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- Thursday, 21st.—House and Offices Committee, at 5 p.m. Soiree Committee, at 5.30 p.m.
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Feb. 3.—Miss Kinslingbury, "Apparitions of the Living."

Feb. 17.—Dr. Carter Blake, "On the Nerve Ether."

March 3.—Dr. Wyld, "Christian Occultism."

March 17.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."

April 7.—Dr. Bloede, "Psychometry."

April 21.—Mr. C. C. Massey, "On some of the less-known Facts of Spiritualism."

May 5.—Mr. D. Fitz-Gerald, M.S.T.E., "Recent Research in the Phenomena of Spiritualism."

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The Spiritualist Newspaper.

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

No. 326.—VOLUME THIRTEEN; NUMBER TWENTY-ONE.

LONDON, FRIDAY, NOVEMBER 22nd, 1878.

THE NOMENCLATURE OF PSYCHOLOGY.

MR. SERJEANT COX desires to change the name of the Psychological Society to "The Pneumatological Society," because the former title has been adopted by a number of little Spiritualistic societies all over the country. These little societies conduct, as a rule, no scientific research, and spend much of their time in promulgating Spiritualism by means of trance mediumship. Mr. Munton, the secretary to the Psychological Society, said that the point was of more than theoretical importance, for some persons had declined to join the Psychological Society because of its present name.

Outside every organisation a penumbral region exists, composed of people partially alien to its main object; the line of demarcation between those inside and those outside the pale is never a sharp one, or the Association would progress with too much friction. If the name of the Society should be changed, the same or another ring of nondescript people will exist just outside its limits, who will find good reasons for not joining; one perhaps will be that "Pneumatological Society" means "Society of Spiritualists." Thus it does not do to be too thin-skinned about what "people say." The honorary secretary should turn round upon the talkative people who are criticising his society, and who are so weak-kneed that they are afraid of a name, by asking them what scientific work they help on anywhere. As a rule, these garrulous people do nothing but criticise those who execute useful work; they are no good in their day and generation except to serve as "padding" between conflicting opinions; they are the hay and straw placed between the more valuable articles contained in the social box. Their names will make no mark in the pages of history, for the simple reason that they are of little good to the world, but sometimes have the use of powers which their immediate successors employ for a better purpose; consequently they have many friends who are anxious for their departure to the realms above, or below, as the case may be.

If Mr. Serjeant Cox calls his society "The Pneumatological Society," all the new little mushroom Spiritualistic societies will admire his example so much that they will adopt the word "pneumatological" too. Why do not more of these societies call themselves "Spiritual Evidence Societies?"

Mr. G. C. JOAD is in Nice, and Mr. Fabian Dawe has left London for the South of France and Egypt.

MARRIAGE OF MISS SIMMONS.—The *Chicago Tribune* of October 15th contains the following:—"McLenahan—Simmons—October 14, at the residence of the bride's sister, Mrs. George W. Dickinson, No. 1,582, Indiana-avenue, by the Rev. A. E. Kittredge, Milton B. McLenahan, of Chicago, and E. Maie Simmons, of New York City. New York City and Freeport (Ill.) papers please copy."

A HILLHEAD GHOST.—Recently the inhabitants of Kinning Park had their peace of mind disturbed by a rumour which gained currency that a ghost was to be heard nightly walking through an unoccupied house; and it was not until the constables of the burgh had remained on the premises several nights in succession that the residents in the locality were convinced that a "departed" spirit had not returned and taken possession of the house. The scare seems to be going the round of the burghs, as one of the houses in Hillhead is now said to be haunted. A lady residing in Hillhead, and a young woman who assists her at domestic work, affirm most positively that they distinctly heard, about 7 p.m. on Tuesday night, the noise of someone pacing the floor of the house above that occupied by them. The noise was heard in several rooms, and continued for some time; and, strange to say, the house has been unoccupied for the past seven weeks. When the noises were heard an inspection was made, but the door was found shut, and all was dark. The parties concerned deny emphatically any belief in the supernatural, and most positively assert that they heard the noise as of persons walking about the apartments of the unoccupied house.—*Glasgow Evening News*.

EXPERIENCES IN THE HOME CIRCLE.

BY MRS. FITZGERALD.

IN these days when Spiritualism is going through scathing trials, when grave accusations are sullyng the once fair fame of our most trusted mediums, it becomes the duty of all those who can lend a helping hand to keep the underlying and glorious truths pure and untarnished, to lay aside some of the reticence which has hitherto restrained them, and give such testimony of spirit sympathy and guardianship as they have experienced and tested in their own homes, through all changes and trials for a period of years.

I propose giving this evening some experiences of this nature with mediums belonging to, or found amongst, our own family and friends; and also some with professional mediums in my own house, and in that of my son Mr. Desmond FitzGerald, whose name is known as a scientific and searching investigator. My first introduction to Spiritualism commenced at the time of the first visit of the well-known medium, Mrs. Hayden, to this country nearly thirty years ago. I was invited to meet her at a party given by a friend in Wimpole-street, London. Having made a pre-engagement for that evening, which I could not avoid, I arrived late, after what appeared an extraordinary scene, of which they were all talking with great animation. My look of blank disappointment was noticed, and Mrs. Hayden, whom I then met for the first time, came most kindly forward, expressed her regrets, and suggested that I should sit at a small table by myself apart from the others, and she would ask the spirits if they would communicate with me. All this appeared so new and surprising, I scarcely understood what she was talking about, or what I had to expect. She placed before me a printed alphabet, a pencil, and a piece of paper. Whilst she was in the act of doing this, I felt extraordinary rappings all over the table, the vibrations from which I could feel on the sole of my foot as it rested against the table's leg. She then directed me to note down each letter at which I heard a distinct rap, and with this short explanation she left me to myself. I pointed as desired—a distinct rap came at the letter E—others followed, and a name that I could not fail to recognise was spelt out. The date of death was given, which I had not before known, and a message added which brought back to my memory the almost last dying words of an old friend—namely, "I shall watch over you." And then the recollection of the whole scene was brought vividly before me. I confess I was startled and somewhat awed.

I carried the paper upon which all this was written, at the dictation of my spirit friend, to his former legal adviser, and was assured by him that the dates, &c., were perfectly correct. They could not have been in my mind, because I was not aware of them. I am obliged to introduce this preamble, which must seem a very rudimentary affair to those advanced Spiritualists present; but I am compelled to do so, to prove how faithfully that promise, long forgotten by me, has been kept—namely, "I shall watch over you."

Whispered to me on a bed of prolonged suffering in a fatal illness, when I was sent for at his request to take leave of him, recalled to my mind after many years at that little, solitary table, amidst the hum of a roomful of strangers, renewed and renewed again up to the present time, it has indeed made itself felt as a reality. Whenever I have sat in public or in private *séances*, I have been warned and guarded from strange and evil influences, and those words have often come to cheer and encourage me when I have flagged, or felt disheartened and depressed.

With this commencement I began to look into the phenomena of Mesmerism, Clairvoyance, and Spiritualism, under the auspices of Drs. Elliotson, Ashburner, and the well-

known mesmerist, Mr. Henry S. Thompson, of York. I should fill many papers were I to describe the wonders I witnessed with these gentlemen—the entranced sensitives, the crystal seers, and experiments in phreno-mesmerism, and the like. Beginning at the A B C, I plodded upwards, the only true road (for believe me there is no royal road) by which we can arrive at a thorough belief in the reality of spirit communion.

From mesmerism and clairvoyance as stepping stones, I turned my attention to Spiritualism, so-called. My spirit friend to whom I have alluded was ever near me. He arranged with me a private sign for a “test,” to secure me from wandering or intruding spirits. There is great danger in being misled by these, and I take this opportunity of warning some of you. They sometimes come for sympathy—sometimes, and oftener, for mischief. We cannot be too guarded.

I think I must not omit an episode which deepened my conviction of the reality of my spirit friend’s guardianship. It was suggested at a family circle to ask him, as a “test,” to describe the place at which he had passed away. To my dismay, he gave an account very wide indeed of the mark. My son was equally disappointed and surprised. We questioned the spirit again and again, persuading him, or rather trying to persuade him, that he must be mistaken. He stuck to his point, however, assuring us that he had *not* died at the Albany, where I and my son had taken leave of him on what I believed to be his dying bed. You all know what pain it is to distrust one you have long believed in: it was anguish to me!

A few years afterwards a gentleman, whom I had never seen before, called upon me, and introduced himself as being an investigator of Spiritualism. In those days it was a much more tabooed subject than it is at present, and if we valued the good opinion of our friends as to our sanity, the very term was strictly avoided. I would never, however, allow these considerations to influence me, and so we entered freely into conversation. I told him what I have just narrated. Strangely enough he happened to have been an old friend of my, until now, trusted guardian. I cannot describe my satisfaction when I was informed by him that W. E. (we shall call him) had been removed from the close atmosphere of his chambers in London by his physician, as a last hope that an operation might be undertaken in a purer air, which might possibly save his life. The patient was removed, the operation performed, and he died under it. The spirit was right after all, and, but for this accident, we might have cruelly distrusted him ever after.

With my trusty guide, I sought out mediums wherever they were to be found. A Mrs. Barnes—a lady who was often with Lord Lytton whilst he was writing his *Strange Story*—became a friend of mine. She was a medium for rapping and writing, and through her I obtained messages from those I had lost; and so energetically were some of them given, that the pencil has been shivered under our hands to impress, I suppose, certain injunctions they wished attended to with regard to those on this side. I accidentally discovered a wonderful sensitive in a little workwoman, Ellen Dawson. She married, however, and I lost sight of her. By two or three passes of my hand I could induce in her mesmeric sleep. When entranced her manner immediately changed from one of marked respect to that of great familiarity. I could send her clairvoyantly to any friends I wished to hear about, and she gave me tidings of them which were, in many cases, afterwards confirmed. She emphatically warned me of a friend whom I had implicitly trusted, and this warning was verified years afterwards, when I discovered a series of acts of systematic treachery. With two passes of my hand—sometimes with will power alone—I could close the eyes of a very near and dear relative, and this without establishing the mesmeric sleep, and she could not open them until I demesmerised them. This experiment was not for the purpose of mere amusement, but as treatment for brow-ague. A sceptical friend once coming in unexpectedly, and finding the eyes firmly closed, laughed at it, as a trick or a joke. He lighted some paper, and before I could prevent him flared it in her face. The eyelashes and eyebrows were scorched, but the eyes remained closed.

In a deep mesmeric sleep induced in this same patient, I was present and assisted at a painful operation for carbuncle, and a sweet smile played upon her lips during the whole of the operation. She was unconsciously put into the sleep, and it was amusing to witness her surprise on being awakened at finding the arm bandaged.

In 1863 I went abroad. I took with me an indicator—a planchette, in fact—with a pencil at the point, which indicated certain letters from an alphabet. With this little instrument I could get messages, and even through it obtain the contents of folded pellets. I will give one amongst many which took place at Rome. A Mr. Parish, who with his wife and son were residing there, discovered from a conversation we had that I was a Spiritualist. He told me that his son believed in nothing, and that it would be the greatest boon if I could convince him that there was such a thing as spirit communion. He proposed a *séance*, to which I agreed, although it was rather a dangerous experiment at that time in Rome, as Mr. D. D. Hume had only lately been obliged to leave that city in consequence of his name being associated with Spiritualism. The *séance* was to take place at their own Palazzo, near the Pincio. Only four persons were present, besides the son. I had known nothing whatever of these people a week previously. The son’s face bore rather a sarcastic expression when introduced to me, and he seemed amused at the sight of the “Indicator.” Walking to the farthest end of the room, he folded tightly into a pellet a small piece of paper upon which he had written something unseen by anyone. He approached the table and said in a scoffing way, “If you can tell me the contents of that paper I shall believe there is something in it.” I thought privately to myself, “I shall be very clever indeed if I do tell him what is inside that paper, for I never felt more antagonism.” Notwithstanding, the little indicator commenced. It drew my hand up to the pellet—veered about it in the most peculiar fashion—came back again, and then made a fresh start. After performing this twice or thrice, it settled at the letter C. “Char” was spelt out, and as that is the commencement of my Christian name, I began to suspect that the advice would be “Don’t go on with this”—not at all, the name *Charlotte* was given, followed by that of *Boucher*. With some hesitation I showed the result. The young man looked—; well, I can’t say how he looked. He had rather a disagreeable and disappointed expression as he opened his paper and placed it before us with the two words “Charlotte Boucher” written thereon. He left the room and we chatted about all that was taking place at that time—the new dogmas of Pius the IX., Cardinal Antonelli, &c. The young man reappeared with a more tightly screwed up pellet in his hand, and a look of triumph on his face. “Then,” said he, “you might have read my mother’s thoughts in the other, as she knew I was attached to that girl, but I am quite sure no one knows anything about this one.” A fear came over me. It is a bold thing to try again when you have just made a good hit, but I did not lose heart, and so we tried again. Every little manoeuvre was repeated as before, when lo! the letters C H A were pointed at. Could it be a trick of his to try to catch me, and he had written the same name over again? No; Chandos Pole was spelt out by the indicator, and the pellet nearly dropped from the young man’s hand as he tremblingly opened it, and revealed the words Chandos Pole. I could give you other instances, but I have much more to say.

Many years ago we were spiritually informed that we need not seek for mediums as we possessed them in our own family, and that they only required developing. Those indicated were the very reverse of the individuals we should have selected, especially my son’s wife, whose mediumship is very valuable indeed to us now. A sceptic herself at the time, she laughed at the very idea, but the truth was forced upon her, incredulous as she was. She has since confessed to me that she believed I did all the tilting and rapping myself—involuntarily of course.

All kinds of mediumship, except speaking and writing, are necessarily slow in the process of communicating thought, for the reason that they convey it either by symbols or by spelling out words and sentences letter by letter. Long practice, has now, however, enabled us to get these messages quickly enough. Should a mistake be made by us in a word, or

even a letter, the communicating spirit will not allow us to go on, or pass it over. It must all be clear and distinct, and the peculiar idiosyncrasies of those communicating are still adhered to. My guardian spirit has now become the presiding guardian of our whole band, and great order is observed amongst them. Two alone can sit and get communications for all, when the family circle is separated. We never admit a stranger without first seeking and obtaining permission, but we very rarely do so; in fact, we have given it up, as the tests of identity are to be kept quite secret. The raps or tiltings sometimes commence at once; sometimes after sitting long and patiently. The name of each spirit wishing to communicate is distinctly given, invariably with that of the guardian. These are transcribed at once into a book by my son or myself: we have now some volumes of them.

The messages are unmistakably stamped with the characteristics of the communicators. The man of letters and the scientist are the man of letters and the scientist still: the father who communicates with the daughter is the loving father still, giving hope and counsel to his child on this side, and adding test after test, leaving nothing undone to convince her that he is not dead, but living and watching over her. The son is the affectionate, loving boy still, clinging to the mother who mourns him with an undying love, saying to her, "Grieve not for me; you would not wish me back again if you could see me in my spirit home." The loving daughter, lost and mourned, comes to the lonely mother with gentle touches and sweet messages of hope and comfort, taking flowers from the mother's bosom, and showing herself afterwards both on the photographic plate and in natural form with the flowers she had taken; or nestling in the well-remembered attitude of affection at the mother's knee. The desire to show themselves seems to become intense; they appoint days and hours; they provide conditions; they beg of us to sit in the meantime that they may accumulate power, and when the day arrives they are true to their trust! They sometimes come in spirit drapery, sometimes with some little peculiarity of dress, recognised by us at once; always some little test of identity. Perhaps one of our most remarkable spirit photographs was one long promised from a father to a daughter. She had held back her belief for months, requiring test after test. Finally she went to the photographer with a *mental* test. The spirit of the father came as appointed; the mentally desired test was given, namely, a peculiarly formed velvet cap, worn in the last days on this earth. A copy of this spirit photograph, exact in every feature, I handed at the time to my friend, and our valuable co-worker, Mr. Stainton-Moses. I may add that I went alone with this lady, was quite ignorant of her mental test, and prepared, fixed, and developed the photograph myself on a glass I had previously marked with a diamond. There was no photograph nor any likeness that I know of extant of this spirit when in earth life. My mother appeared on the photographic plate, with many details of dress and head-dress, with her hand raised and finger pointing towards me. I regret that I am not permitted to give the names of those who have obtained spirit photographs in my presence.

We have been in the habit of keeping minutes of each sitting, and afterwards comparing them with previous records, and it is deeply interesting to note with what seriousness, with what perseverance, and with what intelligence these, our unseen ones, have guarded our welfare even in this world, at the same time impressing on us the highest teachings of our Master. They tell us that selfishness and want of charity are the clogs which most retard our upward flight, forcing upon us the injunctions of the Great Teacher, namely, purity of life, and the love of God before all things. They tell us that every day bears its own individual record upon the spirit world, and bid us keep this thought in mind, to help and guard us in our earth life.

Can we conceive a higher privilege than that of being permitted by the Father of All to hold guardianship over those we have loved and left on earth, refining and elevating them in the blessed hope of a meeting for all eternity? So anxious was a spirit father to commune with his daughter when she was in deep suffering, mentally and bodily, and without a medium near her, that he came to a lodging I had taken at

Brighton, partly for my own, partly for our medium's health, that whilst we were sitting together over a bright fire, with three jets of gas burning, the rappings round and about us were so loud, we were afraid that they might be heard by the people of the house, and we might be turned out as uncanny lodgers. The name and the message however were both given, and an appointment made with us, for every following evening, after the landlady had retired to rest in the upper part of the house. These appointments were rigidly kept the whole time our medium was with me.

In our own circle vapoury forms appear around us; we are quite sensible of their presence. A materialised hand has pulled my dress, and taken hold of the hand of our medium, whilst we have been sitting *quite* alone, with my son at a distance taking notes. When our spirit friends desire more power than we can get amongst ourselves, we have been induced to sit with a powerful professional medium; with this help we have obtained the spirit form in perfection; the very smile has been recognised. At one sitting the light from a partly formed spirit face was quite dazzling—the drapery swept over our heads. Low tones of exquisite whistling, in the case of a lost son, have been added to these manifestations as a "test," and we have detected the very cadence we all so well remembered in his earth life.

When my mind turns back to the many bright and pleasant evenings we have passed with a trusted and valued medium, I find it difficult to restrain the grief I feel at the painful accounts of exposures which have been made public of late. Of all the illogical conclusions, however, there cannot be a greater than that at which some have arrived, namely, that a medium being a trickster is no medium at all! On the contrary, I hold the temptation to be the greater with the more powerful mediums, for the pull on life-power, day after day and evening after evening, could never be supported but at the expense of life. See, for instance, the case of Dr. Monck. My old friend, Monsieur de Veh, who is truthfulness itself, declared to me on oath that he saw a vapoury cloud rise from between the feet of Dr. Monck, who was standing within a yard of him. This vapour formed itself by degrees into the similitude of a beautiful girl. Monsieur de Veh took her hand, which, he said, felt warm, but higher up the arm was icy cold. The gas lights were full on, and a fire smouldering. This form, which he described as full of life, shivered as the expiring fire gave out a flickering flame. Dr. Monck tried to extinguish the fire, and whilst he was doing so, this form rested gracefully on the elbow watching him. Dr. Monck then resumed his former position, close to Monsieur de Veh, and the form appeared to be absorbed into Dr. Monck whilst Monsieur de Veh was watching it. He next saw the tall and stately figure of a man clad from head to foot in Oriental costume gradually form itself close to Dr. Monck. This figure walked about the room. Monsieur de Veh made it a salaam, which was gracefully returned. There were no words spoken, but this figure called the attention of Monsieur de Veh to what he was about to do, and he saw it take up the large musical box (weighing five or six and twenty pounds) by the lid, between his thumb and finger, and hold it suspended at arm's length. This figure was afterwards absorbed, like the other, into Dr. Monck. What is the consequence? Dr. Monck is now lying in shattered health on a bed of sickness, with his power for the time quite exhausted.

These true materialisations cannot be repeated and repeated with impunity: hence at times the much-to-be-regretted recourse to simulation. Shocked as we all must feel at such deceptions, where our confidence has been implicitly reposed, I cannot but bear testimony to the powerful and genuine mediumship of Mr. Williams at our own private circles, and the alacrity with which he has submitted to, and even insisted on, the most stringent tests. At one *séance* he was tied in *nautical* knots by a gentleman who prided himself upon this accomplishment, and we afterwards found him with every fastening, which had been previously sealed, cut with scissors, except the bonds which securely bound his hands behind him. At another time, my son holding one of his hands and myself the other, we have been raised to our feet, and he has ascended to the ceiling, which we distinctly heard him strike against, and was found on his descent sitting entranced upon a chair on the top of a small table,

with scarcely room for it to rest upon. At another private sitting at my own house, the spirit John King has drawn aside the curtains which formed the cabinet, first on one side, and then on the other, and has shown us the entranced medium from head to foot by his brilliant light, passing it from the sleeping medium's head to his feet, and from his feet to his head, so that we could all distinctly see him, saying, at the same time, "Do you see the medium? do you see the medium?"

At another time Mr. Williams came in unexpectedly. I was sitting alone in my little study. Two intimate friends afterwards joined us, and we proposed a *séance*. There was barely room in the embrasure of the window for the chair on which we seated Mr. Williams. He was scarcely covered by the scanty curtains, which I was obliged to pin together to close them. On that evening we had one of the best *séances* I ever witnessed. The fine figure of John King emerged from this small embrasure in full costume, and bearing a bright light in his hand. I said: "John, what will you do for us to-night?" He answered: "What can I not do under such conditions." He placed one hand upon my shoulder, and fixing his eyes upon mine with the most intense gaze, said, calling me by my Christian name: "Look well into my eyes. What colour are they?" I answered: "Very dark—almost black." "What colour are the eyes of the medium?" I said: "I think they are light eyes." "Well," said John, "that is a test; a man cannot change the colour of his eyes." At my request he floated over the table, and seating himself beside my friend, Mrs. L., gave her the same test with the eyes he had given to me. He also left his light upon the table for our examination. It was like the half of a flattened sphere, and shone with a brilliancy as of moonlight. We have since had innumerable sittings with Mr. Williams, both at my own house and at that of my son, and among other tests we have observed that he has been speaking to us at the same time that the whistlings and voices have been heard.

Some years ago, when Messrs. Bastian and Taylor were in London, I felt a great desire to try their mediumship. I went one evening alone, and quite unknown to them. Mr. Taylor sat next to me; there were eight or nine persons present, and Mr. Taylor was describing to them some of their spirit friends that he saw clairvoyantly. The descriptions appeared to give satisfaction. In a few minutes Mr. Taylor turned suddenly round to me, and said there is a spirit near you anxious for recognition. The blue eyes, the fair hair, and other details, brought to my mind a relation long since passed away. When he added the name Elizabeth, I could not fail to recognise her. After a time he described another spirit, very beautiful. "Oh! she is gone," he exclaimed; he then again saw her, and gave accurate details of height, the colour of the hair, eyes, &c.

I asked: "Can she give her name?" There was no response. "Will she bow her head should I guess the right one?" The head bowed in the affirmative. "Now," he said, "she stands quite close to you. Is it possible you do not see her?" I then purposely mentioned several names at random, but with equal earnestness of manner. There was no responsive sign. At last I pronounced the right one, and felt several taps on my knee, just as Mr. Taylor said: "She bows her head and seems pleased that you have guessed her name." I then said—still unconvinced—"If you are really the spirit you profess to be, touch something I am wearing which once belonged to you." I may say, I had on rings, earrings, a watch and chain, a brooch, and bracelet. A small delicate hand then slid itself into my bosom, and drew forth a locket, which contained the hair of the dear relative I had named, and which had rested there, closely hidden and unknown to any one for years. I distinctly heard her kiss it; she then passed it to me to kiss, and I distinctly felt the tips of the fingers as she held it to my lips.

One evening at my son's house, in 1872, where the spirit Katey King was a constant visitor at our private circles, the spring of the large musical box gave way. She said "Never mind," and began playing on the comb of the box with her nails. She really produced some sweet music. I said to her, "Katey, you must have good nails to be able to do that." Her reply was, "Would you like to feel them?" A small hand was put into mine, and I felt finely

formed nails. She then said, "Look at my teeth," and showed me by the light, peculiarly her own, a whole and perfect set. This little spirit Katey King, whose departure caused us so much regret, explained that when the spirit of John King was fully materialised she would no longer be able to show herself. A short time before she finally took her leave, we had a *séance* at my son's house under strict conditions. After tying the medium, Mr. Williams, with several yards of thin rope, and surrounding him in such a manner that he could not move without our being made aware of it, Katey said, "Are you sure you have tied the medium securely, for remember this is a 'test' *séance*?" Upon our assuring her that we had done so, she said "I must go and see." In two seconds the whole length of rope was thrown over us, Katey exclaiming, "Do you call that tying the medium for a test? You must secure him better than that." We then secured him a second time. Katey, after talking to us and patting and caressing us, said, "Would you like to see me in my spirit robes, as I am in the spheres?" A sight was then presented to us which we can never forget. Her full form appeared as if encircled with luminous robes of some immaterial substance. Through this envelope we could distinctly see the small hands folded across the breast. She remained thus for two or three minutes, so that we all had a full view of this wondrous apparition. She, after a time, resumed her usual appearance, floating about from one to the other, mesmerising us, kissing us, and showing us her long hair, and throwing her drapery over us. I made the request that she would allow me to cut off a small piece of her drapery, to which she consented, saying, "Cut it off quickly, or it will dematerialise." A pair of scissors was given to me, and I cut off a piece, which I have still in my possession. I took this piece to a large warehouse, saying that I wished to match it. After showing me several pieces of muslin, in no way resembling it, and considerable consultation between the shopmen, I was assured that it could not be matched, as it was Indian *hand-made* muslin, and the hem was the backstitch of the Indian shawlmakers. It has been asserted that all these materialised robes are machine made. This was not so.

On another occasion, as we sat in strictly private family *séance*, our friends said, "Engage Mr. Williams on such a night, and sit exactly as we direct you." We each had our places designated. Our medium was to sit with her back to the curtain. The directions were implicitly obeyed. We waited for some time. Our medium grew impatient and somewhat curious. She wondered what was going on behind the curtains. Her curiosity at last grew to indiscretion, and without saying a word to us, she turned quickly round and peeped in. A sight presented itself which she will not easily forget. The medium, Mr. Williams, was lying entranced upon a small sofa, and a form, bright and beautiful, and self-illuminated, was bending over him in a half kneeling posture, mesmerising him as he lay unconscious there. That evening we had a small and lovely materialised female spirit-form, the lower part of the face only covered by a veil, holding flowers in her hand, which she showed us, all lighted up by the self-luminous light held by the large hand of John King. Afterwards another female form came before the curtain and passed round by us. Mr. Crookes once brought his spectroscope to examine the light brought by John King, and declared that it did not resemble any he had previously examined. At an afternoon *séance*, in 1874, Monsieur de Veh and three or four friends were present; I had procured eight moss rose buds, and placed them in specimen glasses in my dining-room. We went into the *séance* room, locking both doors; after the *séance* had commenced we all perceived the scent of moss roses, and one was given to each sitter except myself. On our return to the dining-room we found the eight specimen glasses empty, each person with a rose bud, and mine stuck in my hair. On that day John King placed Monsieur de Veh's right hand on his own (John King's) beard, and the left on the head of the entranced medium seated in the embrasure of the small study window.

At another *séance* at my house, Mr. Williams being held firmly by both his hands the whole time, the spirit Peter was very active, and determined on putting to the test whether I should illustrate the model woman of Alexander Pope, and be

"Mistress of myself
Though China fall."

He removed from the mantelpiece and brackets a rather rare collection of Dresden china, jingling each cup and saucer as he carried them, resting a heavy China vase upon each of our heads as he transported it from one part of the room to another, taking the clock from under the glass-shade, shaking it, stopping it, and making it go on again, saying to me, "Mrs. Fitz-Gerald, you are not afraid, are you? have I ever broken anything belonging to you yet?" I answered, "I am quite content; I have implicit trust that you will not injure anything." There was not a crack nor a chip to be found in anything when the *seance* was over, though all the articles were deposited on the table at which we were seated. The records of our family sittings up to this date were duly entered in a book at the time, but most of them are of so private a nature with regard to some of the members, that I am not permitted to give them. Our experiences in private sittings with the well-known medium and clairvoyant, Mr. W. Fletcher, are amongst them. In my first sitting with him about two years ago, I felt convinced that his power surpassed any I had yet had experience of. He told me of events in my life, and especially one crisis in it, of which no one present knew anything. He gave names and tests and messages, and foretold events of which I was then entirely ignorant. He minutely described friends who had passed away, giving their names, and bringing messages from them. He directed me in a course I was to pursue, the very reverse of what I intended, and the result was as he foretold. His control, a little Indian spirit, "Winona," reads my thoughts. Whenever I have much to distress me, she induces mesmeric sleep in her medium, and through his hand writes me the kindest and most consoling little letters, quite different from his style or handwriting. I have quite a packet of them!

In writing the foregoing pages, my pen from time to time has been holden by the fear of touching too nearly on the sacred confidences which are whispered into our ears by our loved and loving ones who are ever about our path, and it is not without some feeling of pain that I send forth this paper to the untender mercies of the sceptic and the scoffer, who will only ridicule what has been to me a source of so much comfort in trials which have been many and severe; but I do so in the hope that enough has been said to convince—at least those who hear me—that by private sittings with true friends, whose influences are pure and harmonious, you may all be able to obtain something you can lay to heart—something to comfort and cheer you, and make you feel that your loved ones are not lost, but are doing all they can in their sweet sympathy to brighten your desponding hours, and to help and cheer you on, through the hard battle of life, to that sweet reunion where there shall be no more partings, no more tears.

MR. MORSE'S visit to Chester has started a long controversy on Spiritualism in the *Chester Observer*, in which Mr. A. Taylor and others are taking part. The objectors do not attempt to use the imposture theory, which is now tolerably well "played out," but find a friend in need in the Devil.

MIND AND MATTER.—In the course of a lecture delivered last week before the Newcastle Philosophical Institution, Mr. T. P. Barkas, F.G.S., stated that he did not mean to assert that mind is a property of matter, and that the brain secretes thought as the liver secretes bile; but he did assert as a hypothesis that, apart from the motion of material organised bodies, we have no evidence that in this life any terrestrial being can possess consciousness of an external world. It was said to be unthinkable that cerebral motion can produce thought; but was it not equally unthinkable, and yet perfectly manifest, that vibrations in an invisible hypothetical ether produce sensations of light and colour of every degree and shade in the chambers of the brain? Is one set of phenomena at all more unthinkable than the other? and whilst we could not trace the *modus operandi* of cranial motion and consciousness, we might believe that in this life all thoughts, feelings, and emotions are the products of modes of cerebral motion, but we cannot accept the theory that the cerebral mass is itself the human Ego, which stands behind all human organisms and survives all molecular change. On the contrary he must affirm that the brain is to the real man directly what the organs of vision are to him indirectly, and that in this life molecular cerebral action and human consciousness are essentially connected. All the laws of these infinite realms of matter and mind are in the hands and under the control of the Divine and incomprehensible Artificer, who is in all, and through all, and above all.

DR. FORBES WINSLOW.

DR. FORBES WINSLOW was one of the persons who called on Mrs. Weldon under an assumed name. Was it Shell or Stewart he called himself? He has sent the following letter to the *British Medical Journal*:—

I trust you will allow me to state in your columns a few circumstances connected with the case of Mrs. Weldon, especially as, from my professional connection with it, I am unable to do so in the daily press.

I was requested by Mr. Weldon to visit his wife at his house (Tavistock House), Tavistock-square, and give an opinion on her mental state. In my absence from home Dr. Winn had the first interview with Mr. Weldon, at my residence. I subsequently saw him, and it was agreed that Dr. Winn and myself should visit Mrs. Weldon, conjointly, on the following day. This visit being made, a written opinion was sent to her husband, such a proceeding being customary in cases of a similar character, before any decisive steps are taken by the relatives.

I have no desire to enter into the question of her present mental state, as my visit was made more than six months ago. The opinion then expressed by me induced her husband to take the necessary steps for her further examination by two medical men, in order to legally certify as to her mental condition, should they deem such a course necessary. Dr. Rutherford and Dr. C. E. Armand Semple examined her the same evening, and signed the lunacy certificates; Sir Henry de Bathe, who had also seen her the same day, having previously signed the "order," and her husband the "statement." These documents were given to me, and I was legally empowered by 8 and 9 Vic., c. 100, s. 99, to make the necessary arrangements for the removal of Mrs. Weldon to the asylum.

The course here pursued is that universally adopted in similar cases. In addition, however, to the documents required by Act of Parliament, I obtained a written request and authority from the husband.

Mrs. Weldon, however, evaded my nurses before they could act on the legal authority they held in their possession; and since that time she has written numerous letters to the papers, and distributed circulars, vilifying me and others, with the view of directing the attention of the public to her case.

My absence on the Continent during the last month has prevented my attention to the matter before; I therefore trust that you will insert this letter.

I have this morning received an envelope from Mrs. Weldon containing two tickets for a meeting to be held at St. James's Hall. The envelope is conspicuous for having on the outside two stamps, the ordinary Queen's head above, whilst below is a picture of herself, on which is printed these words, "Lunacy Laws" and "Musical Reform."

MR. A. JOY has given in the following notices of motion for the next Council meeting of the National Association of Spiritualists:—

1. That it is, according to our rules and bye-laws, out of order, and that it is also unusual and objectionable to discuss a notice of motion.
2. That it has hitherto been considered that the Council has no right to refuse to accept a notice of motion, and that the rejection of any notice of motion, not absolutely outrageous, is a mischievous precedent.

SUNDAY SERVICES.—On Sunday next, November 24th, Ladbroke Hall will be opened for a series of services in connection with Spiritualism, when Mr. W. H. Lambelle will deliver a course of addresses on the "Origin of Religious Rites and Ceremonies," in continuation of those previously given at Doughty Hall. In the morning a short devotional service will be held, commencing at 11.30, and in the evening at 7, at which hours the doors will be closed punctually so as to prevent interruption during the progress of the services. A cordial invitation is extended to all. The singing will be sustained by a choir of ladies, whose services are gratuitous. Ladbroke Hall is situate opposite to the Notting-hill Station (not Notting-hill-gate), Ladbroke-grove-road, London, W.

LECKY ON "RELIGION."—The religion of one age is often the poetry of the next. Around every living and operative faith there lies a religion of allegory and of imagination into which opinions frequently pass, and in which they long retain a transfigured and idealised existence after their natural life has died away. They are, as it were, deflected. They no longer tell directly and forcibly upon human actions. They no longer produce terror, inspire hopes, awake passions, or mould the characters of men; yet they still exercise a kind of reflex influence, and form part of the ornamental culture of the age. They are turned into allegories. They are interpreted in a non-natural sense. They are invested with a fanciful, poetic, but most attractive garb. They follow instead of control the current of thought, and, being transformed by far-fetched and ingenious explanation, they become the embellishments of systems of belief that are wholly irreconcilable with their original tendencies. The gods of heathenism were thus translated from the sphere of religion to the sphere of poetry. The grotesque legends and the harsh doctrines of a superstitious faith are so explained away that they appear graceful myths for shadowing and illustrating the conceptions of a higher day. For a time they flicker upon the horizon with a softly beautiful light that enchants the poet and sends a charm to the new system with which they are made to blend; but at last this, too, fades away. Religious ideas die like the sun; their last rays, possessing little heat, are expended in creating beauty.—*Lecky*.

A MEDIUM FLOATING IN THE AIR IN THE LIGHT.

BY BERKS T. HUTCHINSON.

Mr. EGLINTON has been levitated in the light, in the presence of seven witnesses. He was in a state of trance on this occasion, and floated up perpendicularly to my ceiling, coming down again, and re-rising. This was done four or five times. He then rose into the air, assumed a horizontal position, and floated to within nine inches of the gas, which was burning, though not at the full. When he came up the two palms of his hands were put up to his face, as if screening him from the action of the light. We all saw him quite distinctly, and noticed that he was in the mesmeric or trance state. This is, he says, the first time that to his knowledge he has been seen to float in the light, and I consider the fact a great triumph over sceptics.

We have on seven or eight other occasions had him floated up to my ceiling, but as it always took place in the dark, that circumstance militated against us, although we were in a position to argue out logically that it was true. When levitated in the dark he was usually quite awake, and spoke to us; the sitters on each side, when he was ascending, were obliged to stand on their chairs, and finally on the table; on some occasions they were compelled to release his hands. He would knock his hands against the ceiling, kick it with his boots, and on one or two occasions write a word, or make a sign I suggested at the moment. The words are now on my ceiling. We have felt his boots touch our heads all round; we were gently touched, Mr. Eglinton talking all the time. A Mr. Hugh Fisher (a private medium) has been levitated on several occasions in a similar way, and wrote his name on my ceiling.

Mr. Eglinton has been levitated in another private house, and the lady in whose room the *séance* was held was floated at the same time, she being a medium. Having only our hearing and feeling in the dark, people fancy we have been self-deceived; but the writing is still on the ceiling, and the levitation in the light, with seven persons as witnesses, gives us the best of the argument.

I have some important results to make known in reference to dematerialisation of the medium's body up to his chest. This was not Mr. Eglinton, but Mr. Fisher. It will throw much light on the recent weighing experiments at the rooms of the British National Association of Spiritualists.

Cape Town, South Africa, Oct. 12th, 1878.

A MATERIALISATION SEANCE WITHOUT THE USE OF A CABINET.

A *séance* was held on Thursday, November 14th, at Cambridge, in the rooms of Mr. H. S. Smith, of Downing College. Mr. Williams was the medium. Mr. Williams arrived in Cambridge with no luggage, and the room had never been previously sat in. Places having been arranged at the table by John King, the manifestations commenced in a few minutes. The musical instruments, occasionally illuminated by phosphorescent light, floated about the room, touching the heads of the sitters, and knocking against the ceiling, which the medium could not have reached even if he had stood on the table. The voices of John and Peter were heard throughout the *séance*, sometimes both speaking at once in different parts of the room. A cabinet had been prepared in one corner of the room, and a chair within it sealed to the carpet for the purpose of securing the medium. As Peter found that a cabinet would not be necessary for materialisations, he proceeded to enter it, and to carry out the chair, tearing it up from the carpet with great force. One of the sitters had mentally asked the spirits, and communicated this to no one else, that if Peter materialised he should show himself in a college cap. In accordance with this, a college cap was brought by the spirits from a distant part of the room, and the well-known form of Peter appeared over the centre of the table, made visible to all by the light which he carried, with his body materialised as far down as the waist, robed in white drapery, and wearing on his head a black college cap. John also tried to materialise, but, the power failing, he was compelled to relinquish his task.

We found our account of the Riko affair corroborated in

every particular by Mr. Williams, and we therefore retain our former opinion, notwithstanding the British National Association, who are not an elective body, and have no right to force their opinions on other people.

We, the undersigned members of the University, do most solemnly, upon our honour, declare that we held the hands of the medium during the whole of the *séance* recorded above.

A. E. HUNTER, *Jesus College*.H. S. SMITH, *Downing College*.

Cambridge.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

HOME EXPERIENCES IN SPIRITUALISM.

LAST Monday night, at the ordinary fortnightly meeting of the British National Association of Spiritualists, at 38, Great Russell-street, London, the Rev. W. Stainton-Moses, M.A., presided. There was a full attendance.

The Chairman stated that Mrs. Fitz-Gerald, who was so honoured and well-known among Spiritualists, was about to narrate some of her home experiences in relation to spirit circles. He added that these are days in which those who step forward to the front to tell the public what they know deserve a considerable amount of credit for having the courage of their convictions.

Mrs. Fitz-Gerald then read her paper, which is published in full in this number of *The Spiritualist*.

Mr. Parkinson Ashton proposed a vote of thanks to Mrs. Fitz-Gerald for her paper.

Mr. Thomas Shorter remarked that a narrative of experiences left little for discussion, except that listeners could tell what they had witnessed themselves. He had had several trustworthy *séances* with Mr. Williams, also with Mr. Fletcher. Through the latter he had been told some definite matters of fact about one of his friends which had not been in his own mind.

Mr. Hensleigh Wedgwood said that there was a disposition to doubt the identity of some of the spirits seen by clairvoyance, and to put them down to the imagination of the sensitive. About four years ago he had seen through Miss Lottie Fowler's mediumship what purported to be the materialised form of the brother of the Baron von Vay, Henrick. He was neither interested in the name nor in the manifestation, but a few days ago at a *séance* in Cardiff the medium said, "I see a spirit near you, who says that his name is Henrick, and that he has met you." He (Mr. Wedgwood) denied this. The spirit said that it was at a *séance*; he gave the letters L. F., and added "Lot-Lot," when he remembered Lottie Fowler. He could not doubt but that the spirit was there.

Mr. C. C. Massey, without wishing to disparage the evidence for spirit identity, thought that the facts of psychometry might explain away a portion. Once he took a bundle of letters out of a drawer, and without knowing who wrote them placed them before Lottie Fowler. In many cases she could not describe the writers; in others she did so with accuracy, but it was no proof that a spirit was present. She told him that the writer of one letter was a lady with three children, and she faithfully described her. It was all true; she was a cousin of his own. She described one writer in a way which baffled him till he looked at the letter, and discovered it to be written by the steward of Lincoln's Inn, who had been perfectly pictured.

Mr. G. R. Tapp had observed that Spiritualists were more critical than people outside the movement, because they knew more of the subject. (Hear, hear.) Once he and others at the Dalston Association had seen Mr. Williams's "John King" come out of a cabinet at half-length, floating across a table which would have barred progress of a being with legs. Mr. Harrison had subsequently seen a similar manifestation.

Dr. Carter Blake wondered why the German Baron Heinrich spelt his name Hendrick, as if he were a Dutchman, when he appeared at Lottie Fowler's *séances*. From the way in which the moustache was displayed on the face of the form, he thought that it was the medium brought out without her own knowledge. He had had fine test *séances* with Mr. Williams, the genuineness of whose materialisations had been proved by the recording pencil of self-registering machinery, which was unbiased in opinion, and could tell no lie.

Mr. Harrison asked whether Mrs. Fitz-Gerald, who had had the honour of witnessing the early manifestations through Mrs. Hayden's mediumship, could tell the meeting where the first *séance* in England was held, and who were the witnesses present at it. Did she mean that the fabric of which she had spoken was machine-made or machine-sewed, and was it the same that Mrs. Gunyon had once so graphically described to him?

Mr. Fitz-Gerald thought that the home circle should be more cultivated by Spiritualists, who likewise should not get into the state of mind of Mr. St. George Stock, who seemed not to know what he had seen, and what he had not seen. There was a mean between scepticism and credulity. He had had very good *séances* with Mr. Williams and Mr. Fletcher.

Mrs. Hallock wished that some of the speakers had said less about "dead" people and their "deceased" friends. The spirits she had known were the liveliest people out. Her *séances* usually began with reading a chapter from the Bible; the messages were more truthful in consequence; perhaps it threw the spirit of prayer over the minds of all present, not that it otherwise necessarily had any special efficacy.

Mrs. Fitz-Gerald stated that she believed that Mrs. Hayden's first *séance* in England was held with Lady Combermere, her son, Major Cotton, and Mr. Henry Thompson, of York.

The Chairman said that spirit photography gave some of the most

conclusive tests of spirit identity, as set forth by him in some articles he had written in *Human Nature*. Once at the house of Mr. Crookes, in the presence of Dr. Speer, Mr. Serjeant Cox, Mrs. Crookes, and Mrs. Humphreys, Mr. Williams, chair and all, shot from the floor to top of the table, where, when a light was struck, his head was found "framed" between two of the gas globes of the chandelier, and not far from a metal "spike" on the same. Mr. Williams's hands were held all the time by Mrs. Crookes and Mrs. Humphreys. If Mr. Maskelyne could do that, he would make a more rapid fortune even than he was making at present. On one occasion, in the house of Dr. Speer, Mr. Williams sat with the back of his chair close to the door of a small bookcase, in such a way that if he moved his chair to open the bookcase the other sitters in the room would have had to shift their places, yet under these conditions a large book was taken out of the bookcase and placed on the table. Dr. Speer had placed the book in the case before the *séance* began. He had seen the beautiful womanly "flexible" features of Katie King, while her half-length form was on the table, at one of Mr. Williams's *séances*. He had seen spirit hands at a private home circle, with no professional medium present, and once a "John King" kind of light perched itself on the corner of the table for forty-five minutes; no phosphorus could do that.

The proceedings closed with a warm vote of thanks to Mrs. Fitzgerald.

THE PSYCHOLOGICAL SOCIETY.

At the last meeting of the Psychological Society, held under the presidency of Mr. Serjeant Cox, at 11, Chandos-street, Cavendish-square, London, there was an overflowing attendance of members and friends.

Mr. Serjeant Cox delivered his presidential address, which was published in full in the last number of *The Spiritualist*.

Lieut.-Col. Hartley, in proposing a vote of thanks for the address, said that unless somebody like Mr. Serjeant Cox came forward to head the movement, to act as the steel point to the arrow, no progress could be made; the public might have a desire to know more about the subject, but the means would not be provided. Without such a society, the materialist would have nothing to discuss; there would be no shield of resistance to his sword. He wondered that the clergy did not seem to be interested in the proving of their position by experiment, for only by actual experiment could progress be made in this age; dogmas and controversies were now useless without facts, reproducible facts. He had great respect for everything established, and had there been no psychology, nothing but mesmerism, he should still have been walking in the old track, and accepting everything upon authority. For five years they had been a Psychological Society, and he did not like to change the name. It was perfectly absurd to suppose that he and others like him would ever become Spiritualists and permanently confused, and if they were misunderstood by some of the public it was a good thing rather than otherwise; everybody who made a mark in the world was misunderstood. Nevertheless, the opinion of Mr. Serjeant Cox, as the founder of the Society, was entitled to much respect.

Mr. Munton, honorary secretary, said that people had to suffer when others took their trade-mark, and it was clear that in the minds of the majority of the public the Psychological Society was identified with Spiritualism, although most of their meetings did not deal with that particular subject. They had better have a name which would lead to no mistake. Many would join the Society did they not believe that it discussed Spiritualism only; he, therefore, hoped that they would support the president when at the annual meeting he would propose to change the name of the Psychological Society to Pneumatological Society.

Mr. Stainton-Moses expressed his great admiration of the presidential address. As to changing the name of the Society, there was not much in a name; the fact was that psychology itself was closely associated with Spiritualism. He maintained that "Pneumatology"—a word derived from the Greek—meant "Spiritualism, pure and proper," and nothing else. Once a man who wanted to throw a stone at him called him "a pneumatologist." All the talk about Spiritualism merely showed how much more interested the public were in that subject than in any other dealt with by the Society, and they had better keep to their broad designation of "psychologists."

The proceedings then closed.

THE WILLIAMS-RITA CASE, which all arose out of a non-professional *séance* given by Mr. Williams, and for which he has suffered severely for some months, may now perhaps with advantage be numbered among the events of the past, and controversy about it cease in these pages. He now has his hands held throughout most of his *séances*, and nothing can be more unanswerable than that, yet the same phenomena take place.

THE SPIRITUAL BODY.—The spiritual body of which St. Paul speaks is no figurative expression, but an actual *fact*, which has been proved, and is proved by the opened vision of clairvoyants from childhood—those "discerners of spirits," who see them around us, bright and beautiful, yet in "their old likeness," though we know it not, and which vision has also been proved to differ as completely from the hallucinations of cerebral disease as the realities of everyday life do from the fantastic illusions of dreams. The scepticism and indifference with which such truths are now received, have paved the way for the inroads of nineteenth century materialism, that "half a truth," as Tennyson well says, "which is ever the worst of lies." "Unknown force" is only another name for spiritual causation, and the source of spiritual power is God Himself, whose faint reflections we perceive in that undeveloped form of matter which we recognise as "physical."—*Sanitary Matters*, by S. E. Gay.

A FIELD FOR LEGAL ABILITY INSIDE SPIRITUALISM.

IN the solitary, large organisation inside Spiritualism, questions of constitutional law invariably arise conjoined to temporary practical difficulties, and in consequence of the managers being thus hampered by two questions at the same time, precedents of doubtful wisdom are established. Had the question of the relationship of the National Association of Spiritualists to the alleged misconduct of mediums been considered apart from alliance with a case in point, there is little doubt that the Association would have decided not to interfere in any case in which the witnesses could not appear before it. As matters now stand, it is bound to look after certain mediums in whatever part of the world they may be, and to come to decisions upon evidence which would be rejected in a court of justice. The mediums, fortunately, will not suffer by this so much as at first sight seems to be the case, because in the absence of such inquiry the only alternative of the complainants would be recourse to a law court, where each medium would be convicted be he innocent or guilty, because of the ignorance of legal tribunals of the nature of spiritual manifestations.

Another case in which pre-examination would have been beneficial is that in which directorship and executive powers have been combined in committees. Temporarily there is some advantage in this, because of the saving of expense, in the absence of funds to pay sufficient officers. But the system is faulty, especially when committees, which have extraordinarily large powers, have not their minutes examined and authorised by the governing body before they take effect. Instead of merely considering questions they are ordered to examine, and reporting thereon, the committees now raise for themselves any question they think to be within range of their titles; they spend and receive money; they do the work of executive officers; and they sometimes issue printed documents to the public which are legally binding upon the whole organisation, but of which their superior officers know little or nothing. Nearly all the evils of the system could be avoided if the excellent plan practically at work in nearly every Town Council in the United Kingdom were adopted, namely, that of having the minutes of committees read over to the superior body, and made of no authority until by it adopted. The use of this common plan would save work, and remove several dangers at one blow.

At present it is impossible to get up a discussion on these constitutional questions, so few of the managers having had experience in relation thereto, wherefore the presence on the Council of a few more barristers, who would help to regulate procedure by constitutional law instead of by rule of thumb, would prevent a certain proportion of inconsistency, and too much wandering hither and thither in the dark, when driven by the emotions or by the exigencies of the moment.

The consideration of these constitutional points may perhaps be deferred with advantage to more prosperous times; meanwhile this protest may be recorded against the present system, which keeps the managers imperfectly acquainted with a proportion of work, erroneously supposed to be fully under their control.

THE Southampton mail for India leaves the day before *The Spiritualist* is published, and the Brindisi mail leaves the day after, so readers in India would receive this journal a fortnight earlier by ordering it to be sent by the latter route.

SIR GARNET WOLSELEY, Governor of Cyprus, has seen enough of spiritual phenomena to admit their reality. A remarkable *séance* at which he was present at the house of Mrs. Makdougall Gregory was once published in these pages.

CHARACTER READ FROM HANDWRITING.—Major Menars writes that, in consequence of seeing a paragraph on the above subject in *The Spiritualist*, he wrote to Miss Ross, merely saying that he enclosed her fee, and would be obliged by her letting him know the result of her coming in contact with his note, which he had mesmerised by breathing on it. He adds, "I received, by return, a description of my character, which the friends I have shown it to, and who are possibly more impartial judges than myself, say is a very true one. It tallies with one obtained from J. Murray Spear about two or three years ago, and also with a phrenological one given by the late Mr. Donovan many years since.—Bath, Nov. 16th, 1878."

Correspondence.

[Great freedom is offered to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

CABINET AND COUNCIL.

SIR,—It is long since I have read anything in *The Spiritualist* which has commanded my so general and hearty concurrence as the letter of Mr. Stainton-Moses on "Form Manifestations by the Light of Recent Events," this week. It is by taking such counsels as his to heart, and acting upon them, rather than by sham investigations to formulate foregone conclusions, that we shall purify, if ever, that which we are pleased to call Spiritualism, from abuses that too notoriously belong to the trade in physical manifestations. Our Association might have done good service if it had made this wretched Amsterdam incident the occasion for some general declaration on the subject of cabinet *séances* for so-called materialisations. Not that I would abolish them for all purposes. With very select investigators—persons who are present to study and observe, not to believe and wonder, or to disbelieve and "expose," or to doubt and dissemble—the cabinet may be often useful for the solution of quite different and very difficult problems, of the psychological, rather than of the physical order. And I am glad to take this opportunity of testifying that there are mediums who sit out of sight, and whose manifestations sometimes suggest the doubts to which I am now referring, who yet are, I believe, sincerely and liberally tolerant of those doubts, who do not demand that friendly feeling should take the form of blind acquiescence, and who, if treated on a footing of equal intelligence and sincerity, and not merely as instruments for the demonstration of what is perhaps not, or not always, a *vera causa*, could and would help us with a record where we too hastily assume there is a blank. If we would only recognise mediums as investigators like ourselves, if we could only cease from hypocrisy towards them, not with the view of getting them to submit to "tests" (for the whole system of prearranged "tests" I believe to be a thoroughly false and crude method of investigation, except, of course, for mere beginners), but for the establishment of what I may call a scientific confidence between us and them, I am sure, from some experience in this direction, that it would greatly facilitate our progress. In that case we need not fear the cabinet, and might often find it useful. But this is only for private circles, where there is a perfectly frank and friendly spirit, and none of that pretence of believing without evidence which to an intelligent medium ought to be, and, I believe, sometimes is, as offensive as the rudest scepticism. But for the general public circle, let us by all means declare against the cabinet altogether, and for the reasons so cogently put forth by Mr. Stainton-Moses, and enforced by yourself. Our Council is composed of persons all, probably, more than commonly conversant with the facts of Spiritualism, and whose expressed judgment ought to carry weight. A collective denunciation of the "cabinet" from such authority would be a record to which every Spiritualist might appeal to distinguish representative opinion in the movement from the credulity which is the nutriment of fraud, and which would stop at least fair and well-informed opponents from fastening future "exposures" of this description upon us to the discredit of our cause. But to pass judgment on individual cases not occurring on our premises is, in my opinion, quite beyond our province, and that whether the judgment is pronounced with or without the pretence of an "investigation," which could not possibly satisfy the conditions of a fair and sufficient inquiry. My use of the term "judicial inquiry" was objected to at the Council last week; but the object of the special committee either was or was not to arrive at the truth of a matter of fact by means of evidence. If they had no other evidence before them than the letters which had been already published, and the statement of the accused, which was also known to everybody, I don't see how, even with the additional privilege of the sight of a darned rag, they had better materials for decision than any other reader of *The Spiritualist*. Every bit of "evidence" before them would have been properly rejected in any English court of law. I venture to say with the utmost confidence, and without the least imputation on any of the witnesses, that no two of them, separately examined, would have told the story exactly to the same effect, or exactly as it appears in the statement signed by them all, without material divergences therefrom, or material additions thereto; and any lawyer in the world would share my assurance on this point. It is always found to be the case that witnesses, in volunteering evidence which has led them to a certain conclusion, tell only what *they* think material, omitting, or forgetting, till it is recalled to their often reluctant minds by the process of cross-examination, many circumstances which to the *tribunal* may seem highly important. Be this as it may, what I wish to point out is that this committee has added just nothing to our knowledge or to our justifiable assurance. The chairman, Mr. Dawson Rogers, replying upon me at the Council, amusingly betrayed his own consciousness of this. He rather significantly observed that there was not a member present who did not believe that the committee had come to a right conclusion. I do not think Mr. Rogers meant this on the ground of our unlimited confidence in his committee. But if not, his remark assumed a conclusion that was quite independent of the so-called "investigation." And, indeed, one of the members of that very committee had already, before its appointment, proposed a resolution which recognised the truth of the charges. Whether we agree with it or not, I cannot conceive a document more absolutely worthless, for what it professes to be, than the report which was adopted by a large majority of the Council last Tuesday. And I fear that its adoption, and the whole action of the Council in this matter, is in a great measure due to a feeling expressed by one of its best, ablest, and most esteemed members, that "a medium stood in relation to Spiritualism much as a minister stood in relation to his

church, and if any charge is brought against a minister, his church is bound, in self-defence, to inquire into it." I presume the Church of "Peter." I am not a member of it. C. C. MASSEY.

Temple.

SIR,—Having been prevented from attending the last Council meeting, I beg you to grant me space in your valuable paper to enter my protest against the verdict adopted on the Williams-Rita case.

Justified as the conclusion may appear in the eyes of people who have no extensive knowledge of spiritual phenomena, with their perplexities and hidden intrigues, it challenges severe criticism in the face of past and present experiences, as the thoughtful leader in your last suggests.

If by occult powers various things can be brought and slipped into closed rooms and carpet bags (distant or near), bottles, pencil cases, and beards may claim the same chance. This is strictly logical. If wicked designs are at the root of these occult agencies, it is mere child's play to shift all suspicion on to the medium, or, rather, to his external person. These agencies surpass us in wisdom and in cunning devices, and the true Spiritualist has the advantage (?—according to his intellect)—of seeing a vastly extended horizon of life and forces, from which the observer in lower material regions is shut out. We ought not to be guided by what "ideal spirits" ought, might, should do, or not, but by *what is being done*. This is strict logic too.

I protest, also, against the reluctance (not unfrequently expressed) to advance the theory of intrigues on the part of spirits, because it is *unpopular*, thus sacrificing the good name of a medium in order to uphold a doubtful dignity as a judge before the eyes of the ignorant. Truth ought to be searched for, regardless of personal position and comfort, when such is the expressed aim of a person or Association. Likewise, permit me to express my dissent from dictating conditions as to abolishing cabinets and dark *séances*, although I most heartily agree to a purification of them in general, particularly the members of the circle. People who close with a candle-extinguisher their capacity for observation and feelings of decency, ought not to be admitted at all, as unfitted to receive spiritual lessons, where whiplash would suit them better. To extend noble ideas to such is waste of time and power.

In conclusion, let me add that my indignation would be as intense as that of those who have sifted the present affair, if consciously planned fraud on the part of the mediums should force itself on my mind, after the whole chain of evidence (including the suppressed reports) is put on view. C. REIMERS.

47, Mornington-road, London, November 16th.

SIR,—Having noticed in your last a letter from Mr. Williams denying the trickery attributed to him at Amsterdam, I think it my duty to publish some words he uttered in Mr. Riko's presence the day after the exposure, which are quite the opposite. Here are the words:—"I think it will be my ruin as a public medium." Any commentary is useless. Mr. Rita thereupon offered to return in a short time to show that he could get genuine manifestations, and Mr. Williams rejoined that in this case the Amsterdam affair must not be published. Let every Spiritualist judge for himself.

I have noticed in the last *Medium* a short letter from Mr. Reimers, in which he compares the exposure to a "muddy pond, on which the bottle of phosphorus and beards are still swimming." I suppose he means floating. So truth floats always to the top of the pools of deceit.

I enclose M. Riko's letter.

J. N. TIEDEMAN MARTHEZE.

Brighton.

SIR,—In the name of several friends of the cause here, I have the honour of expressing our thanks and sympathetic feelings to the committee in the Williams-Rita case for the fearless, manly way in which they did justice. Their verdict surpasses our expectations, and we have every reason to congratulate ourselves. Amongst the many letters of sympathy from England and the Continent only two disapprovals came in, based on such poor grounds that we heartily pity the writers. Thanks to you also for allowing the broad sunlight to shine on the facts, by publishing the pro and con with impartiality and without reference to personal considerations. We at the Hague deny pertinently that the publication of trickery can harm our cause. Spiritualism is the most important part of the subject to mankind. Spiritualism wants truth, the whole truth; and light, the full light. As long as you honestly allow, as you have done till now, fair play to both sides, I will meet every objection in order to help my brethren to light in the matter. A. J. RIKO.

The Hague, November 17th, 1878.

SIR,—I trust I may be allowed a few words in answer to Mr. Stainton-Moses's strictures on my last letter.

It is easy enough to make a man out illogical, if you do not mind misrepresenting him. But I think if Mr. Stainton-Moses will do me the favour to refer again to my last letter he will find that, so far from its being illogical, there is nothing in it to which he, or any sensible man, can refuse assent.

I nowhere denied Mr. Williams's mediumship on the strength of one allegation; on the contrary, my letter plainly intimates my belief in the possession by him of genuine medial powers. What I did commit myself to was the undeniable proposition that the clear proof lately brought forward of gross imposture on the part of Mr. Williams raises a strong presumption against the genuineness of the John King manifestations altogether; and I further ventured to lay down that "it would require *very strong evidence* indeed to make it anything but the height of folly to assert the contrary." I therefore urged that the Association should take the matter up, not in a judicial but in a scientific spirit, and endeavour, if Mr. Williams would allow them, to sift the matter to the bottom.

Now, does Mr. Stainton-Moses really question the soundness of this

position? Clearly he does not, and cannot. For however little logical acumen he may accord to me, I am quite willing to recognise in him the possession of reasoning faculties of no ordinary degree of power. What he does is to assert that the "very strong evidence" in question is forthcoming; and on the strength of this he charges me with "an utter violation of the simple laws of logic." Plainly the fact of the existence of such evidence does not in the smallest degree affect the truth of my position. "There are no genuine coins of the realm," my critic exclaims, by way of giving me a finishing stroke, "because Mr. Stock reads that somebody somewhere once took a bad penny." I fancy that if a coiner had been detected with the implements of his craft about his person, Mr. Stainton-Moses would feel a little uncomfortable about any money he had accepted from the same quarter.

But to turn from personal matters to the question which really interests all of us. I cannot imagine anything more suicidal than the wish expressed by one of the members of the Council that the employment of Mr. Williams by the Research Committee might also have been prohibited. Is not this exactly what ought to suit both parties? To Mr. Williams, it is plain, nothing could be more damaging than to refuse such investigation; nor is it less desirable from the point of view of the Research Committee itself. For, however carefully their experiments may have been conducted, the value of those experiments to the outer world is, unfortunately, necessarily impaired by recent disclosures, which point so unmistakably, not merely to a single instance of imposture, but to a long course of it. When I say this no one, I trust, will be so unreasonable as to imagine that I am hinting any disrespect for the conclusions of the Research Committee. But surely it is from every point of view desirable that those experiments should be repeated under the full knowledge of what the true nature of the John King manifestations sometimes is. If results could thus be obtained like those recently vouched for by Mr. Hensleigh Wedgwood and Mr. C. C. Massey, we should have even a better warrant for believing in a real John King than the evidence of those gentlemen, staggering though it be, affords.

ST. GEORGE STOCK.

8, Museum Villas, Oxford, Nov. 18, 1878.

SOUL-IDEAS AMONG THE ANCIENT EGYPTIANS.

SIR,—I would be sorry to impeach the general accuracy of the report of the discussion printed on page 222 of *The Spiritualist*, which appears to me to be a fair, though short, record of all that was really said, even though much of it was "unapproachable in prose," and quite new to many present.

I will not repeat the "fatuous futility" of quoting from any alphabet (by which, for the information of my critic, I mean an A B C) to show the operation of "Grimm's law," which has now been universally accepted, as anybody can read the work of Schleicher (either in the original, or translated by Bendale, and published by Trübner and Co.) for themselves. The fear of evoking the ghost of Mrs. Malaprop, who was wroth when her "parts of speech" were disparaged, induces me also to refrain from looking for "*A per contra*" in a list of Latin substantives.

The theory that the earliest sounds in language "were emitted by opening, and not by closing the lips; hence syllables terminating in a vowel are earlier than those ending with a consonant," may be tested by the further hypothesis that the Dutch language, with its definite article *het*, is subsequent to the English, in which the form *the* is used. Now that Dutchmen are rather active factors in our disputes, respect for the memory of De Ruyter and Van Tromp will not lead me to provoke a second attempted invasion on the Medway shores.

I am grateful that the derivation of the word "Hottentot" from "three pure Egyptian names" has at last been embalmed, though the ascending spirit from this mummy may

"Darken all the land of Nile."

Regarding the somewhat personal remarks, I see no reason to deny, and I unquestionably believe and confess, that your Egyptian teacher used as a boy to imitate a donkey in the manner described by him. Nor did I ever imply a contradictory theory. It is, however, a rather stale simile to apply attributes of the god Seth to an opponent, and I would think it unbecoming were I to attempt to retort an epithet which has already been worn threadbare. To use harsh words when the matter in controversy is really one interesting to the philologist alone, is a method of procedure which I shall not imitate. The ejaculation of Doctor Cherubino in the "Golden Legend"—

"May he send your soul to eternal perdition,
For your treatise on the irregular verbs!"

is quite at variance with the experience of the modern school of Egyptologists.

C. CARTER BLAKE.

DARK CIRCLE MANIFESTATIONS PRODUCED IN THE LIGHT.

SIR,—Amidst all this strife about the shams and counter shams of mediums, it may not be out of place to recount a private *séance* held with Mr. Eglinton two or three years ago at the house of Mr. Fitz-Gerald, of Brixton. It happened in this wise:—

The medium, who had given a satisfactory public *séance* the previous evening at the above residence, remained there until the following day. Mr. and Mrs. Fitz-Gerald had occasion to leave home, and the medium, Miss Fitz-Gerald, Mr. Herbert Edmands, and myself, held a *séance*. We put the room in partial darkness, and sent the servant out of the house on a pleasure trip, thereby securing perfect privacy for our unholy rites.

We commenced by sitting round a table with all hands linked. I held the medium's right hand and Miss Fitz-Gerald held the left. A musical box of twenty-five pounds weight was placed upon the table, and an ordinary-sized guitar.

Mr. Eglinton remained in a normal state all through the *séance*, which commenced by the musical box being taken from the table by

invisible hands, and placed behind my chair; it was then moved from there and taken to the door. While this was occurring the guitar floated over our heads, visible in its perambulations to us all, and supremely contemptuous of our accepted law of gravity. Voices were heard, innumerable hands felt, and a great deal of badinage was shot from the guns of our tricky friends, *out of the flesh*: not perfectly objectless jokes; some were very meaning ones. But detail would occupy too much of your space.

We four people verify the truth of this statement. We were all in possession of our natural senses, all after the average stamp of mortals, not endowed with any Divine afflatus likely to carry us into sublimity heights, *pro tem.*, and then set us down under day-dreams and illusions, but capable of enjoying a very agreeable hour or two with our invisible friends, who seemed equally gratified with us.

Now, what do we want more from the *physical* phenomenon of Spiritualism than "proof palpable" that mortal death is only a continuance of life? Why should we seek, *out of the pale of certainty*, what cannot be established as facts?

As Serjeant Cox says, "One established fact is a vast field opened to the researches of psychology." Out of the night of darkness these facts, innumerable, have opened to myriads the light of day; and had not dark cabinets been invented, much folly and crime might have been prevented. I, for one, ask Spiritualists to consider well the responsibilities they incur, and, if at all feasible, to do away with them.

Why not be content with a reasonable demand for phenomena which shall be unquestionably free from collusion?

Not until we do this shall we place one of God's greatest revelations on a firm footing, and present to the world indisputable phenomena.

E. GUNYON.

WHAT ARE THE COMFORTS OF SPIRITUALISM?

SIR,—As an inquirer into the phenomena of Spiritualism, it seems to me very strange that its most ardent professors insist so little upon what to me would be its greatest attraction; I mean, the belief it would appear to encourage in a progressive future.

Those who doubt the continuance of any life after death are comparatively few, and Spiritualism, in convincing them of a future, performs a work small in comparison with the result, could it but bring comfort to the thousands who yearn to know what is the life beyond the grave.

If Spiritualism could answer this question, however imperfectly, it would acquire a force all but invincible, and draw its adherents, not from the few of a scientific or philosophic mind, but from the many; for it would bring to its ranks myriads of suffering human hearts.

In what does the sting of death consist? In its separations? No. There are many bitter sorrows. Partings more keenly felt than those of death are bravely met and acquiesced in, are often sought: life is full of such. But death's sting is something more. It is the bitter uncertainty, or worse, the fearful torture of an orthodox belief in the afterwards. To those who accept Christianity, as revealed in Bible teachings, death means bliss to the believer, and utter, eternal damnation to those who, after a misspent life, die unrepentant.

Briefly, this is the lesson of the Christian Church. The Roman Catholic, seeking refuge from a tenet so awful that it appears irreconcilable with any notion of a Father God, takes refuge in a purgatorial belief equally adverse to the enlightened ideas of our age. For if a man fail to work out his own salvation, it seems unreasonable to expect him to obtain it through the efforts of his more prayerful friends.

The belief in a progressive future, if inculcated by Spiritualism, would therefore appeal to every loving human heart. They are fortunate, indeed, who have not seen the grave close over one dear to them by every tie, when they know these lead a life very little compatible with the joys of heaven, as understood by the orthodox, and who, at the same time, it is terrible to think of as consigned to eternal punishment. Orthodox religion leaves no alternative. Granting even the possibility of a death-bed repentance, which is, after all, an anomaly thoroughly inconsistent with what we know of the ordinary workings of Providence, there are many who die suddenly, without time or place for repentance. Well, where do they go? That is the question. Or not so much that; for, after all, the where matters little; but, if they live, what are they about? Human love, as we all know, is never limited by the worthiness of its object. Indeed, it often seems that the least worthy is the most loved.

Love once given cannot be recalled, and the deepest law of our nature declares itself in this. Love forgives, condones, excuses, and, when possible, gives a new trial. And man, made in God's image, seeks in his Maker the reflex of his own inherent qualities. No thinking mind accepts the possibility of eternal damnation; rather than do so, men shirk the question, and, even if they admit it in theory, reject it when it is brought home to them, and either seek to forget the lost altogether, or to find comfort in the delusive hope of a death-bed repentance. Now, it appears to me to be here, if any where, that Spiritualism has its work.

If spirits communicate, would it not be to the purpose, and conducive to the happiness of the many, to ascertain how far our orthodox notions of heaven and hell are reconcilable with their experience? If the mediums who devote their time and medial qualities to materialisation and other manifestations, which, after all, have only the one value of proving the power of spirit over matter, would turn their energies in the direction I have indicated, how much they might achieve! Philosophy and science have their value, but have they ever yet comforted one broken heart? How many mourn as they that are without hope? Why? Not because those they loved are dead, but because all their religious prejudices prevent their contemplating the future of their loved ones with comfort.

If life beyond the grave is probationary and progressive, half the agony of the death-parting is over. Parents grieving for a dissolute son, or groaning in agony for a lost daughter; brothers and sisters parted by

sin; all, in short, who have seen the grave close over an unworthy dear one—who has not?—might find comfort and hope.

To this, then, I would urge professors of Spiritualism. Bring the truths of the spirit land—if such there be—home to the suffering hearts of the bereaved. Let those who scarce dare name their dead take heart, and believe that in the enlightened spirit life they are now travelling towards the light—seeing, it may be, with clearer vision the errors of their earth life, and striving to attain that which in the world they missed. To how many would such a belief bring truest balm; nay, more—help and strength for the burden of life's remaining days; faith in the possibility of a better hereafter, and so strength to fight anew.

So might one fancy a new-born soul awakening in the spirit world, and see it, like a hidden plant, put forth some tender shoot, which, striking upwards to the light, might once again renew its old vitality: not, perchance, in all the glory to which it once laid claim, but still recognisable as the work of the Divine Hand, never to be wholly lost.

Let Spiritualism teach this, and its teaching will be accepted by thousands, who, striving and toiling in this busy world of ours, scarce dare to pause and weep, as, following some beloved and cherished friend to the cheerless grave, they bitterly acknowledge that they find there no hope, and dare not look beyond.

J. E. REES.

PSYCHOLOGY.

SIR,—If psychology be what Mr. Serjeant Cox represents it to be, I am not surprised that the subject should be excluded from the debates of any society which values accuracy of thought and expression as an essential condition to its deliberations.

In his address Mr. Cox gives us a definition of psychology which he declares to be "perfect." "It is," he says, "the science that investigates the forces by which the mechanism of man is moved and directed." But heat and cold, and even a dose of medicine, "are forces which move and direct the mechanism of man." It is therefore evident that this "perfect" definition requires to be enlarged, qualified, and corrected. Again, I should have thought that as a preliminary in the consideration of psychology, it was essential to give an intelligent reader a very clear notion of what is meant by "mind." Let us see what Mr. Cox makes of this part of his subject. He contends that mind is "the collective name given to the actions by which the soul expresses itself upon the external world through the mechanism of the brain and nerve-system. Thus viewed, the mind is not a whole, but composed of parts, each part having a distinct function." According to this interpretation, it is not the mind which forms ideas, but the formation of ideas is the mind. The mind is composed of parts, but these parts do not make a whole; nevertheless, about twenty lines further on he assumes that the mind is "a whole," as he asks, "Does the whole mind act in every mental operation?"

We are first told that the mind is "a collective name given to actions of the soul;" that "it is parts which do not form a whole;" and then in the next breath we are informed that "it is a whole which acts." Can any confusion be more bewildering?

On the subject of dreams, Mr. Cox remarks:—"There is not a person in this room who, if dream was not as rare as clairvoyance, would not be denounced as an impostor, and prosecuted as a rogue and a vagabond."

I do not know under what law a clairvoyant runs the slightest risk of being "prosecuted as a rogue and a vagabond;" but lest any of my clairvoyant friends should be under any apprehension respecting their safety after perusing Mr. Cox's extra judicial utterances, I may incidentally mention that clairvoyants are not liable to the most remote chance of being prosecuted, unless they exercise their rare and peculiar gifts for money. They may, therefore, rest satisfied that they are at perfect liberty, openly and garrulously, to discourse about their visions, as long as they do so gratuitously, without any fear of being dragged into a police-court.

Mr. Cox asks a number of profound questions, to which he intimates the answers must be sought in a study of psychology. But it appears to me that most of these answers must be supplied from the resources of religion, biology, anthropology, mental philosophy, physiology, pathology, anatomy, and medicine. If, therefore, it is necessary to master all these sciences before we can solve the problems of psychology, as presented by Mr. Cox, the man who undertakes the task must be a paragon among human wonders. Mr. Cox thinks that he has baffled the naturalists, but he has only driven them to take shelter behind a more subtle materialism.

Does he attempt the solution of any of his own problems? He does; and I here extract his crowning demonstration:—"For there is no death in nature, because there is no annihilation. It is only dissolution, change, separation of particles, and reconstruction. No particle perishes. The material mechanism is resolved into its elements and reappears." If there be a soul in man that also cannot die, it must remain somewhere, under some condition of existence. According to this view, the soul may be dissolved, and its elements renewed in another form. The special, individual, personal immortality of the soul is not distinctly maintained in Mr. Cox's argument.

Surely we may believe in death without accepting the doctrine of annihilation! What have the two ideas to do with each other? Fancy Mr. Cox wandering with his gardener in his grounds some fine day in July, and seeing a tree withered and without a leaf on it. "That tree is dead," remarks the gardener. "No, it isn't," replies Mr. Cox, "because it is not annihilated." I leave the reader to imagine the puzzled and inquiring look of the gardener.

But I have a more serious charge to bring against the passage I have just quoted, and against Mr. Cox's psychological ideas in general. They are a species of Pantheism, and in no way are they the slightest advance upon the teachings of Aristotle, propounded more than two thousand years ago! In fact, they are Aristotle, without his wisdom,

clearness, and philosophical insight. Cox upon Aristotle shall not be my psychological text-book. The mind of man is never engaged in a more profitless and wild task than that of attempting to analyse itself. The only true psychology is to be found in the Bible. That divine book solves every difficult problem concerning humanity which we may think it worth while to solve, and every attempt to improve upon it, or dispense with it, has hitherto been a failure.

THEODORE ELLIS.

London, Nov. 17th, 1878.

HEALING MEDIUMSHIP.

SIR,—Will you allow me a small space in your interesting paper, that I may express my heartfelt gratitude to that wonderful clairvoyant healer, Mrs. Anne Loomis, for her correct diagnosis of the disease which has for the past four years and more baffled not only the most skilful allopathic and homœopathic physicians, but also four of the most celebrated healers of the present day?

For four years and more I have not known one moment free from the agonising suffering gradually wearing me out, even to the almost total loss of sight; but on the arrival of this god-gifted soul I was told by my old spirit friend, Dr. Carrole Dunham, of New York, to write to her, giving her the points of my case, which I did, and without fee, mind. By return of post came not only a diagnosis, but remedies, and, almost best of all, a warm-hearted sympathetic note, bidding me not despair; she felt she could relieve me. In less than three weeks I am not only able to leave my room, but to realise that I hold a prompt check on any suffering that might arise.

I feel certain that were her power fully known thousands of poor, suffering creatures, wasting their means and hopes on doctors, would leave no moment of her time unoccupied. Will you allow me through your paper to share with the suffering ones this boon to humanity? Would that I had the millions of an A. T. Stewart that I could by more than words show my gratitude for the relief she has given me.

CHARLOTTE ANDERSON.

Sunnyside, Bognor, November 16, 1878.

CLAIRVOYANCE USED TO DETECT A MURDERER.

(From *The Religio-Philosophical Journal*, Nov. 2nd.)

MANY of our readers will doubtless remember the statements through the public press, that on the 3rd of September Mary Stannard, a young woman residing in Madison township, New Haven county, Conn., was found murdered, and the subsequent arrest, examination, and discharge of the Rev. H. H. Hayden, the Methodist minister in that neighbourhood, who was accused of the crime.

The *New York Herald*, of Oct. 10th, contains a lengthy statement of "What a Clairvoyant saw in Trance," through which a clue to facts was furnished that warranted the rearrest of Mr. Hayden, and has since caused his indictment by the grand jury of New Haven county. We can only briefly summarise the facts presented in the *Herald* with reference to the practical application of clairvoyance in disclosing the secret mysteries of crime.

Mr. James J. Hayes was retained as counsel by Mr. Charles E. Stannard, the grand juror of Madison, to assist in working up the case; and although an unbeliever in Spiritualism, being a strict Catholic, he playfully remarked to Mr. Stannard, "There was mystery enough about the affair to warrant the aid of a seer." Mr. Stannard replied, "It wouldn't be the first time I have used one. Some months ago I lost a gold watch, and, having no trace of it, went to a clairvoyant, who told me I would find it in the possession of a servant girl. I drove to Madison dépôt just as she was entering a car, and charged her with the theft. She confessed on the spot, and delivered up the stolen property." Still jesting, Mr. Hayes said, "Suppose you try it again." "I will," he replied; "I will see him at once."

The next morning, after Mr. Stannard had visited Dr. A. Hunt, of Fair Haven, the clairvoyant, and obtained a description from him of the circumstances and scene of the murder, accompanied by Mr. Hayes, he drove to the place to take observations. On their way, while Mr. Stannard remained outside to hold the horses, Mr. Hayes went into the house of the murdered girl to make inquiries about the locality. The descriptions were precisely the same as Mr. Stannard had received from Dr. Hunt, even to the two rocks near where the tragedy was enacted—a seat or stile where people were in the habit of sitting—and that within forty feet of that stile was the exact spot where the body was found; also a description of the instrument used in the perpetration of the crime, and the distance from where the body was lying to where it would be found.

The clairvoyant further stated that the crime was committed by a minister; that he met her at the spring between

their two houses in the forenoon, and arranged to meet her at the Whip-poor-Will rock in the afternoon, and bring her some medicines to help her out of her troubles, in which he was implicated. [Mr. Hayden has since confessed meeting her at the spring.] Dr. Hunt said that he first struck her with a stone, and then cut her throat with his pocket knife, on the blade of which a small quantity of blood would be found. He said there would be none on the handle, as he wrapped that with some clothing and a pocket handkerchief, to prevent it getting bloody, and afterwards soaked them with kerosene and burned them. When Mr. Hayes and Mr. Stannard reached the spot, they found the place exactly as Mr. Hunt had described, and Mr. Hayes remarked to Mr. Stannard: "This Dr. Hunt has certainly described the place with remarkable accuracy, but if I can get the stone, I shall be satisfied that either he is what I call a first-class clairvoyant, if there be such a thing in existence, or is himself the murderer of Mary Stannard." Mr. Hayes' narrative continues: "'We shall find that stone,' was the grand juror's reply, 'not far distant. I'm sure of it.' I followed him in a westerly direction. The rest of the party did the same, one of them remarking that they had looked all over the place for some evidence of the crime without success. When we had walked thirteen paces by our measurement, I caught sight of a curiously shaped bit of rock, and at the same instant a little boy exclaimed, 'Why, there's a stone that looks as if it was bloody.' I immediately said, 'Don't touch it, but observe the ground closely,' for I intended to mark it. I then picked up the stone in the presence of the gentlemen, looked it over carefully, and made the remark, 'If this is not human blood, it is not blood at all.' I wrapped it in a clean white pocket handkerchief and brought it away with me."

The stone somewhat resembled a shoemaker's lapstone, with a sharp edge which made the incised wound on the head through the sun-bonnet. Dr. Jewett subsequently testified in court that the edge of this stone fitted the hole in the head.

Several distances given by the clairvoyant in his description at his home were afterwards verified to an inch by actual measurements by the county surveyor. Also Dr. Hunt's statements with regard to the time occupied in throwing the wood, which Mr. Hayden claimed occupied him all the afternoon; and the time required in going to and returning from the Whip-poor-Will rock, from his swamp lot, where he was throwing out the wood, was singularly verified. "Mr. Scranton, a gentleman sixty years of age, threw all the wood in seven minutes that Mr. Hayden claimed occupied him the entire afternoon." Dr. Hunt also stated that "powerful friends would make every effort to save him, and leave nothing undone to secure an acquittal. That the person who was to try the accused party would have great personal pressure brought to bear upon him, if there was the slightest loophole for escape, and that the public prosecutors being harassed in all their movements, a conviction would be equivalent to a miracle." So true was this that on his first examination he was discharged.

"In conclusion," said Mr. Hayes, "I repeat that both Judge Harrison, the senior counsel, and myself, while always sceptical in these matters and doubtful of the propriety of placing dependence on the assertions of clairvoyants or spiritual mediums, have both been impressed by the extraordinary proofs of the accuracy of the clairvoyant in the present instance, evolved even by the defence in the production of the testimony of which we knew absolutely nothing, including that of Rev. Mr. Hayden and his wife. Even the counsel for the defence, Messrs. Samuel L. Jones and L. M. Hubbard, who at first scoffed at the information of a clairvoyant, finally acknowledged that there was something wonderful in the revelations. Of course none of us attempt to account for them."

After writing out his interview with Mr. Hayes, the reporter, in company with Mr. Hayes and several other gentlemen, visited Dr. Hunt, and had an interview with him. Several questions were asked by the reporter, after which the following transpired, which we give in his own words:

"Did Mr. Stannard ask you any question?"

"I don't think he interrupted me until after I told him what I had seen. Sometimes I think I am under the re-

flection of a person's mind, but in this case I seemed to realise that we were distinct and apart."

"Had you ever been on the ground?"

"Never; if I have, I don't know it."

At this point there was a pause in the conversation, during which the clairvoyant underwent a curious change. He was sitting on the sofa with his head resting on his hands in a reflective mood. At first the hands worked nervously, and the fingers twitched, and then in less than half a minute there seemed to be an involuntary twitching of the muscles of the chest, accompanied by an occasional quick catch of the breath, such as one occasionally observes in a case of nightmare. Neither of the persons present spoke a word, but recognised the fact that the clairvoyant was under the influence of one of his peculiar spiritual charms. After a minute or two he said slowly, and as if every word were studied—we did not interrupt him from beginning to end, and the language is literal, being taken in shorthand—"I saw that I was taken into a country place. I saw woods, a road, corn and potato fields; I saw a spring and a big rock. And this man—Oh! this man! (The hands of the medium struggled convulsively over his face as if to shut out some horrible vision.) He was at first alone and quite a distance from this place; he came nearer; then there were two; one of them was a female; they sat down; at first the conversation was quiet; the woman became earnest; the man became angry; he picked up a stone; I saw it; it was sharp. [The hands of the speaker again trembled as they rested over the eyes.] He struck her down; there was something of a struggle; it was not severe; it was done very quick—very quick; he threw it away, but there was blood, blood on the stone; I saw the woman on the ground; she lay still; he cut her throat with a sharp instrument; then the man took a circuitous route; he had on a slouch hat; I think it was of straw; a checkered shirt and dark clothes; as they looked to me a sort of dark colour; he went to the brook or spring and washed his hands; he had a knife; it looked like a pocket-knife, which he washed in the water; then I saw him walk on. It appeared singular that such a circumstance should occur in a place like that. One would not be looking for it at all. There seemed to be a good deal of aggravation and excitement between this man and that woman. Now, who the man was, of course I do not know; nor do I know who the woman was, but there had been quite an intimacy between them. Trouble appeared to be growing out of that intimacy, and the man showed a strong determination to cover it up—that is, to prevent exposure." (All this spoken very deliberately, as if the words themselves were painful in finding utterance.)

The writer asked the clairvoyant:—

"Have you an idea of the source from which this intelligence comes?"

"Oh, yes," was the reply. "If I should be told that I were to be hanged next Friday, I would get ready. I don't think there ever was a man more sceptical than I once was with reference to this spiritual question, and for fifteen years I was testing the subject, but I look upon spirits now just as I look upon you. They have simply got out of the house they used to live in. The only thing I want to know is that I have a truthful spirit."

"Do you depend on one of a number?"

"On but one—a gentleman. He was a New Haven man, a physician, and, I am told, an excellent physician. I never saw him in my life, and yet I depend on him for many of my cures. His diagnoses are curiously correct."

"Have you any objection to mentioning his name?"

"None; it is Dr. Brewer. He died a number of years ago in Middletown, I think."

It will be seen by the foregoing that more than one was hinted at by Dr. Hunt, as being engaged in the case, when he said: "Of course there is a powerful influence seeking to protect the participants—or participant, from the charge—and shield what would necessarily reflect upon the moral influences of those teachings that are in this case represented by the guilty."

Since that interview some of those "positive circumstantial evidences" have come to light, by the finding of arsenic in the stomach of the murdered girl, and tracing the purchase

of arsenic by Mr. Hayden, in Middletown, the morning before the murder. Dr. White in his microscopic examination has found the blood globules on the stone, on the sun-bonnet, and on the knife, to agree in their measurements. On these and other evidences the Grand Jury have found a true bill against Mr. Hayden. Another party accused of participation in the crime has also been arrested and lodged in jail.

We wrote to Mr. Hayes, inquiring if the facts were correctly stated in the *N. Y. Herald*, and could be endorsed by him as true. In reply to which we have received the following letter:—

MR. EDITOR,—I am not a Spiritualist or believer in Spiritualism; I am a Roman Catholic. The *Herald* statement is true. I will make oath any time to the truth of the article. I am utterly astonished at the revelations made by Dr. Hunt. The *Herald* reporter was dumb-founded at some things he witnessed while Hunt was in his clairvoyant state. You may rely on the *Herald* article. JAMES J. HAYES.

Poetry.

THE POACHER'S WIDOW.

THE following is the conclusion of the Rev. Charles Kingsley's poem on the widow, whose husband, a poacher, had been shot by gamekeepers:—

"I am long past wailing and whining,
I have wept too much in my life,
I've had twenty years of pining,
As an English labourer's wife.

"A labourer in Christian England,
Where they cant of a Saviour's name,
And yet waste men's lives like the vermin,
For a few more brace of game.

"There's blood on your new foreign shrubs, squire;
There's blood on your pointer's feet;
There's blood on the gamo you sell, squire;
And there's blood on the bread you eat!

"You have sold the labouring man, squire,
Body and soul to shame,
To pay for your seat in the House, squire,
And to pay for the feed of your game.

"You made him a poacher yourself, squire,
When you'd give neither work nor meat;
And your barley-fed hares robbed the garden
At our starving children's feet:

"When packed in one reeking chamber,
Man, maid, mother, and little ones lay;
While the rain pattered in on the rotting bride-bed
And the walls let in the day;

"When we lay in the burning fever,
On the mud of the cold clay floor,
Till you parted us all for three months, squire,
At the cursed workhouse door.

"We quarrelled like brutes, and who wonders?
What self-respect could we keep,
Worse housed than your hacks and your pointers,
Worse fed than your hogs and your sheep!

"Our daughters with base-born babies
Have wandered away in their shame;
If your misses had slept, squire, where they did,
Your misses might do the same.

"Can your lady patch hearts that are breaking
With handfuls of coal and rice,
Or by dealing out flannel and sheeting
A little below cost price?

"You may tire of the gaol and the workhouse,
And take to allotments and schools,
But you've run up a debt that will never
Be paid us by penny-club rules.

"In the season of shame and sadness,
In the dark and dreary day,
When scrofula, gout, and madness
Are eating your race away;

"When to kennels and liveried varlets
You have cast your daughters' bread,
And, worn out with liquor and harlots,
Your heir at your feet lies dead:

"When your youngest, the mealy-mouthed rector,
Lets your soul rot asleep to the grave,
You will find in your God the protector
Of the free man you fancied your slave."

She looked at the tuft of clover,
And wept till her heart grew light;
And at last, when her passion was over,
Went wandering into the night.

But the merry brown hares came leaping,
Over the uplands still,
Where the clover and corn lay sleeping.
On the side of the white chalk hill.

MRS. MAKDOUGALL GREGORY, who has been on a visit to Torquay, will return to London early next week.

MARRIAGES IN HEAVEN.—The Swedenborg Society says that Swedenborg "shows that sex is essentially of the soul, and is therefore indestructible; that consequently a man lives a man, and a woman lives a woman after death; and since it was ordained from creation that the woman should be for the man, and the man for the woman, and thus that each should be the other's, and since that love is innate in both, it follows that there are marriages in heaven, as well as on earth. Marriage in heaven is the union of two into one mind. In man the understanding is predominant, in woman the will; but in the marriage of minds there is no predominance, for the will of the wife becomes also the will of the husband, and the understanding of the husband becomes that of the wife, because each loves to will and think as the other wills and thinks, and thus they will and think mutually and reciprocally. Hence their conjunction; so that in heaven two married partners are not called two, but one angel. When this conjunction of minds descends into the lower principles which belong to the body, it is perceived and felt as love, and that love is conjugal love. It is almost needless to say that according to Swedenborg's teaching, marriages on earth are at this day entered upon so generally, from merely worldly and sensual motives, and with so little regard to similarity of mind, that not in all cases are they maintained and perpetuated in the other life. Married partners commonly meet after death, but if internal differences of mind are manifested they separate. If, however, they have led good lives, fitted partners are found for them, and a true marriage takes place, to last to eternity. True conjugal love can only exist between two, and in polygamists and adulterers it is utterly destroyed. It is the foundation love of all good loves, and is essential chastity. The children of a true marriage derive from their parents, the sons a faculty of becoming wise, the daughters a faculty of loving what wisdom teaches. In the strict sense of the word, in heaven they neither marry nor are given in marriage. Pairs are born in the world. Space and circumstances may divide them, but being part of one whole, there is a continual longing for union. Their meeting and recognising each other in heaven are only the completion of what in essentials had been effected before upon earth."

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