised a strong mesmeric influence, under which she felt for a few minutes as if spellbound; then she distinctly heard the voice of her absent friend calling her by a name known only to himself and her, followed by a message of a characteristic nature.

"During the silence which ensued upon Mrs. H.'s seemingly entranced condition, fourteen of the persons present declared that they heard a sound like the plashing of waves against the paddles of a steamship, and the indistinct murmur of a man's voice. As no one in the company had the least idea to what such sounds could refer, and as the lady concerned had no expectation of such a manifestation, its force may be deemed the more remarkable. It is only necessary to add that the very first mail after the arrival of Mr. B. brought a letter informing Mrs. H. that he had sent precisely such a message to her at the exact moment of its reception in Philadelphia, and that the only difficulty he experienced in concentrating his thoughts upon the message, was the roughness of the ocean and the pitching of the ship at the time."

The intelligent Spiritualistic reader need not be informed that these two cases are only selected as illustrations from

\* *Banner of Light*, January 22nd.

tens of thousands of others, more or less known, of a kindred character.

It would not be difficult for the author of these papers to publish two thick folio volumes, one containing instances of spirit-control acting upon media and conveying telegraphic messages and information, *verified after the spirit's message had been received*, and the other cases in which the human spirits engaged might have been the sole operators in working the mental telegraph. In all conditions of somnambulism it is more difficult to distinguish the state and its superinducing cause than in the process of mental telegraphy. Somnambulists often render independent testimony of sleep-waking powers that do not necessarily involve the agency of spiritual mesmerisers. Still the state of sleep-waking and that of entrancement are so similar that they may often be confounded the one with the other. It is quite admissible to believe that in the deep mesmeric sleep called somnambolic, the spirit of the sleeper becomes liberated from the fetters of the body, and actually sees and hears far more acutely than in the waking state; also that it displays powers of mind which could not be exhibited when hindered by the limitations of matter.

The author, for instance, has been known to rise in her sleep, proceed in thick darkness to her study, and there inscribe musical compositions, and write abstruse exercises in harmony and composition, entirely beyond her normal capacity to achieve. On the other hand, she has frequently been known in the "somnambolic condition" to recite original poems, sing original compositions, and make what were pronounced to be "splendid orations," in a style totally different to her ordinary methods, and though at the early period of childhood when these feats of abnormal wonder were enacted, her friends and associates—entirely ignorant of Spiritualism—attributed them all to the same somnambolic state, there were marked differences between the various phenomena exhibited, proving that some were the action of the sleeper's own spirit in a state of high exaltation, whilst others must have proceeded from the influence of foreign spiritual intelligences taking advantage of the somnambulist's unconscious organism to manifest their presence. The following cases will be found more indicative of the isolated somnambolic state than those of the author, whose mediumistic tendencies, manifested from early childhood, render it probable that her unconscious states were always more or less influenced by spirit-control.

In one of the local papers published in Fulton, N. Y., in the year 1859, the editor gives the following details of a remarkable instance of somnambulism occurring in the person of a well-known inhabitant of the village. He writes thus:—

#### EXTRAORDINARY CASE OF SOMNAMBULISM.

A Miss Mary Starr, niece of A. Loomis, Esq., of this village, and now residing in his family, attending school, has for some time past been the subject of a very singular phenomenon, closely bordering on the wonderful and mysterious.

#### WRITING IN AN UNCONSCIOUS STATE.

Several days since she was afflicted with partial blindness, accompanied with severe headache, from which, however, she soon recovered. At night, after falling asleep, she arose, lighted her lamp, and taking pencil and paper, wrote several stanzas of poetry, which were found in the morning, but of which she had no knowledge herself, and she could only be convinced of the fact by the assurance of her room-mate, a cousin, and the unmistakable evidence of her own handwriting.

#### WRITING IN THE DARK.

Anticipating a repetition of the act, and fearing danger from a burning lamp in the hands of a sleeping person, her uncle, after she retired on the succeeding night, took the precaution to remove the lamp from the room and place it beyond her reach. She, however, arose, and in perfect darkness wrote another piece of poetry, which upon examination by daylight, was found to be well written, correctly spelled and punctuated, and the ruled lines as accurately followed as they could have been by the best penman with a good light. And this has been repeated from night to night, each time a new piece being produced. She has no knowledge of the matter herself, cannot repeat a word of the poetry she produces, and insists that *she* does not write it. Her friends watch her closely. They have interrupted her while writing, when she seems like one aroused from a deep slumber, and cannot finish the line or even the next word of the stanza she happens to be writing.

#### SEARCHING FOR WRITING IMPLEMENTS, ETC.

If her writing materials are removed from her room, she arises and finding them missing proceeds to search drawers, trunks, etc., in the dark with as much ease as another would do it by day. One of the

pieces, which we publish, was written on scraps of paper thus found by her between the leaves of an Atlas.

The most of her productions are dated "August 17, 1840," the date of her birth; to many of them are appended, "Written for the *Courier*." The *Courier* was the name of a paper published in the village where she resided in childhood. Naturally she has no particular fondness for poetry, and never attempts to write it. Whether her "efforts" asleep are "original," or pieces that she has sometimes read, is not known. One thing is certain, she writes them in an unconscious state, and in rooms "pitch-dark" at the time. She has, however, sometimes fallen into this condition in the daytime, when her writing impulse comes on.

#### STRANGE LIGHT FROM THE VISUAL ORGANS.

A few nights since she was awakened while writing in the dark. Her sensations, as described by herself, were very peculiar. Her eyes emitted a bright light, like the burning of two candles, when turned towards her manuscript, rendering her writing perfectly visible, but when turned in any other direction all was "dark as midnight."

Mr. Loomis is a wealthy and influential gentleman, who formerly resided in the town of Winsted, Conn., at which time he was a prominent member of the Presbyterian Church. We understand that the young lady, whose health at first seemed to be injuriously affected, is now recovering from her temporary indisposition. We extract a specimen of the poetry written by Miss Starr, unconsciously, and in the dark, which is certainly not without merit:—

#### THE WINDS.

Cold December's rain is beating  
Down upon the window pane,  
And the night winds sadly mutter  
In the wild and dreary strain.  
In the sunny days of childhood  
There was music in their tone;  
Now they ever seem, when dying,  
Like Despair's expiring moan.

Once I knelt me at the keyhole  
In our olden kitchen door,  
And in awe and wonder listened  
To the tale the wild winds bore.  
Then methought I heard distinctly  
Voices in each passing gale,  
Making my young heart beat faster,  
As I heard their wonder tale.

Now the wintry winds are moaning  
In and round about the door,  
And they seem like tongueless pleaders  
For the unprotected poor.  
Scenes of halcyon juvenescence  
Now before my vision glide,  
Like the thickly coming fancies  
Of a dream at eventide.

As in somnambulism and trance, so in clairvoyance, without any exhibition of the sleep-waking state, there are abundant evidences that the opening of the spiritual vision, called clairvoyance, may proceed from the influence of disembodied spirits acting upon a susceptible or mediumistic organism, or it may be an attribute of the subject, an interior perception of the spirit itself, without necessarily involving the control of a foreign agency.

Take the following two illustrations, selected from multitudes of similar ones only because they refer to persons well known in the spiritual ranks. Dr. A. C. Stiles, of Bridgeport, Conn., claimed to have, from a boy, possessed the faculty of perceiving, by a clairvoyant sense, the interior conditions of the human system, and pointing out its *locale*. In his medical practice he used to give the most invariably correct diagnoses of the diseases of distant persons by holding a lock of their hair in his hand. In order to put his pretensions to the *experimentum crucis*, Mr. William Clarke, of Westville, Conn., cut off a lock of hair from an ox that appeared to be ailing. The hair was taken from under the ox's chin, and so nearly resembled human hair as not to be distinguishable from it by any ordinary observation. This, without any intimation as to where he obtained it, he forwarded in a letter to Dr. Stiles, with a request that he should give a diagnosis of the condition of the patient. Dr. S. received the letter, examined the hair, and, as the result of his impressions, wrote substantially as follows:—"As for your ox, I would advise you to slaughter him, especially as I perceive that he is fat. He will not be able to work much more, in consequence of a blow which he has received across the back, which has both injured the kidney and the spine."

Mr. C. accordingly killed his ox, and found in one of the kidneys and in the spine the evident marks of injury which he had received from a heavy blow or contusion.

Dr. Stiles, although a medium and a firm believer in

Spiritual philosophy, did not necessarily owe his clairvoyant perceptions, in this case, to the intervention of spirits. He was a clairvoyant from a boy, and, as such, could always perceive the nature and locality of disease in those who approached him. Like a vast number of those persons who can discover lost property and trace hidden things, he possessed the faculty of clear sight inherently. Spiritual influences added to and often aided his gift of perception; for kind spirit friends ever surround us and ever seek to exalt our native powers by the addition of their own beneficent control; still they have ever assured the writer of that which her own experience confirms, namely, that clairvoyance is one of those occult powers in man that exists as a part of his spiritual inheritance, and may and does shine out in certain conditions of the human system as an independent attribute of the soul, although it is also one of which spirit-friends are willing to avail themselves when they have an opportunity of influencing their mediums.

We flood the age with these items of testimony, and yet because we cannot repeat them at command, or place the occult powers of being at the service of every idler who desires to find a royal road to all discovery, or subject the angel world to the bidding of mortals, we are assailed with the continual platitudes of "Why don't they come to me?" "Why cannot I have such things done for me?" "Why don't I see?" and "Wherefore am not I thus favoured?" &c., &c. Whilst we are weary of such unphilosophical questioning, and care only to place our pearls of truth before the minds that have already entered upon the path of investigation, and are therefore ready to receive and classify our facts, still we must own there is something due to these same questioners, and much more to the world in general, who doubtless would gladly share with us the beneficence of our spiritual blessings if they could only see in the phenomena thus reported any chain of cause and effect, any connection with these bright sunbeams from the light side of nature, with a well-defined science of occult forces.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

CONDEMNATION OF M. LEYMARIE.

SORROW is rarely much mitigated by having been anticipated as inevitably approaching. Leymarie's *pourvoi en cassation* was rejected yesterday, on the grounds which I have already indicated to you in advance. It is a hard and cruel case, to which it is not easy to resign oneself with any patience. In his note to me, informing me of it, poor Leymarie says that he will live through his year of imprisonment with firmness and cheerfulness; that his person is nothing, the cause everything. But will his delicate health survive the hardships and exposures of St. Pelagie?

J. L. O'SULLIVAN.

Paris, Feb. 6th.

A SEANCE AT CAPTAIN JAMES'S.

LAST Tuesday night a *seance* was held at the house of Captain J. James, late of the 90th Light Infantry, at Tottenham. Mr. Eglington was the medium, and several others were present. Among the friends were several members of Captain James's family, Mr. G. R. Tapp, Miss Lottie Fowler, Mrs. and Miss Showers, Mr. Colman, and Mr. W. H. Harrison. A dark *seance* was held, and the manifestations were strong. A heavy musical box floated about the circle, and touched several of the sitters gently on their heads as it moved. A tumbler containing soda-water was removed from the outside of the circle at one side of the room, to Mr. Harrison's mouth at the other side, next to the mouth of Captain James at a third part of the room, and back again to the sideboard, all within a minute. A musical box, furniture, and other articles, were piled upon the laps of Miss Fowler and Mr. Tapp, as high as their chins. While Captain James held the hand of Mr. Colman, a chair was threaded upon the arm of the medium, a now very common case at spirit-circles of matter passing through matter. The sitters held each other's hands throughout the *seance*, with the exception of Mr. Eglington, who sat in the centre, and his hands were held while some of the manifestations occurred.

MR. J. N. T. MARTHEZE, of 20, Palmeira-square, Brighton, writes to say that he has last year's numbers of *The Religio-Philosophical Journal*, which he will be happy to present to any Spiritualistic society that may be forming a library, on application for them.

NEW PUBLICATIONS.—A supply of the second volume of Dr. Crowell's valuable new book has reached *The Spiritualist* newspaper branch office, 38, Great Russell-street. The cheap publication, *Information for Inquirers into Spiritualism*, will be out in a few days, and all further advertisements for it must be sent in at once.

Poetry.

A DIALOGUE BETWEEN WISDOM AND ONE OF HER CHILDREN.

Wisdom Questioneth.

Why art thou sad, my child? The hours beguiling  
Of the fair thoughts which fair occasions claim;  
Why art thou sad, my child, while life is smiling;  
With every cause to praise, why seem to blame?  
Compliant fortune, bidding thee be glad,  
Why art thou sad, my child? Why art thou sad?  
Thy night is well-nigh sped; gleams of the dawning  
Of bright aurora, chasing clouds away,  
Already fleck the far horizon—morning  
Offers a promise of the joys of day;  
Thou hast the gifts thou prayed'st to have had,  
Oh, foolish child! then wherefore art thou sad?

The Child Answereth.

I blame not fortune, nor despise her favour;  
I own her bounties, and enjoy her reign,  
With, it may even be, a keener savour  
Than they who never pined for them in vain;  
But Fortune, good or ill, has no control  
Over the joy or sadness of the soul.

There are two lives in life, each one depending,  
Though co-existent, on a different food;  
Ever at war, and therefore never blending  
The separate taste in each of ill and good;  
At once, the joys of both may not be had,  
I smile in sense—but in my soul am sad.

Wisdom Rejoiceth.

Not so! the blessings of both lives, O doubter,  
To man, even here, on earth, are not denied;  
He who the inner made, made too the outer,  
To dwell in wedded union, side by side;  
Spirit and sense, in one harmonious whole,  
May be united, even here, O soul!

If thou wilt seek to harmonise thy nature  
By regulating, first, the life within;  
Then, raising up to it thy natural stature,  
Just weight—not more—to outer things begin  
To give, true joys thy outer life will leaven,  
And lodging there, thou yet may'st dwell in heaven.

From *Aurora*, by A. A.

SONNET.

Written at the close of the last Meeting of the Psychological Society of Great Britain, February 3rd, 1876.

Where wert thou, Soul; ere erst my body born  
Became thy dwelling-place? Didst thou on earth,  
Or in the clouds, await this body's birth?  
Or by what chance upon that wintry morn  
Didst thou this body find a babe forlorn?  
Didst thou in sorrow enter or in mirth?  
Or for a jest, perchance, to try its worth,  
Thou tookest flesh ne'er from it to be torn?  
Nay, Soul, I will not mock thee; well I know  
Thou wert not in the earth, nor in the sky,  
For with my body's growth thou too didst grow;  
But with that body's death wilt thou, too, die?  
I know not, and thou canst not tell me, so  
In doubt we'll go together, thou and I.

S. W.

Correspondence.

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

RAPPING MEDIUMS FOR DAYLIGHT SEANCES WANTED.

SIR,—Notwithstanding that there are in London several mediums, with various qualifications, it seems to me that there is a want of that class of mediumship which was represented by the younger Mrs. Marshall, when the only kind of manifestation known was the communication by raps. I am continually being asked by my friends, when I tell them that spirits are alive and can talk to us, to show them something. To do that is really a work of great difficulty. If any one will tell me where I can take an entire stranger to the subject, and be sure of being able to show him proof positive of the presence of spirits, I should be very much obliged to him. As Mr. Williams receives visitors in his rooms, and as I have had several hearty shakes of the hand by John King, and have other reasons for knowing that he is a very remarkable being in every way, I once took three friends to see him. On that occasion there was neither sight nor sound of him, the only thing happening being the placing a chair upon the table; which occurrence my friends did not attempt to account for, but said, with reason I think, that I had not proved to them the existence of spirits. A few days ago I asked permission to bring a friend to a *seance* with Mr. Colman. As a great favour I alone was allowed to come, but, upon expressing a desire to come a second time, was refused permission. Last night, at a *seance* with Mr. Herne, nothing whatever happened, except that he (the medium) told us that he saw Mr. Bellew, who was trying to mesmerise him, in order to take control of him, but could not succeed. That *seance* would have been of no use to a stranger. The failure of this

*séance* is rather unaccountable, inasmuch as the medium was in a much better state of health than he had been for a long time. We were singing all the time in the most conscientious manner, and the company was the same as when a week previously a spirit measuring 6ft. in. was walking about among us, in oriental costume, with naked legs and feet. It seems to be difficult to catch anything of this kind, and I suppose a beginner must not expect to be able to see anything so remarkable as that. Now, as all these dark *séances* are a matter of doubt and difficulty, would it not be a good plan to have a medium like Mlle. Huet, for instance, installed at the Association Rooms, ready for all comers? If she had any encouragement she would come over to London. She has now gone to Nice, as she finds there is not much demand for her mediumship in Paris. With her one is always sure of getting an intelligent communication rapped out. It is true, I believe, that if friends invoked are not able or willing to come, the spirits around the medium see who is wanted, and take their names and answer for them; but that is a sure sign of spirit-life, and is worth something.

J. H. GLEDSTANES.

#### HEALING MEDIUMSHIP IN PARIS.—THE REVIVIFICATION OF PLANTS.

SIR,—I think it will be interesting to your readers to learn that we have now in Paris a healing medium who has made some remarkable cures. Mr. Edard has just been acquitted of the charge of unlawfully curing people at Bordeaux. Among the number of cases that were cited at the trial were some as remarkable as those that were attributed to Christ. In addition to his own mesmeric influence he makes use of electro-magnetic apparatus, of which he is the inventor. He has also made a belt against sea sickness, the efficacy of which has been acknowledged by all who have tried it, and the Academy of Science has accorded it its approval. He has had extraordinary success in revivifying sick and decaying trees and plants. The following is one case vouched for and signed by Sir Richard Wallace's head gardener, at his *Château de Bagatelle* in Paris:—An orange tree, 200 years old, two yards high, entirely leafless, branches dried up, and considered dead. After Mr. Edard's treatment with an "electro-magnetic manure" and his own mesmerism, buds came out on the old wood, its original vitality was renewed, and it is now a flourishing tree. As Mr. Edard refuses to take any money for service rendered to the many sufferers whom he has restored to health, he is obliged to work for a living as a clerk in an office.

ALFRED VERON.

Paris.

#### PRIVATE SEANCES IN MANCHESTER.

SIR,—In a *séance*, after the last reported, the communication of Ester Barton was completed by the statement that she was servant to the priest who made "heaps of money from her power," and that she was executed on the 20th of April, 1534. I cannot up to this time make out whether there is truth in this fact, but it has been repeatedly asserted by decisive raps. In my second daylight experiment for materialisation the spirit form appeared again very clearly, but not as lifelike as before, the movements being unsteady and features fixed, as of a mask.

As I had only a very few *séances* in the presence of other witnesses it will be interesting to brother investigators to meet a natural suggestion as to the force of my statements, by reporting a *séance* we had last Friday at two o'clock, including Mr. Chas. Blackburn (Manchester), Mr. Tiedeman Martheze, and Mr. Bamford with his boys. After a few raps we arranged for the cabinet, and had to wait a considerable time until the face appeared. Mr. Bamford had secured the medium in the net bag. The cross round the neck was not only plainly visible, but hanging over the edge of the aperture, the touch of the metal on the front (American cloth) being quite audible. After it retired, another face appeared, unknown to me, but Mr. Bamford and one of his boys seemed to recognise it, although the light and waning power interfered with closer examination. The same evening we had a *séance* at another place with the Bamford boys. Although cutting sceptical edges split somewhat the current of power, there were some extraordinary phenomena under the strictest test conditions, ending with the ring taken from the finger of the sceptic, and placed on the lap of the medium (who was secured in a bag), being found on the finger of the boy, whose sleeves were sewn together behind the bag! This, with direct writing on a slate, formed the most startling points of the evening, and surprised all. At the close of the *séances*, after the medium left, a sceptic would insist that it was all imposture. *This was the most striking manifestation of all*, and fairly perplexed some intelligent witnesses, who had investigated the problem for many years! The next day, Mr. Martheze and Mr. Bamford had a *séance* with my medium by themselves.—Yours truly,

C. REIMERS.

Manchester, January 30, 1876.

#### THE NATURE OF THE SPIRIT.

SIR,—Your correspondent, M. A. (OXON), states that "the theory put forward in 'Spirit Teachings' is this:—

"Man is a tripartite being, composed of body, spirit, and soul."

It is explained that by "spirit" is meant "spirit-body," and by soul, the immortal principle in man.

I had noticed that in these beautiful "Teachings" the trichotomy is stated in this order. In my view, the use of the word "spirit" to designate the spirit-body is erroneous. In scriptural psychology, and in that of the Greek fathers, the spirit-body is termed the *soul* (*psyche*, *anima*, and, perhaps, *nephesh*). Justin Martyr says:—"The body is the house of the soul, and the soul is the house of the spirit." St. Paul says:—"I pray God your whole spirit, and soul, and body may be preserved blameless." That "by virtue of the possession of which man is immortal" should properly, I think, be termed *spirit* (*pneuma*, *spiritus*, and, perhaps, *ruach*). The question may be merely one of the correct, or conventional, use of terms. In the dichotomy of the Latin

fathers, which, until comparatively recently, prevailed in the modern churches, the word soul seems to include both the *pneuma* and the *psyche*; and the proper distinction between spirit and soul has been very generally lost sight of. We talk of seeing "spirits" in the same way as we speak of so many "souls" perishing at sea, or elsewhere. What the clairvoyant medium sees are spirit-bodies, or *souls*; and what perish at sea are bodies. I think it not improbable that Imperator himself might accept the transposition of the words "spirit" and "soul," as follows:—

"Man is a tripartite being, composed of body, soul, and spirit."

DESMOND G. FITZ-GERALD, M. S. Tel. E.

Loughborough-road North, Brixton, S.W.

#### MESMERIC EXPERIMENTS.

SIR,—The meeting at the "British National Association of Spiritualists" last evening, broke up so shortly after the very interesting account Mr. Rogers gave of his own experiences in mesmerism, that I had not time to say a few words on his theory of the uniting of the "auras" of two persons producing the mesmeric influence. Many years ago, when I was deeply interested in the study of mesmerism, I had the privilege of witnessing numerous phenomena at the houses of Dr. Elliotson and Dr. Ashburner, accompanied by my old friends, Mr. H. S. T., one of the most powerful mesmerists then in England, and this gentleman's wife. The lady was a strict disciplinarian, and held rigidly to the rule of "Early to bed and early to rise," and was always anxious to leave before half the experiments were accomplished. I have never myself been subject to the mesmeric influence, although constantly acted upon by these gentlemen; but the fact that a few passes down my back, made by Mr. H. S. T., even unknown to myself, had the immediate effect of producing mesmeric sleep in the wife, even when at the other end of the room, and quite unconscious of the ruse which was being played upon her, does not fit in with the above theory. We were enabled to remain in this mutual relation as long as we pleased. There was not any sympathetic feeling between myself and the wife, therefore my "aura" could not have mixed with hers. We must seek further for an explanation.

As the National Association invites "facts" which have been personally attested, it may not be uninteresting if I detail one of which I was not only a witness, but in which I was one of the principal actors. It occurred in my own family. We were staying at the country house of my friend Mr. H. S. T., where my child was suffering fearfully from carbuncle on the wrist. After a large dinner party, at which I thought she was on the point of fainting every moment, we adjourned, at Mr. H. S. T.'s request, to his little study, accompanied by his daughter. A few waves from his hand produced in the sufferer a calm mesmeric sleep, during which a sweet smile remained fixed upon the lips. I was then directed to hold the arm, whilst he made a deep gash into the tumour, which was to be removed. A quantity of dark blood followed the operation, and the arm was laid passively in my hands, although a few minutes previously it had been in a sling, and the slightest touch produced the greatest agony. We bound up the arm with a bread and water poultice, and after a few minutes the patient was awakened. Her first look was one of surprise at seeing us all gazing at her, but no thought of the arm seemed to occur to her until we asked the question, "Is the arm better?" "Oh, yes, better, I don't feel any pain at all." The cure was complete, and the arm healed in a very short time. I will get my friend, whose initial above I have given, to let me have some of the records of the wonderful cures he has performed in his own county through this most precious gift of mesmeric power. I have other cases of my own also, which I can give you at another time if not intruding on your space.

CHARLOTTE FITZGERALD.

19, Cambridge-street, Hyde Park, W.

#### A SEANCE WITH MR. EGLINGTON.

SIR,—On Monday, January 31st, 1876, a private *seance* was held at the residence of Mr. Desmond Fitz-Gerald, 6, Loughboro'-road, North Brixton, for the benefit of a few investigations. The room had been prepared for total darkness. A musical-box of twenty-five pounds weight, a guitar, a slate with a pencil of very diminutive size, placed under it, two large paper tubes, and a hand bell were put upon the table. The circle was composed of seven persons, including two scientific men. All hands being linked, the gas was lowered, and we sang a few songs from the *Spiritual Lyre*. During that time some attempts at manifestations were made, which enabled us to ask if we were rightly seated. The answer was "No." After re-seating ourselves as the spirits directed, all hands joined, we were told to put out the gas, and immediately we heard the direct writing. A name or two appeared on the slate, but no message. We had a break for about twenty minutes, and on resuming the dark *seance*, all hands joined as before, the direct voice of one of our old spirit-friends greeted us, startling Mr. P., one of the scientific investigators, who was not, as we are, familiar with audible spirit-company. "Joey," the medium's guide, also spoke to us in the direct voice, patting our heads, hands, etc. I was informed by the medium that a host of spirit children surrounded me; and that one whom I recognised from his description of her, was then bending over my head. Instantly I was tapped on the brow, and something like a gossamer veil fell over my face, and I felt overshadowed by spiritual presence. I was patted on my head, hands, and shoulders by a number of materialised hands, all playfully and simultaneously greeting me. The medium then informed me that my little spirit niece had floated up to the ceiling and disappeared from his view. Spirit hands were felt by all except one gentleman, and we requested Joey to touch his hands; the reply was "I would if I could, but the gentleman's influence is adverse and renders me unable to get near him."

The medium then became entranced, and the spirit Daisy most urgently cautioned us not to break contact, as by doing so, dangerous consequences might ensue. The medium's hands were still held by Mr. Fitz-Gerald and myself. Manifestations began then in earnest. The musical box was wound up by the spirits and played so long that we begged of them to stop it, which they did after carrying it round the circle, and placing it on the floor.

The chords of the guitar were heard while floating over our heads, and touching the ceiling. The bell was taken up and rung, having a light on the handle part of the time, and it was finally deposited on the gas pendant. A few other spirit lights were seen.

After these manifestations, I felt myself drawn up from my chair by the medium; unwilling to release my grasp of his hand, a light was obtained and he was standing on the table with contacts unbroken, still in a deep trance. Mr. Fitz-Gerald lifted him down, but he was a few minutes in coming to his normal state. Thus concluded a very interesting *séance* under strict test conditions.

On the following day, from 3 to 6 p.m., the medium gave another *séance*. Daylight was perfectly excluded. There were present Miss E. Fitz-Gerald, Mr. Herbert Edmands, medium, and myself.

The musical box, guitar, tubes, hand-bell, slate and pencil, were placed upon the table. All hands linked except the right hand of medium and the left of Miss E. Fitz-Gerald, who between them held the slate. We commenced in our usual manner by singing a hymn; almost immediately we heard the writing, and, in a moment or so, the following message was found upon the slate:—"A few years ago people were glad to hear a few of the so-called raps; then how thankful even you ought to be for whatever you get. You are all mediums; persevere in your investigations, as more and more is to be seen as you progress day after day in your endeavours to promote the truth." Shortly after that, our hands again joined, the medium became entranced, and Joey told us to sing again. We did so, and were accompanied by the guitar, which kept much better time than our vocal organs did; for loud raps of impatience accompanied our imperfect attempts. Joey spoke to us all, and performed many amusing feats with his hands, and impressed, as the novelists say, a kiss upon the young lady's brow. Another favourite spirit of ours present greeted us all in his manly and well-known voice, indulging in a little badinage, and acquainting us with the tangible force of spirit-power to our hearts' content.

The musical-box was taken out round our heads and placed upon the floor. We saw the guitar perambulate over our heads, round the room, and finally rest on Miss E. Fitz-Gerald's chair. The bell was rung, tubes thrown about, and materialised hands of all sizes very plentifully bestowed their greetings.

The young lady would not be satisfied without a kiss from her old friend, upon which he gave her a very audible one, saying, "Now, Emily, will that do?" The young lady replied, "It will," and, with the usual "Good-night, God bless you," the inhabitants of the spheres departed.

E. GUNYON.

#### THE HARRISON TESTIMONIAL.

THE subscription list to this testimonial is now closed. The last amounts received were from Prince Paskievitch and Prince Gagarin, of St. Petersburg, £6 6s. 0d. each. The total, with the guarantee fund, is about £700, a very generous contribution, considering that it has been made at the close of by far the most expensive year Spiritualism in England has ever seen.

Mr. Harrison has received the following letter:—

2, Great Winchester-street,  
London, February 7, 1876.

MY DEAR HARRISON,—I regret to inform you that I have again been very ill. I was seized on the Monday preceding the testimonial night, and was too ill to write you. It was no want of will that kept me away.

Very truly yours,  
C. F. VARLEY.

Mrs. OLIVE is now giving *séances* at 38, Great Russell-street, on Thursday afternoons.

NATIONAL ASSOCIATION LIBRARY.—The following works have lately been added to the Library at 38, Great Russell-street:—Denny's *Alpha*, presented by Mr. A. C. Swinton; *The Honeymoon*, presented by Mr. E. D. Rogers; *Apparitions*, presented by the author, Mr. Newton Crosland; and R. Dale Owen's *Threading My Way*, presented by Mr. J. Selwood. A handsome album has also been presented by Miss Wiffen, for the purpose of collecting trance communications, spiritual drawings, or writings, which are not thought suitable for publication, but which may nevertheless be of sufficient interest to attract casual readers. Any such communications sent for insertion should be written on one side of the paper only, and in distinct handwriting.

COUNCIL MEETING OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—On Tuesday evening last, at the monthly meeting of the Council of the National Association of Spiritualists, it was resolved to invite Mr. D. D. Home and Mr. J. H. Stratil of Vienna, to accept honorary membership of the Association. Mr. Everitt moved "That a committee be formed to inquire into the relations between Mr. Harrison and the Association." Mr. Harrison's sole relation to the Association is that he has an office on the premises, and as an equivalent for rent gives the Association some of the time of his assistant, to save the Association the expense of appointing a clerk. Mr. E. D. Rogers moved an amendment, seconded by Mr. Morell Theobald, "That Mr. Harrison be requested to pay rent for his room, and that a committee be appointed to define the relationship between Mr. Harrison and the Association." This was carried by 11 to 6.

#### THE SPIRITUALITY OF WALT WHITMAN'S POETRY.

THE following selection from Walt Whitman's poems was read recently at one of the *soirées* of the British National Association of Spiritualists, by Dr. Keningale Cook, and was listened to with marked interest:—

##### WHISPERS OF HEAVENLY DEATH.

Whispers of heavenly death, murmur'd I hear,  
Labial gossip of night—sibilant chorals;  
Footsteps gently ascending—mystical breezes, wafted soft and low;  
Ripples of unseen rivors—tides of a current flowing, for ever flowing;  
(Or is it the plashing of tears?—the measureless waters of human tears?)  
I see, just see, skyward, great cloud-masses;  
Mournfully, slowly they roll, silently swelling and mixing;  
With, at times, a half-dimm'd, sadden'd, far-off star,  
Appearing and disappearing.  
(Some parturition, rather—some solemn, immortal birth:  
On the frontiers, to eyes impenetrable,  
Some Soul is passing over.)

##### ASSURANCES.

I need no assurances—I am a man who is preoccupied, of his own Soul;  
I do not doubt that from under the feet, and beside the hands and face I am cognisant of, are now looking faces I am not cognisant of—calm and actual faces;  
I do not doubt but the majesty and beauty of the world are latent in any iota of the world;  
I do not doubt I am limitless, and that the universes are limitless—in vain I try to think how limitless;  
I do not doubt that the orbs, and the systems of orbs, play their swift sports through the air on purpose—and that I shall one day be eligible to do as much as they, and more than they;  
I do not doubt that temporary affairs keep on and on, millions of years;  
I do not doubt interiors have their interiors, and exteriors have their exteriors—and that the eyesight has another eyesight, and the hearing another hearing, and the voice another voice;  
I do not doubt that the passionately-wept deaths of young men are provided for—and that the deaths of young women, and the deaths of little children, are provided for;  
(Did you think Life was so well provided for—and Death, the purport of all Life, is not well provided for?)  
I do not doubt that wrecks at sea, no matter what the horrors of them—no matter whose wife, child, husband, father, lover, has gone down, are provided for, to the minutest points;  
I do not doubt that whatever can possibly happen, anywhere, at any time, is provided for, in the inherence of things;  
I do not think Life provides for all, and for Time and Space—but I believe Heavenly Death provides for all.

##### THE LAST INVOCATION.

At the last, tenderly,  
From the walls of the powerful, fortress'd house,  
From the clasp of the knitted locks—from the keep of the well-closed doors,  
Let me be wafted.  
Let me glide noiselessly forth;  
With the key of softness unlock the locks—with a whisper,  
Set open the doors, O Soul;  
Tenderly! be not impatient!  
(Strong is your hold, O mortal flesh!  
Strong is your hold, O love.)

#### DR. SLADE'S MEDIUMSHIP.

THIS celebrated American medium has of late been in the habit of admitting only two observers at a time to his day-light *séances* in New York, in order to secure the best possible results by the avoidance of unnecessary confusion. We believe he sometimes holds a large circle in the evening. His powers of obtaining slate writing have recently been described in these pages, but about a year ago he was in the habit of sitting for test materialisations. A piece of string was passed from one side of the room to the other, and upon it a piece of cloth, a yard square, was suspended a foot or two in front of the wall of the room. There was a round hole in the centre of the piece of cloth. Dr. Slade sat in front of this, along with the spectators, and before the faces came the spirits whisked up the cloth to show that there was still nothing visible between it and the wall. Then faces began to appear at the opening in the cloth; they were usually mask-like, with no life in them.

THE TESTIMONIAL TO MRS. TAPPAN.—Mr. Coleman requests us to state that Mrs. Tappan has heard from Messrs. Colby and Rich of the *Banner of Light*, Boston, that they have received the illuminated address and the other presents intended for her, and after they have been exhibited at their offices, they will be forwarded to her at San Francisco, where she informs Mr. Coleman she is actively engaged in addressing large audiences, and she says as it is impossible for her to write much, she desires her kind regards to all her English friends. Mrs. Tappan's letter to Mr. Coleman is dated San Francisco, January 19, 1875. She is charmed with the climate, and writes in good spirits.

## Provincial News.

### LIVERPOOL.

A DEBATE ON MESMERISM AT THE ROOMS OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

FOR some time past—in fact, since the society held the present rooms—it has been in the habit of having papers read, and of inviting discussions thereon, opponents especially being requested to state their views regarding Spiritualism, and to advance their objections, the same freedom and courtesy being accorded to them as to the advocates of the cause. Unfortunately, however, the opponents of Spiritualism and psychology have not always used this liberty with good grace, and have frequently stifled free and fair discussion. On Friday evening there was a strong muster of these gentlemen, and very few Spiritualists present, to listen to a paper read by the vice-president, Mr. Ainsworth, on "Mesmerism, and its Relation to Spiritualism;" Mr. Walter Isaac in the chair.

Mr. Ainsworth said many arguments had been advanced by opponents to cover the ground occupied by Spiritualism, and mesmerism was one amongst the theories they had broached. It was to that subject he would call their attention, more especially as he noticed in the audience a gentleman whom he recognised as a professor of mesmerism, and whom he had heard assert many strange things on the public platform on behalf of mesmerism and against Spiritualism. He had seen several of that gentleman's experiments, which were no doubt good as far as they went, but to an observing and intelligent man they fell far short of what was assumed or pretended on their behalf. He might not have seen to advantage the power of the mesmerist, but then he noticed that, notwithstanding all that had been advanced, conditions were as essential in the production of mesmeric phenomena as of Spiritualistic phenomena. The lecturer (Mr. Ainsworth) then detailed at length several of the experiments he had witnessed, as well as the failure of some of them; the reasons advanced by the mesmerist to account for these failures,—1st, that the individuals had a temperament somewhat similar to himself; 2nd, that he was working at a disadvantage, there being no music; 3rd, the audience consisting chiefly of boys, did not keep as quiet as they should do while he was getting his subjects under control. Here at least he had learned that conditions were required,—the attention of the subjects, the soothing influence of music, and passivity, as seen from his demand for silence. Yet the same gentleman pooch-pooched the idea of a certain number of individuals holding a *séance* and observing the above conditions. But where he saw the operator and the subjects, he saw the lack of successful control, and the want of conditions. The lecturer then referred to the early development of Mrs. Cora L. V. Tappan from the age of eleven years; when, in a state of unconscious trance, her spirit-sister wrote on a slate through her mediumship; to the fact of her speaking four languages at that early age in the abnormal condition? to the surgical operation performed by her, while totally ignorant of all medical knowledge, at the age of thirteen. He would ask, how could mesmerism account for that? he would be glad to receive information on the subject, *who was the mesmerist?* He had advanced these propositions, and waited calmly for reply.

Mr. Shaw said he had seen Mr. Procter perform some wonderful experiments; that the lecturer had not seen him to advantage, as it was his first night, with strange subjects before a strange audience. He had seen the mesmerist place a chair on the floor in a rocking position, and having placed a child on one end, and having a strong, able-bodied subject at the other, he had made the child lift the man by mesmeric passes alone.

Mr. Procter (who was the mesmerist alluded to) said that it had been observed that there were some people foolish enough to believe in Spiritualism, notwithstanding that their tricks were exposed one by one, and their mediums shown up before the world as impostors. He considered Mrs. Tappan a very well read, clever woman, who had escaped exposure up till now. He then undertook to show them the chair experiment and signally failed. Approaching the chairman he slapped him on the shoulder, and tried to mesmerise him.

Mr. J. Coates said that for a considerable period he had been satisfied that Spiritualism was a fact, a grand fact, one that had to him, as to thousands, proved the continuity of life beyond the grave, and had given an occasional peep into the mysteries of the land of spirit. He was satisfied that spirit communication also was a fact, and although the opponents had been pleased to call mediums idiots and impostors, he claimed to be a medium. He did not think for a moment that any one in that room denied the reality of mesmerism; but it was just possible to give to that subject undue importance, and claim for it what did not justly belong to it. He was acquainted with the best authorities on the subject, had studied their best thoughts, and had the pleasure of numbering amongst his friends such men as Capt. Hudson, Spencer Hall, W. Chadwick, and his late co-labourer, Mr. Meredith, who was a powerful mesmerist, and was now lecturing at Burnley. Spiritualism was true, so was also mesmerism; but neither one or the other was to be supported by foolish and extravagant assertions. Let Mr. Procter prove mesmerism if he liked, but that would not disprove the realities of Spiritualism; if anything, it would throw a light on that subject. He believed that mesmerism was the forerunner of modern Spiritualism. Swedenborg and Andrew Jackson Davis had both been the subjects of mesmerists before they gave to the world their wonderful and advanced philosophies.

Mr. Chapman and Mr. Shephard took part in the debate, which was adjourned to next Friday.

Mr. Peter Bretherton, late organist of the society, passed away on the 1st inst., in his fiftieth year. He was a hard worker, noble, faithful, and true. His friends and the society sustain a loss.

FUNERAL OF A SPIRITUALIST.—Mr. Coates writes to us that the mortal remains of Mr. Peter Bretherton were taken on Thursday last week and consigned to a grave which had been obtained by his friends for that purpose. The coffin was lowered, and a clergyman appeared on the scene to read the service for the dead, according to the Church by law established. The friends of the deceased informed him that his services would not be required, as Mr. Bretherton had requested that there should be no ministrations of the Church at the grave side, excepting an address from Dr. Hitchman suitable for such an occasion, and in harmony with the views of Spiritualists. The clergyman thereupon informed them that the ground they stood upon was consecrated, and under no circumstances would any service or address be permitted there other than that ordered by the Church; he threatened fines if any such thing were attempted. Those assembled committed the body of their brother Spiritualist (who was also lately a respected and honoured materialist) in silence to the grave, and the charge for minister and clerk had to be paid for services neither rendered nor wanted. Dr. Hitchman delivered the funeral oration at the Rooms of the Psychological Society on Sunday night.

### NEWCASTLE-ON-TYNE.

A SOCIAL MEETING OF SPIRITUALISTS.

On Thursday evening, February 3rd, there was a social tea-meeting of members and friends at the Freemasons' Old Hall, when about seventy persons sat down to tea, the tables being presided over by the Misses Wood and Fairlamb. When the repast was over, the company had increased to about one hundred and fifty, among whom were Mr. and Mrs. Lambelle, of South Shields; Mr. Elliott, of Walker, and many other well-known Spiritualists from neighboring districts. After a solo by Miss Colman, accompanied on the organ by Mr. Walton, Mr. J. J. Morse narrated his American experiences, which have been already reported in *The Spiritualist* newspaper, and which gave great pleasure to the audience. The chair was occupied by Mr. Hobson.

On Sunday morning a *séance* was held, when about fifteen persons were present, including one or two from Ouston, near Chester-le-Street, the sitting being for materialisation. A face with a dark beard and draped head-dress showed itself repeatedly at the aperture of the curtains; it answered questions by nods or otherwise, but did not speak. It bore a very good light, and allowed the sitters to change their seats, so that most persons had a view of the face within a distance of two feet. The face remained visible for ten minutes at a time. Miss Wood and Miss Fairlamb were both within the cabinet, but no tests were imposed.

In the evening Mr. Morse lectured to a respectable and attentive audience, among which were many strangers; the subject was "The Unknown God." Speaking first of the ordinary notions of the orthodox God, he next showed that the idea of man's God at any time has always been in accordance with his highest conceptions, depending upon his condition at the time. Then came the question whether God has fully and sufficiently revealed Himself to mankind. That such had been the case he endeavoured to show from nature, in that man, animal and vegetable organisations, all and each being true to its purposes, and adapted to meet the required end; also that there was gradual unfoldment and evolution; that matter was acted upon from within, and that there was an ever-living present God working in nature now, in the past, and for ever. Proceeding from matter to motion, thence to organisation and to individuality, it was shown that there was a grand purpose running through the realms of nature, revealing a God of wisdom, justice, and universal love; that all the vicissitudes of life and its various experiences were the only means by which we could gain knowledge, and, although we saw nature endeavouring to overcome man, and man endeavouring to overcome nature, whatever transpired did not affect individuality nor immortality, as even the finite mind was superior to the changing conditions which surrounded it. The delivery of the discourse occupied an hour and a half; the language was eloquent, and most of those who have attended Mr. Morse's lectures before say that they never heard a finer discourse proceed from his lips.

The chair was occupied by Mr. Armstrong, the president. Mr. Hare proposed a vote of thanks to the lecturer, to which Mr. Morse responded, stating that it was not to him, but to the invisible guides speaking through him, that we were indebted.

On Monday evening an entertainment was given in order to help to defray the expenses connected with the purchase of the new American organ, which Mr. Walton has worked energetically to procure for the benefit of the members. Mr. Mould was the chairman of the evening. The programme consisted of—Organ solo by Mr. Walton, "March of 42nd Highlanders;" Chorus, "The Might and the Right;" Choir; Reading, "The Helmsman of Lake Erie," J. T. Rhodes; Song, "Annie Lisle," Miss Colman; Song, "Last Rose of Summer," Miss Fairlamb; Reading, "The Pilgrims and the Peas," Mr. Walton; Comic song, "Batch of Ballads," Mr. Pickup; Song, "L. S. D.," Mr. Greenwell; Magic Lantern exhibition of spirit photographs, kindly lent by Mr. Burns, Mr. Pickup; Song, "The Anchor's Weighed," Mr. Bunnell. A similar meeting will be held on the first Monday of every month, and the committee would be glad of the co-operation of all those who are willing to take part. A collection was made to defray expenses.  
J. T. R.

### ANSWERS TO CORRESPONDENTS.

ERRATUM.—In M. A. Oxon's letter *On the Nature of the Soul*, in last week's issue, line 11, instead of "in such soil," read "in such sort."

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fawcett's Rents, High Holborn, in the Parish of St. Andrew above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.