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Saturday, 10th.	Trance Seances at 3 p.m. Mr. Colville, medium.
Tuesday, 13th.	Correspondence Committee, at 5.45 p.m.
	Finance Committee, at 6 p.m.
	COUNCIL MEETING, at 6.30 p.m.
Friday, 16th.	Experimental Research Committee, at 6.30 p.m.
	Committee's Private Seance at 7.30 p.m.
Monday, 19th.	Library Committee at 7 p.m.
	FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.
Thursday, 22nd.	Seance Committee at 6 p.m.
	House and Offices Committee, at 6.30 p.m.
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January, 1877.

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DR. SLADE.

“THE SPIRITUALIST” OF SEPT. 29TH CONTAINS ALL THE EVIDENCE ON BOTH SIDES,

WHICH was given for and against Dr. Slade in the *Times* newspaper. It contains a reprint of the letters in the *Times* from Professor Lankester, F.R.S.; Dr. H. B. Donkin; Colonel Lane Fox, president of the Anthropological Institute; Dr. Carter Blake; Mr. C. C. Massey, barrister-at-law; Mr. J. A. Clarke; Mr. A. R. Wallace, F.R.G.S.; Mr. A. Joy, M.Inst.C.E.; Mr. G. C. Joad; Mr. Park Harrison; Mr. Serjeant Cox; Professor Barrett, and Dr. Slade.—2d. post free. W. H. Harrison, 38, Great Russell-street, London, W.C.

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

Republished from *The Spiritualist* for July 14th.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TEN.

LONDON, FRIDAY, MARCH 9th, 1877.

THE INFLUENCE OF SITTERS UPON SPIRITUAL MANIFESTATIONS.

WHEN a particular kind of manifestation has been specially developed for some years through the mediumship of an individual, that manifestation can usually be produced with tolerable certainty in the presence of persons with whom the medium feels no sympathy, and who are opposed in the strongest degree to the facts which they then witness. The Davenport Brothers, for instance, never fail in their manifestations before public audiences, and are in as full force now as they were years ago. At the present time they are in Australia, where the phenomena produced in their presence have baffled the intelligence and experiments of the daily newspaper representatives, and of all the critical observers who have been present at the *séances*. The Australian press has unanimously agreed that there is no trickery about the cabinet or the cords used. Dr. Slade was very sure of his manifestations, so that nearly every one of them was a success. Of course by chance it was possible to be present at one or two weak or inconclusive *séances*, but any properly qualified and patient observer who had five or six sittings with him was sure to be convinced of the reality of the phenomena. Mrs. Fay likewise scarcely ever failed; she obtained genuine phenomena before public audiences, but in order to avoid abuse refused to make any statement to disbelievers as to the cause of that which they witnessed. Strong and certain manifestations such as these are the result of the long and continuous sitting of a strong medium for one particular class of manifestation. The circumstance that, practically speaking, such results can be obtained at any time, and in the face of the greatest disbelievers, is a complete answer to any unfounded assertion that the manifestations can be witnessed only by thorough believers. The first manifestations witnessed by anybody are usually those which he obtains in his own house with his own family, while sitting in the attempt to evolve phenomena as to the actual occurrence of which every person present was at the outset doubtful.

Nevertheless, there are certain mental and spiritual conditions which, under all circumstances, favour the evolution of the phenomena, especially when the manifestations are in their first stages of development. The primary condition is that everybody present shall be thoroughly comfortable and happy, possessing full confidence in each other, and all bound by ties of affection or of kindly feeling to the medium. Once we asked Mrs. Jencken (Kate Fox)—who has had longer experience in physical mediumship than any other living person—what she had found to weaken the manifestations more than anything else. She replied that if she had a dislike to any person in the circle it had a powerful effect in stopping the manifestations. The few Spiritualists who have strong physical mediums in their own homes know that this is the case, and can almost tell beforehand the quality of a forthcoming *séance* if they have had experience of the nature of the sitters who will be present, all other conditions being the same. Thus Spiritualism is to a considerable extent a “science of the affections.”

On the principles herein laid down it will be seen that spiritual phenomena have a tendency to exclude people of a particular order of mind, and to include others. The man who considers all his neighbours to be rogues and thieves, if they can get the chance, because, like every living soul he has an unconscious tendency to judge the world at large by the standard of his own moral nature, comes into the presence of a medium with the preconceived idea that that medium is an out-and-out impostor. The medium feels or surmises this, and is naturally irritated thereat; the harmony of the circle is broken, and no manifestations are obtained, except, perhaps, a few of an inconclusive and sus-

picious nature. The philosophy of this result is that the mind of the medium was not in a passive and happy state—two conditions essential, as all mesmerists know, for passing into the trance, or into abnormal states *ejusdem generis*. By giving attention to these conditions, it is possible to tell beforehand what persons it is judicious to invite to a spirit-circle. The harsh and rapacious man, the individual who lives only for himself and cares little for the happiness of those around him is out of his element in a spirit-circle; he has an innate feeling that if the facts revealed thereat are true, if there is a life beyond the grave, in which the happiness or misery of every living soul depends upon its previous work here below, this Spiritualism must, if justice prevails in the universe, have a terrible hereafter in store for him. He therefore does not want it, and clutches with avidity at his antecedent conviction that the whole thing is an imposture. The consequence is that he mars the harmony of the circle, spoils the *séance* for those who might have been converted with the better phenomena, he irritates the medium, and in some few cases the proceedings are finally wound up in a police-court, all this trouble being due to those irrational and enthusiastic Spiritualists who attempt to force Spiritualism down the throats of those not prepared to receive it, and who dragged or pushed an unfit person into the circle against his own inclinations. Those who have much to do with the guidance of mediums and of spirit-circles have come to the conclusion that nobody should be allowed to come to a *séance* until, without any pressing, he has asked several times for admission; inquirers should never be invited without one or two previous solicitations having been voluntarily made by themselves. Even then, if they assert that it is all imposture, and that they would expose it if admitted, they should be refused, because they have no right to assume that the long array of intelligent and honourable men and women connected with Spiritualism are the dupes of imposture; if such is their opinion, their overwhelming self-conceit denotes them to be people whose entrance into our ranks would do no honour to the cause of Spiritualism, consequently it is to our advantage they should remain outside the movement, and they should be told so.

When such conditions as these are generally attended to, the phenomena will develop with far more rapidity than at present. The mediums and honourable members of circles will be protected from annoyance, and a philosophy to chain together the observed facts will be more rapidly evolved. It is a far wiser line of action on the part of Spiritualists to strengthen and improve the movement from within, rather than to drag in doubtful and weakening elements from without.

There would be no wisdom in making the manifestations more precise, so that they could be under command at all times even if the power existed so to do. As we have frequently remarked in this journal, a fact which can be demonstrated to everybody must be believed by all who see it; for instance, both the bishop and the burglar can be made to believe that an iron bar is a yard long, if it is proved to be that length by measurement before their eyes. If the phenomena of Spiritualism could be presented with equal precision, all kinds and conditions of men would in like manner be brought into the movement, so it would exercise no religious segregating effect whatever; but as matters now stand, only people who trust each other, who are tied together by cords of spiritual sympathy, can come into the spiritual movement; jarring spiritual and moral elements are shut out. Thus we are a spiritual and united people, united by bonds so strong that if one member of the community is injured all the rest feel it. There are, of course, degrees of spirituality and of spiritual union even among Spiritualists. There is the lowest class of believers, who never get beyond the physical

phenomena, and who do not care for these except when they are evolved under test conditions; these sit at dark circles, grasping each other's hands, because (unconsciously judging their neighbours by themselves) they cannot trust each other to any great extent, and when any little thing occurs cry out "Did you do that? Now mind, you must not cheat!" Then again there is the highest class of spiritual circle, composed of people into whose minds it is impossible for the idea to enter for an instant that they could possibly play tricks with each other, or say what was not true. If any person in such a circle were to say, "Did you do that?" or should ask that all hands should be joined to prevent the possibility of trickery, the presence of such an individual would instantly be felt to be a degradation to all present. The feeling towards him would be the same as that of an ordinary English man to those of the natives of India who are notorious for their unblushing lying, who say what is not true as a matter of course, and never dream of anything in the shape of shame at its being discovered. The difference between the two cases is one of degree and not one of kind. At these first-class circles the best phenomena are evolved; they are such as the lower class do not deserve and cannot see, and at the best circles only can the highest results be obtained. The sitters are not necessarily credulous, any more than a truthful Englishman in Bombay is credulous in proving himself more than a match for the habitual lying of the natives around him. The members of such a circle are quite competent—indeed more competent than others—to detect the impish and low character of many of the intelligences who produce the physical manifestations, and to take whatever steps may be necessary in relation thereto.

How pure at heart and sound in head,
With what divine affection bold,
Should be the man whose thoughts would hold,
An hour's communion with the dead!

SPIRITUALISM AND INSANITY.

IN TWO PARTS.—PART II.

BY EUGENE CROWELL, M.D.

DEEMING it of importance to the full and complete presentation of this subject, that the testimony of some of the oldest and most highly-respected investigators and advocates of Spiritualism in this country, should be included, I addressed to them the following questions:—

1st.—For how many years have you taken an active interest in Spiritualism?

2nd.—During that period in how many instances have you known Spiritualists to become insane?

3rd.—In how many of these cases, as far as you have knowledge, was the belief in Spiritualism the exciting cause of the insanity?

Their replies, in substance, are as follow:—

Epes Sargent has given his attention to Spiritual phenomena for nearly thirty years, and says—"You ask in how many instances I have known Spiritualists to become insane? I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. . . . My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, &c., within the sphere of the *natural*, will do much to allay excitement and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the *unnatural* in any form."

Robert Dale Owen says—"I engaged in the study of Spiritualism and cognate subjects more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect, among all my acquaintances, a single Spiritualist who has become insane. I myself, after a dangerous illness in the summer of 1874, was, during nearly two months, insane: cause, insomnia and over-taxation of the brain. My family, and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the *Debatable Land* (pp. 523, 524) I have given two examples which came to my knowledge of the cure, by spiritual influence, of insanity, one of the cases being of six years' standing. Since then a third case has come within my

personal knowledge, that of a mother who lost a favourite child by a sudden and terrible accident occurring almost under her eyes, and whose incipient insane symptoms were arrested and she restored to her right mind by communications from her child, embodying incontrovertible evidence of his identity."

The Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says: "I have never personally known a single case of a Spiritualist becoming insane. . . . I have been in the North-Western States, by invitation, to lecture, as far north as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says: "My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Professor J. R. Buchanan says: "I have been interested in the spiritual phenomena many years; my first experiments having been performed in 1841. In the thirty-five years since I do not now recollect that any Spiritualists of my acquaintance have become insane, which is the more remarkable, as the refined and spiritual temperament which sympathises with Spiritualism is of course more sensitive than a coarser organisation of mind and body."

Professor Wm. Denton replies: "I have taken an active interest in Spiritualism for about twenty-five years; yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never *known* of a single case."

Allen Putnam, for more than twenty-four years, has believed in, and been a student of Spiritualism, and says: "One or two cases—I think not more than two—within my observation, have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism. . . . Had you inquired for my belief as to the number of nervous, irritable, desponding, and obsessed persons who have been saved by Spiritualism from falling into insanity, I could have said more than two dozen."

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes: "I cannot truthfully say that I have knowledge of a single case of what in my opinion was insanity, where Spiritualism was the real cause."

Henry J. Newton says: "I have been interested in Spiritualism twenty-four years, about ten years of which time I have been officially connected with organisations for its promulgation. . . . I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism, through mediums, or spirits acting through mediums."

W. H. Harrison, one of the oldest, most able, and active Spiritualists in England, says, in *The Spiritualist*: "With all my long acquaintance with the movement, I do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

Where a Catholic or orthodox Protestant becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief, while, on the contrary, if a Spiritualist, exposed like others to the many exciting causes of insanity, becomes insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism.

"Spiritualism," say they, "drives people to insanity—*ergo*, he being insane, and a Spiritualist, his belief is the cause of his insanity." A deduction from false premises, as the statistics of insanity here presented prove it to be.

The charge against Spiritualism of its tendency to unsettle the mind is nothing new. The same accusation has in all ages of the world been hurled against every reform move-

ment, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil, and is mad."

If Spiritualism were the successful recruiting agency for insane asylums that persons of active imagination like Dr. Forbes Winslow and Rev. Dr. Talmage declare it to be, the physicians and managers of our institutions for the insane would be culpable in the highest degree for their failure to raise a warning voice against such an efficient cause of insanity; but while many other exciting causes of insanity are pointed out and commented on in their published reports by the medical superintendents of the various asylums, so few are the cases originating in this cause, that in no single report or letter received by me does it appear to have been thought necessary to admonish the public against Spiritualism as one of these exciting causes. The number of cases is given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterised, in any considerable degree, by the misery and despair of mind that so frequently attend upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucinations of various patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any similar hallucination, on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favours those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which annihilates all the terrors of false theology by proving the falsity of endless or vindictive punishment, while at the same time it proves, to the satisfaction of every earnest seeker, that there is a happier and better world, in which Divine wisdom and love have made ample provision for the needs of every soul; where even the vilest outcast of earth shall under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest.

Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of satisfaction and justifiable pride to every Spiritualist, to know that official statistics prove the calumny to be unfounded and unjust.

Brooklyn, New York, February, 1877.

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY AND C. CARTER BLAKE, DOG. SCI.

Psychic Studies (Leipzig), for February, presents the German reader with a full account of the latest events in English Spiritualism. It opens with a translation of the Memorial of the British National Association of Spiritualists to Mr. Cross, the Home Secretary, on behalf of Dr. Slade, followed by part of the discussion on Professor Barrett's paper before the British Association at Glasgow, continued from a former number, and the letters published in the *Times* on the Slade controversy from Messrs. Lane Fox, Carter Blake, Massey and Wallace. A communication from Mr. G. W. F. Wiese, of Wiesbaden, contains the history of his conversion to Spiritualism, chiefly by experiences derived through Mr. Williams's mediumship during a visit to London in the year 1875. In the second part of the journal, which is devoted to papers "Theoretic and Critical," is an article from the *Gartenlaube*, entitled *Spiritualism before the Judgment Seat of Science*, the scientific judge being apparently the writer of the article, and "Spiritualism" one *séance* at a private house in London. An extract from the life of Henrich Zschokke, with some curious examples of what he called his "inner sight," which would be now recognised as clairvoyance, is of great interest. Although Zschokke always doubted his own power, it appears never to have been at fault; it consisted in reading a person's past life with all its minutest incidents, by simply looking into his face until, in Zschokke's own words, the face of the stranger (or sitter) was no longer visible to me, nor his voice discernible, and I saw clearly,

yet as in a dream, scenes from his former life pass by in succession, and always within the space of a few moments."

The article from the *Spiritualist*, relating to Dr. Forbes Winslow's pamphlet on *Spiritualism and Insanity*, and Mrs. Lowe's reply to the same, are given in full, as well as the extract from the *Scotsman* of Professor Calderwood's lecture at Edinburgh on *Science and Spiritualism*.

The third division of *Psychic Studies* consists of short paragraphs with the latest news on the Slade appeal case, H. J. Davis's testimonial, and other matters. If our German brethren are not infected with a desire for knowledge by these stirring accounts, it is not the fault of the editor of *Psychic Studies*. The only piece of original news, which we are very glad indeed to learn, is, that a circle has been formed in Vienna by persons of good faith and good social standing, for the purpose of thoroughly investigating the facts of Spiritualism; they request German mediums to assist them by their services.

The first six pages of the *Revue Spirite* (Paris) for March are occupied with a paper on religious questions, entitled *God and Creation*. In an extract from the *Paris Figaro*, it is related how the actor, Victorien Sardou, "being a fervent adept of the Spiritualist doctrine," made a profound impression on the writer of the article by detailing his experiences with regard to a spirit whom he called Thomas. This spirit announced himself through the table, giving his name as that of the mayor of a certain town, and stating that he had been proud towards his poorer relatives, whom he now wished to assist. He indicated the spot where he had concealed money, and by the information derived gradually at several sittings, the circle succeeded in finding a poor relation of "Thomas" in great distress, to whom the money was handed over. The article is written in a light and pleasing manner.

The *Revue* gives also an account of the work of Mrs. Josephine Butler, who has lately held a meeting in Paris.

The *Messenger de Liège* keeps up a valiant fight with the Church and with the press. The two fortnightly numbers for February contain respectively papers on *The Virgin Mary according to the Gospels*, showing that believers in the Bible cannot consistently adopt the views of the Romish Church on this subject; *What is Christ?* by V. Tournier, and *Catholicism before Christ*, an extract from a work by the Comte de Torres-Salanot. *Spiritualism and the Press* is a long article commenting on a letter which has appeared in the *Semaine Religieuse*, the clerical organ of Tournay, and which professes to demolish Spiritualism by arguments derived from a certain treatise on the Holy Ghost. In this learned work the phenomena of Spiritualism are admitted, but are shown conclusively to be—not jugglery, for Robert Houdin could not make tables hear questions, and write answers to them, beat time to music, or rise in the air at the touch of a child—no, not jugglery, but the work of demons, and to converse with demons is a return to a monstrous and dangerous superstition. To show how industriously the Romish Church has tried to put down Spiritualism, the writer in the *Messenger* cites six different documents lying before him, issued by French or Spanish Bishops forbidding its practice. In reply he quotes from Lacordaire in its favour and from the Abbé Lecanu, who declared that whoever carried out the teachings in Allan Kardec's *Spirit's Book* might become a saint upon the earth.

The Spiritualists of Liège have lately organised fortnightly conferences or discussions, the meetings to be held on Sunday evenings.

A new periodical, devoted to the subjects of Mesmerism and Spiritualism, has been started at Liège; it is called *Le Chercheur* (The Seeker).

The Countess von Vay has sent some interesting information on haunting spirits, which we must reserve for a future number.

The *Criterio Espiritista* for January, 1877, commences with a retrospect of all the occurrences which have taken place in Spiritualism during the past year, and a general *aperçu* of the present state of Spiritualist literature all over the world. From this we learn, in addition to the information which has been long familiar, that there exists at Saltillo a paper entitled *La Luz Espiritista*; at Alvarado one named *El Terrera Revolucion*; at San Juan Bantesta, Tabasco de

Mexico, one named *El Eco de la Verdad*. In Peru there is the *Espiritismo* of Lima; in Chili there is the *Espiritista* of Santiago; the *Revista Espirita* is undoubtedly published at Monte Video, not at Rio Janeiro, as stated in the previous article. None of the above periodicals have reached our office, or the library of the British National Association of Spiritualists; and we should be glad to receive them, in order to publish some analysis of their contents. Spiritual clubs are being formed in several leading Spanish towns, and it is to be hoped that they will produce real scientific work, and not be led to embrace a mere politico-religious rôle. A long biography of José Palet, who "abandoned his planetary life" on the 16th December last, is inserted. The deceased seems to have been a zealous and honest man, who was once Spanish vice-consul at Cardiff, but who died in Portugal. Mr. Clavairoz (of Trieste) gives a message from a spirit, terming himself Mahomet, who predicted, in 1859, certain events which up to the present time have in part been fulfilled. The general news contained in this excellent periodical is, as usual, far superior to that in most Spiritual papers in Europe and America. In fact, we see that the time will soon come when the inquirer will turn to the Spanish *Criterio* as the leading paper which gives satisfactory news of the science. As a mere work of good composition and sub-editing, it is impossible to speak too highly of this excellent monthly magazine.

The *Ilustracion Espirita* of Mexico, for January, 1877, commences with an historical study of dogma, by Senor Juan Cordero, and an article attacking the Christian system of prayer, by Senor Joaquin Calero, who is himself a medium. We are unable to recognise the communications from Chateaubriand and Erasmus as being like the words which they might have uttered in life. Some very good translations from Jacolliot's work on "Indian Fakirs" and a philosophical treatise on "Fluids," by Senor Vigneau, with some extracts from the *Banner of Light*, fill up an excellent number, which places us thoroughly *au courant* with what is now being done in Mexico.

The December number of the *Revista Espirista* of Monte Video states that it will be presented gratuitously to all the members of the Spiritist Society at Monte Video, and in what can only be deemed an error of the press, a paragraph on "false mediums," extracted from the *Criterio Espiritista*, gives the names of Dr. Slade and the brothers Davenport in most unenviable company. Such an error can only have arisen from a misapprehension of the unanimous loyalty with which English Spiritualists have defended Dr. Slade against any of the charges which have been made against him, and perhaps also has arisen from a confusion between his case and that of others of whom the innocence or guilt may be decided on evidence which has nothing to do with Spiritualists.

Four numbers of the *Ley de Amor* of Merida de Yucatan are devoted chiefly to religious polemic in the interest of the reincarnationist school. We commend the article on eternal torments (*Las Penas Eternas*) by Senor R. G. Cantoz as a convenient epitome of the arguments used by the particular school of the author. It possesses some scholarship, much good writing, and a very neat way of stating the various clauses of the author's argument.

The Latinist periodicals of this month are all interesting, and we only wish we had a few more of them, in order to contrast with the bulky and verbose compilations of the Northern races. There is a peculiar elegance in saying the right thing in scientific language, and in its right place, which many Latin, French, and Spanish writers possess, and which England, America, and Germany, if they cannot rival, might at least attempt to imitate. Certainly, the Spiritual periodicals written in Spanish in a literary sense take the lead over all others, even though they have the disadvantage of representing only one school, which unreservedly adheres to the traditions of Allan Kardec.

PAID MEDIUMS.—When the servant of Saul proposed to him to ask guidance from the prophet Samuel, Saul objected, saying—"If we go, what shall we bring the man? There is not a present to bring to the man of God." The servant answered Saul—"Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way."—1 Samuel ix. 8.

SPIRITUAL IMPRESSIONS IN ROME.

BY CATHERINE WOODFORDE.

THE rapidity of travel in these days of steam carriages brings Rome within five days of London. Tourists are so numerous, guide books and books of travel so plentiful, that to attempt a description of places and things would be to make oneself a bore. There is nothing new, even in Rome, or we might say anywhere on our thoroughly explored planet, by this time squeezed dry as a sponge of novelty or strangeness. Novelty now-a-days must be found in the mind of the beholder, for it has been chased off the face of the earth by the rapid footsteps of those who do their travelling by contract, and rush through the grand, venerable, and even glorious scenes of our world without time for reflection or contemplation. They are probably as much benefited by what they see as if they had staid at home, and peeped at pictures of it all through a large hole in a box. The sights of Rome are almost as well conned as a child's alphabet, and the names of the most prominent run as glibly over the tongue, whilst their characteristics are as well known from photographs as other places that are considered worthy the notice of the omnipresent tourist. And yet Rome is ever full of novelty, ever fresh in beauty, according to the eyes which behold it. Its greatest charm lies in its venerable antiquity, whether in the crumbling marbles left by the great people who founded it, or in the well-preserved gorgeous fanes, or lordly palaces of a succeeding race, whose history is quite as interesting.

In the very atmosphere of Rome, the past seems inextricably mingled with the present. A sense of its antiquity seems to come to you in the air you breathe. The very stones, the dust, cry out to you of a people vanished like shadows indeed, but shadows that insist upon being seen, gazed at, commented upon; shadows that cause the blood to freeze in your veins from horror, or that send it bounding along, hot with sympathetic ardour; shadows that make your eyes run over with tears, or beam with glowing enthusiasm; shadows that bend the soul down in prayer for beauty of purity, piety, and devotion as great as they displayed in their lives long ago; shadows of the great peoples swept away by the changes of time, leaving indestructible relics behind them, and great names upon the pages of history, still haunting, ghost-like, the old city, the tomb of their greatness; still filling the air with their fleeting forms and whispering voices—passing in and out amongst the living, in the bright sunshine, as they, who are blindly taking no note. The mind insensibly settles down into reverie and contemplation in such an atmosphere, and the wonderful voices of the past busily tell their tales, or chaunt requiems which hold one in entranced fascination. Herein, in this ever-changing, ever-interesting picture of the past lies the great charm, the novelty of Rome—perhaps as no other city on earth can present it. A vast panorama, ever crossed by living, moving forms, crowding senate-chambers, palaces, temples, streets, gardens, and fields, in the various costumes of the past, with placid, devout, saint-like faces; with the smiles of wanton beauty, or eyes inflamed with passion, rage, hatred, revenge. All these scenes rise before the eye of the imagination, and the mind lives in them, passing easily from the times of the ancient Romans to the periods of Italian greatness—from the times of the martyrdom of Christians, to the secure grandeur of later eras, when the Popes wielded a power unequalled, and left the soil enamelled with richest relics of their splendour in churches, palaces, fountains, and statues.

But to the clairvoyant eye are presented forms and scenes more perfect and life-like than the imagination can conjure up. Standing midst the ruins of the Coliseum or Forum, again they erect themselves in classical perfection and beauty, and become thronged with the people of the past—eager crowds rising tier upon tier gazing down into the vast arena of the Coliseum upon the sports, or combats being there enacted; Roman matrons, and lovely maidens, their robes glittering with jewels—Emperors and Princes in high state—beautiful youths and handsome men. Gracefully, but with a spirit loveliness added to the beauty of old, they gather in brilliant ranks beneath a sun that beamed as brightly then as now, or pace in majestic groups beneath

the archways. With arrested breath and rapt gaze, you stand and wonder, with tears of awe, at the glorious beauty of the old past. But another scene suddenly replaces this, thickening the tears in your eyes, and wringing your heart with anguish. The roar of wild beasts is heard, and there, standing bound, meekly waiting, or here sinking upon the earth in the agonies of a cruel death, beneath the rending teeth and claws of infuriated animals, their blood soaking into the soil, are the forms of Christian martyrs.

With a sob and a moan you turn and beg not to see. But wait! Angels are here, bending above the bleeding bodies, and you see the beatified spirits raised into Heaven. A priest at your side, prayer-book in hand, has been reverently praying, and undeterred by the presence of strangers, he kneels, stoops, and respectfully kisses the soil which long ago drank up that blood. He did not see what you saw, but his faith is sure of it, and your heart goes out to him in loving sympathy, and thanks—thanks for his devotion, which has gone forth upon the air, making it bright and fragrant to your spiritual senses, and bringing to his side that beautiful attendant spirit, who looks at you with eyes lustrous in smiling happiness, perhaps one of the martyrs to whom he prays.

In the Forum, from the midst of the ruins, spiritual columns and arches stand perfect to your sight, supporting roofs rich in frescoed ornament, and winding about amongst statues and fountains, wander the forms of men whose deeds stand more imperishable than marble on the pages of history. In temples, palaces, along the streets, whilst you thread the fashionably-filled walks of the Pincian gardens, figures majestic, clad in ancient attire, some with indescribable spirit beauty, others with dingier garments and saddened faces, showing unresting souls, follow you, touch you on the shoulder, meet you, gaze with their intensely burning eyes into yours, sometimes speaking to you; and with your wonderful privilege of standing between the two worlds, with eyes open to both, your soul shivers with awe, and you are overwhelmed with such a sense of the grandeur of human life; it seems to you so god-like when thus gathered in one vast picture before you of the past and the present, of the material and the spiritual conjoined, that you ask if anything can be greater? It is a picture of the greatness of God, and individual units are so small—you, yourself so small, like a mere gnat shivering upon a leaf in the evening wind. Your mind receives an impression of the immensity of the world and its manifold complexity; of the wondrous lives of men, their origin, development, destiny; of the unsolved problem of the human soul; of the great, distant, God-creator and centre of all; all seems flashed before you by these few permitted peeps into the spirit-world, and you stand awe-struck and overwhelmed with a sense of your own utter insignificance. A place for contemplation and reflection. Yes, such as may never visit your life again; wherein you seem to gather up into a knot loose ends that have been flying abroad for ages, and questions long unanswered receive an answer in the panorama moving every day, with a multiplicity of changes before your spiritual and bodily vision, in which the great divine plan for the human race unfolds itself—strengthening, illustrating, and confirming lessons long ago breathed into your mind by the instructive spirits who guide and teach you.

Absorbed and fascinated by these scenes flashed before my eyes from the spirit-world, my mind has been filled with inquiries as to the lives of the ancient Romans, and their present condition in the world above. I am answered that I was permitted to see on purpose to awaken an interest in my mind, the intention being to give me information upon many points interesting to myself and others. Accordingly day by day my mind is filled with reflections, and I am informed by the spirit-voice, besides controlled to write much, which seems following out a plan arranged by my friends and companions not in the flesh. I am very hopeful it may prove worthy of publication, and that health and strength will be given me to complete it according to their wishes.

Rome, Feb. 27th, 1877.

MR. D. D. HOME, the medium, is about to bring out a book entitled *Lights and Shadows of Spiritualism*.

SPIRITUALISM AND THE LAW.

ONE point which is liable to crop up on every occasion on which mediums are persecuted by the law, is that of the refusal of the bench to hear experts, in order to decide whether the alleged phenomena under consideration are genuine, or the result of imposture. This is a point which no counsel who does his duty to Spiritualists can permit to be overlooked. Directly the bench decides that the facts must be imposture, and that experts shall not be heard, as in other cases, at that moment it is the duty of the counsel to most strongly protest and to denounce the unconstitutional and illegal conduct of the judge or magistrate. There is no Act of Parliament relegating legal authorities to the jurisdiction of any particular section of scientific men, neither are they obliged to submit to the dictation of such men of science as refuse to inquire into certain of the phenomena of nature, phenomena which are empirically tabooed on the same principle that certain savages, fearless to the backbone, nevertheless think that some evil will fall upon them if they chance to see their mothers-in-law; consequently if one of them passes that fearful woman he trembles with terror, and holds his gigantic shield before his eyes, to cut off from vision the woman herself, who in terror sits with her head plunged in a neighbouring sand-bank.*

With these actions of English men of science and degraded savages, British judges have nothing to do; their business is to administer *justice*, and directly they officially announce from the bench that the course pursued in other cases shall not be pursued in Spiritualistic cases, that is the moment for the English barrister who is true to the highest instincts of his profession and to the interests of the cause he represents, to rise and publicly denounce the action of the judge, that the impeachment may stand upon record as a matter of history for all time.

THE ORIGIN OF BIRDS.

ON Friday night, at the Royal Institution, Professor Huxley delivered a lecture to an overflowing audience on "The Origin of Birds." Dr. Hooker, President of the Royal Society, occupied the chair, and among the listeners were Mr. Alfred Tennyson, the Duke of Argyll, Mr. William Spottiswoode, Lord and Lady Arthur Russell, Mr. Charles Blackburn, Mr. and Mrs. C. W. Siemens, Lady Wade, Professor Tyndall, Mr. Lecky, and Mr. Warren De La Rue.

Professor Huxley remarked that the geologist was but a new kind of antiquary; the latter confined his examinations to natural and artificial remains of recent date, the former brought exactly the same methods of research to bear upon remains of an antiquity incalculable to man. During these long periods of time the climatic and other powers at work upon the face of the earth appeared to be the same as those in force now, and in the slow course of ages gradual changes took place in the characteristics of animals and plants. For instance, in the London gravel the remains of animals differ from those of the present time in species, and in the London clay beneath, crocodiles and other creatures somewhat resembling those which at present live in the West Indies, are found; whilst lower still, in the chalk, remains are embedded which have no parallel in the living things of the present day. Nevertheless, throughout all this and longer ranges, birds were birds, and they differed from other animals in possessing feathers, in a peculiar formation of the forearm or wing, in the shape of the pelvis bone, and in their not possessing teeth. He then narrated how Professor Marsh had, in the face of trials and dangers, geologically explored some of the wild country between the Rocky Mountains and the Mississippi, which had once been the bed of a shallow ocean, into which animal remains from the land had been washed, and plentifully and perfectly preserved in the softest of mud. Here Professor Marsh had found several perfect skeletons of the *Hesperonis Regalis*, a bird six feet long, in several points curiously resembling the grebe; but it had long jaws full of teeth. He in the same deposits also discovered another toothed bird no bigger than a pigeon. A still older bird was in the British Museum, with a long and peculiar tail, fingers like the paw of a reptile, ending in strong claws. These birds "overlapped" reptiles in their characteristics. In a previous lecture he had pointed out how certain geological reptiles walked on their hind legs, and approximated anatomically to birds. The speaker did not theorise at all upon the facts he presented.—*Daily Telegraph*.

MR. W. J. COLVILLE, a private trance medium, will deliver an address, on any subject chosen by the audience, at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London, to-morrow (Saturday) afternoon, at three o'clock. All friends are invited to be present.

* Sir John Lubbock says that those savage tribes who have rules against holding any communication with their mothers-in-law are, in America, the Red Indians generally, the Omahaws, Crees, Dacotahs, Caribs, and Aravaks. A similar custom prevails among the Mongols and Kalmucks of Central Asia, the Ostiaks of Siberia; in China, Borneo, and the Fiji Islands. In Australia a man must not pronounce the name of his father-in-law, his mother-in-law, or his son-in-law. The negroes of Central Africa and the bushmen in the south are bound by the same laws.

SPIRITUALISTS AND THE OLDHAM ELECTION.

THE letter from Mr. Hartley, in another column, sets forth how the Oldham Spiritualists have called the attention of the candidates for a seat in Parliament on behalf of that borough, to the recent prosecutions of mediums, and the unsatisfactory state of the law and its administration. At such times the candidates are particularly malleable, especially when their replies have an influence on the direction of several hundreds of votes.

Mr. Kershaw, of Oldham, writes that the deputation from the Oldham Society of Spiritualists was courteously received by both the candidates. Mr. Hibbert, the Liberal candidate, said that he had come to the conclusion, before the deputation waited upon him, that the various prosecutors had been straining the law rather too much, and that he would vote for the abolition of some of the more obsolete Acts should the question come before the House of Commons. Mr. Lees, the Conservative candidate, "was glad of the information given him by the deputation," and the matter "would be considered by him."

These gentle reminders, which will increase in number and strength in future years, will help to let the Legislature know that the law cannot altogether be over-ridden with impunity, and mesmeric sensitives punished whether innocent or guilty, because of the ignorance of those who administer justice.

THE BROWN LADY OF RAINHAM.

BY LUCIA C. STONE.

THE haunting at Rainham, Norfolk, the seat of the Townsend family, has been mentioned in one or two Spiritual publications, but in a passing manner, without any details. I think your readers may be interested by an account of it which I received from an eye-witness. All the names are given. The time was about 1835-40. I am unable to fix the date more exactly.

A large party had assembled at Rainham for Christmas. Lord and Lady Charles Townsend were the host and hostess. Amongst the guests were Colonel and Mrs. Loftus and Miss Page, a cousin of hers. Colonel Loftus was a brother of Lady Charles, and cousin to Lord Charles, consequently a Townsend on his mother's side. There was a family tradition that at special times the apparition of a lady dressed in brown brocade had been seen, but nothing had occurred for a long time, and the stories were well-nigh forgotten.

One night Colonel Loftus and a gentleman named Hawkins sat up rather late over a game of chess; they went upstairs, and were bidding each other "good night," when Mr. Hawkins exclaimed, "Loftus, who is that standing at your sister's door? How strangely she is dressed." Colonel Loftus, who was near-sighted, put up his glass and followed the figure, which went on for some little distance, when he lost sight of it. A second night she appeared to him, and this time, to prevent her escape, he went up a staircase which would bring him face to face with her. There, in a full light, she stood, a stately lady in her rich brocade, a sort of eolip on her head, the features clearly defined, but where there should have been eyes, dark hollows.

These were the two appearances he described to me, and he sketched her afterwards. I saw the sketch just after his return from Rainham. The lady was seen by several others, and I have heard the stories, but not from their own lips, so I forbear to give them, but perhaps I should mention that the cousin of Mrs. Loftus, Miss Page, whom I knew very intimately, asked Lord Charles if he too believed in the apparition? He replied: "I cannot but believe, for she ushered me into my room last night."

The servants were frightened and gave warning, and Lord Charles, thinking after all that it might be a trick, made alterations in the house in the way of bolts and locks, and had down from London some of the police, whom he put in his own livery, but they discovered nothing during their stay.

After some time the hauntings ceased.

Shute Haye, Walditch, Bridport.

BIRTH.—March 2nd, at 47, Rue Billault, Paris, the wife of Mr. A. H. Firman, medium, of a son.

A NEW STANDARD WORK ON SPIRITUALISM.

THE announcement of forthcoming works on Spiritualism by the writer so well known in the movement as "M. A. Oxon," will be received with general satisfaction. No one can be better qualified, both by personal experiences and literary ability, than the gentleman who has already contributed so much that is valuable to our journalistic literature, and who is also the medium through whose hand the *Spirit Teachings*, which have excited so much interest among the readers of this paper, have been given. The author designs the successive issue of three volumes, of which the first, at present proposed to be entitled *Essays and Reviews*, is apparently ready for publication. But he declines pecuniary risk, and the book will only see the light "if sufficient names are enrolled as subscribers to show that such a book is wanted, and will pay expenses." The business arrangements are confided to a committee, and the names of intending subscribers are to be sent to F. Percival, Esq., 15, Conduit-street, Bond-street, London, W. It is estimated that about 500 subscriptions of 10s. will be required. There can be little doubt that the book will be in considerable request both in this country and in America, and probably the demand will not be confined to Spiritualists. Recent events have made it abundantly evident that the public are equally ignorant of the character of our views, and of the methods of our investigation, and this ignorance needs to be counteracted by information which may reach many who are at present deterred from inquiry by their mistaken preconceptions. The works which will follow the one offered to the public are *Researches in the Phenomena and Philosophy of Spiritualism* and *Spirit Teachings*.

A work well known by the title of *Essays and Reviews* having already been published, the title of the now proposed work will have to be altered to avoid infringement of copyright.

A SEANCE WITH MR. WILLIAMS.

BY CHARLES BLACKBURN.

ON Tuesday I took to one of Mr. Williams's seances, at 61, Lamb's Conduit-street, London, a friend and a private medium who had not been before to see his manifestations. Before going into the seance room I left my hat and top-coat in the room adjoining, and, as I had a severe cold, I also left accidentally a bottle containing "effervescing sore throat drops," on the table.

We at four o'clock went into the seance room, and Mr. Williams sat between myself and the private medium. The light was put out after placing a few things on the table in the centre of the room, viz., a musical box, two iron rings, Oxford chimes, and other things.

After the lapse of a few minutes Williams began to shudder, whilst we held each of his hands, then suddenly the spirit Peter spoke in a loud voice, through a roll of cardboard, hitting my head, saying he was glad to see me, and asking how I was; I replied, "Rather bad," and that as I had left my lozenges in next room I wished he would fetch them; instantly the tube was dropped on the table, and the voice said, "I'll fetch them." Williams was not in a trance at all. Directly, in one minute, the bottle was brought to me and put to my mouth; I let go the medium's hand to receive it, and helped myself to some lozenges; then I joined hands again. Soon Peter took the Oxford chimes up to the ceiling, and played them beautifully in any part of the room we desired; he also talked loudly to us, whilst Williams was laughing at many things he said as we four sat at the table. I then asked Peter to place one of the iron rings on my arm whilst I held the medium; the two rings then began moving on the surface of the table. I distinctly heard them doing so. Suddenly I felt one come on my arm. Then I asked that the other ring should be put on the arm of the young lady who was holding fast his right hand; this was instantly done. I next asked Williams to go into the cabinet, unfettered, for a materialisation, which he did, and was soon entranced. Then Peter began talking to us in a loud voice, saying John King was coming, and he did come, showing his face, with his light in his hand. He floated up to the ceiling whilst talking with Peter, and Williams was kicking and moaning inside the cabinet, all at the same instant of time. Then John King came down and gave the young lady his light to look at, and said that the power was expended, so bade us "good bye." Thus ended the seance.

People who deny the above facts without going to see them in a proper spirit of inquiry are really beneath notice; for as I have before written this is a "new power," without trickery, with honest mediums. No accomplices whatever were present in the above case.

Parkfield, Didsbury, near Manchester.

A MISCELLANEOUS entertainment, preceded by a tea party, will be given on Good Friday, in connection with the Oldham Society of Spiritualists, and on Easter Sunday the usual anniversary meeting of the society will be held.

A PUBLIC lecture will be delivered to the Kensington Young Men's Society, on Wednesday, in the School-rooms, Allen-street, Kensington, by Mr. Frank Wright. Subject—"Spiritualism, tested by Reason and Science." The Rev. Alexander Raleigh, D.D., will preside. The proceedings will commence at eight o'clock, admission free.—R. W. Hooke and Gustavus Watson, Hon. Secs.

THE USE OF PHYSICAL MANIFESTATIONS.—Mr. Gerald Massey, in his little book *Concerning Spiritualism*, says:—"With many persons these physical manifestations are looked upon as an end in themselves, to be followed for their own sake, instead of a means to an end—an incentive to growth in spiritual life. Numbers of curiosity-mongers run about, with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eye-glass to scrutinise, instead of the eye to comprehend. This is the materialism of Spiritualism—gross and godless as any other kind of materialism."

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday, last week, at the ordinary fortnightly meeting of the Psychological Society, Mr. Serjeant Cox presided.

Lord Borthwick was elected a member of the society, and Professor Plumtre read the second part of his paper upon "The Psychology of the Human Voice."

PROPHETIC DREAMS.

The Rev. W. Stainton-Moses, M.A., in the course of some remarks on a subject which had occupied the previous attention of the society, said: At the close of the interesting discussion at our last meeting on the paper of the president, I asked him how he correlated his theories with the fact of the existence of prophetic dreams. His reply had the merit of simplicity. He denied their existence altogether. Now, that reply struck me with amazement; for, first of all, I remembered hearing from him some very curious and interesting statements as to the transcorporeal action of spirit, or supersensuous perception. If this were so during bodily activity, it seemed to me wonderful that the same power should be denied to the spirit when the conditions for its action were perfected by the repose of the body. On *à priori* principles that seemed to me illogical. Moreover, I had facts in my own experience, and had read many in the experience of others, which seemed to me to negative the president's dictum, absolutely and altogether. Almost any book dealing, however remotely, with the subject, records them; almost anybody has had, at some time, experience of them. The fact is, that sleep and its phenomena are very complex. It was once mooted in a discussion of this society whether it was possible to dream of using senses which the dreamer in his waking state did not possess and never had. Harriett Martineau tells of an old lady, blind from her birth, who yet saw in her sleep, and described accurately in her waking state the clothing of individuals. This would show that the spiritual perceptions are awake during bodily sleep, and that dreams are not merely revived cerebral impressions. Moreover, the annihilation of time and space in dream is analogous to what we know of the action of spirit, and leads to the belief that the spirit is active then. The truth probably is that many persons during sleep become conscious of spiritual influences which they do not perceive during their waking state; and what we call dreams are the more or less imperfect recollection of what the spirit sees and does during bodily repose. The incongruities and absurdities of dreams are the blurs caused by the imperfect transfer of the picture to the physical brain. It was perfect. It is marred in copying. Many persons during sleep become clairvoyant; many are conscious of what transpires at a distance. Many, as I believe, receive spiritual impressions during the time of training of their spirits, which they more or less imperfectly recollect on waking. Macnish, in his *Philosophy of Sleep*, quotes a curious dream of his own, which bears on the question of clairvoyant or prophetic dreams. Being in Caithness, he dreamed that a near relation residing three hundred miles off had suddenly died. He awoke in a "state of inconceivable terror." He wrote to inquire, and, till he heard, was in a state of "most unpleasant suspense." Three days elapsed before an answer came, and then it was to the effect that the person in question had had a fatal attack of palsy the very day on the morning of which he dreamed his dream. He was in a perfect state of health before the stroke. It came on him like a thunderbolt. The death of Mr. Perceval, the Chancellor of the Exchequer, was foretold by a prophetic dream, thrice repeated to Mr. Williams, of Scorrier House, near Redruth, in Cornwall, on the night of May 11th, 1812. A friend to whom the dream was told on the following morning recognised Mr. Perceval by the description, and shortly after news came that the Chancellor had been shot in the lobby of the House by one Bellingham. Six weeks after Mr. Williams went to town, visited the House of Commons, pointed out the exact spot of the murder, and gave particulars, minute and exact, of everything connected with it. Sir Humphry Davy dreamed that he was ill in Italy, in a particular room, the furniture of which he noted, nursed by a young girl whose face he remembered. Some years after he was travelling in Italy, was taken ill, laid up in the very room, and nursed by the very girl whom he saw in his dream. Moore, in his work on *Body and Mind*, relates that an intimate friend of his own, a diplomatist, had engaged a passage to South America by a steamer which was to leave May 9th, 1856. A few days after the passage was taken a lady, well known to both, dreamed of the loss of the vessel. The dream was very vivid, and was twice repeated. Circumstances prevented M. de S. from going by that particular vessel, which was lost in accord with the dream. This was told to Moore some weeks before it was verified. Here is a case of a dream occurring to two persons. A lady, residing with her son in one of the Eastern States of America, dreamed that her daughter, then resident in New York, was taken suddenly ill. Her son had the same dream on the same night. They were greatly impressed, and compared their respective dreams, which tallied exactly. In due course came a telegram, and the mother went to New York, to find her daughter ill precisely as she had dreamed. Not to multiply cases, which I might do *ad lib.*, these are sufficient to establish my proposition that dreams do show action of spirit, and are at times employed for purposes of warning. All that I have quoted come from authentic sources, and I might detain you for hours with experiences similar in kind. Probably the experience of most of us contains some such fact. It is so with me, at any rate, and I know many persons who corroborate that statement. Gerald Massey, in a lecture reported May 17, 1872, says, "On waking up at seven o'clock my wife informed me that my mother was dead. Asked how she knew. She said she had seen in a dream the black-edged envelope put under the bedroom door. At eight o'clock the veritable letter came." A personal friend of my own, to whom I mentioned this subject, says that she lately dreamed of a letter written to her husband from a relative with whom he had for a long time had no communication. She saw it most clearly, and noticed that it ended on a particular spot of the third page. The

letter came; she looked over her husband's shoulder, and saw the very counterpart of the letter of her dream. The first thing that drew my attention to this matter was an occurrence that came before me while I was at Oxford. I had a very intimate friend who was on terms of closest intercourse with me. One day he came into my rooms with an open letter, which he had evidently received with much concern. He told me that his mother had written in great distress, having, as he said, "again had one of her horrid dreams." He told me that he had originally had three brothers and a sister, of whom the sister alone survived. The others were dead, and before the death of each his mother had had a particular dream, foreshadowing the event, and even the date. I regret that I cannot now say positively whether she had actually dreamed of the day of death, but that she had warned I am sure. In all cases the warning had been fulfilled. This letter led him to believe that his mother had now dreamed of the date of his sister's death. Hence his disquietude. His own death he had a premonition of himself. The date is past; but he went to Australia, and has passed out of my ken. Is it strange that I believe in prophetic dreams?

A SEANCE WITH MR. LAWRENCE.

To the Editor of the "Spiritualist."

SIR,—I enclose an account of a second *séance* held at the residence of Mrs. Ayers, 45, Jubilee-street, Stepney, E. I went there to inquire for Mr. Lawrence's address, and was rather surprised to meet him. We then held a *séance*. I will simply relate what occurred. The *séance* was held in full light; the medium requested us to secure him. I sewed his two sleeves together (arms in them), then tied his elbows together with tape, then doubly tied the parallel lines of tape, securing all to the top rung of the chair. I next tied both his legs to the chair, and tied a piece of tape round his neck, securing it to the handle of the cupboard, which was closed. A board was then placed on his knees, and a screen thrown across his face; half his body was then visible. Books were placed on the board. Presently a small black hand came out; then a large brown hand turned over the leaves of the book. Once when the hands were out turning over the leaves, the screen fell down suddenly, showing the medium perfectly secured and passive. The medium then in the trance requested that he might be more perfectly secured, as he wished to give every satisfaction. Mr. Elson accordingly got some twine, and tied his fingers to the back of the chair, one by one, interlacing them in every possible manner. It was utterly impossible for him to get his fingers out. The screen being once more thrown over his face, the books were placed on his knees, and a ring, taken from Mrs. Vandyke's finger, was placed on the books. In less than a minute the books were moved; the medium called out to be examined, and Mrs. Vandyke's ring was found on his little finger. All this was in full light, in a small room, seven feet by four, no cabinet or platform, no money payment, and an apparently friendly meeting. We had to get a knife to cut the medium free. I never knew any person to be secured so tightly as he was; it would have taken us an hour to untie the knots. I intend to test him alone, in my own house, with none but my own family present, as he puzzles me at present. I may then solve the mystery. Until I do so, please give this a place, as it may lead others to deal with the subject.

The witnesses to above-mentioned *séance* are T. Elson, Commercial-road, E.; C. Pollen, 11, Samuel-street, Commercial-road, E.; S. Vandyke, 2, Cecil-street, Mile End; J. Buttley, Jamaica-street, Stepney, E.; Alice Battle, Jamaica-street, Stepney, E.; S. Battle, Jamaica-street, Stepney, E.; M. A. Ayers, 45, Jubilee-street, Stepney, E.

JAMES CAIN.

142, Burdett-road, Bow, E., March 6th, 1877.

SPIRITUALISM IN LIVERPOOL.—A want has been felt of a more central place of meeting for the Spiritualists of the north of Liverpool, and on Sunday last Mr. John Lamont commenced a Sunday service in the afternoon, at three o'clock, at the Hall in Newland-street. He gave an interesting lecture on "Self-Reliance," in which he stated that no man, or body of men, had a right to interfere with another man's individuality, neither did any such right appertain to spirits. He preferred originators, not imitators, for the latter did little good to society. Many had suffered from originality, but the world had been benefited by their thoughts and deeds. It was announced that Mr. Shepherd would, on the following Sunday, at the same place and time, give a lecture in reply to Mr. Bradlaugh, and what he had advanced against Spiritualism in the *National Reformer*. At 6.30 p.m., at Meyerbeer Hall, Mr. Pride read an interesting paper on the "Difficulties of Spiritualism." The president, Dr. Hitchman, occupied the chair, and it was announced that Mr. John Priest would address the meeting next Sunday, at 6.30 p.m.

A CASE OF DISTRESS.—We have received the following letter:—"Sir,—May I venture to appeal to my friends and the public on behalf of Mr. J. Aldridge, an earnest and true Spiritualist. Some three months ago he failed in business, and since then, owing to the persecution he has met with, through his being a Spiritualist, he has been unable to obtain employment. He is ready and willing to work, and has appealed to me to help him obtain money enough to enable him to reach Leeds, his native place, where employment has been promised him. I have visited his 'home,' and have, indeed, there found a dreadful picture of misery. With no furniture in the room, with his three children ill with measles, his wife also ill (perhaps through the want of proper necessities of life), and all under the care of the parish doctor. This is one of the most heartrending cases I have heard of, and I strongly appeal to the benevolent and needy to help to save these poor and unfortunate people from starvation. All contributions sent to me will be acknowledged in your journal, and will be instantly remitted to Mr. Aldridge.—WILLIAM EGLINTON.—St. James's House, Greenleaf-lane, Walthamstow, Middlesex."

Poetry.

SPRING.

OLD Winter's cave will soon green warmly now.
Cold gloom of buried months—gone, passionless:
Wet western winds, storm-tempered, curse, to bless,
Or only swear to aid the tragic, seedling plough.
Quaint music's shadowy, bellry-prisoner, wave,
From trembling Christmas towers, has died away:
Come on! beloved, daisy-burden'd day,
And sweetly hide, with herbs, December's grave;
As children, frighten'd, kiss the lovely dead,
And lips aglow, touch lips of colder clay,
In later watches of still interview:
So shall young Spring, near sacred Winter's bed,
Weep! smile! forget!—and softly singing, play,
For coffin'd idols have small offerings due.

Heave! breast of earth!—and soon the gilliflower
Will blush with wild-throe, sunset tints of life,
Its silken, bloody leaves declare the strife
Of Flora's birth-pangs, in the holy hour!
Grow blue! O New Year's sky!—as men wax blue
Through quick and pained divorce of cold, from heat:
Fair milk-maids sigh for cowslips 'neath their feet,
And whistling shepherds seek the rainbow's hue,
Fed by slow moisture of forgotten snows,
Yet coaxed with genial planetary light,—
Lone woods, old winter damned, must soon re-dress
As marriageable virgin dons new clothes
For heiress bridal-day,—when love is bright
And beauty hath new honours to confess.

O'er Southern seas, with yellowy softness, creep,
Rare, blessed, lazy winds, from Orange Land:
Charmed, fruitful breezes, from a warmer strand,
Steal musically Northwards in thy sleep!
Thy luscious lull will breed half-burning flowers,
The buttercup unfold its timid bell:
The saucy crows in naked castles dwell,
And Spring's shy leafage manifest sweet powers.
Ah! then how soon the garden-song of bees!
Hot glee of throstles, breath of sweet-briar scent,
Fools' weeping month, and May's non-frosted snow.
Full paradise of sun-defying trees—
Dead winter's icy energies all spent,
Pink summer's languid beauties in full glow.

Peterborough, Jan. 20, 1877.

J. T. MARKLEY.

Correspondence.

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

AN INCIDENT.

SIR,—Allow me to place before your readers the following fact, which I record exactly as it occurred. A fortnight ago I had to put my little boy to bed, and at his earnest request lay down beside him, "to keep the black faces away." After some time I was rising to come away to attend to other duties, when he said, "Mother, dear, I love you," a token, of course, that he was still awake, so again I lay beside him. Very shortly I knew from his deep breathing that sleep had overtaken him, and was on the point of rising, when I observed a large phosphorescent light coming, as it were, from him. I paused silently, assured this was only a prelude to something in the way of further manifestation. It proved so, for, as I waitingly watched, the light developed into an oblong form as of crimson velvet, in the centre of which was a delicately moulded form of the Infant Christ. Gradually it seemed to unform, then to reform, till it as steadily passed off. I offer no comment; perhaps some eyes more clairvoyant than mine, or some mind more deeply versed in spiritual pictures, may offer a solution of its meaning. It is late in the day now for outsiders or ignorant persons, satisfied with the vaunted learning of school or college, to sneer away all that is presented to human sight—wonderful because mysterious. One thing only remains for me to add: that the room was perfectly dark, no light from the street even cast a glimmer therein. When I noticed the light through which what I have mentioned was so visible, all was still dark, save my child's head, and the heavenly figure on his quiet breast.

Seoff who may, read who can,
To unravel prayerfully the wiser plan.

ADELAIDE MEWBURN SLATER.

19, Leamington-road Villas, Westbourne-park, W., 3rd March, 1877.

STATEMENTS RELATING TO THE DOCTRINES OF ALLAN KARDEC.

SIR,—The spirit at our circle named Glaucus, referring to this previous statement of his own, "I have been dead eighteen hundred years, and I have not been reincarnated yet," added, "Before man can enter into the presence of God, the Great Spirit, he must be perfect. It is imperative. His spirit was made perfect, being a very part of the Great Maker Himself. God made man in His own image, made man 'like unto Himself,' and in that you are permitted to call Him 'Father.'"

"Admitting," I said, "that man must become perfect before he can go into the presence of God, the question is—How is this to come about?"

"Christ said, 'In my Father's house there are many mansions.' Let us look well at this. Look into that which is called space, and what do you see? You see great solar systems, you see all the planets moving regularly on their paths around suns. Look at the planets, besides that on which you live, some of them much larger than your own; tell me,

Do you think that they are placed there for nothing? Do you think that those of your system are placed there simply to light your earth? Of course, if you understand the solar system, you know that it is not for that. Do you think that the great and wise God did not place them there for a purpose? I will tell you what they are there for: in one or other of them you will pass another life. This is the reincarnation that you will have to pass through. Each star or planet has a work to do; in one or other of them you will become purer, and fit for the presence of God. Christ said again—'As a man sows so he shall reap'; as you are good or bad, so you will go to that mansion prepared for you."

Here the message was suspended, with a request that what had been said should not be mentioned outside "our little circle" until the subject was finished. It was taken up from time to time, and I shall give what was then written, without further allusion to the interruptions.

At the next meeting Glaucus proceeded to write in continuation: "You cannot come back here; that would not be progression, and the great thing is to progress. If you are to come back here by reincarnation, why do you die, or appear to die? I can only say from my experience that you will not return here. When you once leave you must advance, not go back. When spirits are reincarnated in another planet they cannot come here to communicate with you. I only come back to you because I have returned to spirit life, and when I once said that I had not been reincarnated, I should have said that I have been in other planets, but not on earth."

If it is necessary to progress here, why do people die or pass away? Why not stop and accomplish their mission, and not come back to go over again what they have already done?

"If you will read my communication, you will see that I said each planet has its function; that is, if you are prepared for a high planet you will go there, but if for an inferior one you will go to that one. If you do not prepare yourself here for a good mansion, you must prepare yourself in another existence. Man must go upwards and advance, and not downwards, to become either a monkey or a Hottentot. Take, for example, a man who, as you wished to have us believe, is several times reincarnated on this planet; or suppose that he is on the first occasion a rich man, he lives in luxury, and at the end of a certain time dies or leaves the body. After a time he comes back again as a poor man. He perhaps in himself is good; still he is poor, and perchance he may not be able to get along. Well, he has a wife and family, and not being able to put bread in their mouths or his own he is tempted to steal or commit murder. Where, then, is the progression? He before was a rich man, and does, as it were, no harm; then dies, is reincarnated, and lives a worse life than he did before."

At this point I remarked that, as I understood the doctrine of the reincarnationists, man necessarily progressed to perfection on each reincarnation, and could not fall back. To this Glaucus answered:—

"Every man on earth is a free moral agent, working out his own destiny. If he were there simply as a piece of moral machinery, doing only the good or the bad inevitably ordained, he would of himself be performing no expiation, and making no compensation. How could his spirit advance under such conditions?"

"Again, another argument. According to Kardec, a man may be punished in one of the lives which he may pass on earth without any reasonable or conscious cause, consoling himself with the assumed fact that he has done wrong in a previous existence. Is this not rather hard on him who thus suffers, apparently without justification? I will use a living example. Take the case of a well-known enthusiastic devotee of the doctrine of reincarnation. He has been condemned for an imputed offence of which he claims to be innocent. Does he console himself with the reflection that he is being justly punished for a fault committed in another life? If so, let him cease to rail at his persecutors, for they are not responsible, and accept his punishment as an expiation and 'a crown of glory.' He cannot claim to be a martyr, for he is not suffering for a cause, but on his own account. Such are the logical results of this fallacious and absurd doctrine."

"Rest assured that punishments for misdeeds committed in the earth-life are put upon us after we leave the flesh, and that we always know why we are being punished, so that we may see the error into which we have fallen."

"To resume where we left off when you presented your question. I will speak of myself. When I appeared on earth, in what was a wonderful city, namely, Rome, I was called Glaucus. This was over 1800 years ago. Supposing that I had been reincarnated within that time on this same earth (which if it had taken place must have been a number of times), I will ask you, who should I be now? Should I be still Glaucus, or somebody else? What would be my name? In fact, I should have so many names that I should hardly myself know who I am. Again, take yourself, dear friend, Who are you? You say you have been told that you have been reincarnated so many times on this little planet; but who will you be when your spirit leaves the body again?"

"Take another view: let me appeal to your affections. You have a mother and a father, whom you love dearly, and your good mother you love better than all. You also have a dear wife. Tell me what relation will your mother bear to you in the spirit world, when all the other mothers who have borne you in other reincarnations may equally claim you? Which will have the best claim upon you? And which will you claim as a mother? Do you not see how absurd all this is? Take your dear, good wife, whom you love so well, and who loves you so dearly, and who has so much faith in you; when you meet her again in the spirit world, do you not wish to have her affections there? If you have children, do you want to feel that in the spirit world you will see them reincarnated as the children of somebody else?"

"Just a few words more before closing. Affection, what is it? Is it a thing of the body, or of the spirit? If it is a thing of the body, then believe in reincarnation, for the longer you live on earth the greater will be your happiness. But this is not so. Without love or affection what

would existence be, here or hereafter? Affection belongs to the soul, or spirit. The family ties, relations, and affections which you form on earth will for ever remain the same."

On another occasion Glaucus enlarged on this subject of the affections, remarking that "the affections formed on earth always follow us, and are never changed, except that we love our dear ones more in the spirit than in the earth life."

We were discussing in our little circle the question presented in the death of children before they had partaken of earth-life, or realised any feeling of affection, in its bearing on reincarnation and the continuation of an existence that might be said to have scarcely commenced. Glaucus, who had been listening to our various arguments, soon wrote as follows:—

"When a young child dies, it is the result of error in some form—a thing happens which should not have happened. It is generally the result of accidental causes, near or remote, the natural laws governing the body having been broken. The young spirit has taken its flight before the child has really entered on life; then the young spirit must receive its education here in the spirit world."

"Speaking of Natalie's love for her mother, although she lost her when she was so young, you think her education on earth was the cause of the development of her affection in spirit life. Do you not know that the spirit receives education here, and that in this spirit world the education comes quicker and the affections are more rapidly developed? She who bears the child will always be, as was intended, the mother. The spirit in such cases is brought to know that it should have passed a period on earth, with certain personal relations, and that it must always respect and love that parent which accident prevented it from knowing and loving on earth. And in this way the spirit will ultimately become as well developed in filial affection in the spirit-life as if it had gone through its natural experience on earth. Natalie's love for her mother, whom she met here, was not the result of her education on earth. She always loved her although she knew her not."

I am apprehensive that this communication will exceed reasonable limits, so for the present I will conclude these extracts. Glaucus has promised to speak on some future occasion "Of the planets, and to give a description of them, their countries, their people, and their habits." This will of course be interesting, as more fully developing the progress in the future life which our Venerable Teacher has marked out. I shall take the liberty to send the message to you when received.

(Cte.) G. J. DE BULLET.

Paris.

SPIRITUALISTS AND THE OLDHAM ELECTION.

SIR,—The Oldham election, which is held as a triumph for the Liberals, must be regarded as an advantage to Spiritualists, as the paragraph below from the *Oldham Standard* of Feb. 28th will show. Messrs. Kershaw and Smith must have credit for being alive to the situation. Mr. Hibbert, being a magistrate, has undoubtedly given his opinion relating to the late prosecutions of mediums as such, and it is pleasing that the deputation has been favourably received and a fair promise given. It should serve as a hint to other places, at election times, to wait upon the members, asking their opinion and support of those great questions at present engaging the attention of Spiritualists.

"On Tuesday Messrs. Thomas Kershaw and John Smith (Henshaw-street) waited on the two candidates for the representation of the borough to ascertain their views in reference to the laws under which Dr. Mouck and other Spiritualist mediums have recently been prosecuted. Colonel Lees promised that he would look into the question, and if returned to Parliament would give it his very serious and careful consideration. Mr. Hibbert expressed his opinion that the law had been strained in the convictions mentioned, and said that if returned to Parliament, should a bill be brought in for the repeal of the obsolete laws complained of, he would give it his consideration, and would probably vote for their repeal. The deputation stated that there are about 2,000 Spiritualists in Oldham, and it is believed they number amongst them from 300 to 400 electors."

JOHN HARTLEY.

Hyde, Manchester, March 2nd, 1877.

WORDS AND DEFINITIONS.

SIR,—It was a wise saying of Plato, "Show me a man who can divide and define, and I will place him with the gods." To distinguish, define, and illustrate seems the chief business of philosophy. But what is to be understood by the words transcendental and spiritual, unless they mean that which we must admit to exist, but which transcends the powers of the human understanding—such as the subtlety of matter and causation which Tyndall regards as "mystical and transcendental." He means, I suppose, the unseen, unfelt, and unknowable, except in the observed results. We also have the expressions "formative law," and "structural principle," meaning a power and reason in the nature of things which we do not understand. But, if there is any clear and definite meaning to the words transcendental and spiritual, I should be thankful for the explanation and illustration, if possible. In the first place, we must remember that there are no impressions of the mind but those which directly or indirectly bear relation to the objective. Mr. Lewes refers the general laws of nature to metaphysics, but laws do not rule, but are the rule, as he explains; they may be considered abstractedly in thought, but really have no existence but as the "form" of effects, determined by the physical nature and the conditions—as the laws of gravity, for instance. By being "spiritually discerned," I presume Tyndall means a natural and necessary inference, or let him define or illustrate what he does mean, and so avoid mystification, for it is quite time to require writers to define the distinct meaning of the terms they use, or we don't know what we are talking about; or we must apply to them the old definition of metaphysics, as one man talking of what he does not understand to another who cannot tell what on earth it is he means to say.

Of course, if we choose to term the powers in phenomena of mind "spiritual," we may. In this sense all thought and perception are spiritual, which would lead us to consider all the facts of nature spiritual, or a "natural magic," as Bacon terms it in his *Natural History*. I have no objection to the expression, since to the human mind all nature is incomprehensible. The mystery is not in the nature of things, but is a feeling of the human mind, like that of wonderment when we reach the limits of our powers; could we go further all would seem to be as a necessity in the nature of things, so that Lewes is content to say that "nature is," and there leaves it, seeing that no change of words explains the matter any more.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer, France.

A THEORY RELATING TO EVIL INFLUENCES.

SIR,—Mr. Mosher writes to the effect that spiritual phenomena are, in one sense, principally deceptions, conceived and executed by the wisdom of "angel guides;" that these same angel guides intentionally pervert and bias mediums and others as a means of intellectual and spiritual development, and that undeveloped spirits have neither part nor lot in the matter.

Will Mr. Mosher tell us where, in his opinion, the proper spiritual sphere to which this latter class go, is situated? My own experience points to the assumption that this sphere is immediately contiguous to the earth, and reason supports this conclusion when we reflect that such are "of the earth, earthy," and are necessarily attracted thereto. That these do influence the more sensitive among us is well known, impelling them to deviations from the path of moral rectitude in various ways. This being so, what necessity is there for angel guides to stoop down and go out of their way for the purpose of increasing these "evil" promptings? They can, and no doubt do, bring good out of this evil by turning it to a higher purpose, but that they are directly instrumental in producing it is an idea akin to the belief that the Deity can of set purpose bring upon mankind "a delusion and a lie."

Mr. Mosher suggests that deceased relatives are represented by these angel guardians in the various materialisation phenomena. Who are our angel guardians (those, at least, nearest to us) but these very near and dear relatives themselves? If they are with us from time to time, why should not they themselves prove the fact of their "life after death," instead of leaving the matter to others. For what reason this vast structure of deception on the part of our angel guides, if they who have gone before are still with us, yearning to give a token of their presence? Should we not look askance at these same guides after discovering the gigantic fraud perpetrated upon our unsuspecting selves?

I can only go with Mr. Mosher thus far, that those forms which step out from the cabinet in materialisation *séances* are not necessarily the actual spirits of the departed, but may be psychic duplicates or "doubles" (akin to those projected by mortals in the flesh), projected by our friends into the circle, there clothed with atoms for the purpose of becoming visible, and then governed from a distance by the originators. But there is no reason why these "spiritually manufactured automatons" should not be the work of our friends themselves.

A. J. SMART.

Cardiff.

THE ISLE OF WIGHT LECTURES.

SIR,—What does your captious correspondent who hails from Ryde want? Did he expect me to include Spiritualism in "Scepticism," and treat Spiritualists as "Sceptics?" Because, if not, it is difficult to see how he could find a place for either in a lecture the subject of which he correctly gives as "Twenty Years' Experience of Scepticism and Sceptics." The next time I go to Ryde, perhaps I had better consult Mr. Broderick as to how I shall deal with my subject.

GEORGE SEXTON.

City United Club, Ludgate-circus, E.C.
March 2nd, 1877.

TRANSFORMATION PHENOMENA.

SIR,—In an old copy of the *Spiritual Times* (June 3rd, 1865) there is, among other "Remarkable Spiritual Experiences of a Clergyman," the following, which is interesting in the present day when form manifestations are so much more frequent, and when we who view them are so often perplexed as to the exact source to which they are to be referred.

The writer has been describing other manifestations through "a friend's son, one of our mediums." After these were over, the medium wrote: "Mr. K., mark well the medium's actions, from his head to his waist, and keep very quiet." The narration proceeds thus:—

"We heard a great rattle like some electrical machine, and the room began to tremble. The medium stood up, we could see him distinctly, he stood erect, his arms stretched out in the form of a cross; then he lifted his hands to his head, slipping his fingers through his hair some half dozen times. Presently he turned to the wall and shook hands apparently with some one, then he turned right round, and appeared to do the same with some one else, then with another also, then he appeared to embrace a fourth, then shook hands with some one else, and so on for a considerable time, as if he had been meeting with a considerable number of friends, who had all met together for some glad some occasion. Then, after having saluted them all, he again stood quiet. We could now see from his head to his waist quite clearly, the light was clearer. Presently his appearance was changed, and there stood before us a man of about middle age, with a bushy beard of sandy colour, broad face, high cheek bones, broad full forehead, and benevolent countenance."

Would it not be well worth while for a medium who readily obtains form manifestations—say Mr. Eglington—to sit for such phenomena? It seems to me that they would throw much light on a subject at present very dark and perplexing, viz., the exact use made, in a given case of form-manifestation, of the medium's body.

As I am writing, may I say that "A Lawyer's" suggestion as to protection of mediums appears to me admirable, and to satisfy exactly the resolutions of the Defence Committee which you lately published.

What does Mr. Volckman wish the committee to do to remove misconception and false statements about Slade? No daily or weekly paper will print anything about him except abuse, and if they did editorial comments would cast ridicule and doubt on anything said. The wilfully blind must be left alone.

M. A. (Oxon.)

DR. MONCK.

THERE are some incidents connected with the trial and conviction of Dr. Monck, the spirit medium, as an impostor, which deserve examination. The circumstance in his favour which induced Spiritualists to defend him is, that he is a strong medium, in whose presence solid objects occasionally move about in broad daylight in houses which he has never entered before, in the presence of sceptical witnesses, and under conditions where he could not by any artificial means produce such results. These results have been beyond mistake absolute facts, which could in no way be invalidated by anything he might say or do on other occasions. The vital circumstances against him when he was charged under the Vagrancy Act, at Huddersfield, were, that in the first place he had a great quantity of conjuring apparatus in his baggage, and that Mr. Lodge deposed on oath that Dr. Monck had confessed to him that he had practised imposition upon sitters at *séances*. As a set-off to his possession of conjuring apparatus, it was given in evidence that he had used similar apparatus at public lectures when exposing the tricks of those conjurors who opposed Spiritualism. Another point on the other side is that he had not used such apparatus for a considerable time previously, and was not at Huddersfield in fulfilment of any engagement for the public exposure of jugglers.

Had the presence of conjuring apparatus in his boxes been the only evidence against him, it would not necessarily have proved anything more than gross carelessness on his part, and that he deserved to get into trouble, because a man publicly recognised to any great extent in connection with a great movement has duties to others as well as to himself, and should do nothing which could bring down upon the cause he represents even the semblance of suspicion. But, when in addition, a well known resident in Huddersfield swore that Dr. Monck had confessed imposture to him upon his knees, the two facts taken together caused some Spiritualists to subscribe to Dr. Monck's defence on the ground merely that his case might, if possible, have a fair hearing at law.

In the *Daily Telegraph* of February 3rd last will be found a report of the hearing before Barons Cleasby and Pollock of Dr. Monck's appeal against his conviction at Huddersfield. The detailed account of the circumstances of the conviction is given apparently with considerable fairness, the point that he had used similar conjuring apparatus to expose jugglers who imitated Spiritual phenomena not being left out; in fact, all the way through the summary appears to have been drawn up by a person thoroughly acquainted with the case. This being the case, how is it that the most vital point of all—Dr. Monck's confession to Mr. Henry Bedford Lodge—is left out of the *Telegraph* report? Nobody but Dr. Monck and Mr. Lodge were present when the alleged confession was made, and if any reason were known why Mr. Lodge's evidence should not have been accepted, it was clearly the duty of Dr. Monck's solicitor, in the police-court, to have brought forward any of the antecedents of Mr. Lodge, from his youth upwards, tending to show that his evidence could not be trusted. As the solicitor did not do so, the only just inference of course is that the solicitor, acting in the interest of his client, had ascertained that the testimony of Mr. Lodge could not be discredited. All the responsibility on this head rests with the solicitor. No evidence showing that Mr. Lodge's statements should be received with caution, having been brought before the Huddersfield police-court, what is the reason that the said evidence is left out altogether in the able and exhaustive summary of the case in the *Telegraph* of Feb. 3rd? Because, if the whole of the facts were as there stated, there is no evidence whatever on

which Dr. Monck should have been convicted; for, in the first place, he did not take any money for the *séance*; in the second place, before the sitting began, he told them that they must "judge for themselves" as to the cause of anything they might witness; and, in the third place, there is no evidence, apart from the alleged confession to Mr. Lodge, that what took place was jugglery.

The amount of credulity of the public and of law courts in relation to facts which oppose their prejudices is wonderful. For instance, at the Huddersfield *séance* Dr. Monck asked a lady to sit on the lid of Mr. Hepplestone's piano; she did so, and a note sounded; Dr. Monck was close to the piano at the time. Mr. Lodge then asked if the spirits would play some other note, whereupon Dr. Monck "stamped," and Mr. Lodge said "That's you." But although Dr. Monck *did* stamp, it is not stated that a note sounded on the second occasion, and our assertion is that if anybody goes into any private house and jumps in the air so high that his head makes a hole in the ceiling, then comes down upon the floor upon both his heels, he could not sound a note of a piano not his own, while the lid is down, and a lady sitting upon it. By "sounding a note" we mean bringing down the hammer upon the wire by depressing the key. This is a common and genuine manifestation in Spiritualism in connection with mediums possessing powers similar to those of Dr. Monck. Mr. H. D. Jencken, barrister-at-law, secretary to the Association for the Codification of the Law of Nations, frequently obtains these manifestations in his own house, and in the houses of his friends through the mediumship of his wife. In the evidence given against Dr. Monck, it further appears that he and a lady using one hand each, held a slate with a fragment of pencil upon it beneath the table, in order to obtain the direct spirit writing which commonly enough is obtained under these circumstances, the partial darkness underneath the table being sometimes one of the necessary conditions to obtain the results. A button was then pulled off the lady's dress "rather violently," and laid on the top of the slate. Now, our assertion is that if Dr. Monck ceased to hold one corner of the slate, and used his hand to tug a button off a lady's dress, in the first place she must have felt that she was holding the slate by herself and that Dr. Monck's hand had been withdrawn from the other end, and that, further, his tugging at the button must have been more or less palpable to everybody present. The credulity of the prejudiced is enormous.

Another aspect of the case now demands notice. At the hearing of the appeal, Mr. Matthews, Q.C., who appeared on behalf of Dr. Monck, is reported by the *Daily Telegraph* to have said: "There had, it was true, been conjuring tricks." On what authority did he make this statement? It is quite certain that had Spiritualists known that he intended to make any such assertion, or that had they believed such a statement to be true, scarcely any money would have been subscribed to fight Dr. Monck's appeal, though a very little might have been given merely on the ground that he should have a fair hearing. In any future attacks upon mediums in law courts, none but thorough-going Spiritualists should be engaged either as counsel or solicitors; or should circumstances arise under which it is necessary to retain some disbeliever, it should be done only upon the strict understanding that the whole case has to be fought out on the ground of the reality of the phenomena.

Lastly, it should be brought into full relief that Messrs. Lodge and Hepplestone, the chief witnesses against Dr. Monck, had no wish to prosecute him in the first instance, and were put into the witness-box against their desire. The real prosecutor was Mr. Hilton, the chief constable of Huddersfield, who was not present at the *séance*, and, so far as we know, had about as much right to interfere in the case as he would have had he prosecuted a medium for giving a *séance* in his absence at a private house anywhere at the West End of London, and did he force those who were present at the time to come forward as witnesses. Mr. Hilton is the paid officer of the Mayor and Corporation of Huddersfield, so upon this body will rest any historical stigma which may be attached hereafter to all those who during the past six months have been attacking those mesmerics known as "mediums," the genuineness,

"or otherwise," of whose questioned manifestations will hereafter be decided by the experienced, upon the testimony of the prosecutors themselves in relation to points of detail, the full import of which they did not understand when they gave their evidence.

A TRANCE ADDRESS.

LAST Saturday afternoon, a meeting of some of the members and friends of the British National Association of Spiritualists was held at 38, Great Russell-street, Bloomsbury, London, at which a new trance medium, Mr. W. J. Colville, of Brighton, attended, to allow those present an opportunity of witnessing some of his powers. He was accompanied by his friend, Dr. J. King, who asked that those present would select the subject of the trance address. Some remarks on "The Identity of the Communicating Spirits" were then requested.

Mr. Colville took his seat alone on the platform, Dr. King having stated that unless he were thus somewhat separated from the other persons present, he would be less perfectly influenced by the communicating intelligences. He quickly passed into the trance state, then rose and said that the subject which had been proposed was of deep interest and importance to every one present. They all wished to know whether the soul, when it left the form, retained its conscious individuality, and could return to communicate with mortals. Those spirits who returned exhibited the same personal peculiarities which tended to identify them when they lived upon the earth plane. The majority of the communications of spirits who claimed to be particular persons, and who had returned to circles where the sitters were pure and truthful persons, with noble aspirations, had been for the most part of a reliable character. When such was not the case, it was not always the fault of those who were seeking to communicate with spirits; for the processes of communication were intricate and varied, quite beyond the comprehension of mortals, and indeed of undeveloped spirits. Taking all these things into consideration, it was the exception when untruthful spirits came to truthful and aspiring mortals; in nine cases out of ten the messages which came to such were reliable. But there were thousands who sought to establish intercourse with spirits merely to gratify curiosity, or for amusement. Those who, from unworthy motives, dealt with such a serious subject, in the majority of cases received untruthful and unreliable communications; they also obtained some messages from those who claimed to be individual human souls who had once lived upon the earth, and who, in fact, were nothing of the kind. Those who investigated for the sake of curiosity generally received untruthful communications; after that they often gave up Spiritualism in disgust, and declared it to be the work of demons. In these enlightened times the doctrine of the individuality of the devil was generally believed to have no foundation in fact; even among the most orthodox it was professed to be believed more as a matter of conventionality than as a living truth; but although there was no personal devil, thousands and millions of evil spirits surrounded the earth, and they could and did communicate with mortals. Those who sat in spirit circles were not safe from their intrusion, simply because they led good outward lives, provided their inward lives did not correspond; no outward semblance of piety was of any use in shielding them from evil spirits, but when the aspirations of the soul were for God it was impossible for evil spirits to draw near or to communicate, without the sitters being aware of their untruthfulness. If a lying spirit assumed the name of a departed friend, then urged the sitter to do wrong, if the latter had pure aspirations he would be able to detect at once whether the communication were genuine or false. There was not a worse spirit in the eternal world than could find its match among men in the body. Good people were liable to be attacked by evil spirits, but would always be aware of their presence, and could resist them. Even Jesus of Nazareth was liable to be so attacked, and after resisting the temptation he arose higher, purer, and better than before. The question had arisen whether elementary spirits, fragmentary spirits, spirits of air, fire, and water came forth to personate departed friends. Modern science had shown that these four things, which were once supposed to be elementary, were not so in reality, but that there were a great number of elementary substances; supposing even that spirits existed connected with these substances, it would be impossible that they could personate the souls of the departed, because mind could only communicate with mind of its own nature. On earth the communication of men with each other was in a great measure spiritual, and in the same manner spiritual perception would help to let mortals know whether particular communications addressed to them were genuine. Evil spirits had not the power to give particulars about private conversations which had taken place between a man and his friend since departed; they might give true names and dates, and assume to some extent the form of a departed person, and they could tell public events in connection with that departed friend, but were unable to find out private confidential words, known only to the inquirer and his former friend, but to nobody else. Spiritualism was the greatest boon of modern times, but it had its dangers, and those who would escape them must be full of love, of desire and aspiration for true nobility and greatness. Many of the spirits of the lower animals did not retain conscious individuality after the death of the body, but the spirit within every man and woman retained its individual consciousness throughout all eternity. There were some beings in the spirit world so low that they could scarcely be said to have a conscious individuality, but were dimly aware that they had an existence of some kind. Low spirits approached people incapable of receiving high and noble communications; they sometimes took possession of their mediums, and reflected the thoughts and desires in the mind of the sensitive under their control. The departed friends of those mediums were too high up in the spirit world to be able to approach them when surrounded by

such influences; the undeveloped spirits then reproduced the thoughts of the medium, and claimed to be the persons with whom the medium and the sitters desired to communicate.

The communicating intelligence then stated that he was ready to answer any questions which might be put to him by the listeners.

Is it possible to get a pure communication through an impure medium?

Not if the medium is by himself, and in his usual state; but a medium is, at different times, in different states. Although he may not be a good man or woman, his occasional desire to know truth makes it possible for truthful spirits to communicate through him for the moment. If truthful people surround an untruthful medium in a room, they can sometimes bring their influence to bear upon the medium and his spiritual surroundings, so as to secure trustworthy communications.

Are some physical manifestations produced by sub-human spirits?

We do not believe it. We have been present at many *séances*, and those who communicated have always been the spirits of departed persons. This has been our experience, and that of all truthful spirits with whom we are acquainted. But, having said so much, we cannot assert it as a fact that lower spirits do not come sometimes; we only state what is within the range of our own experience. It is possible for a low spirit to take the form of an animal, and even to appear in a room, but the intelligence connected therewith would be so low that it could not take part in the communications.

Have you been long in the spirit world?

Twenty-seven years. Some of the other guides of the medium have been longer in the spirit-world, and others have been in it but a short time.

Why cannot I get communications from close friends?

You must remember that certain spirits only can communicate through particular mediums, so the necessary conditions may not exist to enable them to speak to you. Our medium cannot get messages from some of his own friends for this reason.

Cannot you get the messages from those friends and give them to him?

Sometimes we can and do; but with some of his friends we cannot communicate ourselves, their conditions being different to ours.

Can the departed friend of anybody in this room communicate now?

We think not, because this medium has been developed only for inspirational speaking and inspirational poetry, but the experiment might be tried at a private circle. The person desiring to communicate with a particular spirit friend of his own should hold the hand of the medium.

Many other questions were asked and answered, after which the communicating intelligence said that the medium would deliver an inspirational poem if somebody in the audience would propose a subject.

Mr. Charles Blackburn then suggested "Universal Progression," and, after a pause of about one minute, the medium uttered an extemporaneous poem, of 100 or 200 lines, without stoppage or hesitation; although they were of a remarkable nature, considering the circumstances under which they were given, they are scarcely good enough for publication.

MR. E. WOOD, of 36, Greaves-street, Oldham, will speak on Spiritualism on Sunday, March 18th, at Newchurch, near Rawtenstall.

SEVERAL interesting communications have come to hand too late for publication this week. Those who desire that their letters should be promptly inserted, should take care that they reach the office of *The Spiritualist* on the Monday or Tuesday.

EDOUARD BUGUET.—In the course of a gossiping letter from Paris, Mr. Firman says:—"M. Leymarie seems to be in perfect health, although he is somewhat paler than usual, the result, I suppose, of nine months' solitary confinement. He stated to me the other night that he often felt the presence of spirit friends, and that on one occasion he was drawn right out of his bed and placed on his feet, with his right hand in the air, and that he distinctly felt the strong grasp of a hand, which appeared to melt away by degrees. What seems strange is that just two weeks after Leymarie came out of prison Buguet was pardoned, so that it appears after all that they only wanted poor M. Leymarie. Buguet has said since his liberation that his 'conscience is now free,' and that he 'will never cheat again, if he should ever regain his mediumship. The general belief of the Spiritualists here is that he is connected with the Préfecture, consequently is a secret agent of the police. He had the impudence a few days ago to write to M. Leymarie, asking him to meet him, but M. Leymarie refused to have any communication with him in any way whatever. Buguet sent his request to M. Leymarie on a post-card, with both names written in full, the place of *rendezvous* being one of the largest *cafés* in Paris."

TRADE TRICKS.—It is worth knowing that one or two London wholesale agents for periodicals, refuse, from theological and other motives, to supply the newsvendors, to whom they send parcels in the country, with the spiritual journals. It is also a fact that several local booksellers, who are well supported by Spiritualists who get this journal by post, are aiding and abetting these attempts to check the sale of literature connected with Spiritualism. We know of not a few cases of this kind. One gentleman has written to us that he wearied his newsagent by insisting that he should supply the paper, and, after various excuses and vexatious delays, the statement was made that the London agents refused to supply it; he at once went to another stationer where he could get it promptly, and withdrew all his custom for all classes of goods from the first one. Similar impediments are more numerous than those of our readers are aware who are good customers to shopkeepers, who themselves, or by their London agents, are working actively to check the progress of Spiritualism. The remedy is easy; all custom should be withdrawn from such people, and they and their London agents left to solace themselves as well as they can on the results of their trade tricks. These remarks apply also to a few newsvendors in the suburbs of London.

THE MIDDLESEX MAGISTRATES AND THE SLADE CASE.

At the meeting of the Middlesex magistrates yesterday afternoon, Mr. W. P. Bodkin had a motion on the agenda paper to the effect that, "in the opinion of the Court, it was inexpedient and undesirable that any account of the proceedings of justices considered in private should be communicated to the newspapers." Mr. Bodkin was not in Court when called upon by the Marquis of Salisbury to proceed with his motion, and thereupon,

Mr. Ritchie, M.P., moved that the standing orders insisting on notice of motion should be suspended, in order to afford him an opportunity of bringing on another, which he had previously intended as an amendment to the one to be moved by Mr. Bodkin. His motion was to the effect that the magistrates should not oppose the writ *visi* from the Court of Queen's Bench, calling upon them to show cause why a mandamus should not issue to compel them to rehear the Slade appeal on its merits, on the ground that the decision was that of the Assistant-Judge only, and not of the magistrates.

The Marquis of Salisbury asked the Court to consider before they resolved to discuss a motion which involved a direct attack on the Assistant-Judge.

The Assistant-Judge said, although Mr. Ritchie had given him no notice of motion, he was quite prepared to meet it. If the Court thought fit to suspend the standing orders, he should be glad now to give an explanation which he hoped would be deemed perfectly satisfactory.

Mr. Ritchie said he would not have thought of bringing forward a new motion without notice.

The Clerk of the Peace having read the writ, it was moved that the Court should not show cause against the rule, and that that resolution should be forwarded to the proper authorities.

The Assistant-Judge said the mandamus was not addressed to any individual member, it was addressed to the Court. With regard to the statement that the judgment he delivered was not that of the Court, he begged leave to state one or two facts, which would probably bring them to a different conclusion. It had been stated recently that the Assistant-Judge went into his own room, and not into the magistrates' room. That was contrary to the fact, as he accompanied his friends into their room, and it was only when the discussion was conducted in high tones that he said he had better retire into his own room, and prepare an opinion which he would submit to the magistrates. He afterwards returned into the room where they all were, and he ventured to seek their indulgence whilst he read his opinion. He left their room in the full belief that every member present was willing to concur in it. His opinion then read was heard in silence, and there was not one magistrate present who ventured to say that it was not the opinion of the Court. Not a single dissentient voice was heard. He trusted that the Court would instruct the proper officer to appear to the mandamus.

Mr. Ritchie said the learned gentleman had made one or two statements which did not coincide with what had occurred. The learned Assistant-Judge came into the room and remained for a moment, not longer. He must confess that in his coming and leaving he treated his brother magistrates with scant courtesy. The justices had no time to make any observations, and the learned gentleman evidently thought that they ought to take his ruling without their retiring from the bench at all. What occurred after the learned judge left was this. They talked over the matter, and, after having waited for some considerable time, they sent in to him more than once, asking him to come into their room. On each occasion he sent word that he was busy, and could not come. They then proceeded to deliberate on the matter, and came to the conclusion which had been made public. They sent the resolution to the learned judge, and shortly afterwards he came back with a written judgment prepared, although, in the first place, he ought to have considered the matter with his brother magistrates. He said that was the judgment he intended to give. He had never read the resolutions at which the majority of the magistrates had arrived.

The Assistant-Judge—Indeed I did.

Mr. Ritchie said he would, of course, withdraw the observation. The majority against his judgment was large, he believed 26 to 5. He certainly understood the learned gentleman to say he intended to deliver his own judgment, and that he was not to be bound by the majority of the magistrates present. If he was not mistaken, those were the very words used by the Assistant-Judge, who now said that when he left the room he was under the impression that it was the judgment of the magistrates. How had he arrived at such a conclusion? A magistrate even said that if the judge delivered that judgment as the opinion of the bench, he would publicly say that it was not. The Assistant-Judge said that such a proceeding would be a great scandal, and if it were done he would retire from the bench. He (Mr. Ritchie) felt some doubt as to the powers of the magistrates, but he had since made inquiries, and ascertained that the voice of the chairman only counted as that of one of the other magistrates. The chairman was, therefore, bound to bow to the decision of the majority. It appeared to him that it was highly desirable that some proper conclusion should be arrived at. (Applause.)

Sir John Heron Maxwell said Mr. Edlin was distinctly told before they left their room that the judgment he was about to deliver was his own and that of three other magistrates, and not that of the majority. Sir John went on to read the affidavits which had been signed by Mr. Ritchie, M.P., Lord Pollington, Mr. Edwards, M.P., and himself, which he said fully bore out the statement given to the court by Mr. Ritchie.

Lord Pollington said he happened to be the magistrate who had been mentioned as having handed to the reporters the decision at which the majority of the magistrates had arrived; but such was not really the fact. It was not his hand which presented it, but he would certainly say that his heart went with it. The Assistant-Judge was told by him that if he delivered the judgment which he had prepared, he (Lord Pollington) would state in open court that it was given against the votes

of the majority. He deeply regretted that his want of moral courage had led to that mandamus on the Bench, as he ought to have got up and made the fact public that the judgment was not that of the majority. It was his want of moral courage which had led to a gross miscarriage of justice. He could tell the Assistant-Judge that if he ever again delivered any judgment against the majority, he would certainly get up and state in open court that it was so. (Hear, hear.)

Mr. Antrobus said that he would move an amendment, to the effect that the Clerk of the Peace should be instructed to instruct counsel to appear and state that it was the opinion of the Court that the mandamus should be made absolute. (Laughter and applause.)

The Marquis of Salisbury said the Court was placed in considerable difficulty, but he was rather led to think that the original motion would be most convenient.

Mr. Antrobus withdrew his amendment.

The Marquis of Salisbury then read the affidavit of Mr. Ritchie, M.P., which has already been made public, and said that if the Clerk of the Peace would have to prepare the instruction he did not envy him the task, as he would have to bring into one coherent whole the different views expressed. There had been a most unfortunate misunderstanding, but he had no doubt that the Assistant-Judge had acted with perfect *bona fides*.

The Assistant-Judge craved the indulgence of the Court for a moment. He had listened with the greatest surprise to what had fallen from Sir John Heron Maxwell, for whom he had had the most sincere respect and personal regard. He must, however, most emphatically and most distinctly assert that he never did avow his intention of reading his judgment whether it was or whether it was not the decision of the Court. No word to that effect had fallen from his lips. He had had a correspondence of a friendly nature with the noble lord, in which he did not contradict the statements he had made.

Lord Pollington: I did not think it worth while.

The Assistant-Judge said that the noble lord might not think it worth while, but his letter was couched in friendly terms. He had not received notice of that discussion, otherwise there were many magistrates who were present on the occasion from whom he could have had a complete confirmation of what he had stated. No man occupying his position had ever been placed in such a difficulty. He had presided at the court for three years, at the Appeal Court at Westminster, and at the Assessment Sessions, and never on any occasion had so much as a word of unpleasantness passed between them. He did say that it had been the practice on points of law to submit to the opinion of the Assistant-Judge. The whole impression left upon his mind was that, although they might have differed from him, they were prepared to submit their opinion to his.

Lord Pollington said that the Assistant-Judge had already spoken, and it was against the rules of the court to speak twice on the same motion.

The Marquis of Salisbury said that the Assistant-Judge was placed in a peculiar position, and he thought he ought to be allowed to proceed.

The Assistant-Judge then entered into other details, explained the nature of the mandamus, and concluded by asking the Court to instruct the Clerk of the Peace to give the usual instructions for counsel to appear at the higher tribunal in answer to the writ.

After a few words from Mr. Basil W. Smith, who confirmed Mr. Ritchie's statement regarding what had occurred in the magistrates' room,

The Marquis of Salisbury said that he would put the resolution to the vote—"That that Court should not show cause against the rule, and that such resolution be forwarded to the proper authorities."

On a show of hands being taken, thirty-five magistrates voted in favour of the resolution, and only eight against the latter, including the vote of the Assistant-Judge.—*Daily News*, February 23rd.

NEXT Sunday, Miss Harrison, and a lady friend from Shipley, will occupy the platform of the Oldham Society of Spiritualists at the Temperance Hall in that town.

MR. J. C. BUNDY, secretary to the Religio-Philosophical Publishing House, Chicago, writes that he expects to be in London for a few days during the coming summer.

GOLDWIN SMITH, in his *Ascent of Man*, in a recent number of *Macmillan's Magazine*, says:—"A sea anemone, if it can reflect, probably feels as confident that it perceives everything capable of being perceived as the man of science."

THE visit of Dr. Slade to St. Petersburg has been postponed, M. Aksakof having decided upon the month of November as the most suitable time. Mr. Simmons has postponed his return to America. They have taken a small house at the Hague, and Miss Slade and Miss Simmons are with them.

MR. J. J. MORSE IN SOUTH WALES.—On Sunday, February 25th, Mr. Morse commenced a series of semi-public meetings in Cardiff, extending through the entire week following, concluding on the Friday with a *soirée*, attended by the members and friends of the Cardiff Progressive Institute. The addresses delivered from Monday to Thursday inclusive, had their topics selected by the audience. The meetings were fairly attended, and the lectures well received. Mr. Rees Lewis acted as chairman on each occasion. On Sunday last, the 4th inst., Mr. Morse delivered two trance addresses in the Spiritualists' (Old Freemasons') Hall, Newcastle-on-Tyne. The afternoon address was on "The Devil in the Light of Fancy and Fact," and the one in the evening had for its subject "Man the God, and God the Man." The hall at night was completely filled, and the address was well received. Mr. W. C. Robson presided. On Sunday next, March 11th, Mr. Morse will deliver a trance address in the Spiritualists' meeting room, Church-gate, Nottingham, and on Wednesday evening he will give another address, in the Mechanics' Hall, at 8 p.m.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binner. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

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Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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