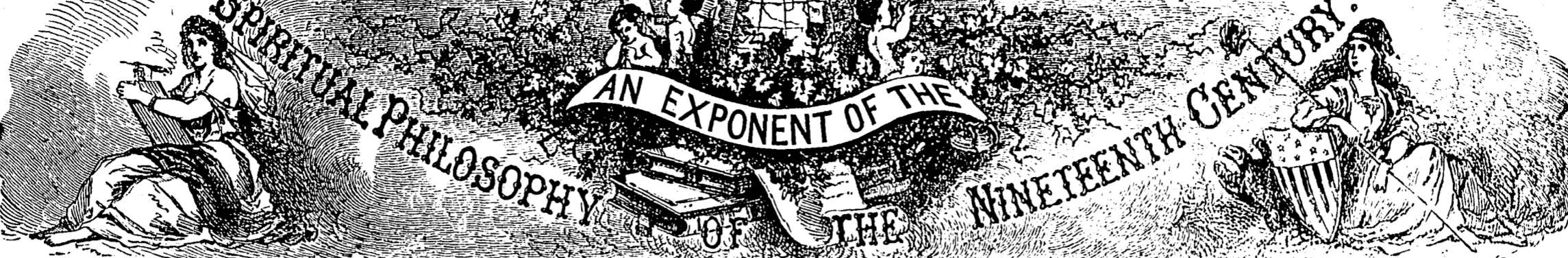


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Versus Dr. Carpenter.

(From Fraser's Magazine for December, 1877.)

PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM. A REPLY TO DR. CARPENTER.

BY ALFRED R. WALLACE, F.R.S.

In the last number of this periodical, Dr. Carpenter has treated his readers to a collection of what he terms "Psychological Curiosities of Spiritualism." Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under "an Epidemic Delusion comparable to the Witchcraft Epidemic of the seventeenth century," and he holds up our names to wonder and scorn because, after many years of inquiry, observation and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Cai, enter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed "Psychological Curiosities" because we rely upon what philosophers assure us is our sole and ultimate test of truth—perception and reason? And should we be less rare and "curious" phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he *thinks* must have happened in place of what we *know* did happen? If such is the judgment of the world, we must for a time submit to the scorn and ridicule which usually fall to the lot of unpopular minorities, but we look forward with confidence to the advent of a higher class of critics than our present antagonist, critics who will not condescend to a style of controversy so devoid of good taste and impartiality as that adopted by Dr. Carpenter.

It is with great reluctance that I continue a discussion so purely personal as this has become, but I have really no choice. If Dr. Carpenter had contented himself with impugning my sanity or my sense on general grounds, I should not think it worth while to write a word in reply. But when I find my facts distorted and my words perverted, I feel bound to defend myself, not for the sake of my personal character, but in order to put a stop to a mode of discussion which renders all evidence unavailing and sets up unfounded and deprecatory assertions in the place of fair argument.

I now ask my readers to allow me to put before them the other side of this question, and I assure them that if they will read through this article they will acknowledge that the strong language I have used is fully justified by the facts which I shall adduce.

Those who believe in the reality of the abnormal phenomena whose existence is denied by Dr. Carpenter and his followers, have, for the most part, been convinced by what they have seen in private houses and among friends on whose character they can rely. They constitute a not unimportant body of literary and scientific men, including several Fellows of the Royal Society. The cases of public imposture (real or imaginary) so persistently adduced by Dr. Carpenter, do not affect their belief, which is altogether independent of public exhibitions; and they probably with myself look upon the learned Doctor (who tilts against facts as Don Quixote did against windmills, and with equally prejudicial results to himself) as a curious example of fossilized skepticism. Thus, Sergeant Cox, who often quotes Dr. Carpenter and is now quoted by him with approval, speaks of the learned Doctor (in his recent address to the Psychological Society) as being "enslaved and blinded" by "prepossession," adding:

"There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment."

I propose, therefore, as a companion picture to that of Messrs. Crookes and Wallace, the victims of an Epidemic Delusion, to exhibit Dr. Carpenter as an example of what prepossession and blind skepticism can do for a man. I shall show how it makes a scientific man unscientific, a wise man foolish, an honest man unjust. To refuse belief to unsupported rumors of improbable events, is enlightened skepticism; to reject all second-hand or anonymous tales to the injury or depreciation of any one, is charitable skepticism; to doubt your own prepossessions when opposed to facts observed and reobserved by honest and capable men, is a noble skepticism. But the skepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogant disbelief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a skepticism that clings to its refuted theories, and refuses to accept new truths.

Near the commencement of his article Dr. Carpenter tells us that he recurs to this subject as a duty to the public and to assist in curing a dangerous mental disease; and that he would gladly lay it aside for the scientific investigations which afford him the purest enjoyment. But he also tells us that he honestly believes that he possesses "an unusual power of dealing with this subject"; and as Dr. Carpenter is not one to hide the light of his "unusual powers" under a bushel, we may infer that it is not pure duty which has caused him, in addition to writing long letters to *Nature* and announcing a "full answer" to myself and Mr. Crookes in the forthcoming new edition of his Lectures, to expend his valuable time and energy on an article of forty-eight columns, founded mainly on such a very shaky and unscientific foundation as American newspaper extracts and the unsupported statements of Mr. Home,

the medium; while it is full of personal animosity and the most unmeaning ridicule. With extreme bad taste he compares a gentleman, who, as a scholar, a thinker, and a writer, is Dr. Carpenter's equal, to Moses and Son's kept poet; while with a pitiable inappropriateness he parodies the fine though hackneyed saying, "See how these Christians love one another," in order to apply it satirically to the case of a rather severe, but not unfair, review of Mr. Home's book in a spiritual periodical.

I will now proceed to show, not only that my accusations in the Quarterly Journal of Science for July last—which in Dr. Carpenter's opinion amount to a charge of "willful and repeated suppression"—are proved, but that a blind reliance on Mr. Home and on "excerpts from American newspapers" have led him to make deliberate statements which are totally unfounded.

I will first take a case which will illustrate Dr. Carpenter's wonderful power of misstatement as regards myself.

1. In a letter to the Daily News written immediately after the delivery of Dr. Carpenter's first Lecture on Mesmerism at the London Institution a year ago, I adduced a case of mesmerism at a distance recorded by the late Prof. Gregory. The lady mesmerized was a relation of the Professor and was staying in his own house. The mesmerizer was a Mr. Lewis. The sole authority for the facts referred to by me was Prof. Gregory himself.

2. While criticising this Mr. Lewis in his Lectures (page 24), Dr. Carpenter says, referring to my Daily News letter, "His (Mr. Lewis's) utter failure to produce either result, however, under the scrutiny of skeptical inquirers, obviously discredits all his previous statements; except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels." (The italics are my own.)

3. In my "Review" of Dr. Carpenter's book (Quarterly Journal of Science, July, 1877, page 394) I use strong (but, I submit, appropriate) language as to this injurious and unfounded statement. For Dr. Carpenter's readers must have understood, and must have been intended to understand, that, in sole reliance on this Mr. Lewis's own statements, I placed full faith in them without any corroboration, and had also publicly announced this faith; in which case his readers would have been justified in thinking me a credulous fool not worth listening to.

4. Writing again on this subject (in last month's issue of this magazine, p. 645) Dr. Carpenter does not apologize for the gross and injurious misrepresentation of what I really said, neither does he justify it by reference to anything else I may have written; but he covers his retreat with a fresh *suggestio falsi*, and ridicules me for using such strong language (which he quotes) merely (he says) because he had reflected on my "too ready acceptance of the slenderest evidence of the greatest marvels"—a phrase of Dr. Carpenter's which I never objected to at all because it was a mere expression of opinion, while what I did object to was a misstatement of a matter of fact. This is Dr. Carpenter's idea of the way to carry on that "calm discussion with other men of science" to the absence of which he imputes all my errors. (Note A, p. 705.)

Dr. Carpenter is so prepossessed with the dominant idea of putting down Spiritualism, that it seems impossible for him to state the simplest fact in regard to it without introducing some purely imaginary fact of his own to make it fit his theory. Thus, in his article on "The Fallacies of Testimony," (Contemporary Review, 1876, p. 286) he says: "A whole party of believers will affirm that they saw Mr. Home float out of one window and in at another, whilst a single honest skeptic declares that Mr. Home was sitting in his chair all the time." Now there is only one case on record of Mr. Home having "floated out of one window and in at another." Two of the persons present on the occasion—Lord Adair and Lord Lindsay—have made public their account of it, and the third has never declared that Mr. Home was "sitting in his chair all the time," but has privately confirmed, to the extent his position enabled him to do so, the testimony of the other two. Is this another case of Dr. Carpenter "celebrating" his facts to suit his theory, or will he say it is a purely hypothetical case? Yet this can hardly be, for he goes on to argue from it: "And in this last case we have an example of a *fact*, of which," &c., &c. I ask Dr. Carpenter to name the "honest skeptic" of this quotation, and to give us his precise statement; or, failing this, to acknowledge that he has imagined a piece of evidence to suit his hypothesis. (Note B, p. 706.)

It is only fair that he should do this, because, in another of his numerous raids upon the poor deluded Spiritualists, he has made a direct, and as it seems to me, completely unsupported charge against Lord Lindsay. In his article on "Spiritualism and its Recent Converts" (Quarterly Review, 1871, pp. 335, 336) Dr. Carpenter quotes Lord Lindsay's account of an experiment with Mr. Home, in which Lord Lindsay placed a powerful magnet in one corner of a totally dark room, and then brought in the medium, who after a few moments said he saw a sort of light on the floor; and to prove it led Lord Lindsay straight to the spot, and placed his hand upon the magnet. The experiment was not very remarkable, but still, so far as it went, it confirmed the observations of Reichenbach and others. This Dr. Carpenter cannot bear; so he not only proceeds to point out Lord Lindsay's complete ignorance of the whole subject, but makes him morally culpable for not having used Dr. Carpenter's pet test of an electro magnet; and he concludes thus: "If, then, Lord Lindsay cannot be

"Mr. Home has always been treated by Dr. Carpenter as an impostor; yet now he quotes him as an authority, although Mr. Home's accusations against other mediums are never authenticated in any way, and appear to be in many cases pure imagination. Dr. Carpenter will no doubt not disclaim any imputation against Mr. Home, and pretend to consider him only as the victim of delusion. But this is absurd. For does he not maintain that Mr. Home was never 'testified,' although in several cases the fact was proved by his name being found written in pencil on the ceiling, where it remained? This must have been imposture if the levitation were not, as claimed, a reality. Do not the bodies of those of any persons present, which have often appeared at Mr. Home's sittings, and have been visible and even tangible to all present, prove (in Dr. Carpenter's opinion) imposture? Do not the red-hot coals carried about the room in his hands prove chemical preparation, and therefore imposture? Is not the increase or decrease of the weight of a table, as ascertained by a spring balance, which I have myself witnessed in Mr. Home's presence, a trick according to Dr. Carpenter? Is not the playing of the accordion in one hand, or when both Mr. Home's hands are on the table, a clever imposture? Yet he quotes him as an authority, and as Mr. Home has carried on the same alleged imposture during his whole life and has induced thousands of persons with a belief in their genuineness, Dr. Carpenter must inevitably believe Mr. Home to be the victim of imposture and utterly untrustworthy. Yet he quotes him as an authority, and as Mr. Home has carried on the same alleged imposture during his whole life and has induced thousands of persons with a belief in their genuineness, Dr. Carpenter must inevitably believe Mr. Home to be the victim of imposture and utterly untrustworthy. 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TO BOOK-KEEPERS.
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SPECIAL NOTICES.
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An Awakening Spirit—The To Be

We see all about us the evidence of a new and larger method in the administration of human affairs. The Church is to be renewed from within, instead of itself renovating the world. Something more than a mere change of fashions is upon us; we are confronted with questions in our politics, our business and our social state such as never presented themselves before. The human soul seeks to get more, to know more, to move more than it has been under the old and narrow conditions. In our modes of education, in our social communication, in our trade and commerce, in our finance and our politics, an awakening spirit is putting searching questions and making fresh suggestions, which cannot be met or put off by any of the old catch-words and worn-out devices, but press for immediate and profound attention. These will demand, and are already demanding, a different class of public men from those we have had heretofore. The spiritual is to work its way into the material; the ideal is to become practical; what has long lain slumbering in theory is to formulate itself in reality. It is Spiritualism that has been the agent in opening these new avenues into worldly affairs for the heavenly light to traverse and vitalize.

Every true Spiritualist ought to be the first to see and acknowledge the new and blessed agent which is now permeating the world with its life. Ours should be the task to welcome all aids in the work which was begun in the heavens, and to cooperate with all the might of our love. There is no wealth, no power, no reward that can be so precious as this. A sense of service is the highest that can inspire our hearts. Let us strive and pray to be useful in our day, and all the help we need will be sent down from heaven in answer to our petitions.

Maud E. Lord's Spiritual Seances.

Notwithstanding all the efforts that have been made for many years by bigoted theologians and rank infidels and hypocritical investigators in connection with arrant impostors who have professed to be mediums in a pious and expository manner, the legitimate media have proved to thousands of the best people in the United States, under those adverse circumstances, their genuineness as spiritual telegraphers (so to speak) between the mundane and supermundane worlds. Scarcely any of them, however, have escaped calumny. But the one whom we have under consideration, Mrs. Maud E. Lord, of 39 Milford street, Boston, is an exception. Notwithstanding her seances are held in the dark, the manifest absence of confederates and the unmistakably palpable presence of the invisibles, free conviction upon the most skeptical.

At the seance in question, in company with Mr. John Wetherbee, we had full opportunity to satisfy ourselves of the sincerity of the medium and the power of the spirits. The circle was composed of twenty-two persons, male and female. The seance was very satisfactory to the skeptic as well as the believer. The ladylike appearance and conversation of the medium at once enlisted the company in her favor. Every precaution was taken to prevent collusion, the door of the seance-room having been locked by us. The company was seated in a circle, the chairs touching one the other all the way round, the medium in the centre. No sooner had the light been extinguished than the manifestations commenced in earnest. The medium was held in chancery most of the time by some skeptic whose feet were placed upon or beside the medium's. Besides, Mrs. Lord, in order to satisfy those present that she was a passive instrument in the hands of the invisibles, kept up a constant patting of her hands. This was good evidence that the lady herself had nothing whatever to do with the spirit touches which were felt all round the circle at the same time. The manifestations were quite varied, but much similar to those given by her in New York and other places, which have been so often described by correspondents

in the *Banner*. By request the company was formed, and then the fan was sent whirling round the circle near each face with great velocity; then the tiny music box was set going by one of the invisibles, and could be heard discoursing its music over the heads of the audience, sometimes at one side of the room and sometimes the other, and then, by request, it would land in the hand of the person who desired it. The tambourine was often taken from one lap to another, and raps upon it were loudly given in answer to mental questions. While Mrs. Lord was describing different spirits, giving their names, etc., to the utter astonishment of the skeptics and the entire satisfaction of the believers, nearly every one's hands were touched by spirit fingers, sometimes quite forcibly.

The tests given were indeed very remarkable in some cases, especially to the skeptics, some of whom would occasionally remark "How wonderful!" A ring was taken from our finger and placed on that of a person in the circle opposite to us, we mentally informing a spirit who to give it to. The experiment was entirely successful, the gentleman at once exclaiming that a ring had been passed to him. We then willed it back, and instantly it was returned and placed upon one of our fingers. The suddenness with which this was done precluded the possibility of fraud.

The medium saw two spirit-children near a lady and gentleman in the circle, and gave their names correctly, the lady saying the little ones were their children. Then the medium said quickly, "Oh, I see another little one, smaller than the others. Why, she must have been killed, or at least wounded, by being run over by a horse." "Yes," said the mother, "we have lost our three children." "Why," again remarked the medium, "this child has just put her hand to her head to show me where she was hit." "Yes," responded the lady, "she was hurt in the head." "That is a good test, isn't it?" said Mrs. Lord. "You being entire strangers to me?" "Oh, yes," was the response. Directly we heard a somnolent voice in the air, exclaiming, "And then the noble heart perished!" Mrs. Lord pleasantly remarked, "The speaker must be an enthusiastic spirit."

Others received evidence of the presence of their relatives, the names sometimes being given by the medium, and sometimes the spirit giving in their audibly his or her proper name. Our father was named by the medium, and accurately described as he really appeared before his demise. W. D. Crockett's father announced himself and was recognized by the son. Mr. Wetherbee also identified his spirit friend, Ralph Huntington, his name being distinctly whispered in his ear. Ralph, it seems, came by previous appointment, of which the medium knew nothing. He said, "John, I am here as I promised you I would be." Mr. W. had been sitting with another medium that afternoon when the spirit came and identified himself, and said he knew friend Wetherbee was looked for Mrs. Lord's seance, and that he (W.) would speak if he had the power to do so. The voice was distinctly heard by several in the circle, and it was a noticeable fact that Mrs. Lord was describing spirits to others and putting her hands the very moment Mr. Wetherbee's spirit friend was talking with him, thus proving conclusively the honesty of the medium and establishing the fact of the presence of the spirit. A gentleman from the West also announced that the tests he received were perfectly satisfactory.

We also evidenced the genuineness of Mrs. Lord's mediumship in this wise: Our sitting was held with her on Friday evening. At a seance with Mrs. Riddell on the previous Wednesday afternoon a spirit friend (one of the familiar controls of Mrs. Riddell named "Nellie") was requested by us to be present and announce her name. She replied that she should be pleased to do so, and would speak in an audible voice, if possible. This arrangement no one except ourself and the spirit knew of, hence when on Friday evening she came and said loud enough for all present to hear, "Nellie's come! Nellie's here, according to promise!" at the same time cordially shaking hands with us, we could not gainsay in the least the verity of the test.

A German gentleman present (a skeptic) received some remarkable tests. A spirit said to him, "You have something of mine." "What is it?" asked the stranger. But before any reply could be made Mrs. Lord remarked, "Oh, I see her. She has curious looking hair; I cannot describe it; and what lustrous eyes!" "Yes," hastily responded the skeptic, "Oh!" exclaimed Mrs. L., "she says she gave you a gold locket with the inscribed upon it of a foreign coin." "Yes," responded the listener. "And she also gave you a seal with a head on it." Added the medium. "Yes," responded the gentleman, "I have them upon my watch-guard at this very moment." Then, in a low voice to his friend he remarked, "Isn't it wonderful?" After the seance he allowed us to examine both the articles named above, which answered exactly to the description given by the spirit.

Mrs. Lord does not sit in one place constantly, but during the seance moves her chair from time to time in front of each person, so the sitters may individually have the benefit of her full attention. Generally the manifesting power is more accented and demonstrative to those in front, although on the occasion under consideration it seemed to be equally satisfactory no matter where the medium sat.

Bro. Wetherbee considers *whispering* by the spirits above the heads of the audience on some accounts the most interesting feature in these seances, as is done by the spirits repeatedly while the medium herself is talking. We think our spiritually-inclined friend quite right in this particular, as it is equally satisfactory to the honest investigator. Sometimes the spirit-whisper gives simply a name; sometimes several consecutive words are given; always proper, and generally in the shape of a test.

In conclusion it is only necessary to add that those who may desire to attend Mrs. Lord's seances, go there with good intent, we do not care how skeptical they may be, will never question this lady's mediumship, notwithstanding each circle is held in the dark. The manifestations are of too marked and unmistakable a character to allow of a doubt as to their reliability.

We are informed by a correspondent that "the new Doctor's bill brought before the New York Legislature—and referred to a Committee—during the past winter, is dead for the present session. The Senator who introduced it will not call it up, for he is opposed to its provisions. He introduced it at the request of certain M. D. constituents."

The Psychological Review.

We have in previous issues of the *Banner of Light* made special mention of the purpose of certain parties in England to bring out a new Spiritual Quarterly to bear the above name, and to receive the editorial care of William White, the well known author of the best "Life of Swedenborg." We have received No. 1 of the new publication, dated April, 1878, and find it to be a choice executed journal of one hundred pages, issued by Edward W. Allen, Ave Maria Lane, London. The contents of this initial number are varied in character and rich in conception—the range of subject matter being easily comprehended by a glance at the following topics treated of in its pages: "Ethics of the New Age"; "Astrology in India," by Thomas Brevior; "Mystical Poetry"; "Modern Materialism," by John Page Hoppis; "Dante and Beatrice," by M. C. T. Greenleaf; "The Sentiment of Immortality," by Epes Sargent; "A Seance with Mrs. Mary Marshall," by G. Damiani; "Pilgrimages in France," by H. N. Grimley; "Pneumatology," by Andrew Jackson Davis; "Buddhism and Christianity"; "The Miracle Land."

The general intent of this new and promising laborer in the spiritual vineyard, and the broad ground occupied by its management, are so admirably foreshadowed in the "Prefatory" remarks of its gifted editor, that we transfer them to our columns entire:

"In these days of profuse and diffuse literature, a new magazine is apt to be regarded as a new annoyance; and good cause requires to be shown for its existence. The Psychological Review is established as an organ of communication between Spiritualists and the public; for though it is not impossible to find audience in certain quarters, there are nevertheless many limitations to free utterance. Indeed the terror and dislike wherewith Spiritualism affects Orthodox and heterodox are amazing, and not unfrequently highly amusing. There was recently a discussion in a well known review on the influence of faith in a future life on morality, to which intellectual athletes of all orders were invited, with the deliberate exception of the Spiritualist. The editor's prescription seemed to be, 'Dony as you please, believe as you please, conclude as you please, but not a word of the future life as matter of fact.' The Christian and the agnostic aversion from what are called 'ghosts' beyond understanding, and was forcibly expressed by a rabid agnostic who exclaimed, 'Spiritualism is not for discussion; it is an affair for the police!'

Spiritualism is no novelty, but omnipresent with mankind. In Dr. Johnson's words, 'There is no people, rude or learned, among whom apparitions of the dead are not related and believed.' The doubts of such cavaliers can very little weaken the general evidence, and some who deny it with their tongues confess it with their fears.' A Catholic of our sincerity is a practical Spiritualist; he invokes the saints in his perplexities, and by prayers and ceremonies hopes to minister to the welfare of friends who have preceded him within the veil. Protestantism does much to deaden the lively sense of the relation between the outer and inner worlds, but human nature is stronger than dogma, and in a thousand ways vindicates its instincts. We need only ask churchmen or nonconformists to believe what he reads and sings every Sunday of his life, and doing so, he will find himself the Spiritualist he confesses.

What is designated 'Modern Spiritualism' is the attempt to discover and define our communications with the inhabitants of the spiritual world. We are persuaded that death is not extinction, but entrance to wider and happier being; that men and women survive as men and women in a universe over and around us; that our relations with them are organic and indissoluble; that we feel and think together, are inspired by them, and that the spiritual world is a vast and unobserved inter-communication under certain conditions convertible into open communication, which upon communication may be largely developed, and the unseen world brought within range of common observation. These, we maintain, are articles of reasonable faith and hope, verified by experience, and in course of verification; and engaged in the enterprise are justified in their endeavor, and will welcome a noble service for mankind when death as a barrier between the natural and spiritual worlds is broken down, and throws no longer a gloomy shadow over human life."

The price per annum of this worthy magazine is ten English shillings. We shall be glad to forward to the English publisher, E. W. Allen, any subscriptions that may be sent to our address.

The Anniversary.

On our first page will be found additional anniversary matter concerning the meetings held at other places than those reported in our last issue. The friends of the cause everywhere have reason to rejoice at the successful character of the conventions held in honor of the advent of the new dispensation; and they have reason, also, to be pleased with the liberal tone of the press in referring to these commemorative assemblies. The following words from the editorial columns of the *Rochester (N. Y.) Democrat and Chronicle*—which city was the birthplace of the phenomenon—are particularly pertinent for reproduction in proof of our latter assertion:

"Sunday was generally observed among Spiritualists as an occasion for reminiscences and congratulations. In Chicago, Cincinnati, Cleveland, New York, Rochester, and elsewhere, the disciples of the creed held meetings, reviewed the progress of the dogma and took annuities of the future. As has already been stated the Fox rapping first occurred in this city March 31st, 1848, and those who were of age at that date will remember the excitement which ran throughout the land upon the announcement of the 'sights and sounds from the other shore.' Within the past ten years the Spiritualists claim that they have made many converts to their faith, and it is perhaps not too much to say that many of our most thoughtful people are persuaded that there are certain manifestations and revelations—such, for instance, as Mr. Foster makes—which, to say the least, are not to be dismissed with a sneer—there are many such, we repeat, who are ready to accept demonstrations that spiritualistic dogmas are worthy of a tentative credence. Whether or not the acceptance of such doctrines would impair their confidence in what is known as orthodox, or their previous beliefs, depends entirely upon the nature of those beliefs. The matter is worthy of investigation. There is something connected with human nature which we do not fully comprehend. Whether it is magnetism, or second sight, or clairvoyance, or what not, there is mystery enough connected with it to inspire thoughtful and candid observers with an honest purpose of thorough-going investigation. Let the investigation proceed. No one is even justified with a full stock of the truth. Spiritualistic doctrines are capable of demonstration, we owe it both to science and religion that they shall be put to the severest test. 'Try the spirits, whether they be good or evil,' but take your judgment and your keenest critical acumen with you into the mysterious circles."

The May number of the *Spiritual Offering* (Springfield, Mo.) begins Vol. 2d of that magazine, and the event will be signified by the presentation as a frontispiece of a fine steel-plate portrait of Prof. S. B. Brittan, accompanied by the first chapter of his biography, to be written by Hon. Nelson Cross. The May number will also have original articles from Prof. Denon, W. E. Coleman, W. F. Jamieson, Warren Chase, et al.

Andrew Jackson Davis in Vineland, New Jersey.

The Independent and the Times of this place speak well of the lecture delivered by Mr. Davis in Cosmopolitan Hall, Thursday evening, April 14th, on the subject: "What I do and What I do not Believe." From their reports we glean the following points:

"He commenced by relating a vision which he had long years ago at the very commencement of his remarkable career. This vision he thought applied to the present condition of the spiritualistic movement. The seer saw a shepherd trying to herd a flock of poor, badly-fleece sheep. This was finally accomplished. He again saw the same flock, but in fine physical condition, and again the shepherd tried to bring them into an orderly body. They were jumping and tearing their fleeces in the briars and brambles of the mountain-side, but finally they too were brought into harmonious relations. This, he thought, typified the present chaotic condition among Spiritualists, but he had faith to believe that out of this chaos order would be evolved.

He appealed to the Spiritualists present to have less to do with sensuous investigation, and more to do with spirit—not Spiritualism, but spirit culture."

Mr. Davis repeated in this discourse his "Positive" and "Negative" series of propositions as printed by us in our issue for April 13th, in connection with the report of the anniversary exercises in New York. The Independent concludes its sketch of Mr. Davis as follows:

"His personal appearance is such that he would be picked out in a crowd as a remarkable man. Tall, and of commanding appearance, with a head on his shoulders that betokens a harmonious blending of the intellectual and spiritual faculties, to the acute reader of human nature his remarkable career is easily accounted for."

His address is exact, his sentences are short, and almost axiomatic in their perfectness; no word of his discourse could be left out without impairing the sense and fullness of meaning. Mr. Davis said more good things, in a dry, humorous way, than any liberal or spiritualistic lecturer we have ever heard. He is a born constructor. The Moral Police Fraternity and the Children's Progressive Lyceum, both the outgrowth of his work, did in the days of their glory a good work for human progress."

Complete Vindication of Dr. Slade.

Prof. Friedrich Zöllner, an eminent German physicist, in the course of a recent article in the *Psychische Studien*, thus expresses himself in regard to Dr. Slade and his persecutors in Great Britain. The reference he makes to the "slate-reading" Lankaster is richly deserved:

"I made other surprisingly successful experiments, which I had worked out from my standpoint of space-theory, and which Slade himself did not believe to be possible. The appreciative and sympathetic reader will understand what pleasure this gave me, and how gratefully I present Dr. Slade, in remembrance of hours spent in Leipzig, with the first volume of my *Principles of an Electro-dynamic Theory of Matter*, in which I had some years previously discussed the possibility of theories of extended space in relation to our physical world. As Dr. Slade made on myself and my friends the impression of being a gentleman, his conviction for deception in London, weakened our latest moral sympathy. For our possessing these physical facts which took place in his presence with such great rapidity, there could be no reasonable ground for supposing that Slade had in any single case resorted to conscious deception. Mr. Slade was, therefore, in our eyes, INNOCENTLY CONDEMNED, A SACRIFICE TO THE UNINFORMED JUDGMENT OF HIS ACCUSER AND HIS JUDGE."

Alfred E. Giles, of Massachusetts, and J. B. Wolf, of New York, so says the National Republican, Washington, D. C., presented, April 10th, arguments before the House Committee on the Revision of the Laws, favoring the passage of the bill repealing the law which prohibits the transmission through the mails of alleged obscene literature; or so amending it that honest publishers of legitimate physiological works shall not, as now, be liable to arrest under it whenever any irresponsible person may, through malice or otherwise, make complaint before the U. S. District Courts.

In connection with the above we have to say that just as we go to press we have received a letter from Washington, D. C., signed J. Weed Corey, and addressed to the sixty thousand petitioners, and all others interested in the great battle for free thought, free press and free mails, appealing for help from all classes of Liberals, to enable the local committee at Washington to print and circulate the several able arguments which have already been made and others which await delivery. This is an important matter; but however sensible and just in itself, it requires the sinews of war to make it effective. Those who have the means to give had best put themselves in direct communication with the committee, learn exactly what is needed, and assist in doing it.

An individual came into notice some time since in Rochester, N. Y., and was widely advertised by the daily press of that city, as a fine materializing medium, and we took occasion at the time to note the fact as a matter of news, giving the papers of that city due credit for the information. This person—no other than L. E. Jennings—afterwards came to grief and left that locality, under a cloud, which fact we also noted at the time. Now it seems he is alleged to have been detected in deception in St. Louis, and we (as well as our excellent cotemporary, the *Religio-Philosophical Journal*) are cited by the Post and other papers there as having frequently endorsed him "as one of the mediumistic marvels of the age." Col. Bundy publicly denies that such is the case regarding his own Journal, and expresses his belief that the *Banner of Light* also has not endorsed the aforesaid Jennings. In this Bro. B. is correct. We have never met Jennings, ourselves, neither to our remembrance have we ever conversed with any one who has, and consequently have never had any ground whatever whereon to base a personal endorsement of his claims.

It will not do in this enlightened age, says the Boston Traveller, and truly, too, to pass lightly over the crimes of defaulters and bolder thieves because they have been honored members of religious or social circles. It will not do to indulge the sentimental view, and overlook great offences, because the offender has done some good in the world. On the contrary, the man who has been brought up under good moral and religious teaching, so that he is fitted to teach his neighbors, is more infamous as a defaulter than the common thief would be. He adds hypocrisy to theft, thereby enlarging his capacity for mischief; and he violates every principle of his education, thereby doing more injury to society than the offences of a score of common scamps could do.

Dr. Buchanan's oration is not to be published in pamphlet form, but the *Banner of Light* containing it can be obtained at our counting-room, or will be mailed to any address on receipt of three 3-cent postage stamps.

An Anniversary Party.

On Tuesday evening, April 24, Rochester Hall was comfortably filled with ladies and gentlemen, the special friends of Mrs. Nellie Nelson, the well-known test and business medium, who had been invited there to celebrate this lady's birthday and the twenty-fifth anniversary of her mediumship. The hall was tastefully decorated with flags, streamers, &c. A large table in front of the platform was covered with a choice variety of floral offerings. At quarter to eight, Mr. Bacon, who had charge of the speaking exercises, stated the purpose of the meeting, and after excellent singing by a male quartette, invited attention to a few words of welcome from Mrs. A. D. Hall. Brief remarks of a pertinent, pleasant and personal character, then followed from Mrs. Anna M. Middlebrook, Dr. Richardson, John Wetherbee, Mrs. M. A. Barclay, Dr. Grover, Mr. Robinson, J. B. Hatch, Mrs. Cushman, L. P. Greenleaf, Dr. Main and others. Interspersed with the speaking, at appropriate intervals, the company were entertained with a song in character by Mr. G. F. Whittemore, recitative from Miss Carr, and most excellent singing from Mrs. Orrin T. Kimball and Miss Dora Wiley. While the speaking was in progress, Dr. J. H. Currier was called upon, who responded in a happy manner, concluding by presenting to Mrs. Nelson, from a number of her friends, testimonials of appreciation, consisting of a very handsome, heavy, long gold chain, a pair of rich bracelets, a fan, a box of perfumery, flowers, etc. The hostess responded in a very feeling manner, thanking her friends for these tokens of their good-will, and promising to devote herself in the future as she had in the past to a faithful service in the cause wherein the angels were her chief reliance and support. The evening's exercises, which were thoroughly successful, concluded with dancing till one o'clock.

Phenomena in Kent.

We are in receipt of a recent letter from J. W. Tiedeman Martheze, Esq., dated at Oakfield, Penhurst, Kent, Eng. The following extracts from this epistle will, we feel sure, prove of interest to American readers:

"Having had lately Mrs. Jencken staying with me for a fortnight for the benefit of her children's health, I had several interesting presentations of phenomena. Two years ago, at Brighton, Benjamin Franklin, through Mrs. Jencken, gave us four pages of direct writing with ink, which was for me the first time of seeing this manifestation. This communication contained predictions which have been since fulfilled. This time I had again several communications by direct writing from the same intelligence. . . . He gave the direct writing, the paper and pencil being placed underneath the table, on the table, and on my knee, and I had some also in my bedroom, having by order prepared paper and pencil on my table."

I had some very happy predictions made to me by his communications, and do not doubt that they will be fulfilled, as the previous have been. Dr. Malcolm, who assisted at the seance at Brighton, (when the four pages of direct writing with ink were given) wrote lately to me that the predictions made to him through Mrs. Jencken and Mr. Fletcher have been fulfilled."

New Edition—Extraordinary Reduction of Price.

By reference to our fifth page it will be seen that the publishers—Colby & Rich, No. 9 Montgomery Place, Boston—have placed the charge for that superb work of Prof. S. B. Brittan, *MAN AND HIS RELATIONS*, at a figure in strict conformity with the stringent nature of the times; and that this standard volume in spiritual literature can now be obtained at \$1.50 per copy—former price \$3.50. The book is one which deserves a place in the library of every Spiritualist; and inquires concerning the soul, its relations to the body, to the external forms and internal principles of Nature, and to the realm of Universal Intelligence, should make it a point to avail themselves of the aid of the author's happy faculty of illuminating the mysterious, and fathoming the profound, as they journey mentally toward the goal for which they seek.

MASSACHUSETTS CHILDREN'S PROTECTIVE SOCIETY.—This Society, having been duly incorporated under the laws of this Commonwealth, is now actively at work and appeals to the public for pecuniary aid in the prosecution of its worthy purposes, which are to care for and protect children who have been deserted or are subjected to inhuman treatment by those having charge of them, and endeavor to prevent them from becoming paupers or criminals by educating them for good citizens. To do this requires funds to maintain an office; carry complaints before the courts; support active agents; afford temporary relief in distressing cases; pay printers, etc., etc. Life members pay fifty dollars; annual members, five dollars; patrons, one dollar and under five dollars. Donations and subscriptions may be sent to Frederick S. Cabot, Treasurer, Rialto Building, 131 Devonshire street, Boston, or paid directly to the agent on application. F. J. Greene, F. Hinkley, F. S. Cabot and Loring Moody are the Executive Committee, and an office has been established in Room 7, No. 8 Hamilton place, Boston.

Mrs. L. P. Danforth informs us that Spiritualism in Philadelphia is at present enjoying a revival, such as is calculated to rejoice the hearts of all lovers of the cause in that vicinity. The First Spiritualist Association meets regularly at the hall corner 8th and Spring Garden streets, and is in a highly flourishing condition, its services calling together large numbers in the way of attendants. Mr. Lanning is President, Mr. Jones, Vice President, Mr. Shumway, Secretary of the Association, and a full company of earnest co-workers in the shape of the Board of Management give added strength to the organization. C. Fannie Allyn has occupied the platform there for March, Mrs. Hawkes is the engaged speaker for April, and Rev. Samuel Watson is to lecture for the Society in May. We are informed that there are also three other Societies of Spiritualists in that city, whose meetings are well attended as to audiences, and successful as to results.

The attention of the reader is directed to our eighth page, where will be found an article from the pen of the Hon. A. Aksakof, of St. Petersburg, Russia, and translated specially for our columns by Mad. H. P. Blavatsky. Our thanks are equally due to the talented author, for the work he is accomplishing for Spiritualism as met with in the presence of one of its prominent media, and to Mad. Blavatsky for her kindness to herself and our readers in rendering into excellent English his fearless and truth-loving words.

The *Liberal Age* is the title of a new weekly paper, to be published at 41 South Clark street, Chicago, Ill., at \$2.00 a year, by Oliver Hull Lowery. So says the prospectus just received. It is to be "anti-Christian and Scientific."

We have received another installment of John Wetherbee's ever-popular "PHANTOMATO WHISPERS," and shall give the article place in our columns at the earliest opportunity.

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