

THE
SPIRITUAL RECORD.

JULY, 1883.

ALFRED RUSSEL WALLACE,
NATURALIST AND SPIRITUALIST.

ALFRED RUSSEL WALLACE, Fellow of the Geographical Society, author of "The Malay Archipelago," "The Geographical Distribution of Animals," etc., etc., the compeer of Darwin as Evolutionist, honoured with a Royal Pension for eminent services to science, is one of the calmest, bravest of explorers, fact collectors, and careful observers of phenomena in the Natural History of Animals, and also in what may be called the Supernatural History of Man. Too clearsighted not to perceive the importance of the facts of Spiritualism—too honest and courageous to conceal his knowledge of an unpopular truth, he has borne his testimony to the facts of Spiritualism, like Professor Hare, Professor Mapes, Professor Buchanan, Judge Edmonds, Mr. Epes Sargent, Governor Talmadge, and hundreds more in America; and like S. C. Hall, Professor de Morgan, William Howitt, Robert Chambers, Serjeant Cox, the Earls of Dunraven, Earl Balcarres, Mr. William Crookes, Professor Zöllner, Professor Barrett, and many more honest and brave men in Europe.

It involves martyrdom, no doubt, to bear witness to a yet unpopular truth—the small martyrdom of a sneer in a leading article, or a jest in *Punch*. Sometimes it comes to being denounced as insane by a brother scientist, and both Zöllner and Wallace have been foully libelled as lunatics by scientific writers not worthy to black their shoes.

Mr. Wallace's chief contribution to the literature of Spiritualism

is a volume of 236 pages, published by Trübner & Co., in 1881. It consists of three essays :—

- I. An Answer to the Arguments of Hume, Lecky, and others, against Miracles, read before the Dialectical Society.
- II. The Scientific Aspect of the Supernatural, a series of articles contributed to a secularist journal.
- III. A Defence of Modern Spiritualism in the *Fortnightly Review*.

In his preface Mr. Wallace mildly alludes to the treatment he had met with from scientists, on account of his recognition of the facts of Spiritualism. Mr. Anton Dohrn accused him of having been influenced by clerical and religious prejudice, while Haeckel has not hesitated to speak of him as a lunatic. In answer to Mr. Dohrn, Mr. Wallace gives us a bit of autobiography. He says:—

“From the age of fourteen I lived with an elder brother, of advanced liberal and philosophical opinions, and I soon lost (and have never since regained) all capacity of being affected in my judgments, either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer (as I am still) of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on. The facts beat me. They compelled me to accept them, *as facts*, long before I could accept the spiritual explanation of them: there was at that time ‘no place in my fabric of thought into which it could be fitted.’ By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way. So much for Mr. Anton Dohrn's theory of the causes which led me to accept Spiritualism. Let us now consider the statement as to its incompatibility with Natural Selection.

“Having, as above indicated, been led, by a strict induction from facts, to a belief—1stly, In the existence of a number of preterhuman intelligences of various grades; and, 2ndly, That

some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds,—I am surely following a strictly logical and scientific course, in seeing how far this doctrine will enable us to account for some of those residual phenomena which Natural Selection alone will not explain.”

After this frank preface, Mr. Wallace gives a page of mottoes, which he might have enlarged by quotations to the same effect from Agassiz, Lecky, and many more, on the supremacy of facts over theories, and the absurdity of rejecting what is true from a preconceived idea that it is impossible. The maxims given are, however, to the point, and ought to be sufficient :—

“A presumptuous scepticism that rejects facts without examination of their truth, is, in some respects, more injurious than unquestioning credulity.”—HUMBOLDT.

“One good experiment is of more value than the ingenuity of a brain like Newton’s. Facts are more useful when they contradict, than when they support, received theories.”—SIR HUMPHRY DAVY.

“The perfect observer in any department of science will have his eyes, as it were, opened, that they may be struck at once by any occurrence which, *according to received theories, ought not to happen*, for these are the facts which serve as clues to new discoveries.”—SIR JOHN HERSCHELL.

“Before experience itself can be used with advantage, there is one preliminary step to make which depends wholly on ourselves : it is, the absolute dismissal and clearing the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deduction from them afterwards.”—SIR JOHN HERSCHELL.

“With regard to the miracle question, I can only say that the word ‘impossible’ is not, to my mind, applicable to matters of philosophy. That the possibilities of nature are infinite is an aphorism with which I am wont to worry my friends.”—PROFESSOR HUXLEY.

In his paper read at the Dialectical Mr. Wallace dissects Hume on Miracles.

“A miracle,” says Hume, “is a violation of the laws of nature ; and as a firm and *unalterable experience* has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable that all men must die ; that lead cannot *of itself remain suspended in the air* ; that fire consumes wood, and is extinguished by water ; unless it be, that these events

are found agreeable to the laws of nature, and there is required a *violation of these laws*, or, in other words, a *miracle*, to prevent them?"

"This argument is radically fallacious," says Mr. Wallace, "because if it were sound, no perfectly new fact could ever be proved, since the first and each succeeding witness would be assumed to have universal experience against him. Such a simple fact as the existence of flying fish could never be proved, if Hume's argument is a good one; for the first man who saw and described one, would have the universal experience against him that fish do not fly, or make any approach to flying, and his evidence being rejected, the same argument would apply to the second, and to every subsequent witness; and thus no man at the present day who has not seen a flying fish alive, and actually flying, ought to believe that such things exist."

The same may be said of all new discoveries and all wonderful inventions. Reputed miracles abound in all periods of history; every one has a host leading up to it, and every one has strictly analogous facts at the present day. What more striking miracle than for a human body to rise into the air without apparent cause?—yet this fact has been observed during a long series of centuries. St. Francis of Assisi was seen by many persons to rise into the air so that his secretary could hardly touch his feet. St. Theresa was raised into the air in sight of all her sisterhood. Lord Orrery and Mr. Valentine Greatrak saw at Lord Conway's house in Ireland a gentleman's butler, in their presence and in broad daylight, rise into the air and float about the room above their heads. Similar facts are related of St. Ignatius de Loyola and Savonarola. These and numerous facts of the same kind are given by grave and learned historians upon evidence which they declare to be as reliable as human testimony can be.

"We all know," says Mr. Wallace, "that at least fifty persons of high character may be found in London who will testify that they have seen the same thing happen to Mr. Home." We gave a list of such persons in our last number, in the testimony of Mr. S. C. Hall.*

The exposure of the fallacies of Hume is too easy to be of much interest. When a man brings three senses to bear upon a fact—when he sees, hears, and feels a ghost, or materialised spirit, for example, no argument about its possibility or the well known laws of nature can destroy the evidence of his senses.

* See *Spiritual Record* for June, p. 14.

Mr. Wallace scouts the idea that the consent of scientific men is necessary to the recognition of any fact. Every great truth, he says, has been established in spite of their strenuous opposition. The discoveries of Galileo and Harvey were violently opposed by all their scientific contemporaries, to whom they appeared absurd and incredible. Benjamin Franklin was laughed at as a dreamer by the Royal Society for proposing lightning conductors. The *Edinburgh Review* proposed a strait jacket for an advocate of railways. When Stephenson proposed to use locomotives, learned men gave evidence it was impossible for them to go twelve miles an hour. The French Academy ridiculed Arago when he wanted to discuss the possibility of an electric telegraph.

In his Essay on "The Scientific Aspect of the Supernatural," Mr. Wallace gives a list of what he considers credible witnesses to remarkable facts. Among these we find Professor A. de Morgan, Mathematician; Professor Challis, Astronomer; Professor Wm. Gregory, M.D., Chemist; Professor Robert Hare, M.D., Chemist; Professor Herbert Mayo, M.D., F.R.S., Physiologist; Dr. Elliotson, Physiologist; Judge Edmonds, Lawyer; Archbishop Whately, Clergyman; Nassau E. Senior, Political Economist; Capt. R. F. Burton, Explorer; W. M. Thackeray, Author; T. A. Trollope, Author; William Howitt, Author; S. C. Hall, Author.

This list of credible witnesses to what we call spiritual facts could be very largely expanded. There are in Europe and America thousands of perfectly competent scientific men, capable of judging of the nature of the facts, whose testimony is as reliable as human testimony can be on any subject whatever.

But preconceived opinions meet us at every turn and deny the possibility of the most carefully observed facts. The "laws of nature" are set against the evidence of all our senses. When Galileo offered to show his scientific friends the satellites of Jupiter through his telescope, they refused to look. It was not worth the trouble. It was a law of nature that the planets could not exceed the perfect number *seven*.

Mr. Wallace argues that, for anything we know, there may exist ethereal beings with powers and senses immeasurably beyond our experience, and capable of doing many things we call miraculous. The phenomena of Spiritualism may be as natural as any other phenomena. In any case it is unphilosophical to either deny facts or to ignore and neglect them.

And he makes this strong point—*viz.*, That since the appear-

ance of spiritual manifestations, not one single individual has carefully investigated the phenomena without accepting its reality; and that "while thousands have been converted *to* the belief, no single person has ever been converted *from* it."

In answer to the "unfortunate statement" of one of our most celebrated men of science, that "before we proceed to consider any question involving physical principles, we should set out with *clear* ideas of the naturally possible and impossible," Mr. Wallace says:—

"It was very 'clearly impossible' to the minds of the philosophers at Pisa that a great and a small weight could fall from the top of the leaning tower in the same time; and if this principle is of any use, they were right in disbelieving the evidence of their senses, which assured them that they did; and Galileo, who accepted that evidence, was, to use the words of the same eminent authority, 'not only ignorant as respects the education of the judgment, but ignorant of his ignorance.'"

The testimony given in a brief chapter by Mr. Wallace as to the facts connected with Od-force, Animal Magnetism, and Clairvoyance, is very interesting; but we reserve them for the present. We have noticed that the most sturdy disbelievers in mesmeric phenomena become devout believers when they come into antagonism with Spiritualism, which they assure us can be easily accounted for by animal magnetism, clairvoyance, and the very phenomena they have hitherto denounced as absurd and impossible.

We come then to "the evidence of the reality of apparitions." First he quotes some testimony published by Hon. Robert Dale Owen, U.S. Minister to Naples, who, when a professed sceptic, became interested in the phenomena of Spiritualism by some physical manifestations in the presence of Mr. D. D. Home. In 1855, sitting in his own well-lighted apartment, in company with three or four friends, "a table and lamp weighing ninety-six pounds rose eight or ten inches from the floor, and remained suspended in the air about ten seconds, the hands of all present being laid upon the table." On another occasion he says:—

"In the dining room of a French nobleman, the Count d'Ourches, near Paris, I saw, in broad daylight, at the close of a *dejeuner a la fourchette*, a dinner-table seating seven persons, with fruit and wine on it, rise and settle down as already described, while all the guests were standing around it, *and not one of them touching it*. All present saw the same thing."

Startled into attention by these facts, Mr. Owen began to observe and record. The result may be found in his "Footfalls upon the Boundary of Another World." The following ghost story in his collection is valuable, because the apparition was seen by *two* persons :—

"Sir John Sherbroke and General George Wynyard were Captain and Lieutenant in the 33rd Regiment, stationed in the year 1785 at Sydney, in the island of Cape Breton, Nova Scotia. On the 15th of October of that year, about nine in the morning, as they were sitting together at coffee in Wynyard's parlour, Sherbroke, happening to look up, saw the figure of a pale youth standing at a door leading into the passage. He called the attention of his companion to the stranger, who passed slowly through the room into the adjoining bed-chamber. Wynyard, on seeing the figure, turned as pale as death, grasped his friend's arm, and, as soon as it had disappeared, exclaimed, 'Great God! my brother!' Sherbroke thinking there was some trick, had a search immediately made, but could find no one either in the bed-room or about the premises. A brother officer, Lieutenant Gore, coming in at the time, assisted in the search, and at his suggestion Sherbroke made a memorandum of the date, and all waited with anxiety for letters from England, where Wynyard's brother was. The expected letter came to Captain Sherbroke, asking him to break to his friend the news of his brother John's death, which had occurred on the day and hour when he had been seen by the two officers. In 1823 Lieutenant-Colonel Gore gave this account in writing to Sir John Harvey, Adjutant-General of the Forces in Canada. He also stated that some years afterwards Sir Sherbroke, who had never seen John Wynyard alive, recognised in England a brother of the deceased, who was remarkably like him, by the resemblance to the figure he had seen in Canada. Mr. Owen has obtained additional proof of the correctness of these details from Captain Henry Scott, R.N., who was told by General Paul Anderson, C.B., that Sir John Sherbroke had, shortly before his death, related the story to him in almost exactly the same words as Mr. Owen has given it, and which was communicated in manuscript to Captain Scott."

Several equally well authenticated cases of apparitions are given, and the following case of physical manifestations at a French parsonage, curiously like those which occurred about the same period at the house of a Congregational Doctor of Divinity in the New England State of Connecticut.

The disturbances occurred at the parsonage of Cideville, Seine Inférieure, in the winter of 1850-51. The circumstances gave

rise to a trial, and the whole of the facts were brought out by the examination of a great number of witnesses. The Marquis de Mirville collected from the legal record all the documents connected with the trial, including the *procès verbal* of the testimony. It is from these official documents Mr. Owen gives his details of the occurrences.

“The disturbances commenced from the time when two boys, aged 12 and 14, came to be educated by M. Tinel, the parish priest of Cideville, and continued *two months and a half* until the children were removed from the parsonage. They consisted of knockings, as if with a hammer on the wainscot; scratchings, shakings of the house so that all the furniture rattled; a din as if every one in the house were beating the floor with mallets, the beatings forming tunes when asked, and answering questions by numbers agreed on. Besides these noises there were strange and unaccountable exhibitions of force. The tables and desks moved about without visible cause; the fire-irons flew repeatedly into the middle of the room, windows were broken; a hammer was thrown into the middle of the room, and yet fell without noise, as if put down by an invisible hand; persons standing quite alone had their dresses pulled. On the Mayor of Cideville coming to examine into the matter, a table at which he sat with another person, moved away in spite of their endeavours to hold it back, while the children were standing in the middle of the room; and many other facts of a similar nature were observed repeatedly by numerous persons of respectability and position, every one of whom, going with the intention of finding out a trick, were, after deliberate examination, convinced that the phenomena were not produced by any person present. The Marquis de Mirville was himself one of the witnesses.”

The testimony of scientific and literary men, selected by Mr. Wallace, should have some weight with the most inveterate sceptic.

Professor De Morgan was educated at Cambridge, studied for the bar, was Dean of University College, and wrote on mathematics and logic. In the preface to his wife's record of Spiritual Facts, “From Matter to Spirit,” published in 1863, he says,—

“I am satisfied from the evidence of my own senses, of *some* of the facts narrated (in the body of the work), of some others I have evidence as good as testimony can give. I am perfectly convinced that I have both seen and heard, in a manner that should make unbelief impossible, things *called* spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

The late Judge Edmonds of New York had been a member of both branches of the Legislature, President of the Senate, Inspector of Prisons, before he became a Judge, when he rose to the highest dignity, that of Judge of the Supreme Court of New York. Induced by friends to visit a medium, and astonished at what he saw, he determined to investigate, and expose a fraud if he could discover one. He published the result in a work on "Spirit Manifestations," from which Mr. Wallace has selected the following testimony. Judge Edmonds says :—

"On the 23rd April, 1851, I was one of a party of nine who sat round a centre table, on which a lamp was burning, and another lamp was burning on the mantelpiece. And then, in plain sight of us all, that table was lifted at least a foot from the floor, and shaken backwards and forwards as easily as I could shake a goblet in my hand. Some of the party tried to stop it by the exercise of their strength, but in vain; *so we all drew back from the table*, and by the light of those two burning lamps we saw the heavy mahogany table suspended in the air."

Describing another séance he (Judge Edmonds) says :—

"I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb, and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all round where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor indeed could it be, for I was as powerless in that grip as a fly would be in the grasp of my hand. It continued with me till I thoroughly felt how powerless I was, and had tried every means to get rid of it."

Again, as instances of the intelligence and knowledge of the unseen power, he says that during his journey to Central America, his friends in New York were almost daily informed of his condition. On returning he compared his own journal with their notes, and found they had known all his movements and conditions, even to a headache, which had kept him in bed two thousand miles away. He says :—

"I was not a believer seeking confirmation of my notions. I was struggling against conviction. I omitted no test which my ingenuity could devise."

Mr. Wallace asks whether such a man, a distinguished lawyer, an eminent judge, could have been deceived.

“ Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania, was one of the most eminent scientific men of America. He distinguished himself by a number of important discoveries (among which may be mentioned the Oxy-Hydrogen blowpipe), and was the author of more than 150 papers on scientific subjects, besides others on political and moral questions. In 1853 his attention was first directed to table-turning and allied phenomena, and finding that the explanation of Faraday, which he had at first received as sufficient, would not account for the facts, he set himself to work to devise apparatus which should, as he expected, conclusively prove that no force was exerted but that of the persons at the table. The result was not as he expected, for however he varied his experiments he was in every case only able to obtain results which proved that there *was* a power at work not that of any human being present. But, in addition to the *power* there was an *intelligence*, and he was thus compelled to believe that existences not human did communicate with him.

“ It is often asserted by the disbelievers in these phenomena, that no scientific man has fully investigated them. This is not true. No one who has not himself inquired into the facts has a right even to give an opinion on the subject till he knows what has been done by others in the investigation ; and to know this it will be necessary for him to read carefully, among other works, ‘ Hare’s Experimental Investigation of the Spirit Manifestations,’ a volume of 460 closely-printed 8vo. pages, which has passed through five editions.”

Prof. Hare’s Experiments were of the greatest ingenuity and accuracy, many of which have been repeated by Mr. Wm. Crookes, F.R.S., of which we shall have something to say in a future number.

Mr. Wallace, still dealing with the facts, and the witnesses to the facts, says Mr. T. Adolphus Trollope wrote to the *Athenæum*, March 21, 1863 :—

“ I have been present at very many ‘sittings’ of Mr. Home in England, many in my own house in Florence, some in the house of a friend in Florence. . . . My testimony then, is this : I have seen and felt physical facts, wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain.”

Dr. Gully testified in the *Morning Star* to the absolute accuracy of the celebrated article published by Thackeray in the *Cornhill Magazine* in 1860, written by Mr. Bell. Mr. Wallace quotes a

letter from the late William Howitt to Mr. T. P. Barkas of Newcastle, in which he states that an accordion was carried and suspended over a lady's head, "and there without any visible support or action on the instrument, the air was played through most admirably in the view and hearing of all." Mr. Nassau Senior, one of the most admirable observers and clearest of narrators, "was, by long inquiry and experience, a firm believer in spiritual power and manifestations." And so of Thackeray, Lord Lyndhurst, Archbishop Whately, etc.

Let us come now to Mr. Wallace's Personal Evidence, which is given with the clearness and sincerity which characterise all his writings. In 1844 he made very successful and interesting experiments in mesmerism. In 1865 he attended some *séances* with the well-known medium, Mary Marshall, and later in a private home circle with such tests as entirely satisfied him that the phenomena were genuine.

In his "Defence of Modern Spiritualism" in the *Fortnightly Review*, Mr. Wallace gives very important testimony as to the genuineness of spirit photography, and of other manifestations, and says:—

"My position, therefore, is that the phenomena of Spiritualism in their entirety do *not* require further confirmation. They are proved, quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced, or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers,—then, and not till then, will it be necessary for spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."

Such is the testimony of Wallace, the Naturalist,—of one of the most intelligent observers of the phenomena of nature, who has brought all his intelligence and all his science into the observation of the phenomena of Spiritualism—a Naturalist who believes that Naturalism includes Spiritualism—that the phenomena of Spiritualism are natural, and that the phenomena of nature are spiritual.

DIRECT SPIRIT DRAWINGS AND WRITINGS,
WITH PHOTOGRAPHIC ILLUSTRATIONS.

By T. L. NICHOLS, M.D.

NO kind of Spirit manifestations seem to me more satisfactory and convincing than direct writings and drawings, whether done on slates or on paper, if done under test conditions, or when tests in themselves. Of course, we must be certain that the writing or drawing was not done by any person "in the body;" we must take precautions, as in other cases, against the possibility of fraud or delusion; and when we have done this, the evidence is of a very striking and permanent character. "The written word remains."

I have in a drawer of my writing-desk a collection of about twenty examples of direct Spirit writings and drawings, which I have shown to many persons, who, when able to accept my testimony as to the conditions under which they were produced, have found them most convincing documents.

Of course, it comes, like all other testimony, to be a question of personal veracity. In every case I can support my testimony by that of three or four witnesses, who would swear to the documents and the mode of their production. Two witnesses are required to a will which may dispose of millions. I shall state no fact which cannot be as well proven as a will.

The documents of which I intend to give photographic facsimiles were all drawn and written in my own house, in my presence, and in that of members of my family, and the operation of writing or drawing was generally heard, and was done on my own note paper, initialed for identification, or on blank cards, with a torn-off corner in my pocket, afterwards so applied as to give perfect assurance of identity. The hand-writing of some of the manuscripts, and of the signature to all the drawings, is as familiar to me as my own.

In every instance the work has been done either in obscurity, as in a dark corner of the room, or in total darkness—on the table with the gas turned off, in a closed box, in the space between two slates, or between the leaves of a closed book—always in positions and conditions where writing or drawing seems to us impossible, and in a space of time to be counted in

seconds rather than minutes—an elaborate drawing and letter of more than a page being produced in certainly less than two minutes, and I believe less than one.

The drawing (Fig. 1) is an imperfect representation of a pencil drawing made upon a blank card, the roughly torn-off corner of which was in my pocket. It was in a small room of my house, used as a *seance* room. The door was locked, and the key in my pocket. The four or five persons, including the medium, were members of my family. The card was laid upon the centre of the table with a lead pencil. I turned off the gas, and we sat all holding hands in silence, hearing the rapid ticks of the pencil upon the card for perhaps half a minute. Then came three distinct raps, signal for a light. I lighted the gas and found the drawing on the card, which I at once identified by the torn-off corner in my pocket.

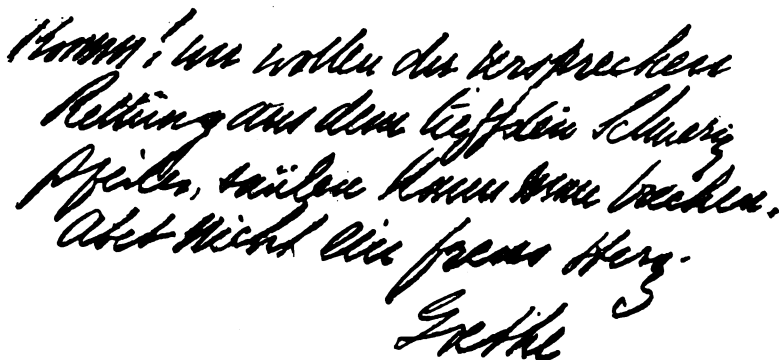


FIG. 1. "A SPIRIT FRIEND."—*Drawn on a marked card laid on the centre of a table, in perfect darkness, in less than one minute.*

It is very certain that no mortal hand could have done it in the dark, nor in the time occupied in its production. The sound of the pencil upon the card was like that of very rapid machinery.

The four lines of German verse, signed "Goethe," Fig. 2, were produced under somewhat different conditions. It was in the same room, and upon a blank card, selected from a number lying on the table, a corner being torn off to identify the card, which

was dropped into a small, empty work-box, about 10 × 6 × 3 inches in size, with a bit of lead pencil. We sat in the full light, with my hands upon the cover of the box.



Wohin! wir wollen das versprechen
 Rettung aus dem tiefsten Schmerz
 Pflichten, säulen kann man machen.
 Aber nicht ein frommes Herz.
 Gethe

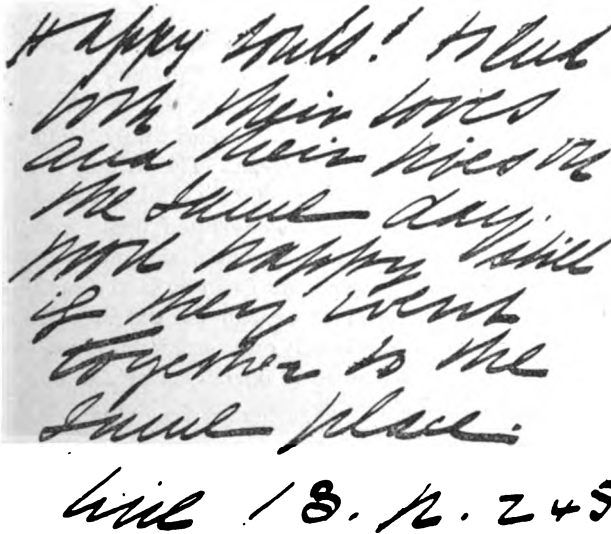
FIG. 2.—Written on a marked card in a closed work-box.

I was then asked by the medium, sitting opposite me at the table, with his hands held by two ladies, what I wished to have written on the card. I said, "We have had writing in English, Latin, Greek, French, Italian, I should like something in German." In a moment I heard the sound of writing—that is, of a pencil on hard paper, inside the little box under my hands. Then three little raps. I opened the box, and found the card, with the four boldly written lines, and the name of the great poet.

I am ashamed to confess that I only know German by sight. No one present could read it. Yet there it was, written under my hands, and in my hearing, in a closed wooden box. The fact is certain, and it is stupendous! No theory but one will account for it, and the reader is forced to one of two conclusions: either I am writing deliberate lies, or these four lines—here accurately reproduced from the pencil-writing—were written in that closed, dark box by spirit-power. No other hypothesis will explain it. "Electricity" does many curious things, but it cannot of itself write German. Whatever the force employed it was directed by mind. And it was not the mind of any visible body then present. Not one of them could even read the writing. No theory of chemical writing, invisible ink, etc., will do, because the original card lying before me, with its corner torn off, is written upon with a *black lead pencil*. And until I asked for German, after the box was closed

and under my hands, how could any one know what would be required. Does any one believe that Maskelyne and Cook, or all the so-called conjurors in the world, could produce such a writing under identical conditions?

The third example of spirit-writing—the last I am able to give in this paper—is, perhaps, more wonderful, more impossible than either of the preceding. The drawing (Fig. 1) was done in total darkness, but upon the centre of the table, where action was free. The writing (Fig. 2) was done in a small closed box, in a confined space as well as total darkness, and in a language entirely unknown to any one visibly present. The bold writing of Fig. 3 was done in the same room as the others, in presence of the same medium, and with nearly, if not precisely, the same circle.



Happy souls! Hush
with their loves
and their joys the
same day.
With happy still
if they went
together to the
same place.

Wed 18. N. 245

FIG. 3.—Writing with ink on a card inside a closed and weighted book.

As in the other cases, a blank card was taken at random from a quantity lying on the table, and then placed between the leaves of a thick book, which chanced to be lying on the sofa. It was a copy of a translation of the "Decameron," of Boccaccio, from the Grosvenor Library.

The card, first examined by all present, was placed in the centre of the book; then a heavy cut-glass inkstand, which weighs about

two pounds, was placed upon the book, and beside it was laid a steel-pen. The room was well lighted, and, of course, the book carefully watched while we held each other's hands around the table. In about a minute signal raps were heard, and the inkstand and pen were removed, and the card taken out of the book when we found written upon it the words—

“Happy souls! to end both their loves and their lives on the same day. More happy still if they went together to the same place.—(*Line 13, p. 245.*)

Turning to page 245, where I suppose the card had happened to be placed, and counting down to line 13, I found the passage, which had been accurately copied in fresh ink on the card—the closing words of one of the curious mediæval stories whose beautiful style is said to have perfected the most melodious of European languages.

I carefully examined the two leaves to see if there was any stain of ink, and did not find a trace. Carefully watching in a good light no movement was seen of book, pen, or inkstand.

Who can explain it? No doubt it seems wildly “impossible” —but it is, nevertheless, *absolutely true*. The writing lies before me—and Fig. 3 is a good photographic fac-simile. I have several examples of writing in closed and weighted books with bits of lead pencil—but with ink! It is an astonishing manifestation of an almost inconceivable power. All I can do is to describe accurately the conditions. I cannot explain the way in which spirits deal with matter which is evidently quite a different thing to them from what it is to us, so that their operations are, as Bow Street magistrates and philosophers alike aver, quite “contrary to the well known laws of nature.”

(*To be continued.*)

I HAVE NO hesitation in saying, that much as I have seen of mesmerism and of clairvoyance; grand as were my anticipations of the vast amount of good to accrue to the human race, in mental and physical improvement, from the expansion given to them by the cultivation of their extensive relations,—all sink into shade and comparative insignificance in the contemplation of those consequences which must result from the spirit-manifestations. The spirit-manifestations have, in the last three years, produced MIRACLES; and many more will, ere long, astound the would-be-considered philosophers, who may continue to deny and sneer at the most obvious facts.—*Dr. Ashburner.*

DR. SLADE AT BOW STREET.

THE arrest of Dr. Slade, on the complaint of two scientific professors, Lankester and Donkin, and his trial at Bow Street, October 28, 1876, before a magistrate who believed in the well known laws of nature, was one of several disasters to Spiritualism, which, however, it has managed to survive.

It is against the laws of England for any one "to pretend to exercise and use divers kinds of witchcraft, sorcery, enchantment, and conjuration," or "by any subtle devices, palmistry or otherwise," to deceive her Majesty's subjects, and any person so deceiving, or attempting to deceive, can be imprisoned for three months as a rogue and vagabond.

Messrs. Lankester and Donkin, being men of science, were fully satisfied that Dr. Slade was an imposter who was deceiving people by tricks of sleight of hand, and they determined to expose him. Their mode of reasoning was very simple. In the presence of Slade writing came upon a cleaned slate. Of course he did it. There was nobody else to do it. They went expressly to catch him in the fact, and swore, as they doubtless believed, that they had done it. Their theory was that he had a bit of slate pencil concealed under his finger nail. This theory did not fit the facts—so much the worse for the facts. When they arrested Slade they seized the table at which they had their sitting. It was taken into court, and that wonderful necromancer, Mr. Maskelyne, of Maskelyne and Cook, had the opportunity to give himself a little advertising gratis. He kissed the Book and gravely swore it was a trick table expressly constructed to facilitate fraud. This was either gross ignorance or gross perjury. We have sat at the same table and carefully examined it, as any one may do who will go to the Rooms of the Central Spiritualist Association, 38 Great Russell Street, where it is carefully preserved as a relic, and where there are many other things worth seeing. It is a common birch-wood American table with two flaps, precisely such as are made by millions in America and everywhere in common use.

Dr. Slade was defended by Mr. C. C. Massey, a barrister who is also a Spiritualist, as well as a scholar and man of letters of rare learning and ability, and he called some of the most experienced investigators of spiritual phenomena in England for the defence.

First, the testimony of Mr. Serjeant Cox, who could not attend in court, because he was presiding at another, was allowed to be read by his Secretary, Mr. Munton. It was, as reported in the *Spiritualist*, as follows :—

EVIDENCE OF SERJEANT COX.

Having undertaken to examine without prejudice or prepossession, and to report faithfully, without favour, in a purely judicial spirit, any alleged psychological phenomena that might be submitted to me as President of the Psychological Society of Great Britain, I narrate without comment what I witnessed at a sitting with Dr. Slade this afternoon.

I sat alone with him, at three o'clock, in a room at 8 Upper Bedford Place, Russell Square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge below, and no cloth upon it. Dr. Slade sat at one side of this table, sideways, so that his legs and feet were not under the table, but his whole body being fully in my view as he faced me. I sat at the side, the corner of the table between us. As I sat I could see half-way below the table, and by moving my head slightly, I could see the whole space below, which was wholly exposed in full daylight. An ordinary drawing-room chair was about six inches from the table on the opposite side, six feet from Dr. Slade. A heavy arm-chair was in the corner of the room, about the same distance from him and from the table. A slate of the ordinary school size and a piece of slate pencil were upon the table.

Instantly upon taking our seats very loud rapping came upon the floor. This was followed by a succession of furious blows upon the table, jarring my hands as they were laying upon it. These blows were repeated at any part of the table desired, by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge-hammer, were being made. Dr. Slade's hands were on the table upon my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate, after I had carefully inspected it, to be assured that no writing was upon it, and placing there a piece of slate pencil, the size of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on a slate. The slate was removed, and on it a zigzag line was drawn from end to end.

At this moment the chair that I had described as standing by the table was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air, I carefully noted Dr. Slade. It was far beyond his reach. Both his hands were under my hands, and his feet were fully in view near my own on the side of the table opposite to that on which the chair had risen.

While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated, and his hands were still in mine on the table.

Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced, as he said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a like piece of pencil under it. Upon the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate, I could feel, and I did also distinctly hear, something writing upon it. The communication was evidently a long one; but, before I report the result, I desire to note here a remarkable phenomenon, to my mind the most suggestive that attended this experiment.

It is necessary clearly to understand the position of the parties, therefore I repeat it.

Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together and lay upon the table. While this position was preserved, the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed.

Here, then, was a chain or circle formed by my arms and body, and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands, and upon the slate that connected them, the writing was. When the chain was broken forthwith the writing ceased. When the chain was re-formed the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clue to this psychological mystery.

Some rapid rappings indicating that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing the following was read. It filled the whole side of the slate:—

“DEAR SERJ.—You are now investigating a subject that is worthy of all the time you or any other man of mind can devote to its investigation. When man can believe in this truth, it will, in most cases, make him a better man. This is our object in coming to earth, to make man and woman better, wiser, and purer.—I am truly,

“A. W. SLADE.”

While I was reading this a hand again grasped my knee furthest from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently.

Seeing this I took the pencil with which I was copying the words, and laid it at the edge of the table furthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman.

Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion as every word was written :—

“ I am Dr. John Forbes. I was the Queen’s physician. God bless you.
“ J. FORBES.”

While I was reading this, the hand again came from under the table and seized the sleeve of my coat, and tried to pull my arm down, but I resisted, and it disappeared. Then it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck, and opened it. During all these phenomena Dr. Slade’s hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade’s hand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshy as my own.

Again the slate was cleaned and held under the table tight against the wood, one half of it projecting beyond the edge, so that I might be assured that it was tightly pressed against the wood ; but the slate was seized, and with great force drawn away, and rapidly raised above me and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it, I found written upon it the following words :—

“ Man must not doubt any more, when we can come in this way.
“ J. F., M.D.”

Then the large arm-chair rushed forward from the corner of the room in which it had been placed to the table.

Again the slate was placed under the table, and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at the moment before me, and his whole person visible.

Thus ended this experiment. All that I have reported was *done*, that is certain. How it was done, and by what agency, is a problem for psychology to solve. For my own part I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me.

That it was not a self-delusion is shown by this, that any person who chooses to go may see almost the same phenomena. I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture, it is equally important that the trick should be exposed in the only way in which trickery can be explained, by doing the same thing, and showing how it is done.

August 8th, 1876.

EVIDENCE OF MR. A. R. WALLACE, PRESIDENT OF THE BIOLOGICAL SECTION OF THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

Alfred Russel Wallace was accordingly called, and examined by Mr. Munton: I am an author. I have written works on natural history. I have written a work entitled, "The Miracles of Modern Spiritualism." I have been investigating this subject for eleven years. I have had many sittings with paid mediums, but probably ten times as many sittings in private families. These sittings satisfied me of the genuineness of the phenomena, and that they proceeded from some unknown force. I know the defendant Slade. I have had three séances with him. On the 9th of August I sat down with him in the back room. I took up the slate, examined it, and thoroughly cleaned it myself with a wet sponge. We then both rubbed it until it was dry. A small crumb of slate pencil was then placed upon it. It was then placed under the side of the table, and held close to the woodwork. A sound of writing was heard, and in a few seconds the slate was produced with writing upon it. The slate was close to the woodwork of the table, and Slade held it by the thumb. The message was certainly on the upper side of the slate; that which faced the lower surface of the table. Slade moved the slate deliberately from under the table. There was no shuffling on his part. I cannot say the purport of the message. Two or three messages of this kind were produced while Slade held the slate. I then wished to hold it myself. He cleaned it with his hand, and I held it close under the table, as he had done, both his hands being on the table upon my other hand. The result was that I heard writing, as before, and taking out the slate, I read writing upon it. The next experiment was on the slate when it lay on the

table with a bit of pencil under it. Writing was again heard, and a message appeared. No other experiment was made on that occasion. I paid another visit to Dr. Slade on October the 7th, since the commencement of this inquiry. On that occasion, after several trials, when nothing occurred, he held the slate under the table again, when we heard a faint sound of writing, and on bringing the slate out we found upon it the words, "Can't now." I examined the slate, and could distinctly see the dust of the slate pencil. I went to Slade again on Oct. 14, after the table had been impounded here, and found a common mahogany Pembroke table with two brackets. Dr. Slade pushed back the bracket between us, saying it was in the way. On that occasion I took a small book slate. Pieces of pencil were put between the slates, and Dr. Slade held it under the corner of the table. He was in a state of considerable agitation, passing the slate from the table frequently. I do not think there was more than one or two seconds during which I did not see the slate. Dr. Slade apologised for touching my body with the slate, but said he could not help it. The slate was not out of my sight more than a second or two, and it was impossible Slade could have written upon it. The message which came was in four distinct lines, with the "i" dotted where it occurred, and the "t" crossed. The message was, "Is this proof? I hope so." I could see nothing whatever indicative of imposture. I heard the raps and felt the touches which have been described, but the most remarkable thing was that the flat table, when my hands and those of Dr. Slade were clasped together, rose up, and almost instantaneously turned completely over on to the top of my head and slid down my back. (Laughter.)

Mr. Munton: Was it possible that this could have been produced by Slade's feet or legs?—I think not. It appeared to me to be absolutely impossible.

EVIDENCE OF DR. GEORGE WYLD.

George Wyld, M.D., 12 Great Cumberland Place, was next examined. He said he had resided in Great Cumberland Place for twenty-two years, and had believed in Mesmerism for thirty-five years, and in Spiritualism for twenty-two years. He paid three visits to Dr. Slade between the 4th and the 12th of August, and had about twenty experiments, but, to save the time of the court, he would confine his observations to two experiments. These he called his *crucial* experiments. He wished to remark that, although a believer in Dr. Slade, he yet acted as if he were a sceptic, because he wished to obtain test experiments, in order to convince his brother, Mr. Wyld, Doctor of Philosophy, Edinburgh, who was a philosophical sceptic in these matters. Dr. Slade willingly submitted to Dr. Wyld's crucial tests. He proceeded to say:—The first experiment was thus performed—I held both Dr. Slade's

feet with my feet ; I held his right hand in my left hand, and his left hand lay before me on the table. I then took up the slate, minutely examined it, and found it a dry, dusty slate ; there was no possibility of there being sympathetic writing on it. I examined it for a minute or two. I then placed a crumb of pencil on the slate, and placed the slate below the flap of the table, holding it tightly to the under surface, retaining meanwhile my hold of Dr. Slade's feet and right hand, while his left hand lay upon the table. Immediately I heard writing, which became louder and louder as I approached my ear to the slate. Three raps were given. I drew out the slate slowly and carefully, as if it had been a drawer, and there lay the little bit of pencil and this message—"Let this convince you." Again I took up the slate, cleaned it, and placed the crumb of pencil on the surface of the table ; and now, holding both Dr. Slade's feet with my feet, and his right hand in my left hand, I covered the bit of pencil with the slate, and then seized Dr. Slade's remaining hand, and rested my elbow on the slate. Immediately writing was heard, then three raps. I then lifted the slate, and there found a message of a secret family nature, involving four family names. During the twenty experiments I never allowed the slate to be out of my sight, and during these two crucial experiments I did not allow Slade *to touch the slate*, it was in my own hands from first to last. These facts enable me to say, solemnly, that I am not more convinced of my own existence than I am that the writing appeared on my slate without the intervention of human hands. The convulsions spoken of as affecting Dr. Slade are well known to medical men under the name of chorea ; they, more or less, affect all mediums when under influence. The hoarse clearing of the throat is, also, purely a nervous affection, called hysterical throat, very commonly affecting public speakers and others when agitated. All the writing I had in my twenty experiments was, beyond all doubt, the dry dusty writing of slate-pencil.

Mr. Lewis : Were you present when Professor Lankester seized the slate?—I was not ; and I am glad I was not present, as I might, perhaps, have been tempted to use a little psychic force. (Laughter.)

EVIDENCE OF MR. GEORGE C. JOAD.

George Curling Joad examined : I am nothing at all ; I am nobody. (Laughter.)

Are you a gentleman of independent means?—Yes.

Mr. Joad continued : I reside at Oakfield, Wimbledon-park. I have seen the defendant Slade on five different occasions. I wrote one letter to the *Times*. I have not had much experience in this matter. Three months ago I thought the whole thing humbug. I went on the first occasion before Professor Lankester. On the first occasion I did not apply any particular test. I went

twice after that to test him. On reading Professor Lankester's letter I wrote to the defendant, and said that as I was not satisfied, I should like to see him again, and he appointed an interview. I accordingly went on the Monday morning, and took with me a double slate. I first examined a slate of Dr. Slade's, in order to see whether it was free from writing. I placed my initials at one corner. He then put the slate under the corner of the table, in such a way that my initials projected. The sound of writing occurred almost immediately, and the slate was raised without going out of my sight at all, and I saw a short message, "We are here," or something of that sort. I then said I would like to try my book slate, and he placed between the two slates a crumb of pencil, and placed it under the table, without it having been out of my sight for an instant. It was then closed, and writing took place on one side of my slate. The slate was next turned over, and a piece of pencil placed on the side which was free from writing. Slade raised the slate, and placed it on my shoulder within my view, and I immediately heard the sound of writing close to my ear. The slate was brought down, and a message was found written on it, "We cannot do more now. Allie." I was pretty well convinced by this that the writing was genuine; but since this inquiry commenced I wished to try two slates of my own tied together with a string. Dr. Slade consented to this. I took two slates to him. He first said he would try a slate of his own to see how the power was. He was about to put mine under the corner of the table as usual, but it seemed to be pushed away, and he remarked that the power was very strong. He kept swaying it to and fro a good deal; ultimately it came very near the ground, and I heard a sound as of a mallet or a hammer striking, and the slate flew into pieces. Slade then said he would try again with a slate of his own. He placed a slate under the table, and asked whether writing would come with tied slates, and the reply was, "We will try." I said to him that I did not see how I could now tie my slates together, as one of them had been broken. (Laughter.) Slade then got a slate of his own which was at hand. It was of the same size as mine. I examined it, and found it clean. A piece of pencil was put on my slate. Slade's slate was next placed on the top of mine, and the two were tied together. He then took them up by one corner to place under the table, but they also appeared to be pushed away. I said, "Perhaps they want to write on the table." He replied, "We will try." He asked me to hold the opposite corner to himself, which I did, and we held the slates above the table, our fingers resting on the table. In two seconds the sound of writing was heard, and continued for at least five minutes. I said to Slade, "I want to open these myself." I then opened the slates, which had never been out of my sight, and on both the inner sides (his slate and mine)

there appeared a long message containing 57 words. That was perfectly convincing to me as to the slate writing. A hand-bell was placed on the floor. I could see the whole of Dr. Slade's body. He asked for the bell to be rung, and it was rung twice. Then the bell rose up, passed over the table between him and me, and fell on the floor on the other side.

EVIDENCE OF MR. ALGERNON JOY, M. INST. C.E.

Algernon Joy, a member of the Institution of Civil Engineers, and formerly in the Royal Artillery: I have been interested in Spiritualism for over fifteen years. I had a *séance* with Slade at New York a year ago, which I described in a letter to the *Times*. I went, without any previous arrangement, with Colonel Olcott and Mr. Massey. They had a *séance* first, and after it was over, Slade took me at once into his *séance* room, without any previous communication with Simmons. There were two or three strong gas burners full on, immediately over the table we sat at, which was just like the one in court. Slade sat with his chair turned towards me and sideways to the table, and close up to and square against it, so that he could not possibly move his legs over to the other side, as the leg of the table was in the way, and close against his leg and the chair. Moreover, his legs were never out of my sight. I sat against the flap of the table, and close to the corner, so that I could see his whole body all the time, and I overlooked him as much as possible. It did not occur to me, as it did to some witnesses for the the prosecution, to avoid looking into things. A chair, opposite me, and about two or three feet behind Slade's left shoulder, rose slowly six or eight inches in the air, and then toppled over away from Slade, and lay on the ground about three yards from him. I got up, examined the floor, which was carpeted, and the chair, and satisfied myself that there were no wires or hairs or machinery connected with it. Subsequently, the chair, which I could see from my seat as it lay on the floor, got up, and came back to its place at the table. Slade never once left his seat during the whole *séance*. I stood up at some distance from him, holding the slate up against him so that he could not see my hand nor the surface of the slate nearest me. I also made him turn his head on one side. There was no looking-glass in the room. I then wrote, "Is my father Henry here to-night?" My reason for wording the question so peculiarly was that after I had written "Is my father," Slade said, "You had better give the name of the spirit you wish to hear from." I then turned the slate over on to my hand, so that my hand covered the writing, and the blank surface was uppermost. Slade took hold of one corner, and we passed the slate under the table, when he instantly let go. I heard a sound as of slate writing, and on bringing the slate up found on the upper surface the words, "Your

father, Henry, is not present." The slate had never left my hand, and Slade had never had an opportunity of seeing my question, or of writing on the slate, unless he did it by psychic force, whatever that may be, and had found out my question by clairvoyance or mind-reading, if there is such a thing. I can swear that Slade did not write it by any ordinary means, or by conjuring, or anything of the kind. I have had three sittings since Lankester's letter appeared in the *Times*. Once I met with Miss Kislingbury, who brought a new book-slate with her. It was never out of my sight for more than three seconds at a time, except when Miss Kislingbury sat upon it. We opened it, and saw that there was no writing on it. Immediately afterwards Slade took it and held it under the table for ten or twelve seconds, during the greater part of which I could see a good portion of the corner projecting beyond the table. It was a front corner, and not a corner next to the hinged side, and I could see that the slate was closed all the time. He then brought it up and rested it partly on the edge of the table, when we heard the sound of writing begin, which continued for five minutes, during which he slid the slate forward till it rested completely on the table, and then turned his hand over and rested the tips of his five fingers on the top of it. On opening it we found the message which I produce.

Mr. Joy handed the slate to the magistrate.

Such was the testimony, in spite of which Mr. Slade was held to be a rogue and vagabond, according to the "well known laws of nature," and the invincible prejudices of a Bow Street magistrate.

Several of our friends have told us their experiences at that table. They took their own slates, carefully cleaned, wrapped up in gum fastened paper, with a minute fragment of pencil; and while they held them upon or under the table, they heard writing being done; and on opening the packet found personal messages.

Our own experience with Dr. Slade was entirely satisfactory. We sat at that table, in full day light, holding a well cleaned slate under a cover of the leaf—our hand and Slade's—one of each, pressing the slate upward against the table leaf—our other hands upon the table. While so sitting, watched by a lady who sat opposite Dr. Slade, some force suddenly pulled the slate from our hands, and raised it up so as to show us nearly the entire surface on the vacant side of the table. In a moment the slate returned to our hands, and we heard and felt the process of writing, and on examining the slate found several lines of writing which certainly were not there a few minutes before, and which as certainly were not written by any person visibly present.

Speaking of the force exerted by invisibles, of which we have seen many examples, Dr. Slade touched with his finger-tips the back of the chair in which we were sitting. Weighted with more than twelve stone—168 lbs.—the chair rose eight or ten inches from the floor—remained a few seconds, and gently descended to its former position. Slade is a slender, delicate man, utterly unable to raise a chair with such a weight. It was evident that the touch of his hand could not have moved it, had he not been aided by some force quite beyond his own.

In spite of the evidence in his favour which the good Mr. Flowers admitted was overwhelming as testimony, but not to be believed because contrary to the "well known laws of nature," Dr. Slade was sentenced as a rogue and vagabond to three months' imprisonment with hard labour. But the case was appealed—Serjeant Ballantyne made the Lord Chief Justice see that there had been a fatal informality in the proceedings, and before Dr. Slade could be re-arrested and re-sentenced, he went to the Continent for his health, and to give the wonderful series of manifestations in presence of the late Professor Zöllner, and his fellow professors at the University of Leipzig, of which we gave some account in our first number.

Later on we shall give some facts relating to slate writing and writing on paper enclosed between slates in the presence of other mediums.

EACH special science is based upon a particular class of facts, to which it refers, and which it is its province to illustrate. "Religion," as a form of belief, must become a matter of science before it can command the respect and devotion of the intelligent. It is too great an insult to offer the intuitions of the ages to suppose that that which is intended by the word "religion" has no existence. What the seers and prophets, the saints and redeemers, have sensed, felt, and taught, has being in some form, though imperfectly reported it may be, because but partially seen or understood. The developments of mind must extend the domain of absolute knowledge over all realities: there must be to the special science of the spiritual a basis of particular facts for special reference in inductive reasoning concerning religion. These facts are found in the phenomena, manifestations, and communications actually produced by spirits through mediumistic agencies. Upon these the structure of Spiritualism has tangible basis, and thus is unfolded the inductive argument of positive "religion."—*Edward S. Wheeler.*

COMPARATIVE PSYCHOLOGY.

ALL the religions of the world are essentially based upon the same belief. All hold to the beginning and the end of the Apostolic creed—"I believe in God the Father Almighty . . . and in the life everlasting."

There was a sect of Sadducees among the Jews who believed "neither in angels nor spirits;" but these materialists or secularists were a rare exception to the general belief, which has existed everywhere and from the remotest ages.

Much the greater part of this human race has believed not only in the immortality of man, but in that of animals, and many have held that the same spirits have inhabited a succession of bodily forms. The metempsychosis is a very ancient belief—the passing of the soul through the bodies of animals for its purgation—and on this belief is based the vegetarianism of many millions of our fellow-subjects in the East, who will not kill, much less eat, the corpses of possibly their near relations.

Our developmentalists, when they believe in a soul or spirit at all, may well admit the probability that it has passed through a succession of forms in the progress of its development, so that a man may have really been at some period the brute—pig, fox, or tiger—he now more or less resembles. He may even have begun further back as a nettle, thistle, or turnip; so that we who claim to belong to the highest form of life may have our relations all the way down to the very lowest.

However this may be, the universal belief in continuous existence and a future life for the human spirit has to be accounted for. It seems primitive and innate, or instinctive. It is older than the oldest religion, and the basis of all religions. It was the faith of ancient Egypt, as it is of India and China. Immortality was also the belief of nearly all the infidels or freethinkers of the last century; of Hume, Voltaire, Thomas Paine. Nearly every hero of secularism believed in God and immortality.

We may ask with the poet—"Whence this pleasing hope, this fond desire, this longing after immortality?" There is no disputing the fact of its existence. And there is with us no doubt that it has had in all times the basis of spiritual manifestations.

In the "History of the Supernatural," by the late Wm. Howitt,

and in "The Two Worlds," by Thomas Shorter, may be found numerous illustrations of this most ancient belief and its factual basis, but perhaps the richest vein of this mine of miracles was somewhat neglected by both these writers from what we may call "Protestant prejudices."

The *Acta Sanctorum* of the Catholic, or if the reader prefer the expression, the Roman Catholic Church, are truly a mine of spiritual manifestations, a great number of which bear a curious resemblance to some witnessed and recorded at the present time, and we have thought that some of them may interest both our spiritualist and non-spiritualist readers, and show them that such manifestations, whatever other charms they may have, have not the charm of novelty—though the whole Protestant world has denied or at least ignored them.

Let us glance at these relations and select a few examples which have more or less similarity to authenticated and proveable facts occurring in our own day, and which many of our readers have witnessed.

Of course, we can have no absolute proof of the truth of these relations. They are recorded, however, by men who sincerely believed them, and we who have seen, heard, or felt similar manifestations may be able to credit them. They have been, also, a portion of the religious belief of our ancestors for many centuries.

In the third century, St. Potamiani, who had been protected from the Roman mob by Basilidus as she was led to her martyrdom, appeared to him the third night after her death and placed a crown upon his head, which caused his conversion and consequent martyrdom.

St. Felix of Nola was released from prison by an angel, at whose presence his chains fell off and the doors were opened.

St. Gregory Thaumaturgus, who died A.D. 270, was attended by extraordinary physical manifestations, such as the moving of great rocks at his command, and the conversion of a lake into solid land.

St. Optatus (who died A.D. 300*) relates that a bottle of holy oil thrown out of a high window upon stones was kept unbroken.

In answer to the prayer of St. Apollonius a cloud of mist descended and put out the fire prepared for his martyrdom.

* In the Lives of the Saints the date of their death, and heavenly birth, is given.

When St. Agnes was condemned to the martyrdom of a public brothel at Rome (A.D. 305), a man who was rude to her was struck blind by a flash of lightning, and had his sight restored by her prayers.

St. Januarius, patron of Naples, martyred A.D. 305, is believed to have saved the city from earthquakes and the eruptions of Vesuvius. The liquefaction of his blood, preserved as a relic, has been a standing miracle for 400 years, and witnessed by millions—among them by many living Englishmen, who have no doubt of its reality.

St. Boniface (A.D. 307) was cast into a cauldron of boiling pitch, from which he came out unhurt, as did St. John the Evangelist from boiling oil.

There are many cases of spiritual mediums and others being protected from the action of fire. Thus the late Mrs. Hall, Lord Dunraven, Lord Balcarras, and others declare that they saw D. D. Home take a white hot coal from the centre of a large coal fire, carry it in his hand, and then place it on the head of Mr. S. C. Hall, and brush his long white hair over it, through which they all saw it shining. The hair was not even singed.—This is one of the facts given by Mr. Hall in our recent paper, "The Three Witnesses." In the "Lives of the Saints" are many examples of similar miracles.

Every one is familiar with the miracle of the Cross of Constantine (A.D. 312) with the inscription, "*In hoc signo vinces.*"

St. Spiridion (A.D. 348) asked his deceased daughter where she had concealed a treasure confided to her keeping. She told him where it was buried.

St. Pachomius (A.D. 348) was instructed by an angel in the duties of a monastic life, and spoke Latin and Greek, languages he had never learned.

In the life of St. Cyril (A.D. 386) are related the appearance of a great luminous cross, brighter than the sun, seen for many hours over Jerusalem, and all the astounding miracles which prevented Julian the Apostate from rebuilding the temple.

St. John of Egypt (A.D. 394), while in his cell, appeared to a woman at a distance and talked with her.

St. Ambrose, Bishop of Milan (A.D. 397), had many miracles. When an assassin raised his sword to kill him, his arm was stiffened in the air until he confessed his intended crime. Nine years after his death he appeared to a person in Florence, then

besieged, and promised that the siege should be raised next day.

St. Martin of Tours (A.D. 397) was attended with many miracles of healing, and is said to have even raised the dead to life.

St. Germanus, Bishop of Auxerre (A.D. 443), worked so many miracles, restoring sight to the blind, and raising the dead, that people came in great crowds to his funeral, levelled the roads, repaired the bridges, and carried his body from Ravenna, where he died, to his cathedral at Auxerre.

St. Patrick (A.D. 464) during his apostolate of 40 years in Ireland, is said to have given health to the sick, sight to the blind, and restored nine dead persons to life.

St. Benedict (A.D. 553), when offered poison, made the sign of the cross on the vessel, which broke as if a stone had crushed it. Heavy stones used in building became light for him. At his prayer the waters of an inundation stood like a wall around the church of St. Zeno at Ravenna, and so remained for a day and night, when they subsided. This was seen by all the inhabitants.

In later times the records are more full. In the life of St. Bernard, who died in 1153, it is said his mother's spirit appeared to his brother and effected his conversion. A deceased monk came to him, according to promise, all resplendent with glory, and predicted the wonderful increase of his order. When he was praying in a church all present heard a voice saying, "Arise, Bernard, thy prayer is heard." When he was sick three spirits came and laid their hands on him and cured him. The appearance of his monks after their death was a constant occurrence. Bread blessed by him cured all who ate of it. The prodigies worked by him in Germany were seen by so many, and are so well attested, that even Protestant historians are obliged to record them.

Accurate and carefully authenticated accounts were kept of several hundred miracles, as curing the lame, blind, and deaf, and the raising of several dead persons to life, by prayers at the shrine of St. Thomas à Becket (A.D. 1170) at Canterbury.

St. Benizet (A.D. 1177) built the miraculous bridge at Avignon, where his body, incorrupt, even to the colour of the eyes, lay in a chapel for 500 years.

St. Francis of Assisium (1226) had the gift of prophecy; he was often raised from the ground in prayer, sometimes so high that his brethren could only touch his feet. The sacred stigmata,

or five wounds of Christ, were seen by many upon his body during his life, and after his death examined by multitudes.

St. Thomas Aquinas (1274) was often raised from the ground in prayer. The sick were cured by touching his garments. Once when raised from the ground a voice came from the crucifix, saying, "Thou hast written well of me, Thomas; what recompense dost thou desire?" "No other than thyself, O Lord," was his pious answer.

St. Bonaventura (1274) was often raised from the ground. His body, miraculously preserved, like so many others, for three centuries, was burnt by the Calvinists in 1562.

St. Thomas, Bishop of Hereford (1282). In the acts of his Canonisation preserved in the Vatican Library, is an account of 429 miracles, sworn to by witnesses and approved by the commission and four notaries.*

Blessed Henry of Treviso, a poor day-labourer, died 1315, after a life of great sanctity, and while his body lay in his room before burial, three notaries made a careful record of 276 miracles proved by competent witnesses.

St. Catherine of Sienna (1380) had the sacred stigmata, worked many miracles, and for many years had no food except the blessed sacrament.

St. Francis of Paula (1508) having a dispute with a chamberlain of the Pope, who did not believe in the gifts attributed to him, took a handful of coals from the fire and held them out, saying, "All creatures obey those who serve God with a perfect heart." Fifty years after his death his body, fresh and entire, was dragged through the streets and burnt by the Huguenots, with the wood of a crucifix.

St. Ignatius of Loyola, founder of the Jesuits (1556), was often seen raised two or three feet from the ground when he prayed, while his chamber was filled with a dazzling light. His blessing cured many diseases. At the moment of his death at Rome he appeared to a lady at Bologna, saying, "Margaret, I am about leaving this world, as thou seest: I recommend my children to thee." She was waked by a rushing sound—her room was full of light, in the midst of which she saw him. While living at Rome

* It is to be noted that no saint is ever canonised, and no miracle admitted, without such judicial examination, and cross examination of witnesses by lawyers, popularly known as "the Devil's Advocates," whose duty is to if possible invalidate the testimony.

he appeared to Father Kessel at Cologne. At his canonisation 200 miracles were proved before the Commission by 1600 witnesses.

Connected with these were some very remarkable manifestations at Loretto. The "Holy House," said to have been brought by angels from Nazareth, was shaken to its foundations with frightful sounds and apparitions—the doors and windows were burst open; a noise was heard as if a crowd were rushing through it; sheets and blankets were snatched from the beds; large animals walked over them; there were invisible blows which knocked people senseless, knockings on doors, and various terrifying manifestations, which ceased at the prayers of St. Ignatius.

We have also an account of a supposed demoniacal possession of a noble lady in Ostroy, Poland, who, though knowing only her native tongue, answered questions in Latin, German, and other languages, discovered hidden things, related what was passing at a distance, and possessed supernatural strength.

One of St. Ignatius's many miracles is very pretty. A child of seven months fell from its mother's arms, at an upper storey window, to the pavement. She prayed to St. Ignatius, and fainted. When she recovered, the saint stood by her side with the child unhurt in his arms.*

St. Francis Xavier (1552), surely one of the most loveable of saints, was a convert of St. Ignatius, and sent by him, at the request of the King of Portugal, as a missionary to India, where he is said to have worked innumerable miracles. When he could not go to the sick, he sent his crucifix, beads, or some article he wore, to cure them. He is declared by unimpeachable testimony to have raised four dead persons to life. He had the gift of tongues. His body, though at first buried in a damp churchyard, in a hot climate, has, at repeated examinations, been found entire, fresh, and beautiful, after two hundred years, and

* There is, and always has been, a strong prejudice against the Jesuits, which is not wholly confined to Protestants. It must, however, be admitted that they have had "the courage of their convictions." In 100 years after the foundation of the "Company of Jesus," 300 Jesuit missionaries suffered martyrdom. Every student destined to be a missionary wore a girdle of vermillion, to show his readiness for his probable fate. In 300 years the company furnished 8000 missionaries, of whom 800 suffered martyrdom. The company has also devoted itself to education, and has produced 12,000 authors, and among them some of the ablest men of science, like the late eminent Jesuit astronomers at Rome. We must also testify that the Jesuits we have known have been gentlemen.

so remains, we believe, to the present hour, though one arm has been taken from it, and is now at Rome.

St. Teresa (1582), the great Spanish saint, so much beloved by Catholics, often saw the spirits of departed saints, and her body was raised into the air in her ecstasies, as if a mighty force were under her feet. Sometimes, especially in public, in her humility, she tried to resist this force, and hold herself down. One of her many miracles was restoring life to a child crushed by a wall falling upon it; but perhaps a greater miracle was a reformation of the Order of Mount Carmel, which under her influence, returned to the purity of its early rule. Her body in the odour of sanctity remains entire, fresh and flexible to this day at Alva. St. Teresa had great clairvoyant powers. She related the incidents of the murder of forty Jesuit missionaries at sea by a Calvinist corsair long before they were known in Europe. Their leader, Father Azevado, appeared the same day to his brother in the East Indies, and told him of his martyrdom.

St. Teresa often had communications from departed spirits. Of St. Peter of Alcantara, who had been her spiritual director, she writes:—"Since his departure, our Lord has been pleased to let me enjoy more of him than I did when he was alive. He has given me advice and counsel in many things; and I have seen him in very great glory. A year before he died, he appeared to me when we were at a distance from each other, and I understood he was to die, and advertised him of it. When he gave up the ghost, he appeared to me and told me he was going to rest. Behold here the severe penance of his life ending in so much glory, that methinks he comforts me now much more than when he was here. I have recommended many things to him that we might beg them of our Lord, and I have always found them granted."

We must reserve a greater number of similar facts for another opportunity, ending here with this quotation from the beautiful and most sensible St. Teresa, with three centuries of similar relations to follow at need.

We do not expect very much of credence, but even the fact of such statements being made by and of numbers of very remarkable historical personages, revered and adored by millions of Christians, many of them highly respected and admired even by Protestants, and even by infidels, is surely of great interest to all Spiritualists, and to all who are interested in Comparative Psychology.

A BOOK WRITTEN BY SPIRITS.

A LETTER from Dr. Nichols to the *Banner of Light*, the oldest and most widely circulated of Spiritualist newspapers, contained, by the liberality of the editor, an extract from our prospectus, and brought us our first American subscriber, Mr. C. G. Hellenberg, a gentleman born in Sweden, and now living in Cincinnati, Ohio. With his dollar subscription came a very beautiful present, which we intend to make very useful. It is a handsome volume of 241 pages, entitled, "A Book written by the Spirits of the so-called Dead with their own Materialised Hands, by the process of Independent Slate-Writing, through Mrs. Lizzie S. Green and others as Mediums. Compiled and Arranged by C. G. Hellenberg, of Cincinnati, Ohio, 1883."

A photograph of Mr. Hellenberg shows us a solid, handsome, most intelligent looking Swedish gentleman of about sixty years. That of Mrs. Green gives us a very nice looking American lady of—we were about to write thirty-five, but glancing at an autobiographical sketch of her medial history, we find that she was born in 1844, and is consequently in her thirty-eighth year, and a charmingly pleasant woman.

There are two other photographs—one of a single slate with a message written in Swedish, signed by Frederica Ehrenborg, a Swedish literary lady, and an enthusiastic Swedenborgian, who in her life wrote much and visited several European countries in the interests of her creed. The other is a photo-reproduction of a message beautifully written on both leaves of a book slate—written, according to the testimony of Mr. Hellenberg, under the most stringent and satisfactory test conditions. These two most admirable illustrations of slate-writing, with Mr. Hellenberg's accurate account of the conditions and method of their production, we intend to lay before our readers in our next issue. Suffice it now to say that Mr. Hellenberg, with some members of his family, sat in the full light, while the single or double slate, with a bit of pencil, was held under the covering of a small stand by one hand of the medium. They heard the writing, and signal taps when the slate was full, when it was taken out, copied by Mr. E., cleaned, and again placed under the table cover, until the whole book, except the brief explanatory portion, was written by the spirits.

What Spirits? Here arises the difficult question of personal identity. Mr. Hellenberg is in no doubt as to the identity of his deceased relatives and friends. They write in their own familiar hand-writing. As he has been for most of his life a zealous Swedenborgian, he believes in the genuineness of the writings that have come to him from the spirit of Emmanuel Swedenborg and of Madame Ehrenborg, with whom he corresponded for several years before her death. As to the communications purporting to come from Washington, Wilberforce, Greeley, Garrison, Lincoln, Garfield, Thomas Paine, Margaret Fuller, and other more or less celebrated persons, they must be taken for what they are worth. Probable identification must depend upon internal evidence.

Two of the alleged writers of this book we have personally known, and we are familiar with the writings of several others. We knew Garrison and Greeley in the flesh, and have heard both in public and private, and for years read their writings almost daily. We know the characters and modes of expression of Washington, Paine, Wilberforce, Lincoln, and Garfield. It is physically certain, if we accept the testimony of Mr. Hellenberg, that the medium, Mrs. Green, did not write a word of those two hundred pages. It is morally certain that she could not have done so, had it been physically possible. *But* it may be not only possible but easy for spirits to counterfeit handwriting, to imitate style and sentiment, and to masquerade *ad libitum*. All such writings must be treated with caution, and taken for what they are worth in themselves, and without the slightest weight or authority being given to them on account of their pretended or even apparent paternity.

In our boyhood we were startled one Sunday by hearing Professor Finney, a celebrated American preacher, say in a Boston pulpit—"A thing is not right because God says it is right, or because God commands it. It is right in the very nature of things, as a circle is round, or a square has four equal sides and four right angles." We had not been accustomed to that sort of preaching, and it set us a-thinking on the essential character of truth and right, as distinguished from arbitrary requirements.

We depend for our facts upon our own observation, and testimony or the described or recorded observations of others—but as to the reasonableness of opinions we can only gauge them by our own. The question whether the spirit of Swedenborg has written

a certain fact may have an importance proportioned to our confidence in his capacity and honesty as a witness. But the question whether Swedenborg or Plato has expressed a certain opinion is of much less importance. The fact that a great and good man has held a certain speculative belief may interest us, but should not too much influence us in forming our own opinions.

The spirit "Swedenborg" naturally criticises various religious doctrines, and very unsparingly his own, pointing out where he was right, and in what respects he was in error. The spirit "Washington" writes with characteristic uprightness and downrightness of the glory and shame of American politics, and points out very important and, we must admit, very sensible and necessary reforms. He is in favour of free trade and quite sure of the future annexation of Canada and Mexico; and that America, so enlarged and with its constitution perfected, will become the grandest nation in the world.

Wilberforce, Lincoln, Garrison, and Greeley are as characteristic as any one could desire. If they did not write on the slate the letters attributed to them, and signed with their names, it was done by some intelligent force particularly well acquainted with them. If the messages are not genuine, the *vraisemblance* is perfect. From first to last—from Emmanuel Swedenborg to Margaret Fuller—there is not a sentence that the alleged writer might not have written.

Of course we shall return again to this curious book, when we have procured the promised illustrations. For the present we copy the testimony of one witness, as to the method and *bona fides* of these communications.

The following message and letter were published in the *Spiritual Offering* :—

"DEAR BROTHER—Oh, how happy I am to-day to be able to write you on the inner surface of a double slate with your own precious hands holding it with the medium. You did not need this as a test, for your mind is clear and your heart is in the cause, but we give it to you because others have been thus favoured, and we have resolved that you shall not be neglected when the good things pertaining to spirit intercourse are being given to others. Oh, John, you do give us so much real happiness by your noble and upright conduct, and by the opportunities you give us to hold sweet communion with you. Thus our lives become interblended, and the happiness of all increased. Spirits do derive great benefit from mortals, and to that extent are dependent on them. When

a child dies in the tender years of infancy unschooled in the multifarious concerns of mortal life, it is brought back into contact with human affairs that it may learn those experiences of earth which were denied it by its early and untimely departure from the form. In all the pursuits of your life each individual is constantly attended by spirits interested in the same, and in these and many other ways are spirits aided in their progress and happiness. Whenever and by whomsoever you are told differently heed it not, but rely on what I have stated. We are interested in your proper instruction, and we will not lead you astray or into error. All those near and dear to you are here, and bid me to send you their love greetings. They pray without ceasing that you may be kept steady and firm in your high resolves and noble purposes until the end, when you shall rejoice in the anthem of victory. Hold up your head, dear and precious brother; be brave and resolute in the hour of temptation. Do no harm, but all the good you can in the world. And when the blessed Angel called Death shall beckon you away from the labours and vicissitudes of mortal life to the sunlit evergreen shores of the summer land, be assured that among the host of others who will meet and welcome you with happy and rejoicing hearts you will see and be enfolded lovingly in the arms of your loving sister,

“ANNIE.”

“I, John Winterburn, resident of Cincinnati, Ohio, do hereby certify that the above and foregoing communication from my spirit sister came in this manner, to wit: I examined a double slate, and found it clean and without any writing whatever upon it. A small piece of slate pencil not larger than a grain of wheat was placed upon it and the slate closed. I then held on to one side of the slate, holding it tight together as folded, and the medium, Mrs. Green, held on to the other side. Soon we heard writing, and in the course of fifteen minutes the signal was given indicating that the writing was completed, whereupon the slate was opened, and on both sides of the inner surfaces was found, neatly written, the above communication. The t's were crossed, and the i's were dotted. I know, as well as I am capable of knowing any fact requiring the exercise of my senses in their normal state, that the communication was written by invisible power, and I firmly believe it comes from the source from which it purports to come, namely, my dear sister, now in spirit life. The séance was in broad daylight, and under circumstances that precluded fraud or deception on the part of the medium or any one else in the body.

“JOHN WINTERBURN, 185 Longworth Street.”

SPIRITUALISM is simply the science of continuous life; of life in which the incident called *death* is a mere shedding of the outer envelope.—*Epes Sargent*.

SPIRITUALISTS AND SECULARISTS.

THE Great Gun of Secularism some years ago authoritatively decided that no Secularist could be a Spiritualist, and no Spiritualist a Secularist—the doctrines being antipodean and mutually destructive. Being himself Atheist, Materialist, and Malthusian, he had no toleration for Spiritualism in any form. All religions being based on Spiritualism, in opposing and denouncing all religions as false and mischievous—mischievous, of course, if false—he would not tolerate any Spiritualist in his Society—considering the two ideas contradictory and nohow to be hinged.

It must be said, however, that all professed Secularists are not so intolerant, or at least not so outspoken. When Dr. Nichols gave a lecture on Spiritualism some years ago at Liverpool, a leading Secularist took the chair,—as Mr. Holyoake, the “Father of Secularism,” did the other night at Mr. Barkas’ lecture at Langham Hall, after Mr. Cowen, M.P., had left for the House of Commons. Only, Mr. Holyoake took care to express his profound ignorance of the subject under discussion, so that his sin, from the ultra-Secularist point of view, was a sin of ignorance—of which there is a great quantity all about us.

The *Secular Review* is more tolerant—at least it is more polite—than the *National Reformer*. It publishes very religious letters from the Dowager Marchioness of Queensberry—possibly because her son, the Marquis, who protested against Tennyson’s play—as many others did for other reasons—is the President of the Secular Society of which the *Review* is the organ. And it has admitted several letters in advocacy or defence of Spiritualism—so far as asserting and calling attention to facts.

The *Secular Review* of June 9th contains two such letters, one from a writer who signs himself “Phantasia,” in reply to “Julian,” a learned Hylo-Idealist, who denies the objective reality of matter, and “C. H. G.,” who believes in nothing else. Under the heading “ARE GHOSTS REAL?” “Phantasia” writes:—

“It is not a question whether a dyspeptic ‘Julian’ can conjure up an imaginary ghost at will, which he can see, hear, and touch. I take his word for that, though I have no such experience, because, perhaps, I have no such dyspepsia. The test of reality in such a case is this: Let six persons, varying as they must in bodily and

mental conditions, all at the same time see, hear, and feel the same ghost. Is, or is not, that sufficient proof of its objective reality? If not, what is the proof of the objective reality of Cleopatra's Needle or St. Paul's? Now, I can bring a hundred witnesses who have seen, heard, and felt ghosts under these precise conditions; yet 'Julian' says ghosts are impossible, because man has only one nature. How does he know that he has not a dozen natures or modes of being? An insect has three or four. If man is a worm, why may he not become a butterfly?

"And 'C. H. G.!' '*Et tu Brute!*' If ten persons, reasonably intelligent and trustworthy, each, separately examined, declared he had seen, heard, and felt of 'Krao' at the Aquarium, would it be satisfactory evidence of the existence of that 'Missing Link'? Or is it 'contrary to the *well known* laws of nature,' and, therefore, to be rejected in spite of any amount or kind of evidence? And what can be done for people who will not believe the evidence of their own senses, confirmed by the separate observation of any number of witnesses? Such incredulity makes all knowledge impossible, and Agnosticism utter and universal."

In the same number is a letter from Dr. Nichols to one of the editors, Mr. Charles Watts, who has recently returned from an extended tour in America, where among so many other things to be seen, heard, and felt, he ought to have spared a few odd hours and witnessed some spiritual manifestations. At the risk of some repetition of facts published in our last number, and because repetition is one of the most useful processes in education, we give Dr. Nichols' letter, which is headed—

SOME FACTS WHICH REQUIRE EXPLANATION.

A Letter to Mr. Watts from Dr. Nichols, in Reply to Editorial Notes of last week.

Dear Sir,—It would take a very large space to record the facts which have come under my own observation proving, as I think, the existence of men after death, and their power to communicate with persons in this life. But why should you take my testimony? Whatever I say may be set aside as unworthy of belief, either on the ground that I am an incompetent observer or that I have some motive to deceive.

I prefer to call other witnesses. I call William Crookes, F.R.S., editor of the *Journal of Science*. For six months he, with several scientific friends, made experiments with a materialised spirit—a spirit they could see, hear, and touch. Mr. Crookes talked with her, felt her form and her pulse, and took her photograph by the electric light. Assisted by his friends, he, on one occasion, used five cameras at once, and took forty-five negatives, the photographed spirit and medium side by side; and was himself photo-

graphed, standing with the spirit and then with the medium. Is it likely that Mr. Crookes and his friends, using every scientific precaution, were yet mistaken? If they were, what confidence can we place in scientific observation?

Zöllner, the German astronomer, in making similar observations, took similar precautions. He had the assistance—and has, therefore, the testimony—of three of his fellow professors of the University of Leipsig. He has published the results, with photographic illustrations. I do not see how his facts can be denied. I have seen several of the most wonderful. Zöllner had knots tied on an endless cord. He photographed the cord before and after the tying of the knots. I tried the same experiment in London, with the same success. In my own room, in my own house, with every care to make fraud impossible, I have seen, heard, and felt beings who seemed to appear and disappear at pleasure, and who have given me more tests of their reality and powers than I could relate in many numbers of your journal. And I am but one of scores and hundreds of similar witnesses, some of whom are men known and honoured over the world.

Is it, I will not say modest, but is it *reasonable* to say that all these men are mistaken? If they are, what is the value of education, position, and a scientific reputation? Observe that, in this matter, the testimony is all on one side. You can no more prove that there are no ghosts than you could prove that there is no ornithorhyncus. And no argument is of the least use when the question is one of facts.

After all, it is of little use to bring facts to those who are not ready even to examine them. There are some who, apparently, cannot believe them upon any kind or amount of testimony.—
Yours truly,
T. L. NICHOLS.

The reply of Mr. Watts to this letter is remarkable. He says:—

“As will be seen from a letter which appears in another column, Dr. Nichols, in referring to my remarks in last week's *Review* on Spiritualism, has not noticed my objection to the testimony of scientific men upon matters said to refer to another world. If such testimony is all the evidence that can be produced in favour of 'Spiritualistic manifestations,' it will fail to convince me of their reality. It is worthy of note that the Doctor does not attempt to defend his allegations by reason and argument; neither does he essay to show 'how the thing is done,' or that the doing it is in accordance with recognised facts of existence. As Mr. Gladstone said, the opinion of the religious public upon theological questions is less trustworthy than upon other subjects; so, in my opinion, is the testimony of Spiritualists in reference to their extraordinary phenomena. However, as Dr. Nichols says that he has been successful in similar experiments to those alleged to have been

made by Professor Crookes and others, I am willing, with a friend, to visit the Doctor's residence, or he may come to mine, for the purpose of witnessing 'a materialised spirit,' which I may be allowed to 'see, hear, and touch.' If a fair opportunity is given me to examine what is presented to my observation, I will do so in all earnestness and report the result in these columns."

If Mr. Watts absolutely rejects the testimony of scientific men who have given months to the most careful, painstaking, and scientific observation, examination, and testing of the facts, is it not a rather sublime piece of egotism for him to say that he could trust the evidence of his own senses? Neither Professor Hare, nor De Morgan, nor Crookes, nor Zöllner were Spiritualists until *after* they had examined the facts and made their experiments. Some of them examined because they did not believe, and fully intended to expose what they thought to be a base imposture.

But when a man comes to believe in the reality of a fact which he has carefully examined, how does that invalidate his testimony? All facts belong to science—to *natural* science. Suppose it were a question of raining frogs or fishes, or of the existence of a sea serpent. If a Naturalist were caught in a shower of frogs, and caught a dozen, or of fishes, and had them fried for his breakfast, would that invalidate his testimony? If he caught a sea-serpent and dissected or vivisected him, would he therefore be unworthy of belief?

And why should Dr. Nichols "attempt to defend his allegations by reason and argument?" What has reason and argument to do with the facts of natural history, or any kind of facts? In science we first get our facts, and then draw our conclusions. Fancy a naturalist or chemist trying to prove his facts by "reason and argument!"

It would be rather remarkable if Dr. Nichols or any scientific observer should attempt to show *how* anything is done. Has any one explained the *modus operandi* of anything? Newton recognised the fact of gravitation. He gave a name to a supposed force, or action, or "law," but never for one moment did he attempt to explain *how* the sun holds the earth in its orbit, or the earth the moon; or how a stone thrown into the air falls back upon the ground.

When Mr. Watts explains how he moves his finger, or thinks, some philosopher may tell us the *how* of a great many things. Observation of phenomena is easy—but to explain how things are

done is so difficult that it is seldom attempted. I know I am writing. My fingers move the pen; nerves act upon muscles; brain, we infer, acts upon or through nerves, but who can explain the origin or mode of consciousness, perception, thought, memory, and volition? We do not know *how* hydrogen and oxygen make water, nor *why* water runs down hill.

Mr. Watts offers very fairly—but if he were to examine, and with or without reason and argument, should have the misfortune to be convinced, as thousands of utter sceptics have, of the reality of spirit existence and spirit power, does he know what would happen to him? We do, and can tell him. He would lose nearly all of his subscribers. He would be formally read out of the Secularist party. The Marquis of Queensberry would give him the coldest sort of shoulder. Probably he would protest against him as vigorously as he did against the Poet Laureate. The mildest thing that would be said of him would be what Haeckel said of Alfred Russel Wallace, and after his death, of Zöllner—that he had gone crazy.

That is what would happen to Mr. Watts! He had better think twice before he runs the risk of such catastrophes.

It is possible that Dr. Nichols may be able to offer Mr. Watts the evidence he so rashly offers to examine and record. Spirits do not always come from the "vasty deep" when we do call them. They are not under our control. So admirable a medium as D. D. Home could not command manifestations on occasions when, from a worldly point of view, they seemed most desirable. Some often fail—some almost invariably succeed. Mr. W. Eglinton had never had a failure, so far as we can learn, for years. He had the most astonishing and convincing manifestations in England, Germany, Austria, America, South Africa, and India, yet we have known him to sit for an hour without a single rap or the slightest manifestation; but the moment his visitors left, and we were alone with him, the manifestations began.

"Why did you not do something for those two gentlemen?" we asked. "Because they were not in a mental condition to be convinced," was, in rather more decided terms, the answer.

An honest sceptic who loves the truth and can accept the evidence of his own senses, even when it utterly demolishes all pre-conceived opinions and doctrines to which he is most strongly committed—the work of a life time—a wide reputation—the leadership of a sect or party, is sure of being well treated by the spirits, and of getting abundant evidence of their reality.

“GLIMPSSES OF ANOTHER LIFE.”

By JAMES NICHOLSON.*

A VOLUME still in manuscript, bearing the above suggestive title, has been kindly placed at our disposal for such review or such “Jacky Horner” picking of plums as may suit the pages of a SPIRITUAL RECORD. For obvious reasons we do not wish to engage in theologic speculations or discussions, however interesting or important. Our main business is to give a record of facts as evidences of immortality.

The introduction to our friend’s “glimpses” opens with some good cases of mesmeric clairvoyance, which show the power of the spirit when only partially liberated from its usual bodily entanglements. One is an experience of a Glasgow minister. An old member of his church had been lost sight of, and was supposed to have died—but a clairvoyant, questioned about him, declared that he was alive and bed-ridden in a certain lodging-house, giving the street and number—when he was found in the condition she had described.

Later the minister took to her the afflicted father and mother of a young man supposed to have been lost at sea. When she had passed into the somnambulistic state her lips moved as if she were talking with some one, when she told the parents that this son had gone to the other world by shipwreck; and she picked out his photograph from a lot of others, saying—“That is the young man I saw in the spirit-world.”

At another time, sent into the spirit-world by her magnetiser, she got into such a state of rapturous excitement about its glories that she refused to be waked, resisted with all her might, and angrily declared that she would not go back to his “rat-hole of a world.” The magnetiser at last succeeded in restoring her, but not until her whole body was streaming with perspiration.

The experiments of mesmeric transference of sensation and thought are very interesting as showing the action of mind on mind. A sensitive boy, for example, was willed to taste some ginger the author was eating, and to suddenly come from the

* Author of “The Curse of Kilwuddie,” “Idylls o’ Hame,” “Father Fernie,” “Nightly Wanderings in the Gardens of the Sky,” &c., &c. Glasgow: M’Geachy, Union Street.

playground where he was most actively engaged, bringing his top in one hand and whip in the other.

"Weel," said he, "what dae ye want wi' me?"

"Want wi' you!" I said, "who told you I wanted you?"

"Oh, naebody," said Peter; "but I jist fand ye were wantin' me, an' I couldna help comin' up to see."

These are very good facts showing powers of action and perception of spirits still more or less in the body.

The power of persons having the clairvoyant faculty to see and talk with spirits, or persons no longer in the bodily life, is illustrated in another case.

"After being entranced, the subject began to look steadfastly in one direction, his face wearing an expression of mingled pleasure and surprise. It was now evident to all that he saw some one approaching him, for he held out his hand as if grasping that of some invisible friend, which he also shook with great fervour, exclaiming, 'Oh, Johnnie! can it really be you?' Then, after a little, we could see the joyous expression of his face change to that of regret, then deepen into intense sorrow and disappointment, as he cried, 'Oh, Johnnie! you are not going away? You are not going to leave me here? O take me with you, take me away out of this miserable world!' And as he continued to plead thus earnestly, we could see the tears streaming down his cheeks. But at this stage of the proceedings, his wife, who was present, became alarmed, so that we had to take him out of the trance with all possible speed. When fairly awake, he was very much astonished to find that he had been crying; but after an effort to recollect himself, he remembered having seen his brother John, who had died years before, that he had felt so glad at meeting him, and how his joy was turned to sorrow when he saw him departing. He told us further, that when he went into the trance the whole firmament seemed full of spirits, but he only saw them dimly as through a mist, and that out of this multitude his brother had come to him.

"This leads to another very important phase of the phenomena, viz, the re-appearance of departed spirits to the living, while in their ordinary waking state. And not the least curious of these phenomena is the appearance of the spirit-forms of persons still living, to persons at a distance. Such appearances, as you are aware, are with us called wraiths, or doubles; while in Germany they are termed '*dopplegangers*.' My own father witnessed at least two instances of this, and that in circumstances where he could not be deceived. In the first case, the person seen was just breathing her last, several miles from the place where he then was; while in the second, the person was not able to leave her

bed. And here, too, magnetism affords us a clue. For example, I know a clairvoyant girl in Glasgow who used to be sent away in spirit by her magnetiser to a considerable distance to examine patients, as well as prescribe for them. On one occasion a gentleman came to consult her about his boy, who was ill, and whom he had left at home in bed. The magnetiser put her into the sleep, and sent her away in spirit in quest of the boy; in a very short time she found him, examined him, and minutely described his condition, and as usual gave directions as to treatment. When the gentleman went home, the little patient rather astonished him by informing him of a visit he had in his absence from a girl he had never seen before; he said she never spoke, but just stood by his bedside and looked at him, and then went away. Very much puzzled at this extraordinary statement, the father called upon the clairvoyant girl next day, and brought her away with him, in order to satisfy himself by bringing the parties together. He at once took her into the presence of the little invalid, who no sooner fixed his eyes upon her than he said, 'Father, that's the very girl that came to see me yesterday.'

"From this, then, it would appear, that in certain physical conditions, the soul or spirit can make itself visible to parties at a distance, and *that* by projecting itself or a duplicate of itself. And if this fact is possible to the soul while still an inmate of its fleshly tabernacle, may it not do the same thing with still greater facility when freed from its material shell?"

Our author next quotes Stilling and other German seers and mystics, and also early Christian writers, on the Spiritual Body, and German Scientists on "Non-atomic Ether or Soul-fluid," and gives the following passage:—

Professor Beale says "that the force which weaves these tissues must be separable from the body, for it very plainly is not the result of the action of physical agents. You say that unless we can prove the existence of something for the substratum of mind, we may be doubtful about the persistency of memory after death; but what if this non-atomic ethereal body *goes out of the physical form at death?* In that case what materialist will be acute enough to show that memory does not go out also? You affirm that without matter there can be no activity of the mind, and that, although the mind may exist without matter, it cannot express itself. You say that unless certain material records remain in possession of the soul when it is out of the body, there must be obliviousness of all that occurred in this life. But how are you to meet the newest form of science which gives the soul a non-atomic enswathement as the page on which to write its records? That page is never torn up. The acutest philosophy

is now pondering what the possibilities of this non-atomic ethereal body are when separated from the fleshly body; and the opinion of Germany is coming to be emphatic that all that materialists have said about our memory ending when our physical bodies are dissolved, and about there being no possibility of the activity of the soul in separation from the physical body, is simply lack of education.

"It becomes clear, therefore, that even in that state of existence which succeeds death, the soul may have a spiritual body. *A spiritual body!* That is a phrase we did not expect to hear in the name of science. It is the latest whisper of science, and ages ago it was a word of revelation.

"The existence of that body preserves the memories acquired during life in the flesh.

"If this ethereal enswathement of the soul be interpreted to mean what the Scriptures mean by a spiritual body, there is entire harmony between the latest results of science, and the inspired doctrine of the resurrection."

This is a passage, we believe, from one of the lectures of Rev. Joseph Cook, who, though apparently, and from his point of view, necessarily somewhat of a sectarian trimmer, has given at times testimony to spiritual manifestations.

We have so far quoted only from the introduction to "Glimpses of Another Life," and may hope, further on, to make more extensive explorations.

ADMIRAL BEAUFORT, when a youth, fell overboard from a boat, and not being able to swim, sank before relief could be had, but was in the water less than two minutes. He says:—"Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose after thought with a rapidity of succession that is not only indescribable but probably inconceivable by any one who has not himself been in a similar situation. . . . Travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature. Indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity. . . . The innumerable ideas which flashed into my mind were retrospective. . . . Not a single thought wandered into the future."—*Epes Sargent*.

M A T E R I A L I S M.

WHEN a man says—"I am a Materialist," it is not altogether clear that he knows what he is talking about. What is matter? We are conscious of perception, thought, will, memory, love, hate, and all sorts of emotions. We are conscious of our own existence, and of impressions of form, size, weight, motion, etc., but of matter, in its own essential properties, what do we know? I imagine my glass inkstand to be composed of atoms, but as no one ever saw or felt a separate atom, the existence of atoms is an inference. Molecules of matter are equally beyond our ken. Points of force answer every purpose—only we know as little of force as we do of matter. If atoms exist they are inconceivably minute. In what we call solid matter, steel or a diamond, no atom can ever touch any other atom. They stand apart like the stars, each independent of the other, and each holding its place in the hardest bodies, by attracting and repelling forces,—in the point of a needle or bee-sting, for example. In elastic bodies—the hair spring of a watch, or a bit of Indian-rubber, the isolation of atoms, and the play of attractive and repelling forces, are evident; as they are in the expansions and contractions of all congeries of atoms by heat and cold.

The Materialist holds that atoms of matter, each holding and exerting the forces, which, acting together and upon each other, have formed suns, planets, vegetables, animals, and humanity with all its achievements and possibilities, have been always and everywhere. Infinite space has been full of matter through infinite duration. Matter has no beginning and can have no end. It is uncreatable and indestructible, boundless and eternal, and in the infinite atoms of the infinite universe, exist, to use the words of Professor Tyndall, "all the potencies of life." "All is matter, and matter is all."

The theory of the Materialist is simple, yet it has some difficulties. The *modus operandi* is what Herbert Spencer calls unthinkable. If all the atoms and forces of the universe are eternal, there must have always been systems of suns and planets, animals and men. True, each particular solar system had its beginning in an immense cloud of star dust or vapour, which in some millions of years condensed into suns, planets, moons, comets, etc., but as this process has been going on eternally any

beginning is inconceivable. As each sun and each earth must have had its beginning, it is difficult to see why there must not have been a beginning for all.

Infinite matter in infinite space, undergoing constant changes through infinite duration, are ideas not easy to grasp—but they are necessary to the theory of Materialism. Force and all forces—forces whose combinations make life, thought, and love are properties of material atoms. Coming together in one way we have water and ice—in another fire, electricity, magnetism; in still another and we have an Aristotle, a Plato, a Homer, or a Shakespeare. Men who believe all this and a great deal more—who are quite sure that the highest works of human genius are the results of atomic forces, self-existing, self-acting, changing by insensible variations, controlled by natural selection, and perfected by the survival of the fittest, are also quite sure that there are no spirits, atomic or otherwise—that man cannot possibly survive the death of his body—that spiritual manifestations are contrary to the known laws of nature, and consequently impossible.

There may be men who find it difficult to believe in the existence of a Being of Infinite Power and Wisdom, whose will created the universe—but is it any less difficult to accept the doctrine of Materialism, that an infinite number of eternal atoms acting upon each other produced all that we see and all that we are? Our only way to test any hypothesis is to apply it to the phenomena of the world about us, and the perhaps more wonderful phenomena of our own consciousness, feelings, and thoughts.

“THE LAWS OF NATURE.”—What is that which we entitle a Law of Nature? Is it, as is generally conceived, an abstract sovereign rule of Divine authority before the beginning of the world's existence? Or is it only a synthetical epitome of Nature's operations, such as human experience and assiduity has found out, and human ingenuity arranged? Here, on this very topic, is an error most prevalent, even amongst the men best versed in science. They are too apt to confound scientific theory, conventionally stamped, as a “law of Nature,” as an original principal established by the fiat of Omnipotence. The poor wretch who has the temerity or foolish hardihood to question its validity is denounced as a heretic to the order of Nature herself. Roger Bacon was excommunicated by the Pope for such a crime, and imprisoned ten years, accused of having dealings with the devil. At that period (the 13th century) professors were bound, under oath, to follow no other guide than Aristotle.—*Dr. Collyer.*

A CRITICISM, AND A REPLY.

THE editor of the SPIRITUAL RECORD has received and cheerfully publishes the following remarks of a somewhat perplexed and dissatisfied, or, at least, *unsatisfied* enquirer, to which he appends such replies as he is able to give:—

Sir,—I have read with interest the first number of the SPIRITUAL RECORD, and trust you will give me space for one or two remarks on the subject.

In the first place, I must venture to criticise your definition of Spiritualism as being practically equivalent to a belief in the immortality of the soul. If that were so, all Christians would be Spiritualists, which assuredly they are not. What is meant by Spiritualism is not the belief that souls live after death, but the belief that souls so living are able to communicate through certain physical channels with souls still in the body. The two things are quite distinct and should not be confounded. [1]

Secondly, I cannot assent to the statement made in your note upon Dr. Nichols' "Three Witnesses," to the effect that the facts are "simple physical facts which any one can test for himself, and be satisfied of their genuineness and reality." I may mention that a committee of the Society for Psychical Research has for some months been endeavouring to find a medium who would act with them in investigating the physical phenomena of Spiritualism—not a professional, but one who would act in the simple interests of science and truth. Hitherto they have been unsuccessful. [2]

This leads me to the general suggestion which I wish to make. You state that a great part of your magazine will be occupied in setting forth the phenomena—in giving concise and accurate statements of facts by competent witnesses. This is, no doubt, important, and if the subject in hand was a purely natural phenomenon, such as magnetism for instance, we should ask nothing more. But Spiritualism professes to bring us in contact with living beings, with beings capable of giving an account of themselves, of describing their own history, properties, and powers. It is this account of themselves which I wish to have, and which in well-attested Spiritualist literature I fail to obtain. [3]

Suppose, as an illustration, that an explorer had discovered in some remote island a highly civilized people having appliances and powers which we do not possess, and that having learnt their language, and having resided among them for some time, he was to return home. We should complain, with reason, if he gave us nothing but his own personal experience of the people, with any casual remarks which might have been made to him; we should say, Why did you not make them explain their history, their

laws, their customs, etc. ?—above all, Why did you not learn how they acquired these extraordinary powers, what are the conditions, what the limits of their use? If he were unable to answer such questions, we should be much disposed to set him down as an impostor.

Now, this is what I want in the case of Spiritualism. If there are, as is stated, so large a number of persons in daily intercourse with the spirits, there ought to be by this time ample materials for writing, as it were, a natural history of the spirit-world. We ought to know exactly what spirits can do and what they cannot do, what are the conditions and what are the limits of their faculties and powers; and be able to make use of those powers with confidence and success. For instance, we have all heard wonderful accounts of spirits indicating the whereabouts of things or persons at a distance. Why could they not indicate what had become of the body of the late Lord Crawford? Or (which would have been a far better test), why could they not have told the Geographical Society the exact position of Mr. Leigh Smith and the seamen of the Eira? Of course, there may be reasons for this; if so, let us know them. Instead of accumulating fresh instances of old phenomena, or even instances of new phenomena (each of which may be merely a clever conjuring trick), I would suggest that you should devote some of your space to this work of natural history. [4]

The advocates and the opponents of Spiritualism set out alike with a prepossession. The advocates believe that they know the limits of the art of conjuring; the opponents, that they know the limits of the powers of the Universe. Both prepossessions, like all prepossessions, are false. I am quite prepared to learn that Spiritualism presents a new and wonderful development of natural or supernatural power. I am also quite prepared to learn that it only represents a new development of the art of jugglery. But whilst the phenomena remain as at present, isolated and unconnected, and questions such as I have asked remain unanswered, then I cannot but feel that, whilst this is only natural on the latter hypothesis, it is very difficult to reconcile with the former. [5]

WALTER R. BROWNE,

Member of Council, Society for Psychical Research.

[?] The first dictionary we have at hand defines Spiritualism—“The doctrine that there are spiritual beings not cognizable by the senses: a belief in the communication of intelligence from the world of spirits.” All Christians are Spiritualists in both of these senses, though a comparatively small portion of them are of opinion that such communications ceased in a great measure with the lives of the apostles.

[2] We meant, of course, that any one present at the séances described by the three witnesses could, as they declare they did, test the facts for themselves, and, as far as we have been able to learn, no one had a doubt of their reality. We are sorry the Committee of the S.P.R. is not more fortunate. It is doubtless not always easy to put one's hand upon a medium the moment one is wanted, but we have had a great number of manifestations when there was no question of money and no suspicion of fraud.

[3] If spirits are reticent as to their present conditions and pursuits they may have good reasons. There may be modes of being difficult to describe to those who have no knowledge of such modes, no words for them and no analogies. The spirits we know have seemed more anxious to prove to men that a spiritual world exists than to describe it. It seems to us important to know that spirits exist and that we shall exist as spirits after the death of the body. What kind of dwellings they have or how they employ or amuse themselves seems to us very much less important. We can very well wait for that.

[4] We are interested in the accounts of explorers because we might wish to visit or even emigrate to countries of another hemisphere. We are sure to go to the spirit-world when our time comes, and are therefore less curious. With the spirits there may be difficulties—such as our inability to comprehend, since "neither hath it entered into the heart of man to conceive." They say in general terms we have extended powers of perception; we move as you think; matter is no obstacle to us; the more advanced teach the less advanced, etc. So far as we can judge spirits tell us what they think is best for us to know. They say it is not their business to tell fortunes, discover hidden treasures, etc. In rare instances they have promoted the cause of justice or benevolence, by pointing out the deposit of missing documents. A spirit of our acquaintance said, "I could easily make my medium the richest man in the world, but it might not be good for him, and might be very bad for him."

[5] Does our correspondent really suppose that a man like Professor Hare was a victim of jugglers? That Judge Edmonds was deceived when he saw his daughter write seven languages she had never learned? That Mr. Crookes and his friends, armed with five photographic cameras, taking simultaneous photographs of a materialised spirit standing beside the medium—both on one plate, were juggled with? That Professor Zöllner and his brother

Professors of Leipzig were all stupid enough to be humbugged for months by jugglers? What they did was to call to their aid the most celebrated professor of jugglery in Germany, who certified that the manifestations had nothing to do with his art. Every spiritualist of any considerable experience knows that what is called jugglery is out of the question. The very things most frequently done by spirits are such things as no juggler ever attempted.—Ed. S. R.

SPIRITUALISM IN MODERN CHURCHES.

THE seventeenth, eighteenth, and nineteenth centuries are a period of enlightenment and freedom, civil and spiritual, but we find no difference in the sects or religious organisations. They all sustain, and while they have growth, adhere to, mysticism and spiritual manifestations—as some say (though such usually belong to churches that have fulfilled their mission, gone to seed, and entered upon decay), spiritual extravagances and fanaticism. Quakerism, from George Fox and William Penn down, made the movement of the spirit their cause of action, and the monitor within their own breasts the regulator of life. The Shakers, beginning with Ann Lee, were more demonstrative, though less aggressive upon the world's people. They retired to homes, and kept in communication with the unseen world, were inspired to write and speak, had power to heal, and witnessed all the phenomena of "Modern Spiritualism." Swedenborg came at the same time in open communication with the spirit-world, though warning others not to be led away by deceiving and lying spirits. The Wesleys fell into the same line, and in their father's house witnessed the demonstrations, the same as Prof. Phelps, of Andover, did in his father's house in Connecticut, and in neither case could they be cast out even by "prayer and fasting," nor could they be accounted for. It has been the same with the Mormons, the last comers.

THE METHODIST SPIRITUALISTS.

Of the spiritual phenomena at the rectory of Rev. Samuel Wesley, father of Charles and John, and their seventeen brothers and sisters—for there were nineteen children in all—we have a full account in the several lives of John Wesley, and in the histories of Methodism; and no one of the many and very distinguished and learned writers upon these topics ever thought of denying them, nor could they account for them. We quote the

following from the "History of Methodism," by the Rev. Abel Stevens, D.D., LL.D., still living, and known to many of our readers, whose wife was a lady for some years a resident of Newburyport. He says :—

RAPS AT THE EPWORTH RECTORY.

Writers on Methodism have been interested in tracing the influence of Wesley's domestic education on the habits of his manhood and the ecclesiastical system which he founded. Even the extraordinary "noises" for which the rectory became noted, and which still remain unexplained, are supposed to have had a providential influence upon his character. These phenomena were strikingly similar to marvels which, in our times, have suddenly spread over most of the civilised world, perplexing the learned, deluding the ignorant, producing a "spiritualistic" literature of hundreds of volumes and periodicals. . . . The learned Priestley obtained the family letters and journals relating to these curious facts, and gave them to the world as the best authenticated and best told story of the kind that was anywhere extant. John Wesley himself has left us a summary of these mysterious events. They began usually with a loud whistling of the wind around the house. Before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly. When it was in any room, let the inmates make what noises they could, as they sometimes did on purpose, its dead hollow note could be clearly heard above them all. The sound very often seemed in the air, in the middle of a room; nor could they exactly imitate it by any contrivance. It seemed to rattle down the pewter, to clap the doors, draw the curtains, and throw the man-servant's shoes up and down. Once it threw open the nursery door. The mastiff barked violently at first, yet whenever it came afterward, he ran whining, or quite silent, to shelter himself behind some of the company. Scarcely any of the family could go from one room into another, but the latch of the door they approached was lifted up before they touched it. It was evidently, says Southey, a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the King without disturbing the family. John says it gave "thundering knocks" at the Amen, and the loyal rector, waxing angry at the insult, sometimes repeated the prayer with defiance. He was thrice "pushed by it" with no little violence; it never disturbed him, however, till after he had rudely denounced it as a dumb and deaf devil, and challenged it to cease annoying his innocent children, and meet him in his study if it had anything to say. It replied with "a knock, as if it would shiver the boards in pieces," and resented the affront by accepting the challenge. At one time the trencher danced upon the table without anybody's touching

either. At another, when several of the daughters were amusing themselves at a game of cards upon one of the beds, the wall seemed to tremble with the noise; they leaped from the bed, and it was raised in the air, as described by Cotton Mather, in the *Witchcraft of New England*. Sometimes moans were heard, as from a person dying; at others, it swept through the halls and along the stairs, with the sound of a person trailing a loose gown on the floor, and the chamber walls, meanwhile, shook with vibrations. It would respond to Mrs. Wesley if she stamped on the floor and bade it answer; and it was more loud and fierce whenever it was attributed to rats, or any natural cause.

These noises continued about two months, and occurred the latter part of the time every day. The family soon came to consider them amusing freaks, as unattended with any serious harm; they all, nevertheless, deemed them preternatural. Adam Clarke assures us that, though they subsisted at Epworth, they continued to molest some members of the family for many years. Clarke believed them to be demoniacal; Southey is ambiguous respecting their real character; Priestley supposed them a trick of the servants or neighbours, but without any other reason than that they seemed not to answer any adequate purpose of a "miracle," to which Southey justly replies, that with regard to the good design which they may be supposed to answer, it would be sufficient if sometimes one of these unhappy persons who, looking through the dim glass of infidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, trifling and objectless as it might otherwise appear, be led to a conclusion that there are more things in heaven and earth than are dreamed of in their philosophy. Isaac Taylor considers them neither "celestial" nor "infernal," but extra-terrestrial, intruding upon our sphere occasionally, as the Arabian locust is sometimes found in Hyde Park. Of the influence of these facts on Wesley's character, this author remarks that they took effect upon him in such a decisive manner as to lay open his faculty of belief and create a right of way for the supernatural through his mind, so that to the end of his life there was nothing so marvellous that it could not freely pass where these mysteries had passed before it. Whatever may be thought of this very hypothetical suggestion and of its incompatibility with the disposition of the writer, and indeed of most of Wesley's critics, to impute to him a natural and perilous credulity, it cannot be denied that in an age which was characterised by scepticism a strong susceptibility of faith was a necessary qualification for the work which devolved upon him, and less dangerous by far than the opposite disposition; for though the former might mar that work, the latter must have been fatal to it. — *The Valley Visitor, Newburyport, Mass.*

EDITORIAL NOTES.

We cannot complain of the reception given to the first number of the SPIRITUAL RECORD—imperfect as first numbers commonly are. It is but natural that all should not think alike, or have the same tastes, or requirements. Some would prefer more of speculation, or the theorisings that are called philosophy. To the mass of non-spiritualists, for whom the RECORD is specially intended, we think *Facts* are more useful. We believe with Professor Sidgwick that our great work for the present is to gather facts until their number and weight shall be irresistible. Whatever the difficulty of belief, or the power of disbelief, facts and testimony will overcome it. *Magna est veritas.*

The thing in this world best worth knowing as an incentive to virtue and a condition of happiness is, that we shall be living when men call us dead—is that the incident of physical death is only a transition to a higher plane of life.

No one can possibly confer a greater favour upon any man than to give him substantial proofs of personal immortality. It is the one effectual solace for all the miseries and misfortunes of the present state of being and the actual condition of humanity.

Of course there are some who do not look at the matter in this light. A lady remonstrated with a medium for neglecting, and refusing to exercise, this wonderful gift. "How can you give your time and strength to such frivolous interests and occupations," she said, "when you have the power of proving to men that they are immortal?" "And why should I trouble myself," was the reply, "to prove to people what they will so soon find out for themselves?"

No doubt every one will *know* when he has passed through the thin veil that separates the present life from the future; but in the meantime he may suffer half a century of hopeless, paralysing unbelief. To great numbers there is absolute horror in the idea of annihilation—the "dread of sinking into naught."

It is to take away this dread—to put an end to this "shrinking horror," that our spirit friends so eagerly seize on every opportunity to come to us, and give us absolute assurance that they still live, still love us, and still watch over us.

Those of us who have seen the well known forms of our beloved ones, have heard their well remembered voices, and even

been permitted to feel the soft touches of their loving hands, knowing what all this is to us of faith and hope, should also feel and eagerly exercise the charity that is greater than faith or hope, and do all we can to give to others that blessed assurance which takes so much from the trials of life, and adds so much to its enjoyments.

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Let us make the matter *practical*. Consider whether you can do a better work than to have copies of this or any number of the *Record* posted to friends who may be willing to read it. It is only to send the addresses and stamps or postal note or order to the printer and publisher.

This is business, we know—but business of no pecuniary interest to the writer—and business which we think well worth the doing. Well worth, because every truth is worth the knowing.

“*The truth shall make you free!*”

This is the one object and necessary result of truth. Error is intellectual slavery; it leads to false modes of feeling and action, which is moral slavery; and this goes on to depraving and diseasing conditions, which constitute physical slavery. From all these—and from that uncertainty or dread of the future which is the torment of so many souls—“*The truth shall make you free!*”

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Truth is the right of every soul. No man should put his candle under a bushel. If you have any light bravely let it shine. If you know any truth which will make men wiser, better, and happier, it is your highest duty to make it known. It is an instinct of humanity which should never be suppressed. “Casting pearls before swine” is another matter. Potatoes are more appropriate. But every human soul yearns to know the truth, and the highest, holiest, most purifying and most ennobling truth which man can give to his brother man is the great truth of immortality.

The duty, which should be esteemed a glorious privilege, belongs to all who know the fact; but it is the special privilege—the infinite blessing of those who are gifted with the wondrous power of mediumship—given to be used—given for the good of all; never to be misused; never abused: never dragged in the mire; but ever exercised as a high and holy function for the good of man.

Think of wrapping such a talent in a napkin; burying such a treasure in the earth; fearing it will not pay, or that it will not be respectable! Really there is nothing in the manifestations themselves half so astonishing.

We wish our readers to observe that the RECORD will deal with all kinds of Spiritual facts, given through or by means of all kinds of mediums, with complete sincerity and impartiality. We have begun with matter that chanced to be nearest at hand, without intending partiality or precedence. The first may be last and the last first, but we mean to be just to all, and especially just to our readers. We mean that the RECORD shall contain the truth as far as we find it—the whole truth as far as the conditions of time and space will permit, and above all, to the best of our knowledge and ability, *nothing but the truth.*

We have no party to please, no theory to maintain, no doctrine to promulgate. Like an honest and philosophical worker in any department of science, our business is to carefully observe and faithfully record.

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We have the hope that some of our readers who think this is a good work will consider what they can do to make it known, and therefore successful. "Nothing is ours until we give it away," is a paradoxical truism, specially true of all spiritual goods. We double our own store by every benefaction to others. It is a twice blessed mercy. What would be the gift of the most splendid fortune—the wealth of a Rothschild or a Vanderbilt—to the absolute assurance of immortality. No doubt it will come in due time to all—but surely the sooner the better, to lift men out of the horror of annihilation, and give them the assurance of endless life.

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There are several ways of doing things. One is to ask for the SPIRITUAL RECORD of all newsmen, even if you have to spend a few sixpences for copies to give or send away. Another is to become responsible for the sale of half a dozen or a dozen copies, and then tell people where they can get them. This is an economical way, and very effective. Of course, the dealer will show the attractive contents bill, as well as keep them on his counter—both good advertisements.

And no one is likely to make any objection. Has not Spiritualism been discussed in a Church congress, after a paper embodying some of its most striking facts had been read by Archdeacon Wilberforce, one of the ablest and most popular divines of the Church of England? And has not Mr. Haweis, one of the most popular of London preachers, just given an excellent sermon on Spiritualism to a crowded and most fashion-

able congregation? At this day no one is likely to lose caste by avowing himself a Spiritualist.

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The real danger is that Spiritualism will become too fashionable—too much in vogue, and therefore be taken for granted without a proper investigation. That is just what we do not desire. Spiritualism is the science of the soul, and is to be investigated, studied, and thoroughly understood, like any other science. Its facts or manifestations are the basis of a true Psychology, and to be examined and really known, and not merely accepted on authority or taken for granted.

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Unhappily what stands most in our way is the apathy of mediums. They are naturally sensitive and impressionable. They feel themselves to be neglected, ridiculed, abused, sometimes actually persecuted and maltreated. Perfectly innocent mediums have been prosecuted, and in some cases have suffered long terms of imprisonment. We personally know one, a woman of the most transparent innocence, who suffered a year's imprisonment, and has lain helpless upon a sick bed for months in consequence of her confinement all winter in an unhealthy prison.

We do not wonder that mediums, so persecuted and martyred, come to have an absolute dread of manifestations. We think Spiritualists have been gravely in fault in this matter, and that great numbers have followed a very ancient example.

We must not expect too much of poor human nature, and we must forget and forgive its weaknesses as much as we can, and honour courage and devotion to the truth wherever we can find it. Every new truth demands sacrifices, and we believe no one who makes them will regret it in the near and far future. The time is coming when every good work, and especially every sacrifice for truth, will have its reward. That is the "good time coming, boys!"

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The second lecture of the Central Spiritualist Association by Mr. T. P. Barkas was, as we expected, a great success. Langham Hall was crammed to the ceiling. Joseph Cowen, M.P. for Newcastle, took the chair, and no doubt drew a good share of the audience, who wanted to get a look at the honest radical. If they expected him to make a speech they were disappointed. In scarcely a dozen words he said he was well acquainted with

his fellow-townsmen, Mr. Barkas, and that he knew nothing about Spiritualism, and must go down to the House at nine o'clock.

Mr. Barkas is eminently a matter-of-fact man. Dealing all his life with the natural sciences, his observations and experiments in mesmerism, thought reading, and later, in Spiritual manifestations, were quite in his line, and all his methods were scientifically accurate. Further on we hope to give a detailed account of his dealings with the scientific control of the medium, an entirely ignorant woman, whose hand wrote thoroughly technical answers to the most recondite questions in half a dozen sciences with which not one even educated person in a thousand has any acquaintance. The questions were not asked but written in Pitman's phonography. The medium, a common working man's wife, instantly, and with great rapidity, wrote answers covering half a printed page and full of Latin and Greek compounds, of which not one even educated woman in a thousand would know the significance.

The relation of these marvels brought the audience by question-time to a high pitch of curiosity, and the questions came from all over the house, and especially from the crowded gallery. At times questions expanded into speeches. Egotistical people never miss a chance—but on the whole the second hour was nearly as productive as the first.

When Mr. Cowen left for "another place," he invited his old friend and fellow-radical, Mr. G. J. Holyoake, the inventor of Secularism, to take the chair. Mr. Holyoake complied, professing his agnosticism. Of course, nearly all Secularists fight shy of Spiritualism. Mr. Bradlaugh says no Secularist can be a Spiritualist. Mr. Charles Watts thinks the two theories are utterly inconsistent with each other, but opens the *Secular Review* to the facts, and with more philosophy than Bradlaugh, professes to be willing to follow wherever they lead him.

That is all we ask of any one. Examine the facts. What we want is not this or that idea, theory, doctrine—but the simple absolute truth. To know the truth, and to do the right, is man's highest destiny and his only real glory.

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Mr. Elliot Stock, a good publisher of all sorts of good books, sends us "The Good Shepherd, in Twelve Chapters, embracing the Twenty-Third Psalm. By James B. Allen." It is a very pious book by a Baptist minister, and contains some capital matter, besides the Psalm; and we think no grander poetry was ever written than is contained in the Psalms of David. But the

remarkable thing about this book is that in the last chapter on the Believer's Hope of Immortality, the author, evidently a Spiritualist, appeals to the Evidences of Immortality in Spiritual manifestations, which, he believes, have been sent at this time expressly to meet a growing infidelity and materialism. Therefore, he gives a full account of some admirable spirit materialisations at Newcastle, and shows that no facts in the world were ever supported by more reliable testimony. *So far so good; and more to follow.*

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A Scottish friend has sent us a delightful old volume of "Treatises on the Second Sight, by Theophilus Insulanus, Rev. Mr. Frazer, Mr. Martin, and John Aubrey, Esq., F.R.S.," printed in 1763—a collection of well authenticated, clearly stated facts of the most striking and remarkable character, a selection from which we shall give in the next number of the SPIRITUAL RECORD. It is surprising that a great mass of phenomena bearing upon Psychology should have been so completely ignored in the mania of the Nineteenth century for materialism, and the denial of every fact of human life which was not in accordance with the assumption that the age of miracles closed with the Apostles. Even Scotland, the land of spirituality and second sight, yielded to the dictum of David Hume, and by declaring second sight and all similar facts impossible, convicted hundreds of honest and intelligent men and women of idiocy or imposture.

It is high time that these good people were vindicated from the libellous philosophy of Materialism and Atheism, and in good time Spiritualism has come to the rescue. Dr. Johnson was clear headed enough to know that the relations he heard on his visit to the Highlands must have had a basis of reality. Now, in the light of thirty years of Spiritualism in all parts of the world, we can hold out both hands to the Highland seers.

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Mrs. Anna Mary Howitt Watts, artist and poet, has published a book of "Reminiscences of her father, the late William Howitt," which we advise all our readers to buy, if they can, and if not, to order in their next parcel from Mudie's. Few more natural, vigorous, and instructive writers than William Howitt—an omnivorous reader, an extensive traveller, a man of broad sympathies, with a mind open to every truth that can interest and benefit humanity. He had some prejudices, no doubt. A certain hereditary warmth of temperament made him a good lover and a good

hater—still his strongest love was the love of truth as far as he could see it, and his strongest hate, the hatred of oppression and wrong. Mrs. Watts, the inheritor of the genius and goodness of both her revered parents—William and Mary Howitt—has put her whole mind and heart into these records of a pure, noble, and most useful life.

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The third and last of the Langham Hall Series of Lectures on "Spiritualism" was given by Mr. Thomas Shorter, author of "The Two Worlds," and for some years editor of *The Spiritual Magazine*, a treasury of the Spiritual Phenomena of twenty years ago, which we hope to draw upon in future numbers of the RECORD. Mr. Shorter's lecture was so highly appreciated that a gentleman rose in the audience and offered to give two pounds towards the expense of its publication.

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Is it diabolism? Is it the interest of highly intelligent, if fallen and very wicked, angels, to arrest a world rushing into Materialism and Atheism, by getting up Spiritual manifestations and giving people palpable evidences of immortality? If Satan fight with Satan in this fashion, how can his kingdom stand? The Paris story is much more probable. At a *séance* for direct spirit writing the existence of evil spirits was a subject of anxious enquiry—when the following communication authoritatively settled the question in the negative,—

"*Je n'existe pas!* SATAN."

When the personage most interested came and wrote down in black and white that he did *not* exist, there was of course nothing to do but to take his word for it; and if they had been stupid enough to ask the question whether he was the cause of Spiritual manifestations, his answer would undoubtedly have been,—"*Pas si bête!*" Stupid, perhaps, but not so stupid as *that!*

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Mr. Washington Irving Bishop—and why not Jefferson Longfellow, while he was about it?—is a pushing young American, and has managed to make himself notorious as an exposé of Spiritualism. He is well known in Scotland, where he is said to have profited by the fabulous credulity of unbelievers on two false pretences—one, that he had a great interest in local charities; the other, that he could show how tricky mediums produce what

they palm off on careless spectators as Spiritual manifestations. Requiring a confederate to help him with his tricks he engaged the scapegrace son of an Oxford butcher, who, following his master's example, assumed the romantic *nom de scelerat* of "Stuart Cumberland." In six weeks this apprentice to trickery learnt his trade, set up for himself, and is now vigorously practising it in America.

Mr. Washington Irving Bishop, finding that, save a few gullible parsons, people did not care to pay for tricky exposures of what they already believed to be tricks, took, like Mr. Maskelyne, to "thought reading," and guessed what he had taken good care to know with unerring accuracy. Blindfolded, he could find a pin, if his confederate had not forgotten where he had hidden it, and he could infallibly tell the number of a bank note as soon as he knew the figures.

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Mr. Labouchere, as junior member for Northampton, colleague of "The Seatless One," and editor of *Truth*, naturally does not believe in any such nonsense. As he vigorously puts it, Bishop claims to exercise power of the Almighty and work a miracle; and he naïvely bet him ten to one—£1000 to £100, that he was not omniscient. As nothing is so attractive as a performance to decide a wager, perhaps because betting has been made unlawful by Act of a Parliament, most of whose members are given to betting, some thousands went to St. James Hall to fill Mr. Bishop's pockets. Mr. Labouchere stayed away because his conditions were not complied with. Rejecting Professor Ray Lankester, a fellow exposé of Spiritualism, because two of a trade cannot agree, Bishop worked his trick in the usual fashion, as sleight-of-hand performers have done from time immemorial. Maskelyne does it better at Egyptian Hall, where the mechanical figure, Zoe, writes down the numbers.

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Once in a way the redoubtable editor of *Truth* justifies the title he has chosen for his journal. George Washington is not big enough to cane him, and it seems highly improbable that he will sue the truthful M.P. for libel. Meantime, the best thing the "thought reader" can do is to invite the St. James Hall audience to come again and pay him to show them how he did it and them—but not the Truthful and truculent M.P. aforesaid.

THE first number of the **Spiritual Record** contains, besides other very interesting matter, the testimony of such men as WILLIAM CROOKES, F.R.S., S. C. HALL, F.S.A., T. P. BARKAS, F.G.S., T. L. NICHOLS, M.D., Professor ZÖLLNER, Leipzig, DION BOUCAULT, Hon. T. L. O'SULLIVAN, etc., etc.

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