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### "THE SPIRITUALIST" NEWSPAPER:

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Thursday, 19th.—Enquirers' *Seance*, at 8 p.m. Mr. Eglington, medium.  
Friday, 20th.—Experimental Research Committee, at 8.30 p.m.  
Tuesday, 24th.—Members' *Seance*, at 8 p.m. Admission, 2s. 6d.  
Wednesday, 25th.—GRAND MUSICAL ENTERTAINMENT at 38, Great Russell-street. Commence at 8 p.m.  
Thursday, 26th.—Enquirers' *Seance*, at 8 p.m. Mr. Eglington, medium.  
Friday, 27th.—Experimental Research Committee, at 8.30 p.m.  
Monday, 30th.—Library Committee, at 7 p.m.  
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# The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER SEVENTEEN.

LONDON, FRIDAY, APRIL 27th, 1877.

## SPIRITUALISM CONSIDERED AS A REVIVIFIER OF THE CHURCHES.

In another column will be found a report of the sermon on Spiritualism delivered last Sunday morning at the Roman Catholic Church, St. Mary's, Moorfields, by the Rev. Canon Gilbert. From his account it will be seen that he invited a youthful medium to his house, put three Fathers of the Church to hold him at a table, whilst he (Canon Gilbert) sat a little distance off watching everything which took place. Thus, in the first place, the reverend observers—naturally enough from their want of knowledge—imposed their own conditions upon the invisible intelligences present instead of waiting for orders; they were working upon the amusing though false assumption that the unseen powers around them were at their beck and call, and would submit to their control, for they did not know that they were dealing with a power which revisits the earth to command, and not to obey. When power is first drawn from a physical medium he is almost always nervously convulsed, there are violent contractions of his arms and legs, sometimes the table is pushed away from him with much force, or his chair is pushed back by the spasms in his legs or arms, then not unfrequently his head falls backwards over his chair, and he lies before the spectators in a dead trance. All these things commonly enough occur before any manifestations begin. Whether the trance occurs or not, and it is most frequently absent, the phenomena usually begin shortly after vital energy of some kind has, with these external indications, been abstracted from the medium. This is in accordance with the law of the conservation of energy, for, by that law, if a solid object is moved in one place, force must have been drawn from some existing source to do it, otherwise there would have been an act of creation—a miracle.

But Canon Gilbert, who, like his friends, knew nothing of this, made an outcry directly he saw the slightest trembling in the arm of the medium, who truly enough said that the motions were involuntary; the interruption nevertheless had the effect of stopping the incipient symptoms of power being withdrawn from the medium, and induced in him a desire to resist the physiological disturbances. The reverend gentlemen watched the unfortunate youth like hawks; if his hand twitched there was an outcry; when the muscles of his neck were observed to move there was another outcry followed by a palaver; probably they dreaded lest by twitches his *medulla oblongata* might drag an arm-chair across the room. And so these observers, by their own ignorance, imposing their own conditions upon certain phenomena not under their control, and of which they knew nothing, prevented any manifestations. Other conditions than we have here mentioned have to be complied with to get good manifestations; some of them are stated in a little tract called *Mediumship and its Varieties*, of which we have sent Canon Gilbert a copy, and all can be learnt by the uninformed by attending any good circle.

In London, at the present time, the ministers of the Roman Catholic Church have some bottles of the Lourdes water, with which cures have commonly been effected in other countries, if not in this. We admit the fact. Canon Gilbert and his brother clergy have doubtless unbounded faith in the miraculous cures of the water of Lourdes. We will tell how their claims as to the psychological influence of this water can be tested, just as the three ecclesiastics tested the psychological powers of Mr. Eglinton. Canon Gilbert shall bring a bottle of the Lourdes water to the premises of the National Association of Spiritualists, where a sick person shall be in attendance, or an enthusiastic member shall volunteer in the cause of truth to be made sick by drugs for the occasion. Canon Gilbert shall then be firmly grasped by both wrists by two members of the

council, in order that he may not surreptitiously extract a pill or cunningly-concealed homeopathic globule from his pocket wherewith to effect the cure; while his wrists are held, he shall be permitted to administer the water to the patient. If his elbow shall twitch in the direction of his coat-tail pocket, Dr. Wyld, who shall sit and watch behind him, shall immediately raise an outcry to the two holding his wrists that such motion has been observed; he shall then be called upon by three or four members present to account for the same. Should he reply that he did it unconsciously, or that it was of no importance, that saying shall be reported in a very meaning tone at the next public meeting of Spiritualists. Should he further, with Jesuitical casuistry, argue that the spiritual conditions were too much those of the persons who held him, and too little those under which the Lourdes water had previously effected its cures, and that furthermore the witnesses were four to one against him—a very proper and reasonable reply under the circumstances—he shall, in the broadest spirit of fairness, be told that two daily newspaper reporters shall be called in, and that they shall record what takes place, while Spiritualists shall not do so. He shall further be told that if he does not submit to these conditions, he ought never again be permitted by his Church to preach at Moorfields or anywhere else. Remembering the way in which the penny papers deal with Roman Catholic miracles, and the sanctified nature of their reporters, he must at once see the fairness of the proposition—the identical proposition he made to Mr. Eglinton as the very quintessence of justice.

Just at the present time nothing is so much needed by the churches as the phenomena of Spiritualism. Materialism is rampant everywhere, more especially among the intellectual classes, among whom the authority of the churches is either openly denied or more frequently practically ignored, and ecclesiastics are unable to prove that they possess any authority, because they hold only the husks of a departed truth—the “signs which follow them that believe,” and the spiritual gifts which Paul exhorted Christians to cultivate, being both absent and preached against. The temporal power of the Pope is destroyed, and the question raised whether another Pope shall ever be appointed; moreover, Roman Catholics have so shifted the basis of their belief to suit modern requirements that on their knees every Sunday they pray in public for a heretic monarch—the Queen—who some centuries back would have been roasted by their Church. Then, again, as regards the Protestant Church, even Conservatives admit that its severance from the State is now only a question of time, and all churches alike are treated as superstitious by nearly all the schools of modern science. As education progresses priestly power dies out. Why is this, when man has aspirations after a higher life—when it is natural to him, and is to his happiness and moral welfare, to believe in a life hereafter? Because the churches give their flocks as proofs of their authority nothing but assertions, and traditionary legends riddled with the fires of modern criticism. They can prove no authority; the spiritual fire, the signs and wonders, once in their midst, having died out as the world and temporal power came in. People now ask for bread, and receive the dead ashes of the past. When, instead of hopelessly preaching to a sceptical and sarcastic generation about the reality of the handwriting on the wall at Belshazzar's Feast, Canon Gilbert shall show in his church, at Moorfields, handwriting in course of production by a living spirit hand, as the result of his patient inquiry into Spiritualism and his assistance in still further developing the phenomena, what a lively fluttering there will be in the dovecot of the Materialists! When that day comes, two priests will *not* be gripping the wrists of the unfortunate

medium or prophet, neither will Canon Gilbert sit watching him like a hawk, and irreverently making an outcry every time a muscle of his neck moves: the clergy will then no longer work upon the egotistical assumption that the invisible intelligences which produce the handwriting will do their bidding, or pay the slightest attention to any authority they may assume. And in that happy coming time, when Canon Gilbert shall tell of the levitations, of the floatings in the air of the saints of his Church, scientific scoffers may be dumbfounded by the rising in the air of one of the clergy, just as Mr. Home floated horizontally about in the drawing-room of Mr. S. C. Hall, and was felt all over by the Rev. Maurice Davies, D.D., of Kensington, while he so floated, to make sure that nothing was attached to him.

The phenomena of Spiritualism throw considerable light upon the traditions and ceremonies of the Roman Catholic Church, and draw the attention thereto of persons who previously had looked upon them with the irritating contempt of science, and as devoid of rational foundation. For instance, many persons in private life in all parts of the world, quite independently of each other, after developing writing mediumship in themselves, find spirits coming to them full of trouble and of sorrow, asking above all things to be "prayed for;" this tends to prove that the Catholic custom of Praying for the Dead had a prehistoric origin in real spiritual truth. Then again, the levitation of the saints in ancient times, the appearance of spirit hands and other phenomena, can, in the light of modern spiritual manifestations, no longer be considered by heretics as priestly fabrications. As a further example of the advantage of the study of practical psychology, it may be pointed out that the absolute control which priests exercise over their flocks, so that the latter are in most cases deprived of all power of thinking for themselves, is explained by mesmerism. In mesmerism the power of one mind over another is pushed to its utmost limits, until such effects are produced as those we shall record next week, as presented at a lecture delivered at Brixton recently by Mr. Redman. If the voice of authority is brought to bear upon children with great force, and continuously, between the ages of seven and fourteen, they can never think for themselves afterwards, and will always be the subordinates of the ecclesiastics by whom they were originally spiritually maimed; they are thus rendered as helpless spiritually as they would have been in the physical world had their legs been sawn off when they were young by their elders. The teachings of the particular Church have nothing to do with the result, which is produced solely by the crushing of young minds by the brute force of authority, while they are unable to defend themselves. In Spiritualism there is nothing of this kind, and the proportion of credulous people to those among other denominations is small, the great majority of Spiritualists being critical, scientific persons, possessing the power to intellectually sift and to analyse; consequently, when Canon Gilbert, last Sunday, again and again uttered the refrain of "*And still they believe!*" there being nothing of that kind in Spiritualism, we felt compelled to suppose that the sarcastic remark was in reality levelled by him at his own flock, which presented such a glorious example of his illustration. Their absolute obedience to him must have often been a puzzle to a man of his intellect, if he has never witnessed the subjection of sensitives to the operator on the public platform of a "biologist," who can make boys eat a raw cabbage under the full conviction that it is an apple. Such are a few of the curious psychological problems presented to ecclesiastics, which may be solved by the practical study of Spiritualism and its phenomena.

Canon Gilbert we assume to mean well, and to have no desire to state anything but the truth to its uttermost, though he has been too hasty in culling one half of his sermon from a *séance* conducted without experience, by himself, and the other half from Asa Mahan's book, from which he innocently quoted several vital statements which were inaccurate—had not a shadow of foundation—consequently had better have been ascribed to the real author than put forward as his own. More especially should he have been careful about preaching upon an important subject before he knew anything thereupon, when he remembers how many devout and intellectual sons and daughters of his Church are Spiritualists. Assuming then, that he is not more afraid of publishing our side of the

question, than we have been printing his to the length of two columns, we asked him but to utter from his pulpit in his next sermon, the following paragraph, without alteration or emendation:—

"In reference to what I said on the last occasion about alleged imposture among professional mediums, the Editor of *The Spiritualist* has asked me to tell you that there are but two or three professional mediums in the whole of Great Britain, and that Spiritualism rests, not upon them, but upon manifestations evolved at home among private people. He recommends you to have nothing to do with any professional medium or Spiritualist, but to form circles in your own homes, by four or five of you sitting, with no strangers present, in subdued light with your hands upon a table, and singing hymns, after opening the *séance* with a prayer for manifestations like those once vouchsafed to the Saints of the Catholic Church, coupled with the request that if the supplication is evil, nothing whatever may take place. He says that experience tends to show that one out of every three or four such circles obtains the phenomena, consequently that many of you may thus obtain them with no Spiritualist present, whereby the imposture theory I broached last Sunday week is in his opinion answered."

If Canon Gilbert is not afraid to give them this homœopathic fragment of honest truth, it will take yards of preaching to get it out of their heads afterwards.

#### THE PHENOMENA OF CLAIRVOYANCE.\*

BY THE LATE WILLIAM GREGORY, F.R.S.E., PROFESSOR OF CHEMISTRY AT EDINBURGH UNIVERSITY.

THE clairvoyant can often perceive objects, which are wrapped up in paper, or enclosed in boxes or other opaque receptacles. Thus, I have seen objects described, as to form, colour, surface, markings, down to minute flaws and chipped edges, when enclosed in paper, cotton, paste-board boxes, wooden boxes, boxes of papier maché, and of metal. I have further known letters minutely described, the address, post marks, seal, and even the contents, read off when the letters were enclosed in thick envelopes or boxes. No fact is better attested than this; Major Buckley, who would seem to possess, in an unusual degree, the power of producing in his subjects this peculiar form of clairvoyance, has brought, I believe, upwards of 140 persons, many of them of high character and education, and 89 of these even in the conscious state, to the point of reading, with almost invariable accuracy, although with occasional mistakes, printed mottoes, enclosed in boxes or in nutshells. He causes some friends, who wish to see and test the fact, to purchase a number of these nuts, in different shops, and to seal them up in a bag, from whence they are taken by the clairvoyant by chance, read, noted, and opened. It is physically impossible for any of the parties concerned to know the contents of any one nut; at the utmost, a clairvoyant, who has had much practice, may, after reading the first few words, guess the remainder of a motto previously deciphered. But out of a certain number, the majority, sometimes all, have been found new, and besides, new clairvoyants constantly succeed in this well-devised experiment.

In regard to this particular form of clairvoyance, I would observe, first; that only a certain proportion of sleepers possess this power, so that any one may very probably not have it; secondly, that the same clairvoyant may succeed at one time, and fail at another, from causes explained in the first section; thirdly, that it occurs more frequently in the experience of some mesmerists than in that of others. Major Buckley, for example, is very successful, while there are some mesmerisers who never produce it at all, but who call forth, perhaps, other equally wonderful phenomena. No one, therefore, is entitled to deny the fact, because he does not meet with it in his own cases, or in any given case, or on any one given occasion.

There are some clairvoyants who cannot thus read or see, unless some one be present who knows that which is to be read and seen, therefore in these cases it is performed by sympathetic clairvoyance, or thought-reading. I would here add, that it would appear that some clairvoyants can thus read at one time directly, at another only sympathetically, and at a third, perhaps not at all. This is an additional reason why a failure, or even a few failures, do not entitle us to reject the fact, save as a speciality in the individual case in which the failure occurs.

Proceeding onwards, we next find our sleeper perceiving objects in the next room, or in that overhead, or in that below. This is a frequent phenomenon, requiring no special preparation, and usually brought to light by the sleeper, of

\* From Gregory's *Animal Magnetism*.



his own accord, remarking what takes place there. It cannot be referred to ordinary sympathy with the operator, for the latter often does not know the room described; and when he does, changes or events in it, taking place at the moment, and unknown to the operator, are noticed. I have myself seen it frequently.

It often happens that when the operator knows the room described, he and the clairvoyant will dispute about some trifling matter, in which he declares the clairvoyant to be wrong, just as I have explained under the head of sympathy. But it also frequently occurs that the clairvoyant proves to be right, some change having been made since the questioner last saw it, or even during the experiment. It is needless to quote cases, for this is one of the very commonest phenomena, and there is none which more forcibly impresses us with the fact that the clairvoyant really *sees* that which he describes. But again it must be borne in mind that only some clairvoyants exhibit this power, and that those who possess it do not possess it at all times, nor, when they do, at all times in the same degree.

The next step is, that the sleeper can see into another house, as it were, mentally, and describe it in every part, just as he does in the case of the house in which he is. This I have often seen, and have had opportunities of satisfying myself that his vision, at least in some cases, is not determined by sympathy with the operator's mind.

In the first place, his description is that of a person seeing and examining, for the first time, what he describes. He attends to the minutest details of the objects he looks at, but often omits, till his attention is called to them, objects on which the mind of the operator is dwelling at the time. Secondly, he observes the persons who may be in the room, and what they are doing, the whole of which may be, and often is, unknown to his questioner, but is afterwards ascertained to be correct. Thus, in one case which I examined, the clairvoyant found my house, which he had never seen nor heard of, and the situation of which he was not told. He first noticed the number of steps at the door (which I could only have guessed at) correctly; he then entered, described the lobby-table and the piece of furniture beyond it, on which coats and hats are hung; but omitted to notice, till I urged him to look, a pillar in the middle of the lobby. He then described the situation, direction, and shape of the stair, but stopped to scrutinise the stair-carpet and "queer brass fenders" (carpet rods) which were new to him, but of which I never thought for a moment; then entered the drawing-room, minutely and accurately described the furniture and ornaments, as far as time was given him to do so; noticed various striking peculiarities; saw at one time, a man sitting in the room (the man-servant at the hour of prayers), and at a later time, only a lady, in a particular arm-chair, engaged in reading a new book (which turned out quite correct). I give this as a recent specimen of a fact often observed.

In another recent case, a lady, who became a clairvoyant at the first sitting, having been mesmerised by Mr. Lewis, described the same house, and also saw, in another room, a certain lady and gentleman, quite unknown to her, as was the house also; the lady, in a particular dress and head-dress, sitting on a sofa with other persons, the gentleman standing at a large round table, on which he leaned his hand; on the little finger of the hand was a ring, and he was conversing with a short, dark-haired gentleman. All of which was correct at that moment, save that she called the hand on which she saw the ring the right instead of the left. This is a frequent, but by no means an uniform blunder of clairvoyants.

The next fact is, that the sleeper, at the request of the operator, and frequently of his own accord, visits distant places and countries, and describes them, as well as the persons in them. This may, as I have already said, be done in some cases by sympathy; but there are many cases in which ordinary sympathy will not explain it.

Thus, the clairvoyant will often see and describe accurately, as is subsequently ascertained, places, objects, and people, totally unknown to the operator, or to any one present; and he will likewise, in describing such as are known to the operator, notice details and changes which could not be known to him.

The clairvoyant appears, as it were, mentally to go to the place named. He often finds himself, first, in *no place*, but floating, as it were, on air, or in space, and in a very short time exclaims, "Now, I am there." The place named is the first, as a general rule, that presents itself to him. But whether it be so, or whether he sees, first, some other place, a certain internal feeling tells him when he is right. If it be a distant town, and no house be specified to him, he will either see a general panoramic view of it, as from a neighbouring hill, or from a height in the air, and describe this as he would a map or bird's-eye view, or he will find himself in some street, place, square, or promenade, which, although not specified to him, is at once recognised from his account of it. He sees and describes the trees, roads, streets, houses, churches, fountains, and walks, and the people moving in them, and his expressions of delight and surprise are unceasing. If *sent* thither, to use his almost invariable phrase, a second or a third time, the sleeper will see the same objects, but remarks the change on the living part of the picture.

PSYCHOLOGICAL PHENOMENA AMONG THE SCOTTISH PEASANTRY.—Joseph Dobie, of Stirling Centre, Minnesota, U.S., who formerly lived in Scotland, and while a young man joined the Established Church there, writes to the *Banner of Light*:—"Although a church member, I was a believer in spirits coming back and communing with men, and no church influence could erase it from my mind; and that was the general belief in Scotland in my boyhood days. But now, if you mention Spiritualism to them, they will fly into a passion, call you an 'infidel,' and tell you that it's 'all a Yankee humbug,' as they told me last summer, when on a visit to my native land. On the farm where I was born and raised to manhood, some very mysterious things happened before the date of modern Spiritualism. My mother was sitting all alone one Sunday night, after all the rest had gone to bed, and suddenly she heard a sound like the tramp of a small troop of cavalry coming into the door-yard from the north. She supposed it might be horses that had broken out of the pasture lot, and thought that they could get no further, as she had been out last and shut the gate; but to her surprise, the gate was instantly thrown open, and they passed on. She went out to ascertain what the matter was, but saw nothing, not even any tracks, and when she attempted to shut the gate, she discovered that the iron hook that fastened it was broken in two! Afterwards all were satisfied that no horses had been there. Another time, one of my sisters was sent on an errand in the forenoon of the day. She was barefooted, as it was in the summer time, and in going over a thorn hedge she got a thorn in her foot, and being only about nine years of age, she sat down and commenced to cry because she could not pull it out. A voice spoke to her, and asked what was the matter. She looked to see where the voice came from, no one was to be seen, but the thorn had been extracted from the foot. Many other singular incidents happened on that place forty years ago and over."

SPIRITUALISM IN BRIGHTON.—Last evening, in the King's Apartments of the Royal Pavilion, Brighton, an inspirational oration on "Spiritualism as a Science and as a Religion," was given by Mr. W. J. Colville. There was a very good attendance. The Chairman (Mr. W. Gill) introduced the lecturer, and in doing so remarked that it was not a subject decided upon by him, but one which had been selected for him. The lecturer, in opening his subject, remarked that if they found anything in the world which could be a science and a religion at the same time, it must, undoubtedly, be acknowledged that they had made a discovery which would be of the utmost importance to the human race. Science and religion were two great powers, and had always been great powers in the world; and there was, perhaps, never a time when science was so great a power as at the present time. Religion, too, was a great power amongst humanity, and was bound up with science, the two proceeding from the same great source. Such was Spiritualism, which rejected none of the known sciences; there was nothing in Spiritualism which in any way contradicted that which had already been brought to light. Spiritualism was a science which upheld the mind and concerned the highest part of human nature, and, while it did not contradict any known truth, it revealed truth which could not be shown in any other way. He asked them, therefore, to cultivate faculties which would enable them to communicate with those spirits who were ready and willing to communicate with them and cheer them with their presence and with their words of sympathy and love. Speaking of the recent persecution of mediums, he remarked that it was wrong to interfere with those who were only searching for the furtherance of the truth. In concluding, he stated that the laws which Spiritualism imposed were purity of mind and body, and obedience to the laws of God as revealed by Nature in thousands of different ways. Questions relative to the subject having been invited, a number were asked, amongst which was one inquiring who the spirit was who had controlled the lecturer throughout the address. In reply, the lecturer stated that he was the spirit of George Rush, of the United States, who passed away in the year 1857. A hymn having been sung, at the request of the chairman several subjects were submitted for the impromptu poems, the two chosen being "War" and "The Last Man," upon each of which themes the lecturer declaimed a number of verses, which were greeted with applause. The proceedings were brought to a close shortly before eleven o'clock with the benediction.—*Sussex Daily News*, April 19th.

## SPIRITUAL INFLUENCES IN THE CONVENTS OF ROME.

BY CATHERINE WOODFORD.

MEDIUMS are sacred from the doubts, suspicions of falsehood and unbelief, which may assail other minds when they are informed of miraculous powers inhering in objects which in outward appearance are either insignificant, paltry, and tawdry, or repulsively ugly. They do not drift out into the broad ocean of absolute rejection of everything supernatural wherein the mind finds no anchorage for its hopes, no haven of calm certainty, but is reduced to the necessity of perpetually drifting with the winds and tides, until at length some hidden rock of stubborn fact catches the frail vessel of unbelief and makes it a wreck. Relying upon the infallible spirit sense, the truly developed medium remains passively receptive to what may be revealed by contact, or contiguity, permitting no prejudices of the mind for or against, knowing full well how deceptive are earthly appearances, and how fallacious human reasoning. If there be spirit power in an object, or place, a medium will feel its nature and describe it. If the influence be beautiful and pure, the medium's feelings will be those of calm or peaceful happiness, or joy; if the contrary, the medium will be sad, restless, uneasy, wretched. If the alleged possession of power be a false pretence, the medium will know it too.

Passing in front of the sarcophagus of Egyptian porphyry enclosing the remains of St. Bartholomew in the church dedicated to him, the writer, not observing that it was a sarcophagus, for the priests have converted it into an altar, felt herself arrested by a singular influence, which seemed to come forth and envelope her, stilling her to quietude and holding her spell-bound. It was a calm, placid influence, indeed rather as if a friend held your attention with affectionate interest, but also with a powerful command. At once the thought came—"There must be some one buried here, or St. Bartholomew is really in his church." Then for the first time, casting inquiring looks around, it was perceived that the altar was in shape like a sarcophagus of ancient days, supported by feet; and afterwards the fact was ascertained that the remains of the martyred Bartholomew had here found sepulture. A gentle presence, but new and strange, accompanied the writer until she left the church, and the conviction was forced upon her that it was Bartholomew; but she did not hear a word until after reaching home, when the good benignant spirit addressed her, and spoke of the work he was happy in doing for souls who resorted to him for help; of the compassion and tenderness with which it was necessary to deal with beings immured in the flesh; and that spirits putting aside all considerations of ignorance or error in those who addressed them, sought only for the pure flower of loving trust and faith, and that earnest devotion which proceeds from it. Much could be done for souls who were of this type, and although spirits had not the power to alter external circumstances, nor change the character of society, yet to each individual was given as much as he could receive of those dispositions, and inclinations essential to preserve him from lower spiritual degradation, and in some cases to ensure progression, however slow.

This was in answer to prayer, which formed a link between them and the applicant, by which they could reach the soul by the permission and grace of God, whose Divine love it was, flowing through them, gave them the power. Even when mortals prayed direct to God, the Divine help was given through attendant spirits and angels; all souls being thus linked together and to God, through various gradations. He said he was the tutelary spirit over the church dedicated to him, and had a large number of spirits working under him for the relief of human necessities. All spirits who knew anything about it—and strange to say there were many who did not—rejoiced at the new light from heaven descending into the minds of men concerning the influence of spirits over them, their constant nearness, and the possibility of communication between the two worlds. They were looking to see it recognised by the churches, and made a part of education. That the office of a medium should be considered as holy as that of a priest, and should not be degraded to low uses, mediums should dedicate themselves to the love and services of God. Spiritualism was the hidden heart of all religion, as it was of life itself, for there could be

no life without spirit. The Romish Church veiled it too much, jealously reserving it for the *holy* in that church alone. Other churches rejected much of it as Roman Catholic mummery and superstition, and in their desire to escape the so-called errors of that Church, had fallen into the greater error of almost suppressing the action of spirit in their midst altogether. Spiritualism was for all men; properly exercised and directed, it would tend to the exaltation and uplifting of the race, and the firmer establishment of religion. Were it not for the power of spirit, and medial receptiveness in man, the Church would never have had its martyrs and saints; but it was the spirit working in and upon man which has been, and is the origin of all human greatness. So said my communicant.

The same afternoon, on visiting another church, the writer was struck by the extraordinary sensations of spirit influence apparently rising from the stone pavement through her feet, and thence up the body, until she could scarcely retain her footing. She did not know there were catacombs beneath, until the guide offered to show them; then the extraordinary sensations were accounted for.

From the quietude maintained in most of the Catholic churches, the "dim religious light" pervading the incense-filled aisles where worshippers are grouped in silent prayer, from the care taken none shall touch the holy vessels but the priests, and from the sacred seclusion in which the Blessed Sacrament is kept, where the ever-abiding presence of Jesus is faithfully believed in; from all these externals, and from the general feeling pervading the atmosphere, a well-informed Spiritualist will at once perceive that a concentration of spirit-power is not only possible, but being invited, is most certain to take place. Every external encouragement is given for it, and every pains taken, perhaps unconsciously, or by that inspiration which comes to all, to prevent the dissipation of the influence. The churches thus become highly charged *séance* chambers, not perhaps for physical manifestations, but for the outpourings of a spirit whose manifestations are silent and private. So powerful are the emanations proceeding from some altars during the exposing of the Sacrament, that I have been compelled to fall upon my knees, when passing them, and have remained enchained in a species of absorbed but conscious trance, until fatigue of body has compelled me to rise and gradually withdraw from the influence, reluctantly, for the feeling is one of great holiness and sweetness. Always, when the richly-gilt and ornamented sacred receptacle for the Host is lifted by the priest for the adoration of the people, the writer has seen long rays proceeding from it, and darting out amongst the congregation, where every head is bowed in reverence; and most undoubtedly the blessing of a holier influence goes forth into all those lives, for a medium feels it most sensibly. And why not? We must deny that God can help us at all, or will answer our prayers, if we deny that He will grant His spirit presence, and pour forth His blessings where and when we ask. It is impossible that He should not. To pray is to open the door to the entrance of His spirit, whether Catholic, Protestant, Jew, or Mahomedan, all will receive of that spirit as they can.

I can only speak of things as they come to my intelligence, and to my medial faculties; trying to avoid all narrow prejudices, and viewing men and customs by the light shed into my mind by my guardian spirits. It may be necessary to speak of errors and abuses further on, for human institutions are prone to grow old, when they no longer suit the fresh, youthful spring of advancing minds, and require to be rehabilitated, or to pass away, giving birth to new forms, better adapted to the requirements of the age.

Nothing on earth that the writer has ever experienced can surpass the feeling of sanctity and purity pervading the chapels in certain convents. In the *Trinità de Monti*, going in for the evening benediction, one of the most beautiful services of the Catholic Church, you may see the young girls confided to the nuns for education enter the church in procession, on the other side of the grating which divides them and the altar at which the priests officiate, from the public. They are draped in long gossamer veils of white thrown over their usual school dress, and entering with well-tutored bearing of gentle dignity they separate into couples before the altar, where they make a little graceful salutation, and,

turning, take their places in the benches assigned to them. The nuns, from some invisible choir overhead, sing the Latin hymns,\* the incense rises in clouds before the altar, where several priests are officiating, and a more grateful incense of prayer rises from the many hearts of the rapt kneelers. What atmosphere more favourable to spiritual presences and influences of the highest kind than this, kept undisturbed and undefiled from the outer world, and purified by incense, which it is well known is powerful to dispel low or evil influences—to say nothing of that constantly uplifted voice of prayer; that cry of the spirit from earth to the spirit in heaven; that demand which ever meets its response. This atmosphere through which the aspirations of the pure and innocent souls here assembled each day go up bringing down saintly presences, and the Divine spirit, potent to touch each heart in some way or other, is cleansed by the constant transmission of holy spiritual influences, and becomes charged with astral fluid, as sensibly felt by the medium as that of any *séance* room; and indeed may we not call these the most holy *séances*, held for the filling of souls with the manifestations of that Spirit who on earth said: "Behold, I am with you always!" Again the vision of angelic children salutes the clairvoyante eyes. With looks of gladness they, this time, precede and follow a stately being clad in pontifical robes, who comes forward in spirit form uttering words of blessing, and presents his ring to you to be kissed, whilst he gives the name of Fénelon—a gracious remembrance of an old medium friend in a foreign land. Your little spiritual by-play of kissing the holy bishop's ring, the loving words uttered, and the beauteous scene of the angels takes place whilst you are as still as a statue in outward seeming, and no one but yourself is conscious of it; but it is a reality, for the spirit can project itself from the body, and salute spirit-friends, and converse with them without the rest of the world knowing anything of it.

In the still more secluded convent chapel of the *Blue Nuns*, as they are called from the colour of the very pretty, picturesque habit they wear, the sense of spiritual presences is overpowering. Candles are kept constantly burning upon the altar, and throughout the day, at whatever hour you enter the chapel, one or two of the blue-robed nuns, covered to the feet with white veils, can be seen kneeling before the altar in prayer. It is said the Blessed Sacrament is here exposed, and prayers are perpetually being offered up before it. One or two of the nuns are always present, coming at stated times to take each other's places, and remaining absorbed in motionless prayer until relieved by the entrance of others, when in total silence they rise and go out. Their bearing is marked by the most respectful dignity and solemnity, and the quiet stillness is disturbed only by the soft rustling of their garments: holiness is in the air, and holiness in their looks. If any of them are mediums, here would be the most favourable spot for heavenly visions and ecstatic trances. When the church services are to be performed, the sisters enter in solemn procession, and place themselves in their seats; a grating separates them from the rest of the congregation. The choir is stationed somewhere above the altar, out of sight, and some of the gentle nuns still retain sweetness of voice.\* You may fancy it a choir of angelic spirits chanting the litany of the Blessed Virgin, up where the clouds of incense rise to form a resting-place for their ethereal feet: the whole earthly scene vanishes—you behold only clouds and angels, but you on the earth seem a part of that scene, and it feels quite natural when the Virgin Mother herself, accompanied by a smiling spirit in the dress of the Blue Nuns, walks down the aisle, and out to you, and, with gentle words of blessing and love, covers you all over with her spirit-robos, like a celestial aura, as a sign of protection and holy influence, whilst with bowed head you listen to the sweet whispers breathed into your spirit-hearing—"You are welcome here, dear child! Mary loves you! You see now that I answer prayers addressed to me; that I come with spiritual gifts

and blessings, with other loving ones, to shed heavenly influences here and elsewhere, for to my spirit distance is nothing. The love offered up to me draws me powerfully to earth, and I am much here, working for Jesus. So also are thousands who love Him: many have died for Him. God works by intermediates, through ministering spirits, thereby blessing us tenfold by permitting us to convey to you these sweet answers to prayer. Dear women on earth do good to the poor; why should not we from the spirit-world? Call not those loving prayers offered to me idolatrous; it is a loving service offered as by one friend to another, and love is ever required. I am a free spirit, to go where it pleases me. It is not contrary to the laws of Heaven that I should respond to and requite as far as circumstances render possible the love offered to me. An invocation brings the presence of the spirit invoked, and can Mary resist the cry of the suffering and loving here below? No; on the wings of love I come, and, excusing the errors of ignorance, give peace, happiness, comfort, and strength of spirit to do well for Jesus' sake. You, as a Spiritualist, *know* that what I tell you is true. At your *séances* spirit power is concentrated, so that many wonderful things are accomplished; so in the churches may spirit power be concentrated, and the spirits fervently solicited by Roman Catholics are wont to gather in strength in the churches (as your open vision has revealed to you), or by the bed-sides of the sick and dying; and, oftentimes, aided by the faith and prayers of those gathered around, perform acts of wondrous healing. Bear these my words in mind, you who have experienced the blessings and joys of open communion with spirits, and try to see the merciful dealings of God with man throughout all time."

If the foundation be laid, or the vessel prepared for high spiritual influences, they will surely descend and fill the lives of mortals. The *intention* in life is the main thing: let the intention be good, and the life will spring from that in as fair beauty as it can attain. A life of self-abnegation from the pure, simple love of God, and the desire to reach thereby the angelic, or heavenly state, will inevitably bring its fair results of innocence and purity. Around such lives angels must gather, making that beautiful atmosphere of peace, love, and gentle sweetness which all must feel more or less, even the most hardened in selfishness—the most sunk in that stupidity to higher feelings which besets the monster of egotism. According to the life, such is the soul-aura surrounding the individual, penetrating to the spiritual sense of others and attracting them with love, or repelling them with dislike. If the soul exhale its life in acts of love, mercy, gentleness, and sweetness, returning good for evil and avoiding all emotions of harshness or anger, or uncharitableness, or deceit or falsehood, or unworthy pride, the aura surrounding it will be laden with sweetest fascinations; will positively, indeed, reach the senses of spirits, or highly-developed mediums, as a palpable fragrance. This has been frequently experienced by the writer. The private room, *boudoir*, or bed-chamber of a woman of this type (even the sterner sex may not be without those beautiful characteristics), constantly filled with the subtle aura, becomes redolent of fragrance to spiritual senses, and fascinates by its calm, its gentle joy, its sweet peace. Such sweet exhalations the highest spirits bring with them, making you long to be wrapt in them for ever: such delicious soul-emanations have lovers for each other, for the spirit, rising, in the exaltation of love above the flesh, senses that which others cannot perceive, and laps itself in an elysium: the two spirits bathe themselves in each other's aura, and are mingled in an eternal amalgamation of soul long before union is consummated externally.

If one life can give forth, like a fragrant flower, so much sweetness into the lives of others, doing also a certain amount of good, how much more powerful for good must be a community of such lives gathered together in the harmony of one common purpose, how much stronger the spiritual emanations. It is questionable whether (although in the case of convents the mistake is the isolation of such lives) the surrounding world would be as good and as happy without them. They form a nucleus of prayer, a centre into which pour high and purifying spiritual influences, and this cannot take place without good being done to other souls too. It is like a fountain of water springing up in an arid waste, or a broad

\* "The impression is very singular; moreover, it is well-known that no one is permitted to see the fair singers, so this caused me to form a strange resolution. I have composed something to suit their voices, which I have observed very minutely, and I mean to send it to them. It will be pleasant to hear my chant performed by persons I never saw, especially as they must in turn sing it to the 'barbaro Tedesco,' whom they also never behold."—MENDELSSOHN'S LETTERS.

dusty street; the passer-by, absorbed in self and worldly interests, may take no note, but the air is freshened and purified; and at length the weary wayfarer may arrive who finds the fountain to be the source of refreshment and new life, and having received what he wanted, he goes on rejoicing because of the fountain.

Reversely, an evil life gives forth poison into the lives of others, and so painfully powerful are the spiritual exhalations, that a refined medium becomes oppressed, saddened, and even suffers bodily torture in the noxious presence, to the extent of deadly sickness and vomiting. It is not necessary to know the person, or even to look in the face, the aura is sufficient; from that flows upon the opened spiritual senses of the medium a knowledge of the life; of its sensual grossness, of its selfishness, of its duplicity and falsehood, of its baleful, blighting power of hatred and anger. How often in theatres, or at concerts, or in lecture-rooms, an individual, a stranger, takes his or her place next to you. If unfortunately it be one deformed in soul from indulgence in evil passions, however much, or however little, the truth-telling aura will soon impart it to your loathing senses. You shrink from the knowledge, and forcibly shut it out, praying spirit friends to cut off the malarious influence from you; but you may be thankful if you leave the side of that individual with no ill effects.

How spiritually poisonous, then, to the air of a city, are those dens of wickedness which it is supposed the human race cannot do without; how baleful the exhalations proceeding from the myriad public-houses thronging the streets of cities, through which hell itself may pour forth its deadly soul-venom, stupefying the spirit unto death. The concentrations of spiritual pestilence become centres of poison, constantly permeating the air to the infecting of souls. In contrast, communities gathered together for the purpose of leading lives as nearly approaching to heavenly perfection as they are capable of conceiving, are like spiritual paradises, wherein the angels gather a thousand heavenly graces, which go forth to the surrounding world as subtle purifying zephyrs from a garden, to stay the effects of moral disease, to cleanse and clear away spiritual infection, and to restore heavenly health and life to many who have fallen victims to the spoiler.

Rome, April 11th, 1877.

### THE REV. CANON GILBERT ON SPIRITUALISM.

MR. EGLINTON GIVING A SEANCE TO ROMAN CATHOLIC PRIESTS.

LAST Sunday the Very Reverend Canon Gilbert, D.D., preached at the Roman Catholic Church, St. Mary's, Moorfields, London, on "Spiritualism: its Manifestations and its Scientific and Religious Aspects." The church is close to the Broad-street and Liverpool-street railway stations, is one of the largest and richest Roman Catholic places of worship in London, and on the occasion now under notice it was quite filled with listeners.

Canon Gilbert said:—

"And Pharaoh called in the magicians and the wise men, and they, by Egyptian enchantments and certain secrets, did the like"—that is to say, they changed the rods into serpents, and the rivers into blood, as stated in the eleventh chapter of Exodus. What is Spiritualism? Spiritualists are divided among themselves as to the cause of the phenomena in which they believe, and according to the theory they hold as to the cause of the phenomena, so will be the answer to the question I have put. The majority hold that, as we by electricity can communicate with persons in New York and other parts of the world, so there is a force in nature by means of which persons in certain mental conditions can communicate with disembodied spirits in the other world; and they believe that these spirits ring bells, play musical instruments, move chairs and tables, walk about the room, and sometimes dematerialise their mediums and pass them through closed doors, as well as produce many other startling phenomena: this may be called the "disembodied spirits" or "ghost" theory. The second theory is held by some of the cleverest Spiritualists, who deny the intervention of disembodied spirits. They say that there is an odylie force, and that persons in certain abnormal conditions of mind are able to bring this force into activity, and thereby to produce the phenomena. Reichenbach, Mahan, and others hold this view; they think that it is owing to odylie force that voices are sometimes heard around sick people lying in bed, and that by it articles of furniture are sometimes moved. The third theory is that held by Mr. William Crookes, Dr. Carter Blake, and Mr. Serjeant Cox. These have adopted the theory of what is called psychic force; they say that as by means of our will our souls can act upon our bodies, so certain persons in abnormal conditions can act upon solid matter outside the body and produce the phenomena. Mr. Serjeant Cox says that there is no proof whatever of the presence of the spirits of the dead. Why, then, are those I have named called Spiritualists?

Because they think that the soul produces the activity in this force; this is why they call themselves Spiritualists. The force is only produced in the presence of certain persons called mediums. I now come to the fourth theory. High and good persons and ecclesiastics believe that they are produced by diabolical spirits, determined upon men's utter ruin; therefore the importance of Spiritualism, as it regards Christianity, I think it impossible to over-estimate. If, however, it can be shown that the manifestations are produced by ordinary disembodied spirits, then they give us a telling argument against all infidels, and are great facts in proof of the immortality of the soul. If it be true that it is psychic force, some of the phenomena which took place in the lives of the saints will have to be reconsidered in a new light. If it be proved that the phenomena have no real existence, but are rather the result of impressions produced upon weak minds when acted upon by tricksters and conjurors, it becomes the duty of every Christian to pull to pieces the imposition. To examine these propositions under their four different heads, I shall give four discourses on four alternate Sundays. To-day I will give you some of my own experiences, and afterwards those of others.

When these lectures were announced several Spiritualists at once put themselves in communication with me, and among them was a lecturer at one of the London hospitals, a believer in psychic force. He told me that the best medium I could get was Mr. W. Eglinton, of Walthamstow, who frequently produced manifestations on the premises of the National Association of Spiritualists. Another he advised me to try, but said he would, if he could, play tricks. So last Monday week, at eleven o'clock, Mr. Eglinton came to our house. I questioned him as to his theory of the phenomena; he said that he did not believe in psychic force, but that they were produced by disembodied spirits. I asked him what he desired to be done, and he wished to know whether we required a light or dark *séance*, as he wanted to do what we pleased. I asked for a light one, and the three reverend gentlemen who are sitting near the altar this morning, took their places round a table with him, holding both his hands, whilst I sat at a little distance looking on. They had not been long seated, when I remarked that Mr. Eglinton was trying to push the table with his left arm. He said that this motion was entirely unconscious on his part, but he could not deny that the movement was there. Later on I pointed out motions in his right hand, and the two clergymen who were holding his hands felt the motions, but he said that they were produced quite unconsciously. I next pointed out that he was beginning to move his legs, but he said that he was quite unconscious of having done so. Again we went on, but he saw that he was watched very closely. He drew a long breath, and I noticed that that had a tendency to move his arms, and they to move the table, but he said that the drawing of the breath was involuntary. Then the muscles of his leg moved, but he said that he was quite unconscious that they had done so.

[At this point there was much giggling and tittering all over the Church, which state of liveliness continued until the end of the sermon.]

We sat for three-quarters of an hour, and then he said that the spirits were a long time coming, but we replied that we were so anxious to see them that we were willing to wait all day; he, however, remarked—"We will break up at twelve o'clock." It was most painful to see his motions.

I must remark that if there had been other persons present more nervous, I am sure that that table would have moved, and that there would have been raps, and sounds, and divers manifestations. I asked him if the spirits would play on two musical instruments in the corner of the room. He sat looking at these instruments for a quarter of an hour fixedly, but they did not play, and the spirits did not come. I next said to him, "I have heard that you can write on a slate without contact with it." He replied, "I have that power." I said, "I have here a slate covered with brown paper, and so anxious have I been to be convinced that I have not even shown it to my brother clergymen. I will put this slate under my arm." I held it there for a quarter of an hour, but no writing came. Next I said to him, "I have heard of solid objects moving in your presence; there are two light objects on the mantelpiece, consisting of tape and cotton, will they move without touching them?" He tried for a quarter of an hour, and then said, "I think we had better give up." I said, "Not yet. I have heard that you can produce a double self and spirit-hands." He said that that was usually done in partial darkness, so the blinds were lowered, and he went into the darkest corner of the room, and the clergymen held his hands on either side. I need not add that there were no spirit-hands and no double self. I then said, "There is another test. It is stated that solid objects sometimes move when you touch them. Here is a perfectly flat half-hundred weight; will you put your fingers on the top, and if it moves I will believe in you." He did so, and nothing came. This sitting lasted for two hours, and we would have given him six if necessary. You will agree with me that it was a miserable failure. I then said, "I will pay you the money." He declined, but I said, "I insist upon it, but I will not pay you now, I will send you a cheque." I told him that we were not at all satisfied with the *séance*. He then said, wisely or unwisely—you must form your own opinion as to that—"I have power to make raps with the joints of my toes." He tried but failed, saying that the weather was too cold. I afterwards wrote to him and sent him a cheque for £2 2s. I said in my note that the effect of the *séance* was very bad upon us, and that we could not believe that what we read about his manifestations at the National Association of Spiritualists were anything but delusions. He wrote back thanking me for my cheque, but positively declined to give me any more *séances*, because he said that the conditions of the first *séance* were too much ours. I then proposed to pay him £2 2s. each for *séances* under his own conditions, and in the darkest room we could make in our house. He declined, saying that four to one would be there to report against him. I then said that I would pay two reporters from the public papers to report



what took place, and that the clergy should not report, but I have received no reply. Now, I leave it for you to judge whether my offer is not a fair one, and whether all Spiritualists should not bring their influence to bear on him to accept my proposition, and in the event of his then refusing to do so, that he should be allowed to give no more *séances* on the premises of the National Association of Spiritualists.

The substance of the remainder of Canon Gilbert's sermon, which we are obliged to abbreviate, was that Mr. D. D. Home had long been regarded as one of the chief mediums connected with Spiritualism; but that whenever he gave sittings under conditions which did not allow of trickery they were found to be imposture, and that Sir David Brewster, the St. Petersburg Committee, and old Mrs. Lyon—from whom he had obtained £30,000—had proved this to be the case. When musical instruments flew about at the *séances* of the Davenportes after they had been slyly painted by one of the observers, paint was found upon the lips of the mediums when the light was struck, yet Spiritualists still believed in them. In New York, when a light was struck, they were seen holding the instruments themselves, yet they were still believed in, so prejudiced were the Spiritualists. In London there was a Katie King, who lived about 200 years ago, who did not talk in the style of that time, but in the phraseology of the nineteenth century, yet the Spiritualists believed in her. She afterwards went to America, and became attached to a Mr. and Mrs. Holmes, and one night outside the house where they were giving a *séance* a man was keeping watch, and seized another man whom he found about to enter the house with a gutta serena tube over his arm. He then found that it was a woman in a man's clothes, and although she fought hard and broke the tube over his back, she was secured, and confessed herself to be Katie King; yet now Spiritualists believe in Katie King, and it has been the same with all the mediums down to Dr. Slade, Mr. Monck, Mr. Lawrence, and other impostors. Again, all the phenomena that had been produced by Spiritualists had been shown by *legerdemain* at the Polytechnic and at Messrs. Maskelyne and Cooke's. Of the performances of the latter, Mr. Joy once wrote to *The Spiritualist* newspaper—"If this be trickery, then 'Othello's occupation's gone.'" An experienced Spiritualist—Mr. Benjamin Coleman—also wrote to *The Spiritualist*—"They are not only clever adepts in *legerdemain*, but are also powerful mediums." So when Spiritualists would not believe that Maskelyne and Cooke were conjurers, it became evident how hard it was to deal with such people so as to drag away any false notions they might have in their minds. Was Spiritualism an imposture which had too long cheated the public, and ought to be rooted out? Nothing of the kind. He had said very little that morning, but dealt only with one aspect of the subject, from which they might reasonably draw the following conclusion—"If it is certain that all the phenomena reported by Spiritualists can be done by *legerdemain*, we ought to believe none save those which take place where no trickery is possible." They would, secondly, agree that medium after medium had been detected in imposture of the grossest kind. Some Spiritualists had told him that the phenomena had been well tested by men of science. He intended to consider and pass judgment upon the value of this assertion. They had also said to him that he must remember that the Egyptian musicians did all that Moses had done. But it was not by the agency of God, and they did not do all that Moses did, for although they turned rivers into blood they could not turn them back again. He would again impress upon them that if the phenomena of Spiritualism could also be produced by *legerdemain*, they could not be too cautious nor too sceptical; he was quite sure that if he and a few of the clergy were to give a *séance*, raps, and other manifestations could be artificially produced, whereby they could send away the congregation fully believing that they had had a real *séance*. Thus, testimony as to the value of the reality of the phenomena was only valuable when given by people who knew how to criticise, to sift, and to analyse.

Mrs. EMMA HARDINGE-BRITTEN has since appended her name to the circular of the Theosophical Society published in the last number of *The Spiritualist*.

NEXT Thursday, at 8.15 p.m., Mr. John Rouse will give some "Original Readings in Rhyme on Popular Subjects," obtained through his own mediumship, at the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, E.

BRIXTON PSYCHOLOGICAL SOCIETY.—The annual general meeting of this society was held on Wednesday, April 18th, at 6, Loughborough-road, North Brixton, Mr. Desmond G. Fitz-Gerald, president, in the chair. The president remarked that if the tenets held by Spiritualists were not based upon fact, they (the Spiritualists) were worthy of severe reprobation; but if their main conclusions were true, it was indeed, and would hereafter be, recognised as a great honour to have belonged to their ranks. Again, if the phenomena were true, it was an obligation to one's own conscience and to humanity to forward in every way the recognition of such important truths. He felt convinced that the members of the society were resolved, not only that it should continue in existence, but that it should take its fair share in the work to be done. At some future period, which might be not very distant, the *raison d'être* of the society might be fully recognised, and its sphere of action greatly extended. In the absence of Mr. E. P. Ashton, one of the auditors of the society, Mr. H. Withall was requested, and kindly consented, to audit, in conjunction with Mr. Tapp, the accounts. A balance of £1 8s. 11½d. was announced. It was proposed by Mrs. Desmond Fitz-Gerald, and seconded by Miss Withall, that Mr. T. H. Edmonds be invited to become a vice-president of the society. This was carried unanimously. Mr. Withall proposed a vote of thanks to the officers of the society, and especially to the president, for the service rendered to the society through their being enabled to meet at their present rooms. The proceedings then closed.—EMILY G. FITZ-GERALD, Hon. Assist. Sec.

## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening, last week, at a meeting of the Psychological Society held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided. Among the members present were Mr. Hensleigh Wedgwood, M.R.I.; Mr. F. K. Muntion, honorary secretary; Mrs. Speer; Miss Allen; Lord Borthwick; Mrs. Tennyson Ker, Mrs. Burton-Burton; Major S. R. I. Owen, F.L.S.; Mrs. and Miss Jacquet; the Misses Corner; Dr. George Wyld; Mr. Crookes, jun.; Mr. A. Vacher; Mr. C. C. Massey; the Rev. W. Stainton-Moses, M.A.; Mr. George Harris, F.S.A.; Mr. W. H. Coffin; Mr. Gordon; Lady Colquhoun; Mr. J. H. Gledstanes; Mr. J. N. T. Martheze; Mr. F. Percival; and Professor C. J. Plumptre.

Professor Barrett was elected an honorary member of the society; after which the minutes of the last meeting were read and confirmed.

The Rev. W. S. Moses then read the following records of psychological phenomena, which he said had been furnished to him by friends, and were thoroughly well authenticated:—

### A PROPHETIC DREAM IN RELATION TO TRIVIAL CIRCUMSTANCES.

Some ten years ago I was preparing to pay a visit to a friend in Cambridgeshire. I had never been in that county, and my friend was a new resident there. But I knew that when with her I should be only an hour's journey by train from H—, where there still lived an old gentleman whose house had always been open to my father when he had been at the University; and my father proposed that, if possible, I should go over and call on his old friend. At this time my maid was trimming a white dress of mine with black lace, and I had given orders one evening that the lace was to be put on in a straight band. When she called me the next morning she awoke me suddenly from a dream; and I lay for a few moments thinking of the dream, which would have faded from my memory had not a feminine weakness impressed it on me. All I remembered of it was, however, only what I was dreaming at the very moment I was awaked; which was, that I was in a strange room, wainscoted three feet high, and that I was standing near a dressing-table, with my white dress on with the black lace on it, not in straight bands, but in festoons; and, trailing over my dress, one end of it in my hand, was a long, broad, old-fashioned worsted-work bell-rope. A maid came into the room, and, turning round to her, I said—"Look at your bell-rope; I have pulled it down in ringing for you." In the course of the morning following my dream I told my maid that I had changed my mind about the black lace, and that she was to put it on in festoons, as I had seen it in my dream; which accordingly she did.

I went into Cambridgeshire, and in course of a few weeks I went over to H—, and called on my father's friend. He was not at home, so I left my card and address. He came to see me, and invited me to pay him a few days' visit, which I did. While dressing for dinner the first day I arrived at his house I rang the bell for the maid; in pulling the bell the rope came off from the top. Still my dream did not recur to me. With the long, broad worsted-work in my hand, I returned to the dressing-table; and, as the maid entered the room, I turned my head round to her, and saw the bell-rope trailing over my dress, with its festooned trimmings. I looked at her and said—"Look at your bell-rope;" and then my dream flashed on my memory. I should have said then, as I have often said of other such flashes of a sense that events have occurred before—"Oh, it is a case of unconscious cerebration; I have not really dreamed it." But in this instance the trimming of my dress had been altered in consequence of the dream.

### MONEY RECOVERED THROUGH PROPHETIC DREAMS.

About the year 1830 there was living near Windsor a retired Waterloo officer, Colonel V—, with his wife and three daughters. He one day received a letter from his family lawyer requesting the loan of £300. The lawyer assured the Colonel that the money would be returned in a very few days; that it was required to meet a mere temporary demand, which, though a large one, was only a transfer of funds; that he would give security if the Colonel wished it, but that it really was needless, only it was absolutely necessary that the money should be in his hands on the following day. The Colonel was not a rich man; he could ill afford to lose £300; nevertheless, being on friendly terms with his lawyer, he decided on complying with his request, and he sent the cheque for £300 by post that evening. His wife and daughters knew of the transaction, and made no objection to it. But that very night the second daughter, Emma, awoke from her sleep, disturbed by a vivid dream that the lawyer had levanted with the loan, leaving his affairs in complication, and having defrauded several of his clients. Much disturbed by the powerful impression of the dream, Emma awoke her elder sister, sleeping in the same room, and told her the dream, and her own disturbance thereat. The elder sister talked the matter over, but concluded by advising Emma to go to sleep, for "it was only a dream"; and the lawyer was such a respectable man, that it was absurd to think of his being guilty of fraud. Emma at last fell asleep again, but only to awake again with a repetition of the dream. This time she got up, went to her parents' room, and told her father of the dream and of her own impression of the truth of it. He, however, thought nothing of it, and bade her go to sleep. A third time did she sleep, and a third time did she in dream receive the reiterated assurance that her father would lose the money. She went a second time to her father, whom she now inspired with some anxiety, so much so that he at once arose, awoke the household, and ordered the carriage with post horses to be ready by six o'clock in the morning. He wished to arrive at the lawyer's private house (to which the lawyer had requested the Colonel to direct his letter), before the lawyer should receive the letter, and then he purposed telling him that he had altered his mind. The Colonel and his daughter Emma posted up to London, arrived at the lawyer's house, asked if he were at home, and were told he was, but was not yet downstairs. The servant showed the early callers into the dining-room, where, on the breakfast table, the Colonel saw his own

letter. He at once secured it, and put it into his pocket before the lawyer came down. When he appeared, the Colonel made excuses for his early appearance, adding that he came to make his own apologies and regrets for not acceding to the lawyer's request, but he could not lend him any money.

Three days afterwards the Colonel at Windsor received news that the lawyer had escaped abroad, his frauds and embezzlement having been discovered. Emma's dreams had been perfectly correct.

#### PROPHETIC DREAMS IMPERFECTLY IMPRESSED.

THE following dreams were not *precise* presentations of subsequent events: in some respects they are more wonderful, as there seems to have been an effort made, but in vain, to represent the coming events. All that was accomplished was the misrepresentation of a very extraordinary occurrence, and yet so peculiar were the circumstances, that one cannot fail to see something more than a chance coincidence in the matter of the policeman and the rings, and something more than idle fancy in my maid's waking impression.—G. T. C. M.

In 187—some of our most intimate neighbours were Mr. B. and his only son George. Mr. B. was a widower, and George was the hope and ambition of his life. The young man was a barrister on the — Circuit, but at the time when the dream and its tragic explanation occurred he was at home, and had a small boat for sailing on the estuary near which he lived. His father had given to George on his coming of age some valuable rings of his mother's, and George used to wear some of these all day long, however rough might be his occupation. More than once, when out sailing with him, I had induced him to take off these rings while he was pulling oars and tackling ropes, &c. Mr. B. was a county magistrate, and consequently George was known to all the police in the neighbourhood, and he knew some of the police serjeants by sight and by name. One Saturday morning, before going down to the breakfast-room, he went into his father's bedroom to narrate a dream he had had, and which was so vivid, and had made such an impression, that he thought it best to tell it at once, in case it should prove prophetic. I dreamed, said he, that I was walking up Fyle Hill—two miles from here—and that I was stopped by police serjeant Turton with a stranger. Turton asked me to give him up the rings I had on my hand, which I refused to do, of course. He persisted in threatening to use force to compel me to give them up; but though he had a friend, and I had not, yet he did not touch me. He then said, "Well, Mr. George B., as you won't give me the rings, you must give me a cheque on Martin's Bank in the town. Somehow I did yield to that demand, and gave him the cheque; but having done so I instantly returned, got to the Bank before Turton did, and told the clerks not to cash it, as it had been obtained from me under compulsion." This was the dream. It was never exactly fulfilled, but its partial solution was received next day, Sunday, for at mid-day on Saturday George B. went out alone, for a few hours' sail on the estuary, assuring his father he should be home to dinner. A violent gale set in suddenly, a gale which did much harm all along the south coast, and it must have capsized the boat, for the young man did not return home; and on Sunday morning a report reached Mr. B. that a boat, like his son's, had been found driven on shore on the coast beyond Fyle Hill, in the beat of Sergeant Turton's duty. The poor father, with his old servant who had been nurse to George, drove at once to the place, saw the boat with its remains of tattered sail, but there was no trace of his son. At last, after some hours, the body was found washed up on the shore further away. It was carried into a little public-house, where Mr. B. had it taken, Turton, the policeman, assisting. There was nothing further to be done, and the unhappy father left the inn to return home. Just as he was getting into his carriage Turton came to him and said, "If you please, sir, I have ventured to take these rings off Mr. George's fingers, as I think they are too valuable to be left in such a house as this." The very man of whom George had dreamed as desiring to deprive him of the rings, did actually take them off his hand!

Of course a sharp look-out was kept all along that shore for anything else that might be washed up; and on the Monday evening Turton came to Mr. B., bringing his son's hat, a straw hat, with the ribbon of his college round it. "And if you please, sir, I dreamed last night that young Jewsbury, the fisherman, picked it up, and brought it to me; and this afternoon who should come with it but young Jewsbury. He didn't know whose hat it was, but I knew by the ribbon."

To this sad tale I may add a prophetic impression, not a dream, which occurred to my own maid the Sunday previous to the fatal Saturday. She had been for many years in one family, and was seated in church next to the old servant of Mr. B., who had been nurse to George; and the two faithful women were not very far from Mr. B., who was also in church. My maid was distracted for a considerable time during the service, with a painful sort of waking dream that her master's only son (my brother) was drowned, and that she and her master were looking for his body, which they eventually found under a wall on a shore! Here, as in George's dream, there was a confusion in the presentment of the fact.

#### A DREAM ABOUT A DROWNED MAN.

THE following is from the *Spiritual Magazine*, June, 1873:—

On Saturday night a villager named Andrew Scott dreamed of being along the coast on St. Cyrus sands, and finding a man among the rocks under Whitson Houses. On the following morning he told his wife he would go and see if there was anything in his dream. He took another man with him, to whom he told his errand, and on reaching the spot, there was the drowned man, washed among the rocks, just as he had seen in his dream. He was taken ashore, and the case reported to the St. Cyrus authorities. He is supposed to be one of the men belonging to *The Providence*, wrecked Dec. 19.

(Signed) DANIEL HAMILTON, Johnshaven, Kincardineshire.

Jan. 20, 1878.

Mr. Stainton-Moses then asked, "Who gave the information in the foregoing cases?" Serjeant Cox and Dr. Carpenter are requested to reply.

MRS. SIDDONS.

Professor Plumptre called attention to the anecdote told by Mr. Stainton-Moses at a preceding meeting about Mrs. Siddons, to the effect that once in a draper's shop she nearly frightened one of the assistants into fits by the tragical manner in which she glared at him, and asked, in relation to the fabric in her hands, "Will it wash?" He (Professor Plumptre) had searched out the original anecdote in an old book. The Kembles were distinguished for their calmness and dignity, and it seems that Mrs. Siddons said, in a calm way, to the assistant, "I wish to see some socks." These were shewn to her, upon which she remarked:—

"The socks are good, but think ye they will wash?"

Kemble was in the habit, almost, of speaking in blank verse. One day a crossing-sweeper asked him for a copper; and Kemble, giving him one, said—

"See that thou hast a penny."

Then, turning to his friend Bannister, he said:—

"Bannister, it is seldom that I do these things,  
But when I do, I do them handsomely."

Mr. Stainton-Moses remarked that no doubt Professor Plumptre's version was the right one. Last week he had only quoted the anecdote to show the unwisdom of emphasising small matters in speech.

#### ON CERTAIN PSYCHOLOGICAL PECULIARITIES OBSERVABLE IN THE HEREDITARY TRANSMISSION OF ENDOWMENTS AND QUALITIES.

Mr. George Harris, F.S.A., then read a paper upon the above important subject, from which the following is an extract:—

In introducing to the Psychological Society the present subject, I am desirous rather of inviting attention to it, and of inducing those of our members whose observations have been directed to the phenomena in question, to favour us with the result of their experience, and to supply us with authenticated facts that may lead ultimately to the enunciation of a correct and sound theory on this very important and interesting topic, than of endeavouring to establish any definite theory of my own.

As far, however, as my individual observation and experience serve me, there appear to be two distinct modes in which qualities of each kind are ordinarily transmitted by human beings to their children. In many instances, which is probably the most common method, each child inherits, in some proportion or other, the various qualities, intellectual and moral, of both its parents, a sort of general compendium of their character. In other cases, instead of the various qualities possessed by the parents being inherited by each of the children, they are separately distributed singly, or by one or two only, among the several members of the family, one of them inheriting this or that particular faculty or quality alone of one of its parents to an extensive degree, and another some two or more, instead of each of the children inheriting each of the principal capacities and qualities of their parents. In certain cases, however, the peculiar qualities and endowments, both mental and moral, which are possessed most largely by the parents, the offspring possess very sparingly; while some, which the offspring possess very extensively, the parents are endowed with very slenderly.\*

In certain remarkable cases, the derivation of intellectual talent has been traced to the mother, which has led some persons to conclude that it is from the mother alone, and not from the father, that ability descends. In other instances, however, it may be clearly shown that the talent descended from the father, and not from the mother; while many very clever women have children deficient in mental capacity. Instances of the children inheriting generally the various qualities of both their parents, are too common to require any illustration here by example. Some families, however, supply remarkable instances of the distribution of talent among the different members of it, each such member being distinguished by some one particular endowment, while the head of the family possessed all these several qualities together. The Coleridge family is a remarkable instance of this kind, so many members of it being distinguished for their ability; but each for an ability of a different kind—one as a lawyer, another as a poet, another as a classic, another as a writer of romance.

One remarkable fact, indeed, in the transmission of talent is that, although persons of distinguished ability often produce children of corresponding power, that talent is of a totally different kind to what the parents possessed. For instance, a distinguished artist, as in the case of Copley, produces a son who becomes a distinguished lawyer and orator, as in the case of Lord Lyndhurst. It seems to me very rare for a great artist to produce a son so distinguished. A distinguished lawyer, as in the case of Lord Chancellor Macclesfield, produces a son who, as in the case of the second Lord Macclesfield, becomes a distinguished mathematician. King Solomon was the son of a man of great ability, but his talent was very different in kind from that of his father, King David. Mr. Matthew Arnold is the son of a man of great talent, Dr. Arnold, of Rugby—his talent is of a kind altogether different from that of his father. In the case of Sheridan, his son was a man of ability; but he appears to have inherited a portion only out of the numerous talents which his father possessed. He was gifted with his humour, but I do not find traces of other and higher endowments.

Occasionally we find one son alone, or one daughter alone, out of a numerous family, inherits the talents of a distinguished parent. Very often it is the eldest son who is so favoured. In other cases the eldest son is passed over, and a younger son is the inheritor of his father's great qualities. This was the case with William Pitt, and it may be remarked of Charles Fox as well.

Sometimes in the case of the descendants of a great man the talent of the ancestor will, as it were, crop up after a few generations, and

\* Harris's *Treatise on Man*, Prel. Diss. SS. 5, Vol. I., pp. 18, 20.

display itself in the members of some of the family. The same thing, I believe, occasionally happens in the case of certain diseases which are supposed to be hereditary. And it is observable, also, with regard to portraits, that a person will sometimes exhibit a remarkable likeness to an ancestor of some generations back. Observation with regard to the transmission of diseases, and also with regard to that of family likeness, may be very serviceable in directing us in the investigation of the laws which regulate the transmission of hereditary qualities.

The colour of the hair affords, also, a striking indication of the mode in which qualities descend from parents to children: one child having its hair of the colour of that of the father, another of that of the mother, while the hair of the other children will resemble in colour that of one of the grandparents, great-grandparents, uncles, or aunts.

In the case of the breeding of animals, the transmission of qualities, and the mode in which this takes place, is exhibited more forcibly than in the case of mankind, and may afford us some useful hints with regard to the latter. But this is a branch of the subject which want of space precludes me from entering upon here at length.

It was remarked, indeed, by the late Sir William Lawrance, that "the formation of new varieties by breeding from individuals in whom the desirable properties exist in the greatest degree, is seen much more distinctly in our domestic animals than in our own species, since the former are entirely in our favour."\* And that, "if men in the affair of marriage were as much under management as some animals are in the exercise of their generative functions, an absolute rule might accomplish in his domain almost any idea of the human form."†

In the case of animals of a cross breed, the tokens of the mixture will appear in very remote generations, where by subsequent breedings it might be supposed that all traces of the original cross would have been lost. In the case of man, where a marriage with one of quite a different blood—a mulatto, for instance—has taken place, a comparatively remote descendant will occasionally exhibit a striking resemblance to his mulatto ancestor, although the intermediate ancestors exhibit but very faint, if any, traces of this relationship. In this instance, moreover, some or one only of the children of the particular family will be marked in the way alluded to, while the others will be without any traces of this description."

"In several instances it has been observed that persons are gifted with remarkable endowments and qualities, intellectual and moral, as well as physical, which they may be traced to have derived from their grandparents instead of their parents. In the case of disease, this principle has long been recognised. It may not unreasonably also be supposed that not only the particular physical, moral, and mental condition of both the parents at the time of procreation has considerable influence on the character of the children, and may account for the extensive diversity among those of the same family; but events happening at the time of the conception of the child, and the peculiar pursuits of the parents, may largely affect the qualities of the offspring. So also the comparative age of the parents may have its effect in this respect—high-spirited children springing from parents who are young and vigorous, children grave and sedate from elderly parents."‡

The most extraordinary feature of all, however, and the most difficult satisfactorily to account for, in the hereditary transmission of qualities and endowments, is that which is occasionally presented of a direct and striking contrast being observable between the parents and children, both as regards talent and moral endowment. We hear every day a great deal about family likeness, but I believe that family contrast is nearly as common, although not so much observed. Thus, we not unfrequently find that a man of great talents and acquirements has a son who is all but a fool, and in some instances his whole family will be much below par in point of intellect. Occasionally we see a son of brilliant ability, whose father is a man of very ordinary capacity. As regards the quality of energy, I have often remarked that a man of great energy will have a son who is remarkably deficient in this respect, and that men of particular energy are frequently the sons of men who were wanting in this quality. Sometimes one individual only in a family is distinguished for ability. In other instances all but one of the family are of more than average talent. In certain particular families mental superiority appears to run entirely in the female line; in others, in the male only.

#### PSYCHOLOGY PROVED BY MOLECULAR MOTION.

The Rev. W. Stainton-Moses, M.A., in opening a debate upon the paper read at the previous meeting, said:—

"The conclusions of Mr. Croll's paper, which I may recapitulate for the sake of clearness, are that the two great problems of molecular physics are:—1. The constitution of the ultimate atoms. 2. What determines molecular motion? As to the first question, he tells us that he and we know nothing about it. A molecule is an aggregation of atoms. We know *that*; but what the ultimate atom is we do not know, for the very simple reason that our senses are not constructed to perceive it. We must be content then to inquire. 2. What governs the motion of the molecule? Force causes motion. Yes; but what directs force? Mr. Croll lays it down that the action of a force cannot be determined by a force; neither can motion determine motion. And so, at last, he arrives, by a process of reasoning in which I can see no flaw, to the conclusion that the directing agency must be something outside of molecular being. But this is precisely what I have been meaning by spirit, and my attempt to learn from Mr. Croll the nature of matter has landed me in spirit after all. This is perplexing. For, first, I can find out nothing as to the constitution of matter; and, next, I am told that its guiding power is what I call spirit. Well, then, what grounds have I for believing in the existence of this vague and shift substance at all? I know that the popular belief is that not only is there matter, but also that there is nothing else. Mr. Croll

disposes of the latter article of faith. I begin to wonder if the former rests on any better basis. There have been philosophers who are bold enough to say that the senses reveal to us no such thing as matter; nay, that the popular theory respecting it does not square with the observed facts and phenomena. They tell us that 'we neither see, nor feel, nor in any way perceive *matter*, and that whether as a matter of fact it exists or not we have no means of proving its existence.' All that we can possibly *know* to exist is force. The physical world, they tell us, is simply a phenomenal manifestation of divine power—force energised by a power without, which is what I call *spirit*, and, in its ultimate analysis, God. I have lately fallen in with a book which sets forth these ideas with singular force and cogency—*The World as Dynamical and Immaterial*, by R. S. Wyld, LL.D., F.R.S.E. It would be futile to attempt to reproduce the close argumentation by which he elucidates his theory that molecules are collocations of atomic centres of force, and that matter has no real existence at all. I must be content with summarizing his conclusions, referring the curious to his book for further information. Premising a number of proofs drawn from physical science that matter does not exist, the author lays down the following propositions:—1. We neither see, feel, nor have we any distinct conception of matter, physical objects being cognized only by their active properties. 2. Matter cannot direct the complex arrangements of this world, nor can any point be suggested at which its operations, if once begun, afterwards cease. 3. If matter be an inert mass operated on by deity, as some idealists have supposed, it is superfluous, occupies space, and does nothing in it, which is contrary to the plan of creation. From these and other similar propositions, the author concludes—1. The world is a vast system of localized forces acting under law. 2. The efficient agent is one external to the world—is what we call *SPRIT*. 3. A physical substance is a cluster of atomic forces having a mutual relation and occupying a given space—a vacuity in respect that matter does not exist in it—a substance in respect of the energy expended from countless dynamical atoms or centres of force. 4. These atoms are solid or impenetrable, inasmuch as they possess repelling forces, and consequently occupy a definite space; but the atomic forces of one body when approached to another body do not necessarily resist; they may combine, and, from the alteration of their dynamical properties, form what to us is a new substance. 5. Such is the visible world—a certain space occupied by forces grouped and acting according to law; and since, as Faraday stated, a body may be said to extend as far as its forces extend, the universe may be regarded as one body, interpenetrated by the universal *ether*, energized by *spirit* and by God. I am fully aware that a close argument so abbreviated, and presented only in its conclusions, becomes almost unintelligible. But if I have made myself understood, and if I may be permitted to fix attention for the moment on these conclusions, I submit that they propound a theory of much interest and importance. I, however, make no claim or belief. I do but endeavour to carry on a step further the conclusions arrived at by Mr. Croll, and if the arguments and facts of Mr. Wyld are, in the opinion of competent critics, sufficient to carry his conclusions, then a very important point has been gained. Whether they are so I make no pretension to decide, but there must be many present who will at once see how the theory squares with many observations they have made in the perplexing psychical phenomena that some of us have looked deeply into. They will see how the dynamical theory, getting rid of the notion of the materiality, the impenetrability of ponderable objects, explains much that before seemed inexplicable. If time permitted I could quote case after case within my own observation on which this theory throws a flood of light. Such will occur to those who have observed these phenomena. I have no desire to provoke controversy on a point which is only incidental. Mr. Croll asks the question—What governs molecular motion? and answers it in effect—*SPRIT*. Mr. Croll asks also—What is the constitution of matter? and says—I do not know. No one knows. No one can know. Well, then, I ask the question—*Is there any matter at all?*"

The reading of this paper was followed by a discussion, in which Mr. C. C. Massey, Dr. Wyld, Mr. W. H. Coffin, and Mr. Serjeant Cox took part, after which the proceedings closed.

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and eleven, and all between, with the colour of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present you shall meet it walking in the light, and that light will overcome its darkness.—*George Macdonald*.

WHICH IS BEST.—Professor of Chemistry: "Suppose you were called to a patient who had swallowed a heavy dose of oxalic acid, what would you administer?" K—(who is preparing for the ministry, and who only takes chemistry because it is obligatory): "I would administer the sacrament."

ALLEGED PROPHECIES.—Mr. N. G. Parker, of Boston, Massachusetts, writes to the *Banner of Light* about a question raised as to the genuineness of Mother Shipton's prophecy:—"It (the prophecy) is a well-known fact. I am myself the owner of an edition published in Old English, bearing date 1641; a copy of one printed in 1488. In the old histories of England, published in the last century, there is quite a long account of that person (Mother Shipton), having reference to Cardinal Wolsey. Some years ago I saw her stone at York, England. Nor is Mother Shipton alone; there are several equally wonderful books whose prophecies have already been proved correct regarding the kings of France and England. Some few years ago the late Mr. Drake (antiquarian) spent a whole afternoon comparing notes on these very points with me; he had several copies of books, and the envelope that enclosed them was marked 'wonderful, because true.'—Who is Mr. Drake, and what are the prophecies referred to?"

\* *Natural History of Man*, s. 6, c. vi. † *Ibid.* s. 2, c. vi.  
‡ Harris's *Treatise on Man*, Prel. Diss., s. 1, a 5, vol. I., p. 22.



## INQUIRERS' SEANCES.

BY WILLIAM NEWTON, F.R.G.S.

ON Thursday evening last, the 19th inst., the usual weekly *séance* for inquirers was held at the Rooms of the British National Association of Spiritualists, 38, Great Russell-street, London, with Mr. Eglinton as medium. The greatest strangers present were invited to secure him in any way they deemed necessary to prevent his hands being protruded through the opening in the curtain. His coat cuffs and the sleeves at the elbows were accordingly sewn together behind his back, the curtains pinned before him, while on his knees rested the "fairy bells," visible to all. A voice was heard from the cabinet, conversing with the medium, and soon after Mr. Eglinton's rings were placed on the box on his knees by fingers which were seen by those near the cabinet; a hand, of which all the fingers were seen, also thrust itself out, but nothing further noteworthy occurred, and soon after the sitting broke up, conditions being evidently unfavourable. One of the circle suggested that, in the position in which the medium had been placed, it was not impossible for his hands to be brought round to the front, but no one who has had experience of Mr. Eglinton's *bona fides* and thorough-going willingness to submit to the most rigid tests could doubt that, even if they were his hands that were shown, he was anything but a perfectly passive agent in the matter.

The facts of the *séance* point to the necessity, on the part of inquirers, of patient and prolonged investigation.

## THE CROSS OF THE LEGION OF HONOUR CONFERRED UPON MR. CALDER.

THE gratifying circumstance is not generally known, even among Spiritualists, that the Cross of the Legion of Honour of France, was once presented to Mr. Alexander Calder, President of the National Association of Spiritualists. We have, with some little difficulty, obtained Mr. Calder's consent to the publication of the following particulars:—

Foreign Office, Paris, July 13th, 1848.

Mr. Calder, Vice-Consul for Denmark.

SIR,—I have been informed that at the time of the shipwreck of the frigate, *La Gloire*, and of the corvette *La Victorieuse*, on the coast of the Corea, you rendered most generous and timely assistance to the officers and sailors of these vessels on their arrival at Shanghai, where you were residing as Consul. I have also learned that you furnished the shipwrecked men with the means of returning to France, and that your intervention effectually reduced the expense of their re-shipment at a considerable saving to the public treasury.

Allow me, sir, to congratulate you on your noble conduct and your generous intervention, and accept the thanks which I offer you as Minister for Foreign Affairs of the Republic. I shall have the honour to report your acts to the President of the Council, who is chief of the executive power, and I have no doubt that he will think it right to offer you some mark of approbation. Accept, sir, the assurance of my highest esteem.

(Signed) JULES BASTIDE,

Minister for Foreign Affairs.

Paris, 7th October, 1848.

To Mr. Alexander Calder, Consul of His Majesty the King of Denmark at Shanghai, now in Paris.

SIR,—I have the honour to inform you that, at my proposal, and by a decree issued on the 4th of this month, the President of the Ministerial Council charged with the executive power, has appointed you an Officer of the Order of the Legion of Honour.

I am happy to have been able thus to procure the recognition of your generous hospitality and your good offices in favour of the sailors of the Republic.

Our fraternal salute

VERNINAC,

Minister of the Marine and Colonies.

"I WILL not stand committed either for or against the conclusions of this book. I am satisfied by the evidence of some of the facts narrated; of some others I have evidence as good as testimony can give. I am perfectly convinced that I have both seen and heard in a manner which should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."—Professor DE MORGAN, in the preface to *From Matter to Spirit*.

## SPIRIT IDENTITY.

UNDER the heading of "The River Giving up its Dead," *The New York Times*, of March 23rd, recounts the circumstances attending the mysterious disappearance and subsequent finding of the body of Mr. Gordineur C. Platner, a prominent merchant of Auburn, N.Y., who was last seen alive by the Wall-street ferryman at New York City, on the night of Nov. 21st. The body was not recovered until March 22nd, during which period of waiting the friends of the deceased were filled with sad reflections concerning his probable murder. Mr. Dick, a friend of Mr. Platner, identified the remains (by means of articles known to have been in the possession of the deceased), and, further, related the following story at the Coroner's office, strong testimony to the reliability and wonderful scope of the mediumship of Mr. Charles H. Foster:—

"Mr. Dick stated that about a month after the disappearance of Mr. Platner, himself and several others, prompted by mere curiosity, attended a *séance* given by a well-known medium. Soon after Mr. Dick and his friends entered the room, the medium approached the former, and said, 'I think, sir, you have a missing friend, whose whereabouts you are anxious to ascertain. Search no longer, for he is in the spirit-land. Look at the back of my right hand and you will see his name.' Mr. Dick, in the utmost astonishment, saw inscribed in blood-red characters on the medium's hand, 'Gordineur C. Platner.' The medium further informed Mr. Dick that Mr. Platner's body was held fast under a pier in the North or East river, and would not rise to the surface until several months had elapsed."

This prophecy, as will be seen by a comparison of the dates given above, has been verified to the letter.

## Poetry.

## THE DEPARTURE.

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half-willing, half-reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please him more;  
So Nature deals with us, and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently, that we go  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the what we know.

Henry W. Longfellow, in the *Atlantic Magazine*.

## 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.]

## SPIRITUALISM AND THE CHURCHES.

SIR,—As a liberal in matters of theology I am pleased to note what seems to be a new departure in the moral sentiments of modern Spiritualism. Awhile back I contended in this journal that "Spiritualism without Spirituality" was, and is, a vulgar, fruitless, unlovable thing. Moreover, I have often been pained to see religion and its many "good men and true," abused, undervalued, and misrepresented by certain extrememad thinkers connected with Spiritualistic inquiry. To intelligently modify a fossilised theology with the scientific light of latter-day revelation, I can well understand. To totally despise a liberalised Christianity, with its vast means of organic usefulness, is quite another and a more serious question. But I find that *The Spiritualist* newspaper and the more influential investigators speak respectfully of the various churches, in proportion to the amount of intellectual force, culture, and earnest weight of character found combined in pulpit and pew. You recently told the widespread readers of *The Spiritualist*, that many of the London friends of the movement attend the church where the Rev. Mr. Haweis preaches with such a Dean Stanley breath, and where all the current questions of the time, which concern and agitate society, find the most interesting and thoughtful methods of pulpit treatment. I only know Mr. Haweis from published repute; and if residing, as I do, in a provincial city, I envy those thus intellectually "privileged," I am surely to be excused. But, as I said above, Spiritualism is outgrowing its once dangerous secular attitude. If scientifically attested in its cardinal facts, why should it not soon become a beautiful and a holy thing? Its name is the result of a phenomenal baptism; and the accidents of its strange history should warn its mountain-prophets against the perils of a galloping degradation. It has had more than enough of doubt and darkness. The refining influence of religion may yet give it a daylight beauty, and a nobler power of beneficial circulation! If, like the sweetbriar, its fragrance is intensified through the passing gloom of the summer tempest, the conservation of its better qualities need not make its well wishers impatient of its more effective development.

But I see an encouraging sign. The singularly able and opportune articles in *The Spiritualist*, written by Miss Kislingbury and "A Broad Church Clergyman," touch upon an important question. Both writers desire to give the movement an unassailable moral status, and I am sure that hundreds of your well-informed readers will echo sentiments at once so feasible and definite. In England and America Spiritualism has been—unavoidably, perchance—almost entirely a "fragmatic surprise" in the otherwise important elements of physical mediumship, whilst on the European Continent it has formed a less stormy bond of



moral cohesion, through its more refined religious aspirations. Of course science—unless it is befooled—will always cry out for its *foundation facts*; for, apart from this sure basis of attested revelation, Spiritualism can never exceed the intangible hope of a frenzied dream. But, if *scientifically established*, it may be made holy outside, as well as inside, its new communion rails; and no man's honourable religious faith need feel an insult from the psychic wonders of *séance* experiments.

J. T. MARKLEY.

3, Crawthorn-street, Peterborough.

MRS. LAWRENCE.

SIR,—The friends of Mr. J. W. Lawrence may be glad to know that Mrs. Lawrence continues to receive the sum of 12s. 6d. per week from the fund which was collected when her husband was first imprisoned. I have lately received the following additions to the fund, viz.:—Mr. Martheze, £1; Mr. C. C. Massey, £1. Mr. Peterson has also given the family much assistance.

Mrs. Lawrence is a good machinist, and will be glad of employment as a needlewoman.

E. KISLINGBURY.

38, Great Russell-street, London.

#### THE PHANTOM DOG NEAR MALVERN LINK.

SIR,—Last night, Mr. Robert Maitland and the editor of the *Malvern News*, joined me in an investigation of this subject, in the presence of the owner of the deceased bitch, and of the two chief witnesses to her barking since she died. The two latter swore that they would know her voice among a thousand. We heard the bark distinctly and repeatedly, but we all three agreed that, without in the least doubting the good faith of the witnesses, there seemed no sufficient reason for supposing that what we heard was anything but a dog in the flesh, distant, at the very least, half a mile. The conditions were, in every respect, most favourable, and the two witnesses said that they had never heard the bark more distinctly. Under the circumstances, I think I need not trouble you with all the details.

Mr. Maitland subsequently said that he had sent the story to you as being curious enough to be worth recording, but had not considered it of sufficient importance to be worth investigating. I think, on the contrary, that records of uninvestigated allegations are worse than useless lumber.

I asked Mr. Maitland whether he would write to you again, and he said that he preferred to leave it to me to do so.

A. JOY.

Malvern, Tuesday, April 24th, 1877.

Mr. E. W. WALLIS is giving a trance *séance* every Saturday afternoon at three o'clock, at 38, Great Russell-street. After the discourse, the subject of which is chosen by the audience, questions are allowed.

MR. ALEXANDER CALDER subscribed £5 towards the alterations on the premises of the National Association of Spiritualists, not £1, as erroneously printed in our last.

DR. CARTER BLAKE has had a serious relapse, and is again in a very precarious state. The last bulletin (Wednesday morning) is to the effect that there is no change for the worse since the previous day.

FORTNIGHTLY MEETINGS.—On Monday evening next the fortnightly meetings of the National Association of Spiritualists will be resumed at 38, Great Russell-street. The subject of the discussion will be—"On Some Further Points Connected with Form Manifestations," by Mr. W. H. Coffin.

MR. WILLIAMS IN BIRMINGHAM.—An account has been sent us of a *séance* given in a private house in Birmingham by Mr. Williams, a few days ago, but the value of the narrative is entirely destroyed by none of the witnesses having given their names or addresses for publication. Nevertheless, we depart from our usual rule of taking no notice of such communications, and make a few quotations:—"The circle consisted of seven ladies and gentlemen, including the medium; we sat at a round table in a darkened room, all holding hands to make it impossible for any one to move without being observed during the *séance*. A gentleman held Mr. Williams's left and a lady his right hand, and neither of them loosed his hands during the whole of the time. The 'Oxford Chimes' had been placed on the middle of the table, this was taken up, carried about the room and played to represent bells, with a beautiful crescendo and diminuendo; we heard it rapped against the ceiling; a little bell too was rung frequently and placed on one of our heads; the piano, which was shut, was opened, and the notes were struck several times with great force; it was found shut at the end of the *séance*. A gentleman asked Peter to bring him a lily of the valley that the lady who sat opposite him wore in her dress; at once the flower was carried round for each of us to smell, and then placed in one of our hands; later, it was taken back to its owner and carefully replaced in the little button-hole bottle. One of the sitters requested that a bit of the flower might be broken off and put between her lips, which was immediately done. He next complied with another request, viz., that some of the water out of the water-bottle (the only water in the room) should be put on the forehead of one of the sitters. Then an arm-chair, away from the circle, was moved about and the cushion and antimacassar upon it were brought to the table, the cord of the former being placed round a lady's arm, thus uniting her to her neighbour. All this would have been worthless but for the fact that it was a private *séance*, in a private drawing-room, where there was no possibility of machinery or trickery, for we were friends having perfect confidence in each other, besides, neither we nor Mr. Williams (who was conscious the whole time) were in such a position, our hands being held, that we could possibly have produced any of the manifestations."

## Literary Notice.

*Lights and Shadows of Spiritualism*, by D. D. HOME.  
London: Virtue and Co., 1877.

A PARAGRAPH printed a fortnight ago in *The Spiritualist* is so applicable to this book and its author, that we here reproduce it:—

Powerful physical mediums are always impulsive individuals, strongly driven at times by their passions, and of these passions jealousy of each other sometimes rages to a most abnormal extent, so that particular mediums are noted for it, and, because of their measureless abuse of their rivals, have alienated most of their own friends, and hopelessly sunk themselves in a quagmire of contempt. Experienced Spiritualists now never pay the slightest attention to what one physical medium says against others, or against persons the speaker does not like, except to believe the opposite of what is stated, and that the medium is probably describing his own personal characteristics. Physical mediums are considered to be "out of court" in criticising each other, and only land themselves in disgrace by making the attempt; they sometimes fabricate worse things about each other than are fabricated against the whole of them by ignorant disbelievers, who class them as impostors. This is the worst of all the shadows, and the worst of all the dangers of modern Spiritualism, because it is internal; but Spiritualists have determined to put an end to it. It has done much to lessen the prestige of mediums, and to destroy respect for them; their influence is not one-half so great as it used to be before this special characteristic, among others, became known. Mr. Williams, Mr. Eglinton, and a few others, have won golden opinions by keeping silence about rival mediums. The lower the spirits, the greater is their direct power over common matter; so persons thus influenced require close watching and kindly guidance while they are blazing with jealousy or other passions.

The first 176 pages of Mr. Home's new book are devoted to the Spiritualism of antiquity. Pages 177 to 373 (196 in all) are chiefly filled with such mud in relation to other physical mediums than himself, as the author has been able to collect from the refuse of a great movement during a long course of years. This collection will be of value only to the enemies of Spiritualism, who will be glad of such an industriously constructed fountain to draw from when they wish to slander the subject. After giving 196 pages to the "shadows" of Spiritualism, the next part of the book, from page 374 to page 402 (or 28 pages only) contains nothing further about rival mediums, but is devoted to what are called "the higher aspects of Spiritualism," to its "lights," and these, forsooth, consist chiefly, but not entirely, of a few remarkable *séances* for physical manifestations, which, it is scarcely necessary to state, were every one given through Mr. Home's own mediumship. In one or two cases the name of the medium is not mentioned, but the veil of anonymity has been made so thin as to be easily seen through without effort or desire. From beginning to end of the book no creditable *séance* with any physical medium but himself is recorded, and all the kindly remarks he makes throughout the whole book towards one and all the physical mediums in the world, are exactly none at all. As previously stated, the book will be valued only by the enemies of Spiritualism, but these already get much more garbage of the same kind for a shilling in the book of Messrs. Maskelyne and Cooke, whose collection of refuse, therefore, carries off the palm.

The book has not one redeeming feature, and its author, instead of issuing such a discreditable production to his own injury, would have benefited himself had he heeded the following remark written to him by Mr. William Crookes:—

I am doubtful whether such a book as you propose to publish will do any real good. You know mediums have the reputation of being very jealous one of another, and, consequently, any accusations which may be brought by one against another, however well supported they may be by facts, are explained away in this manner.

DR. DAVIES'S LECTURES.—The last lecture of Dr. Maurice Davies's series on "Modern Poetry" came off at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, on Wednesday evening last, and was devoted to "Humour: English and American." The lecturer modestly resolved to make his discourse an annotated reading rather than an actual lecture, and to let his humourists tell their own story. The result was a thoroughly characteristic programme of humorous illustrations, beginning with Sydney Smith's inimitable picture of "The Pea-green Tradesman," in his Royal Institution lecture on "Humour," and ending with some very extravagant instances of American fun from the pages of Bret Harte, the *Biglow Papers*, Orpheus C. Kerr, and concluding with Mark Twain's story of "The Good Little Boy who did not Prosper." In conclusion, Dr. Davies thanked Mr. Tamplin for his kind assistance in the way of musical illustration for which he persistently refused fee or reward. These illustrations were quite as successful in the comic as the serious readings. Another course will be given shortly.

## HIGH COURT OF JUSTICE.

QUEEN'S BENCH.—FIRST DIVISION.—APRIL 19.

Sittings at Westminster.—(Before Justices Mellor and Lush.)

THE QUEEN V. THE JUSTICES OF MIDDLESEX.—THE END OF THE SLADE CASE.

MR. S. HILL, Q. C., with whom was Mr. Cooper, appeared to make the rule absolute that had been granted calling upon the Justices of Middlesex to show cause why a mandamus should not issue commanding them to hear the appeal in this case from a conviction of the stipendiary justice at Bow-street.

Mr. Massey, in the absence of Mr. Besley, showed cause against the rule. He submitted two preliminary objections to the rule. The first was, that the conviction was no longer in existence, and the granting of the rule would not revive it; and secondly, that before this rule could be heard the order for quashing the appeal must be first quashed by certiorari.

The Court held that if a certiorari was necessary, they would at once amend the rule.

Mr. Justice Mellor said that what occurred at the Sessions was no hearing at all.

Mr. Massey then submitted that the magistrate had heard the appeal and exercised jurisdiction. The objection taken before the magistrate was not a preliminary one, but it arose on the appeal, although it occurred at an early period of the hearing. The question decided was on the form of the conviction, and was one that must have been determined if the case had gone on for a considerable time. Their decision on that point was an exercise of their jurisdiction. It mattered not at what stage they exercised jurisdiction on the main point to be raised in the appeal—viz., the omission of the words "by palmistry or otherwise." The decision of the justices quashing the conviction, so far from being a declining of jurisdiction, was a decision on the substantial point of law raised in the bill.

Mr. Justice Lush—You say that if the justices had heard all the evidence and had found that the defendant did use subtle means and devices, they must still have considered if it made him a rogue and vagabond within the statute.

Mr. Massey—And also that the words "by palmistry or otherwise" were essential words to be considered. The mandamus would be no direction to them how to decide these words. They would, in all probability, decide in the same manner, and the result would be the scandalous spectacle of an inferior court of jurisdiction setting their lordships' opinion at defiance in the exercise of that jurisdiction the Court would command them to exercise. The mandamus would only command them to decide—not to decide in a particular way. Whatever the form in which a conviction was drawn up there must have been a hearing, and an exercise of jurisdiction. It would be a perfectly good return to the mandamus for the justices to say that they had quashed the conviction because, in the exercise of their jurisdiction, they had heard, and determined, and decided that the conviction was bad. It mattered not whether they had decided rightly or wrongly. This Court had only interfered when justices had acted from a mistaken view as to their jurisdiction and powers in preliminary matters. In this case, as he had already said, a decision on the terms of the conviction was within the jurisdiction of the magistrates, although it was raised at the commencement of the appeal. There must have been innumerable convictions quashed at sessions on the mere forms of convictions, where the prosecutions entirely dissented from the views taken by the justices; and it was manifestly obvious that if quashing on a matter of form was not an exercise of jurisdiction, there would be numerous records in the books to the contrary. The negative argument was immensely in his favour on that point. The justices, so far from deciding that they had no jurisdiction, had decided that the committing magistrates had no jurisdiction in the case that came before them on the ground that the conviction was bad in form. The justices had here decided the matter of the appeal, and it was immaterial at what stage of the appeal that was done. He then submitted, what would perhaps be thought to be the substantial point of contention, that the omission of the words "by palmistry or otherwise" was fatal to the conviction.

Mr. Justice Mellor said that before the learned counsel entered on that point it would be better to hear the other side on the point previously raised.

Mr. S. Hill said the justices had not considered the facts of the case. The justices refused to hear the case before them, and declined jurisdiction, but decided on a preliminary objection. They did not apply their minds to consider whether the facts set forth in the conviction brought the case within the statute. The objection was preliminary that the conviction did not contain the words "by palmistry or otherwise," so as to make the defendant a rogue and vagabond within the statute.

Mr. Justice Mellor—Was not the decision, although in one sense preliminary, on a substantial point?

Mr. Justice Lush referred to what took place before the justices on the appeal, and said he could not see how the insertion of the words "by palmistry or otherwise" would have improved the form of the conviction. The Court refused to amend, and then held that the form was bad. The finding was that the conviction on the face of it was bad. If the amendment had been made they would have held the conviction to have been good.

Mr. Hill said that was so, and then came the questions, was the introduction of the words necessary to make the form of conviction good, and was that decision a decision on the merits of the case?

Mr. Justice Mellor said it was a great misfortune that after the Assistant-Judge refused to amend, and had given his decision, he also refused to grant a special case.

Mr. Hill said that was done on the ground that he could apply for a

mandamus to have the appeal considered on its merits. The appeal was decided on what should fairly be called a preliminary matter, and not on the merits. The magistrates did not interfere with the Assistant-Judge's decision, because they were under the impression then that he had authority to speak for them. What was done amounted to no decision of the Court.

Mr. Justice Mellor said the Court had come to the conclusion that the rule for a mandamus must be discharged. It appeared to them that the rule on which a mandamus was issued had been clearly stated, but the question here was, whether the justices had declined to entertain the appeal. He was of opinion they had not. The first step to be considered was whether the conviction, by the omission of certain words, did not disclose an offence within the statute. The magistrates were inclined to amend the conviction, but they declined to do so, thinking they had no power to do that, and by so deciding they committed an error, and an indiscretion in deciding the appeal on the conviction as it stood, and they came to an erroneous decision that the acts therein stated did not bring the offence within the statute. It would have been more wise and discreet if the amendment had been made, or a case stated for the opinion of this Court. The justices had exercised jurisdiction, and therefore this Court could not interfere by mandamus.

Mr. Justice Lush was of the same opinion, and had come to the same conclusion with reluctance. He was not sure that the judicial mind of the learned judge who presided was applied to the construction of the statute from his appearing to place so much reliance on the omission of the words, which, if inserted, would not, according to his (Mr. Justice Lush's) impression, have made the least difference in the quality of the offence.

Rule discharged without costs.—*Daily News.*

On the first Wednesday in every month, Mr. E. W. Wallis and others will carry on the most useful work of trying experiments in mesmerism, at 15, St. Peter's-road, Mile End, London.

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THE mind is the measure of the man—grander in its empire than military fame, vaster its conceptions than the edicts of emperors; the men of all ages bow to the majesty of mental and spiritual greatness.

THE editor of *George Francis Train's Paper* has favoured us with two copies of that eccentric journal; its place of publication is printed as "The Universe," and the journal, many of the articles in which are in verse, is described beneath the title as "A Psychologic Museum of Facts and Ready-made Encyclopædia of the Current Events of the Day! Live Ideas in this Dead Age from the Most Sane Man in this Mad World!"

MRS. WELDON'S ORPHANAGE.—A writer in *Vanity Fair* of last week, in the course of some remarks on Mrs. Weldon's Orphanage, says:—"I made an expedition lately to that remote quarter of London, Tavistock-square, perhaps the dreariest of those huge decayed but once fashionable quarters of town. At one corner of the square is a sort of inner square guarded by iron gates, on passing which you find yourself before a handsome but rather decayed-looking mansion, yelet Tavistock-house. I believe Dickens once lived and wrote in this house; but its present occupant is a lady well known in the musical world, who has turned it into a sort of half-school, half-refuge, where, with a perseverance and enthusiasm that do her credit, she passes all her time in teaching the young idea the rudiments of music. Was it not kind-hearted Mrs. Thrale who filled her husband's house at Streatham with infirm old paupers of both sexes, much to the discomfort of her husband and the annoyance of her great friend, Dr. Johnson, and Bozzy, a hundred years ago? Mrs. Weldon—for why not name this kind, good lady?—has done even more than Mrs. Thrale, for these poor little waifs and strays completely fill her house, large as it is. The day I was there (it was, for a wonder, not raining), the entrance front of the house was alive with small urchins of both sexes, scampering about with bare feet all over the place. As to the unclothed feet, I asked the cause of this lack of costume—for above the knee the future Bachs and Mozarts were completely if not luxuriously clothed. 'Oh, they enjoy running about like that!' I was told, and certainly, to judge by their gambols on the gravel, they seemed happier than the smarter-dressed little folk one sees strutting about the park in diminutive high-heeled boots. 'Come and sing to Granny!' At this order the whole infantine troop gathered round us, and, accompanied by 'Granny' on a small hand piano, performed a series of juvenile airs founded on nursery ditties, such as 'Jack and Jill,' 'Ba, ba, black sheep,' and others. I cannot fancy children happier than these, and I wish they could always remain as they now are, for although their 'Granny' appears to imagine that all will be distinguished singers or musicians when they come to maturity, whatever their future may be, their good 'Granny' may hope that when the last days draw near, and when her sands of time are drawing to a close, she will be able to look back with some happiness on the trouble and toil she has spent in the education of these poor little neglected creatures. At any rate, for her the promise will hold good, that for those who have been kind and merciful to the unfortunate on this dark little planet, a happier and higher life of usefulness will be given. As I sat in the doorway of this quaint old house in Tavistock-square, and listened to these once unclaimed and uncared-for little fragments of our social life singing the old nursery ditties, I felt how much good could be done, and how much talent discovered, were there more 'Grannies' like unto this one, whom I wish all possible success in her kind and hopeful enterprise. This good lady will be glad to receive any old clothes, I believe."

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To Europeans who propose visiting or residing in HOT CLIMATES, I consider the FRUIT SALT to be an indispensable necessary, for by its use the system is relieved of poisonous matter, the result of eating to nearly the same extent, and of too rich food, as they do in a colder country, while so much heat-making food is not required in the warmer climate. By keeping the system clear, the Fruit Salt takes away the groundwork of malarious diseases, and all liver complaints, and neutralises poisonous matter. Out of a large number of Testimonials we select the following:

A M.D. (EDINB.) and M.B.C.S., L.A.C., London, writes:—"I am much pleased with your Fruit Salt, having tried it on myself. Your theory and remarks are most reasonable. Having nearly died of Typhoid, when studying at College, being the only one out of sixteen who recovered, I mean to go in well for purifying the blood. Though I am sixty-three, I have not the least doubt it will be very serviceable to me."

A Gentleman writes:—"I feel quite certain, if your FRUIT SALT was known in INDIA and the COLONIES, that the sale would not be limited to thousands of bottles per annum, but MANY MILLIONS. India alone would use more than all England."

"Your Fruit Salt is beyond all praise. I wish you would sell it here; it would make its own way by its own merit."—T. A. SOMERBY, Councillor-at-law, 20, Old State House, Boston, U.S.A.

A lady writes: "Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long. To me and our family it has been a great earthly blessing. I feel I cannot say too much for it. The least I can do is to do my best to make the Fruit Salt known to other sufferers. I am getting better rapidly, and expect to totally recover, after spending hundreds of pounds and travelling about for twelve years."

Messrs. Gibson and Son, Chemists, of Hexham, say: "Since we introduced your Fruit Salt at Hexham a few months ago, we have sold upwards of 1,000 bottles, and it gives general satisfaction, as customers who get it almost always recommend it to their friends. We have had numerous instances of its great efficacy in the cure of bilious headaches, indigestion, or stomach complaints, &c."

"14, Rue de la Paix, Paris, Jan. 16, 1877.

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## SPIRITUALISM:

New Works on its Phenomena, Philosophy, and Present Position.

BY "M.A. (OXON.)"

I HAVE been frequently asked to publish a book on Spiritualism. The facilities which I have enjoyed for personal investigation, my acquaintance with the literature of the subject and with prominent workers in it, and the attention that I have paid to the investigation of its various phases, have seemed to many to fit me for such a duty.

It is easier asked than done. A book on Spiritualism, if it did but sketch the subject, should be very voluminous; and, when written, it would be found to omit more than it discussed or recorded. I cannot write such a book; nor do I think it desirable that any such attempt should be made in the present state of our knowledge.

But I do think it very important that any person who has special facilities for observation should use them, and record their results as best he can. In this belief, I have kept careful records of what I have seen, and from time to time have published Essays and Reviews on the published opinions of others. I have also printed a number of chapters of Personal Research in the Phenomena and Philosophy of Spiritualism, and have selected, from a mass that have been automatically written out, certain Spirit-teachings.

I propose to collect and complete these works. First, I wish to print a volume of ESSAYS AND REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcendental Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

The volume will be published at 10s. if sufficient names are enrolled as subscribers to show that such a book is wanted, and will pay expenses. I decline pecuniary risk.

I propose hereafter (but not now) to issue two other works, one "SPIRIT TEACHINGS," dealing with the religious aspect of the question; the other, "RESEARCHES IN THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM," dealing with the whole subject in its experimental phases, and with the theory and philosophy of it. These will come in due time if they find a place.

For the present I put forward only "ESSAYS AND REVIEWS." The following friends have kindly formed themselves into a committee with a view of carrying out business arrangements. Those to whose name \* is prefixed will receive names of Subscribers, and Mr. Percival, the Treasurer, will receive subscriptions as they become due.

Details of publication will be given when it becomes clear that the book will meet a demand. Unless a sufficient number of copies—about 500—be subscribed for I shall consider that it is not wise to print.

I respectfully beg that no business letters may be sent to me, as my time is already overtaxed.

"M.A. (OXON.)"

### Names of Committee.

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Subscribers who do not wish their names to be published, should inform Mr. Percival to that effect.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

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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