

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, W.C.

AGENDA FOR JANUARY, 1877.

Wednesday, 3rd.—Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.

Thursday, 4th.—Mr. Blackburn's Seance, at 7.30. Mr. Eglinton, medium.

Friday, 5th.—House and Offices Committee, at 6.30 p.m.

Conference Committee, at 7 p.m.

Soiree Committee, at 7 p.m.

Trance Seance, at 7.30 p.m. Mr. J. J. Morse, medium. Tickets, 1s. each.

Tuesday, 9th.—Correspondence Committee, at 5.45 p.m.

Finance Committee, at 6 p.m.

COUNCIL MEETING, at 6.30 p.m.

Thursday, 11th.—Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.

Friday, 12th.—Experimental Research Committee, at 6.30 p.m.

Monday, 15th.—DISCUSSION MEETING at 8 p.m.

Friday, 19th.—Experimental Research Committee, at 6.30 p.m.

Thursday, 25th.—Conference Committee, at 6 p.m. }
Soiree Committee at 6 p.m. }
Seance Committee at 7 p.m. }

The present series of Mr. Blackburn's Seances being closed on the 11th of this month, a course of private Seances will be arranged for Members only, if a sufficient number should send in their names to the Secretary. It is desirable that each Member subscribe for a course of not less than three Seances. Tickets, 2s. 6d. each.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays:—Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; a gentleman known to a large circle under the nom de plume of M. A. Oxon.; Mr. J. M. Gully, M.D., and Mr. Martin R. Smith.

Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

The first essay, by Miss Anna Blackwell, is in course of translation into the French, Spanish, German, and Italian languages.

Can be ordered of Mr. W. H. Harrison, 38, Great Russell-street, Bloomsbury, London, W.C. Price 1s. 1½d., post free.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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WILL BE HELD IN LONDON, AT

38, GREAT RUSSELL, STREET, BLOOMSBURY,

On the 7th, 8th, and 9th of February, 1877.

The following subjects are offered as suggestions for papers, but essays on kindred subjects will also be received:—

1. The Best Tests of the genuineness of Physical Phenomena.
2. The Scientific Aspects of Spiritualism.
3. Has Spiritualism given any New Truths to the World?
4. The Evidences of the Identity of Communicating Spirits.
5. The Relation of the Law to Public Mediums.
6. The Aims, Ends, and Uses of Modern Spiritualism.
7. The Best Means of Directing Attention to the Importance of the Private Investigation of Spiritualism.
8. Spiritualism as a Religious Influence.

All papers to be sent to the Secretary, 38, Great Russell-street, Bloomsbury, not later than January 20th, 1877; the papers to remain the property of the Association, subject to the conditions laid down in rule 37.

CARDIFF.—FREE LIBRARY of Scientific and Spiritual Literature, 157, Bute-road, Cardiff. Address, G. Sadler, 157, Bute-road, Cardiff.

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Doors open each evening at 7 o'clock; Chair to be taken at 7.30.

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LECTURE II.—Thos. Foster, Esq., Sheriff of Newcastle, will preside. Subject—"Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

LECTURE III.—Councillor H. W. Newton will preside. Subject—"The Structure and Functions of the Brain and Nervous System, comparative and human."

LECTURE IV.—Councillor J. O. Scott will preside. Subject—"The Latest News from the Stars."

LECTURE V.—Councillor W. Stewart will preside. Subject—"Heat: its History and Philosophy."

LECTURE VI.—Alderman Gregson will preside. Subject—"Heat: its Modern Applications."

These Lectures will occupy about one hour each, and at the conclusion of each Lecture, relevant questions will be answered.

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A COMMITTEE OF LADIES have much pleasure in announcing that they have made arrangements for

A BALL,

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ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

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The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, readings of papers, or narration of experiences of investigators.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

Copies of the prospectus, rules and regulations, directions "for formation of circles and conduct of seances," and library catalogue, with any further information, can be obtained on application to the honorary secretary.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership:—Persons approving of the purposes of the Association; and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

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July, 1876.

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MRS. OLIVE has a FREE SEANCE for healing every Monday morning at 11 punctual. The Public Seances on Tuesday 7 o'clock and Fridays 3 p.m. are discontinued, but Spiritualist friends are admitted as usual at those hours. Private consultations by arrangement, one guinea. Trance, clairvoyance, healing, development, &c. Established seven years. Residence, 15, Ainger-Terrace, King Henry's-road, N.W. Close to Chalk Farm Station.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

MIDLE. HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St Honore, Paris.

MR. DE CAUX, Mesmeric Healer, and Medical Galvanist, attends upon patients at their own residence, or at his rooms—35, Alfred-street, Bedford-square, London, W.C.

MRS. KANE AT HOME Tuesdays, Thursdays, and Saturdays from three to five o'clock.—34 Guildford-street, Russell-square, London, W.C.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

Republished from The Spiritualist for July 14th. SPIRITUALISM IN THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM. By F. J. THEOBALD. Price 2d. London: E. W. Allen, 11, Ave Maria-lane, E.C.; W. H. Harrison, 38, Great Russell-street, W.C.; F. J. Theobald, 13, St. John's-road, Lewisham High-road, S.E.

THE TRAPPED MEDIUM; OR, THE TWO CLEVER SCEPTICS. A pamphlet by Christian Reimers.—This brochure contains a series of illustrations, setting forth the exciting adventures of Professor Molecule, F.R.S., X.Y.Z., B.I.G.A.S.S., and his assistant, Dr. Protoplaster, in their investigation of Spiritual Phenomena. It is an excellent little book for distribution among scientific men and disbelievers in Spiritualism generally. A review of it in The Spiritualist newspaper says that the pamphlet displays real genius. Price 6d.; post free, 6½d. Spiritualist newspaper branch office.

AN APPEAL TO SPIRITUALISTS.

MR. ALDRIDGE (HEALING MEDIUM) has been very unsuccessful in Business this last 3 years, and failed about 6 months ago—since that time he has tried to obtain employment but could not, which has rendered himself and family quite destitute. He is desirous of Emigrating to Australia by the Assisted Passage, which will cost about £25, with outfit and clothing necessary for the voyage, which he hopes to raise by Subscription. The next Ship sails about the middle of January. Cast-off Clothing will be very acceptable, there being three young children. 7, Allen-road, Stoke Newington, N. 12th Dec., 1876. The particulars of this case are known to Mr. J. Wilks of the Dalston Association of Inquirers into Spiritualism.

MRS. BURKE'S BOARDING HOUSE FOR SPIRITUALISTS,

8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C

The long-expressed want of a metropolitan centre where Spiritualists visiting London can secure domestic comforts without the inconvenience of a public hotel, has, by the generous efforts of friends of the Cause, led to the establishment of the above Private Boarding House. It is conveniently located for the principal railways, and is in the very area of the spiritual movement. Its arrangements have been designed with a special view to the requirements of Spiritualists. Applications should be made as far as possible in advance.

MANAGER—MRS. A. C. BURKE

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. Seances can be attended by recommendation from a member. Terms, for use of library and reading-room, one guinea per annum.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers. The Banner is a first-class, eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays—upon spiritual, philosophical and scientific subjects; editorial department; spirit-message department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s. per annum; Spiritualist Newspaper Branch Office, 38, Great Russell-street, London, W.C.

The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER ONE.

LONDON, FRIDAY, JANUARY 5th, 1877.

MORE ABOUT INDIAN DEVIL-WORSHIP.

SOME months ago the *Spiritualist* contained a reprint of a paper read by Mr. M. J. Walhouse, before the Anthropological Institute, upon the belief in ghosts and spirits prevalent in western India; perhaps it may not be uninteresting to supplement that account with some authentic details of similar beliefs current in the extreme south of the Indian peninsula. The Rev. Samuel Mateer, F.L.S., of the London Missionary Society, published in 1871, a readable and excellent work, entitled *The Land of Charity, a Descriptive Account of Travancore and its People*. Two chapters therein are devoted to "Devil-worship," from which a few characteristic passages are selected. "Devil-dancing" prevails just as widely in Travancore as higher upon the coast of Canava, and several popular demons are described in addition to those enumerated in the paper above referred to. "Kutti Sattan"—"Little Sattan"—is a familiar spirit frequently invoked. The name is almost the same as the Hebrew word Satan, but there does not appear to be any philological connection between the two. If invoked, Sattan enables his devotees to effect whatever they desire, and to take revenge on their enemies by various spiteful means—such as throwing stones on their houses, breaking their doors, and putting dirt and mud into their food. "I have heard," says Mr. Mateer, "many ridiculous and absurd tales of the tricks ascribed to Sattan, and have been unable to persuade even intelligent Hindoos that these must have been accidental or managed by human agency. On one occasion stones and earth were thrown on the roof of a catechist's house while several of his friends were on the watch, and they were unable to detect any human agency. In a town called Puthukadei stones are continually said to be falling down on a house through the tricks of Sattan. There is now in connection with the Travancore Mission an excellent old Christian, eminent as a native physician, and who had been a professional exorcist, magician, and devil-priest. He had been for twelve years a worshipper of Sattan, in whose honour he had built two temples in which he performed daily rites and offered sacrifices. Doctor Krishnan, as he was called, stated, and I believe really imagined, that he had often seen this demon in human form, though only about two and a half feet high, with two tusks, like an elephant's, covered with hair like a cow, and with a sling and stones in his hand." Sattan evidently belongs to that class of spirits, or *elementaries*, as the occultists have it, called Polter-geists in Germany, and akin to those who cause all sorts of noises and disturbances in houses. It is curious how in all countries they rejoice in throwing stones and earth upon roofs. An instance is mentioned in the paper already referred to, and the writer of some remarkable papers in *Blackwood's Magazine*, from which extracts were given in the *Spiritualist* some months ago, entitled "Conversations in a Studio," whilst fully admitting the reality not only of Spiritualism, but also of art magic, relates an instance happening to himself, in which sticks and stones were showered down in open daylight by no visible or possible human agency.

Mr. Mateer goes on to relate that the spirits of wicked men, and those who have met with violent deaths are supposed to become demons, and are worshipped after death, and not only such, but the spirit of girls who die before marriage are held to become restless and malignant, and are propitiated by their mothers. A catechist asked a number of women if they did not perform worship to the devil Kanni (a virgin). They replied, "Yes." "Do you not," said he, "when you get ill, offer milk, fruit, and cakes to Kanni for recovery?" "We do," said they. "Then are not these virgin-demons your own unmarried daughters who are dead." They admitted that it was so. "Then," said the catechist, "is

it not silly and degrading to bow down before your own children who were subject to you and afraid of you; and, even when alive could not help you? Can such children have power over your lives now they are dead."

The following is an authentic instance of the worship of departed spirits:—Valluvan and his wife were bigoted heathens and devil-dancers; so was his mother-in-law; so that there were three in that one family. Valluvan made annual offering to the extent of 200 *fanams*, and for the purpose he would buy a fat red goat, fowls, cocoa-nuts, plantains, rice, and various perfumes, and garlands of flowers, and on a Friday afternoon would cut open the cocoa-nuts, and set them in order with plantains and flowers before his god. In the meantime his friends would boil two large pots of rice and another of water, and throw in the perfumes. Tom-toms would then be beaten, and the women utter shrill cries. Then Valluvan would leap forward and dance, crying he was inspired by the demon. He would take handfuls of the scum on the boiling water and put on his head, and then, taking a bunch of flowers from before the god, would dip it in the boiling water and shake it over his head, so that the scalding water ran down face and body. The persons present would then tell him their wants, and seek his miraculous aid. At one time Valluvan decided that his mother who had died long previously had become a mischievous demon, and must be propitiated. So they bought a fine cloth, and put it in the apartment she had occupied, with cakes, plantains, betelnuts, and things she used to like when alive. Then Patmasuri, Valluvan's wife, would enter the apartment and put on the cloth, and dance in honour of her dead mother-in-law. Presently she was possessed with the spirit, and addressed her husband, saying, "My son, am I not your mother? Be assured I will do you no injury, but will make you happy." He would reply, "Yes, my mother, it is so! preserve us, and bless us," and would then worship her, calling on his children and friends to do so likewise. This family was afterwards converted, gave up demonolatry, and became consistent Christians.

The foregoing instances are interesting as showing the different forms in which Spiritualism may prevail, and how too, it may be degraded and abused. The missionaries, however, record several instances of apostacy from Christianity arising from the dread of demons, and of being bewitched, and observe that the fear of the demons is the last superstition that leaves the native mind. Mr. Mateer mentions the case of Yohanan (John), who after having been a consistent member and elder of the congregation for twenty-five years, on being attacked with a serious illness, was persuaded he was bewitched, sent for devil-priests, and went through all the rites and ceremonies used to destroy the spell. Despite all exhortations he died without any sign of faith in Christ.

The missionaries, unacquainted with Spiritualism, and probably hostile did they hear of it, are naturally slow to put faith in the reality of the manifestations around them, though sometimes apparently staggered. Mr. Mateer observes upon the point: "The question of the reality of any instance of professed demoniacal possession cannot readily be answered. I myself have never seen a case in which there was proved to be aught beyond imposture, imagination, or disease. Most of our Christian converts who were once devil-dancers only assert that 'something came over them.' Still one or two learned and experienced missionaries, who have investigated the subject, have been compelled to state that they could not absolutely declare there is no such thing as demoniacal possession."

Nevertheless the demons, or elementaries, or whatever they may be called, seem to have given way in India, as in Europe since the Middle Ages. An aged magician and

devil-dancer once mournfully acknowledged—and his statement may have contained more literal fact than the missionary who took it down suspected—"I see several signs of the downfall and extinction of all the demons. Formerly, when I sang but two or three songs, and uttered a few *mantrams* (spells), I was covered as with a thick cloud by a dark host of demons; but now I utter fifty mantrams, and that with more earnestness than I formerly did, without the least success. Demons nowadays do not appear to my sight. On some occasions, it is true, I see one or two, but even then they stand afar off, and seem afraid to come near. I should think it is your religion drives them off. I clearly see that henceforth my words will not pass current as truth among the people. Your religion must prevail."

SPIRITUALISM IN LIVERPOOL.

ON Sunday evening, December 24th, Mrs. F. A. Nosworthy delivered an address at the Meyerbeer Hall, Liverpool, on "The Spiritualism and Spirituality of Various Poets," being a continuation of the subject opened by her in a previous address. Mrs. Nosworthy took the following poets in chronological order, namely—Dante, Milton, Thomson, Byron and Longfellow, and dwelt at considerable length on the spirit-communication introduced by these poets into their works, also on the spiritual teachings enunciated by them. She quoted from the *Comus* of Milton striking illustrations of the spiritual teaching, that inward purity and holiness of life create around the possessor an atmosphere, or aura of moral light, attracting a body-guard of angels—

That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And, in clear dreams and solemn vision,
Tell her of things which no gross ear can hear,
Till oft converse with heavenly habitants,
Begins to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's essence,
Till all be made immortal.

And from Lord Byron's strange poem of *Manfred* she gave illustrations that the perpetrator of wrong makes his own hell, both in this state of being and the next. From the works of Longfellow she drew the highest spiritual lessons, without the unrest and gloom of Byron, whose Spiritualism she stated to be shaded with the cloud of despair, rather than bright with the sunshine of hopeful aspiration.

SPIRITUALISM FROM A SWEDENBORGIAN POINT OF VIEW.

ON Sunday, December 24th, the Rev. Dr. Bayley preached at the Swedenborgian Church, the Mall, Kensington, on Spiritualism, taking for his text the 24th and 25th verses of the 49th chapter of Isaiah:—"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."

Dr. Bayley said that they could not understand much that was in the Word of God without remembering that they were the inhabitants of two worlds; whilst the body associated them with the world of nature, their souls were associated with that inner world, and were constantly experiencing its operations for good or for evil. Narratives in the Bible about the occasional interposition of angelic friends were frequent, and these visitations were recognised by the seer or prophet, for Saul said—"He who is now called a prophet was aforesaid called a seer." A true prophet might be a bad man, as in the instance of Balaam, who at first could not see, but his eyes were opened, and he beheld a vision. Sometimes the eyes of a seer were opened to behold the inner world, as in the instance where the young man stood upon the mountain top and saw the Assyrian army making its way, whereat he was frightened, but a voice said, "Fear not; there be more for us than against us." The eyes of the young man were then opened, and he saw horses and chariots of fire all around about Elijah. When the spiritual powers were awakened it was possible to see into that inner world as perfectly as men see this one, hence John was able to tell what he saw and heard when he was in the spirit on the Lord's Day. These truths could be learned elsewhere than in the Sacred Book. The eyes of men were often opened in these times to see spirits, and as the Apostle says, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Had they not personal experience of such things? Fresh trains of thought sometimes flashed into the mind—thoughts which were not suggested by anything around, and which sometimes went point blank against the course of ideas which had previously been pursued. Thoughts did not come out of stones, they were not engendered by pillars of masonry; thoughts came from minds, and if new thoughts did not come from their own minds, they came from those of others. They were the inhabitants of two worlds; the outer man was associated with the earth, whilst the inner man was associated with life and mind. From that spirit-world they could derive both good and evil thoughts; evil spirits were like yeast put into dough—they caused a commotion and removed what it was necessary should be cleared out. Such temptations were purifications, and would eventuate in good. Thus the

spiritual world was not far away, but was an inner state of being near at hand; it was to the material world what the spirit of the man is to his body, and when his spiritual perceptions were awakened he found that inner world to be real. The same law ruled in the inner world as in this one; that is to say, that "birds of a feather flock together." Minds of the same order gravitated to each other. In every town upon earth those of low and brutal tastes herded with one another; those of higher tastes and purer minds associated together; and what were such unions of opposite sections of men but those of heaven and hell? In the next world, as in this, there were many intermediate states between the two extremes. In that inner world those who loved goodness and truth worked together in the many mansions in the Father's house; there the good lived in a heavenly kingdom, whilst the low formed for themselves their abodes of misery. That inner world was a world of law, and the good in that world associated by divine arrangement with the good in this. "The angels of the Lord encamp round about them that fear Him; He hath given His angels charge concerning thee, to keep thee in all thy ways." In like manner evil persons had something constantly impelling them to evil; the spirit cast out said that he would return to his house, and he took back with him other spirits of evil, "so that the last state of that man was worse than the first." Demon companions made a man worse and worse, and this showed how necessary it was that God himself should become the Redeemer of man. Ever since the beginning of the world humanity had been sinking from a higher and a purer state of being, until at last evil abounded more than good, and the race was sinking lower and lower. In about thirty years or more a generation passed to man's eternal home, and men who led evil lives could, after they passed into the next world, influence the thoughts of those still living upon earth. What vast numbers then were mentally associated with their prototypes below. When our Lord came, men not only had their souls possessed, but their bodies also, and even children succumbed to these horrible influences, for a man asked the Saviour to come to heal his child, who sometimes was cast into fire, and sometimes into water, and sometimes was grievously torn. That evil spirits were numerous was shown in the case of the man amongst the tombs, who was so raging mad that no one durst pass that way, and who was cured by Jesus. In that instance the demon said, "My name is legion, for we are many," and a Roman legion was a battalion of seven thousand men. The freed spirit had more liberty of action than when in the body, and more power to act. Upon earth the will far surpassed the power to perform, just as the child could walk in its mind long before it could walk with its legs. In that eternal world all the powers were quickened; the good man became better, and the malignant man more devilish. Let them only think then of the vast myriads of spirits acting upon the people of earth. The divine Being made the earth on purpose to train up angels; He created man with glorious powers, from which state he fell, so that God redeemed the world that he might make angels. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." St. Luke told how the Saviour descended into that part of the spirit world immediately below this one, the "barn floor" of God, which had become crowded with infernal spirits. Men were told in the Word how they might endanger their condition; there was communication between the two worlds, to which all were subject, but the Lord had taken means by which men should be as much as possible kept in safety, for while He permitted them to be influenced from the unseen world, they did not know with what particular spirits they were associated, neither did those spirits know what men they influenced. Thus Divine Providence protected the liberty of man, gave him perfect freedom, and allowed him to work out his own character and to fit himself for heaven, or for the company of those who were like himself. To preserve this safeguard, the Lord constantly told him not to enter into communication with spirits. Such orders were very prominently brought before the Jews under the old dispensation, so if individuals broke through the veil between the two worlds, they took the means into their own hands, and opened a means of communication which Divine Providence desired should be closed. Therefore they were so frequently warned against seeking after those who had familiar spirits. They were told, in Leviticus—"Regard not them who have familiar spirits, nor seek after spirits to be defiled by them; I am the Lord thy God." The word "necromancer" in the Old Testament did not mean "a conjuror," but "one who spoke with the dead," and against such they were warned. When men opened communication, they found themselves associated with the spirits nearest to themselves, capable of influencing their thoughts and their affections, consequently the lower spirits gained greater power over their evil states. Men in ancient times received fearful teachings from these devils, which they attributed to God; they built temples to them, burnt their children for sacrifices, and carried on this demon worship by means of hideous orgies. Some persons perhaps might ask, "Do you not think it was because they were ignorant in those days?" Oh, no; God's laws would never have enacted death against a trivial act, certainly not against poor old women, but against those only who committed grievous sin. All sorts of evil teachings were poured into the world by the opening of this channel of communication. Some practised it on the ground that good information might be obtained thereby, but anything which God had forbidden could not be thus set aside, it would be equivalent to saying, "Let us steal a little in order that we may give more in charity." Such would but be the virtue of a scandalous kind, and disobedience must always come to mischief. If they "would not hear Moses and the prophets, neither would they be persuaded if one rose from the dead." This seeking for communion with the dead prevailed in days gone by, long before table-turning was heard of. In connection with the latter there were tricksters, it was true; but beyond all that there were realities which could be accounted for in no other way than by absolute fact. They should seek not of them that have familiar spirits, and should inquire not of the dead. The Lord made the world that they might have com-

munication with the Highest of Spirits, and the law of instruction was the law of obedience. Some might ask why so many things in it which could not be explained? But at all events they could understand, "If you love me keep my commandments." The Bible, like a man, had its hands, and its face, and its parts covered, and by study one could get to understand those things below the outer clothing. They would rise by doing justly, loving mercy, and living humbly before God; that was the true way to heaven, which could not be reached by seeking familiar spirits, nor by tables, nor hats, nor by pretended communications of any other kind. If a man forced his way into the inner world, the spirits saw him, but he could not see them; this was a dangerous position, just like that of a man walking blindfolded down the purlieus of St. Giles', where he would meet with those who would injure and damage him. What he had just said was confirmed by experience. He had appealed to instances in the New Testament, and things quite as horrible had been going on within the last twenty years in London. Abominations quite as loathsome were suggested by spirits in regard to family life, and the teachings were pestilential to the whole world. In the Bible this same spirit was called an "unclean" spirit; it was a spirit which had taken its sensualities into the other life, and if a man opened communication with the same, in ignorance of spiritual things, he was placing himself within reach of beings far more dangerous than any to be found on earth. The man who had had experience of the troubles of the soul knew that horrors and darkness would sometimes come over him, standing between God and his soul, making him feel as if fearful floods were rolling over his head; it was only by opening his heart in prayer to the God of Souls, to the Conqueror of Hell, that he could obtain relief. Happily, the answer then came, and "the prey was taken from the mighty." They would find that the Lord Jesus would succour all who came to him—"And thou shalt know that I am the Lord thy God, thy Saviour and Redeemer, the Mighty One of Jacob."

Mr. G. C. Joad is at Nice, and has deferred his visit to Egypt.

Mr. J. J. Morse will give a trance-séance at 38, Gt. Russell-street, this (Friday) evening.

Mr. N. F. Dawe is now at Cannes, and does not expect to return to England for some time.

The usual weekly-meeting of the Research Committee of the National Association of Spiritualists is adjourned until Friday, 12th inst.

Mrs. Woodforde leaves England this week for Rome, where she will pass the winter, returning again in the spring to resume her professional duties.

CONFERENCE OF SPIRITUALISTS.—Those who intend writing papers for the coming Conference in February are reminded that their essays must be sent in to the Secretary of the National Association, 38, Gt. Russell-street, not later than the 20th of this month.

FLORENCE COOK.—Mrs. Elgie Corner (Florence Cook) resides occasionally at Shanghai, but makes voyages with her husband, Captain Corner, whose ship now sails between its head-quarters at Shanghai and various other ports. The ship will probably sail for New York before long. One evening last week there was a reunion at the house of Mr. Henry Cook, at Hackney, of some of the members of the celebrated circle once held at the house of Mr. Cook. Among those present were Dr. Purdon and Mr. W. H. Harrison. Dr. Purdon left on the following morning for India, where he will remain for about a year.

LORD AMBERLEY ON SPIRITUALISM.—What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form! and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply.—Lord Amberley's *Analysis of Religious Belief*, vol. ii., p. 493.

THE BRITISH MUSEUM.—Dr. Carter Blake, by permission of the authorities, conducted a party of visitors over several portions of the British Museum on three occasions last week, and gave some interesting descriptions of the objects on view. In a paragraph entitled "Professor Lankester's Walrus" we have noticed the first of these discourses. On Friday, the 29th December, the subject of "Zoology" was selected, and the party went through the Zoological Gallery, as well as could be managed, as the specimens are not arranged as they will be at South Kensington, in linear order. The lecturer commenced with the lowest coral forms, and concluded in front of the case containing the anthropoid apes, where he pointed out in minute detail the resemblances to the human species, and the greater anatomical marks of distinction between the apes and man. On Saturday, the 30th December, the party met in the Egyptian Gallery, over which they were conducted by Samuel Birch, Esq., LL.D., F.S.A., Keeper of Oriental Antiquities. Dr. Birch pointed out in detail the philological laws of the various hieroglyphical systems, and afterwards the history of the various dynasties of Egypt. His address was nearly two hours in duration. Afterwards Dr. Carter Blake made a few remarks on the Egyptian *Book of the Dead*, and on the domestic life of the Egyptians, as shown by their household objects. Amongst those present at the lectures were Mr. C. C. Massey; Captain James; Miss Kislbury; Mr. W. H. Harrison; Mr. Simmons; Sheikh Amiruddin (of Bombay); the Rev. W. W. Newbould; and many others. A severe cold prevented Professor Owen, C.B., F.R.S., from addressing the visitors at the first and second lectures.

IS SPIRITUALISM OR PSYCHOLOGY A SCIENCE?

The following paper was read in the Academy, 63, Newlands-street, on Friday evening last, by Mr. Charleton:—

Mr. Chairman, Ladies, and Gentlemen,—If science means "certain knowledge grounded on demonstration," then I hold that this subject is a science, and as I proceed I hope to be able to give many proofs that it is the only science which demonstrates to a certainty that man has a soul, that he is as much a spirit now as he ever will be, and that he exists after the dissolution of the body. Before opening the discussion whether modern Spiritualism is a science or is unworthy of investigation, I ask you to divest your minds of any preconceived notions or prejudices, caring only for the discovery of the grandest of all truths.

I am desirous that this audience should experiment and deal with this science in the same manner as any other, should try to trace the laws by which human intelligence is governed and guided. If man is possessed of a soul, and that soul lives after the death of the physical body, it ought not to be considered beneath the dignity of any society to spend days—nay, even years—in the investigation of a science which claims to give tangible proof that such is, indeed, an incontrovertible fact.

Recently I heard a professor state in his sermon that the only thing that convinced him of a future life was the resurrection of Christ; but how many thousands are there who do not, and cannot believe in that historical record, the truth of which is not my object to question. But sceptics assert with truth that the laws of God and nature are unalterable; the sky is blue, the grass green, as they were in the days of Christ. We have still the same phenomena in nature: the lightning's flash, the deep boom of heaven's artillery, the rush of the torrent, the bow in the heavens, the sun, moon, and stars all performing the commands of the Ruler of the Universe, whom men call God. Then why do not spirits of the departed visit the earth, as it is stated that they did in the days of Christ? Are the inhabitants of earth less sceptical? Does God love his children less, that he keeps back positive proof of the future life? Certainly not. I hold that so-called Spiritualism corroborates the records of Scripture, and can give demonstration of the facts by means of the observance of certain laws and precepts which it lays down, consequently that it has a right to be classed as a most important science.

I need not tell you that poets and writers, from the earliest days of the world's history, have affirmed with Milton, that "Millions of angels walk the earth unseen." From Genesis to Revelations you will find that fact verified. Longfellow has written that all houses wherein men have lived and died are haunted:—

"Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors,
We meet them on the door-way, on the stair,
Along the passages, they come and go—
Impalpable impressions on the air,
A sense of something moving to and fro."

Now for the argument *à posteriori*. I sit at a *séance*; various articles are lifted and carried; voices are heard, and forms like human beings are seen walking about the room; musical instruments are played by an invisible force. These are effects. What are the causes. I ask questions relative to the cause, and receive intelligent answers from the force—whatever that force may be—I call it spirit, because it has intelligence, and replies—"I am the spirit of So-and-so." I ask—"What proof can you give me that you really are a spirit?" The reply is—"I am here. Let your senses of seeing, hearing, and feeling bear testimony to the truth of what I say." I have had this evidence given me in my own house, in the presence of sixteen competent witnesses, under such conditions that the medium—if he had been so inclined—could not have cheated us, as none of us were either insane or biogised. Some were present who would have rejoiced to expose the tricks had they been able to detect any.

Permit me to briefly describe the *séance*:—In a recess formed by the junction of the front kitchen lumber closet under the stairs, and the entrance into the back kitchen, I formed a cabinet, by taking the front kitchen door off the hinges, and screwing it against the entrance into the back kitchen, thereby effectually closing the only entrance by which the medium could be assisted by anybody without instant detection. Across the only entrance to the cabinet was a piece of cord, over which was hung a railway wrapper. The medium, a young man, about twenty-five years of age, well-known to many of us, took his seat in a chair placed in this substitute for a cabinet, opposite to which was a small room so full of careful spectators that it would have been utterly impossible that any one could have approached the medium, or rendered him the slightest assistance, without being instantly detected. What was the result? The medium was placed on the chair, the light was turned out, and almost immediately out walked an old grey-haired man from behind the curtain, leading a young girl by the hand. We saw that material substance was no barrier to their progress outward, for they passed through a table and the wall against which it was standing. All who saw this were quite satisfied it could not be produced by trickery. On another occasion I was invited to a friend's house to be present at a *séance*, and I took with me an iron ring which I myself had helped to manufacture. It was nearly half-an-inch thick, made to fit my own wrist. Each one at the circle (ladies included) tried to get it on, but failed to put it over their hands. It was, however, laid on the table, and the "force" was asked could it put the ring on the arm of any one in the circle. The answer was, "Yes, if you give me my conditions," which were that we should sit round the table on which the ring was placed, hold hands all round, and then turn out the gas. We literally conformed to the conditions, and in a few minutes the ring was on the arm of a young lady. On the gas being relighted, each tried to take the ring off, but failed to effect it.

It was suggested by one of the sitters that as spirit put it on, the same force might be able to take it off again. We agreed to sit for five minutes for that purpose, and if it failed she was to come to me in the morning, and I was to cut it off. In accordance with this arrangement, the light was turned out, and in less time than I could relate the incident the ring was thrown on the table. Again, sitting at a private circle, and without paid mediums being present, it was intimated to us that we should have similar manifestations as those given to the Apostles on the day of Pentecost. Although the window-shutters and door were thoroughly secured, there was a rushing wind blowing over our hands and into our faces, and the wind was laden with rich perfumes; there were also lights as of tongues of fire moving about the room. The intelligence said that he had been in the spirit world but a few years, and that in earth-life he had been a civil engineer; he conversed with us fully half an hour.

THE PIOUS WITCHES OF WILLELSHEIM.

The *Saturday Review* some time since contained a notice of a work published on the Continent, written by a Catholic priest, concerning what he calls miraculous appearances occurring at Willelsheim, near Schletztadt. It seems that at a little village where the people are all good Catholics, there has been an outburst of the great wave of Spiritualism, which is now sweeping over the world.

There are stated to be twenty seeresses or she prophets in the district, three of whom are ladies of position. The speciality of these miracles lies, says the reviewer, in the pretence of the illuminated that they see other persons besides the Lord, the saints, and the Pope. Indeed, the seeress claims to be able to see whole crowds of departed persons, none whom she had known in the flesh, and as she makes a word picture of one and another particular person out of this crowd, a pious devotee kneeling at her side, naturally cries out, "Ah, this is my mother!" "That must be my boy!" "You are describing my dear father to the very life!"

"It seems to be certain that Spiritualist literature in some shape must have found its way to the originator of these visions of the dead." Frau Schott had a peculiar formula for representing the exact condition of the departed. She described those still in purgatory as blue, those who had passed through it as golden. Their calling when on earth was indicated by their dress. As the mediums were Roman Catholics, the visitors were Roman Catholics, and were believed to be the Virgin, Joseph, and the Pope.

Prior Franz, the author, asks, "Is it probable that Beelzebub, the chief captain of the Freemasons, can be the author of these prodigies, as he is of table turning?" He declares, with charming freshness, that he himself is a proof that they are from above, as he has been a better man since he accepted these visions as facts, and it is not the Devil's interest to make men better.

MISS ELLA DIETZ, who gave such an exquisite recitation at the Harrison testimonial meeting, is now performing at the Theatre Royal, Haymarket.

SPIRITUALISM IN AMERICA.—An American Spiritualist writes:—"It seems to me that in this country we have, in one sense, offered a premium to fraud and fraudulent mediums, and spirits are plentiful who come forward to accept the conditions. There has been a reaction here since last spring, favouring stricter test conditions, but it is not yet widespread enough. We appeal to you, who have the right material and organisations to work with, to do good, by example, to the cause of Spiritualism, which, for aught the body of our people will do, would go by default, except for the exertions of a few."

The last agenda of the National Association of Spiritualists says that the Finance Committee reported that, "having noticed a statement in *The Spiritualist* to the effect that the Association had lost £50 by publishing the Prize Essays, the committee feel it their duty to inform their members that this is erroneous, there having been no loss whatever to the Association." This is but a statement of a part of the facts. There was a loss of about £50, in consequence of Mr. Harrison's offer to print and publish them not being accepted, but this loss was generously defrayed by Mr. Martin Smith, Mr. Calder, Mr. A. Tod, and others, by private subscription.

MIDDLESEX SESSIONS.—The adjourned December Sessions for criminal business have commenced at Clerkenwell, before Mr. Serjeant Cox, Deputy-Assistant Judge; Mr. Wyndham Slade, Chairman of the Second Court; Capt. Morley, Mr. Hughes Hughes, Sir James Tyler, Mr. John Morley, Sir John Heron Maxwell, Dr. Brewer, Mr. B. Sharpe, Mr. Reeves, Mr. B. H. Adams, the Hon. E. D. Butler, Mr. Bickerstaff, Mr. Broidell, Mr. Ritchie, M.P., the Hon. Colonel Stanley, Mr. R. M. Philipps, and Viscount Pollington. Mr. Serjeant Cox, in his charge to the Grand Jury, referring to the case of "Regina v. Lawrence," known as the East-end Spiritualist case, said that the charge was one of obtaining money by false pretences, the alleged false pretence being that the defendant represented himself to be a spirit. They need not trouble themselves with the controversy that had been raised in recent discussions upon that and other cases. The question for them to consider was a very simple one. Did the defendant falsely represent himself to be a spirit, whatever that might be; whereas, in truth and in fact, he was himself personating a spirit? If they should be satisfied of this, it would be a false pretence, and if he obtained money by pretending to be a spirit the only other question for them would be, if it was so obtained with intent to defraud the prosecutor. Shortly after Mr. Cooper, who is instructed to prosecute by the Treasury, asked the Court to be allowed to add two counts for conspiracy to the indictment. Mr. Serjeant Cox concurred in the application, and the case was postponed until the January Sessions.

SPIRITUALISM IN THE LAST CENTURY.

In the following quotation from the *Times* of the 30th Dec., Fleury evidently thought that his question demolished the ghost-story. Assuming the accuracy of the account (though as it comes from Fleury himself it may reasonably be doubted) how easily the ghost could have demolished Fleury by answering the question thus, "I live in the same world as you do. The only change is in me and in the condition of my existence"—

In view of recent prosecutions under the Vagrancy Act, a description of a Spiritualistic *séance* held by Cagliostro in Paris nearly 100 years ago will not be found uninteresting. This accomplished charlatan gave out that, in addition to the power of transmuting metals and curing all diseases, he could bring spirits from the "vasty deep," and by paying a large sum of money—the dead, of course, would not rise for nothing—one might commune with departed relatives or with illustrious personages of bygone times. The evocations were not without an element of art. On one occasion the spirit the company desired to commune with was that of D'Alembert, and from notes furnished by an eye witness, Lady Mantz, the actor Fleury gives the following account of the ceremony in his *Memoires*:—"The spectators or, as Cagliostro preferred to call them, guests, sat in arm-chairs along the wall on the east side of the apartment. Before these chairs was drawn an iron chain, lest some foolish person should be impelled by curiosity to rush upon destruction. On the other side was placed the chair intended for the reception of the apparition. The Grand Koptha—the name assumed by Cagliostro on such occasions—chose the unusual hour of 3 a.m. for his evocations. Shortly before that time a voice was heard to order the removal from the scene of cats, dogs, horses, birds, and all reptiles, should any be near. Then came a command that none but free men should remain in the apartment; the servants were accordingly dismissed. A deep silence followed, and the lights were suddenly extinguished. The same voice, now assuming a louder and more authoritative tone, requested the guests to shake the iron chain; they obeyed, and an indescribable thrill ran through their frames. The clock at length struck three—slowly, and with a long vibration of the bell. At each stroke a flash, as sudden and transitory as lightning, illumined the apartment, and the words, 'Philosophy,' 'Nature,' and 'Truth' successively appeared in legible characters above the empty arm chair. The last word was more brilliant than the others. The lustres were suddenly relighted, how no one could tell. Stifled cries were heard as from a man whose mouth was gagged—a noise like that of a man struggling to break loose from persons detaining him—and Cagliostro appeared. The Grand Koptha wore a costume to which it would be difficult to find anything analogous. Flowing drapery set off his figure to advantage, and the glow of enthusiasm in his face made him look really handsome. He delivered a short but comprehensive address, commenting on the words just seen over the chair. Then, turning successively to the four cardinal points, he uttered some cabalistic words, which returned as if from a distant echo. The lights having been extinguished, he commanded the guests again to shake the chain, and as they did so the strange feeling previously alluded to was renewed. The outline of the arm-chair now became gradually perceptible in the darkness, as though the lines had been traced on a black ground with phosphorus. The next moment, and as if by the same progress, a winding sheet could be seen, with two fleshless hands resting upon the arm of the chair. The winding-sheet, slowly opening, discovered an emaciated form; a short breathing was heard, and two brilliant piercing eyes were fixed upon the spectators." The illustrious philosopher, the author of the Preface to the *Encyclopædia*, had been called from the dead. He would answer questions put to him, but Cagliostro alone was privileged to hear him speak. "And what questions were put to him?" asked Fleury of Lady Mantz. "He was asked whether he had seen the other world." "And what did he say?" "Ah, Monsieur Fleury, it was a terrible reply, especially to one who, like me, looks forward to a better future. He said, 'There is no other world.'" "And did no one reply?" "Reply! who could venture to reply to the ghost of M. d'Alembert, returned from—ah, whence?" "That is precisely the thing. You should have said, 'M. d'Alembert, if there is no other world, where may you happen to come from now?'"

WHEN is it dangerous to enter a church?—When there is a canon in the reading desk and a great gun in the pulpit.

A PREMONITION.—The *Cape Ann* (Gloucester, Mass.) *Advertiser* for Dec. 2nd contains an article under the above caption, from which we extract the following:—"Between twelve and one o'clock on Friday morning of last week, the deck hand on board the steam-tug *Sarah E. Wetherell*, lying in the dock of the New England Fish Company, was aroused from sleep by the impression that some one had called him. Failing to hear anything to bear out the impression, he lay down again, but could not rest easy, as he felt a continued impression that there was something for him to do. After lying a few moments he got up and went on deck, when he heard a slight noise as of something paddling in the water near the Rocky Neck Ferry Slip at the head of the wharf. Hurrying up the wharf, he found two men overboard, one of whom was nearly exhausted. After considerable difficulty he succeeded in getting them out of the water and dragging them to the steamer, where he got them into the fire room, and at last succeeded in restoring them to animation. They left the steamer about six o'clock in the morning, without giving their names, saying that they belonged to a herring vessel bound out that day. But for the timely assistance rendered them, their voyage in life would have ended ingloriously in the Ferry Slip. Who can explain what it was that aroused the man who saved them, and would not let him rest until his work of mercy was accomplished?"

MR. BLACKBURN'S SEANCES.

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

MR. EGLINTON'S mediumistic powers were again resorted to, in connection with the above series of *seances*, at the Rooms of the British National Association of Spiritualists, on Thursday, the 21st December.

There were fifteen in the circle; the conduct of the proceedings was undertaken by Mrs. Desmond Fitz-Gerald.

A dark sitting was first held, two of the more uninformed being placed on either side of the medium; in apparently less than a minute "Joey's" familiar tones were faintly heard, and gradually increasing in strength were accompanied by strong physical manifestations of the usual kind, namely, the floating of the "Oxford Chimes," the winding up of the musical box which also was carried through the air, its absence from contact with the table being evidenced by the cessation of the vibrations felt when playing. Those sitting near the medium testified that the voice appeared to come from behind and above him, and many were touched by hands, while those of the medium were firmly held.

After a time, we were directed to change to the cabinet. The medium having been secured by sewing his coat sleeves together behind him, was placed in a chair within the cabinet in the manner described on the last occasion, his legs and feet being visible the whole time in good gaslight. Across his knees was placed the "Oxford Chimes," and a sheet of paper thereon. A hand, larger than the medium's, was seen to protrude frequently between the curtains, and a pencil having been handed to it, at "Joey's" request, a Christmas greeting was written in the sight of all, the whole hand being visible. The musical instrument was then drawn in and played within the cabinet, and "Joey" kept up a lively conversation with the circle, promising to write a letter in telegraphic signs to one of the sitters. The power gradually declined, and on inspecting the medium, he was found in a deep trance, the fastening remaining perfectly intact.

The value of these sittings is great to those who desire evidence of physical power external to the medium; whilst the readiness of Mr. Eglinton to submit at all times to the most stringent and frequently somewhat uncomfortable conditions, helps to confirm the conviction of his thorough honesty induced by observance of the phenomena which occur in his presence.

I agree entirely with the above. E. FITZ-GERALD.
6, Loughborough-road North, Brixton, S.W.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SPECIAL MEETING OF THE COUNCIL.

LAST Friday night a special meeting of the Council of the British National Association of Spiritualists was held at 38, Great Russell-street, London, Mr. Alexander Calder, president, in the chair.

The circular convening the meeting having been read—

Mr. C. C. Massey, barrister-at-law, after a few remarks on the now palpable value of efficient organisation, moved that—

(1)—The Council having heard that the Government have undertaken the prosecution of Dr. Slade on the trial of his Appeal to the Middlesex Quarter Sessions, are of opinion that the said prosecution by the Government will be unjust, impolitic, and subversive of freedom of inquiry.

This was seconded by Mr. Algernon Joy, M. Inst. C.E., and the meeting was so unanimous that the resolution was passed without a word of discussion.

Mr. Massey next moved—

That a Memorial, to be approved and signed by the President in the name and on behalf of the Council, shall be drawn up and addressed to the Secretary of State for the Home Department.

Mr. E. Parkinson Ashton, seconded this, and it was passed unanimously, without discussion.

Mr. Massey then moved—

(3)—That such Memorial shall respectfully remonstrate against the adoption of the prosecution by the Government, and shall assign the following reasons:—

A—"That whereas the particular offence with which the defendant is charged is of a trivial and insignificant character, a public prosecution can only be explained by an assumption on the part of the Government that he is habitually guilty of fraudulent and deceitful practices.

"That the truth of this assumption will not be placed in issue by

the prosecution on the trial of the defendant's Appeal, and is opposed to the evidence of many experienced, educated and intelligent observers.

"That such an assumption, therefore, implies the incredibility of the facts alleged on behalf of the defendant.

"That the truth of these alleged facts is nevertheless matter of public controversy and experimental investigation, and that it is contrary to public policy that the Government should take a side in such controversy, or seek to prejudice such investigation.

"That the prosecution of the defendant, under these circumstances, will amount to a censure by the Government of beliefs and opinions honestly entertained by large numbers of Her Majesty's subjects, including some of literary, scientific, and social eminence, and that such a censure is at variance with principles on which depend the freedom of opinion and the progress of knowledge.

B—"That no tribunal, without experience in the observation of the phenomena which the defendant is charged with simulating, is competent to decide upon the inferences to be justly drawn from the facts deposed to by the witnesses for the prosecution.

"That the conviction of the defendant by the police magistrate was chiefly owing to the peculiar character of the case before him, to his want of experience in the observation of such phenomena, and to the rejection by him of evidence which would have placed the allegations of the prosecution in a different light.

"That if the rejection of such evidence is upheld on the trial of the appeal, a grave injustice will be done to the defendant.

C—"That similar misconceptions occur in the early observations of all investigators of the phenomena called Spiritualistic; and the risk arising from them, should this prosecution be persevered in and be successful, is likely to deter other mediums from submitting to public investigation. That this result is clearly contemplated, and is intended to be brought about by means of this prosecution, which, therefore, originates in prejudice and in the desire to obstruct inquiry.

D—"That whether the 4th section of the Vagrant Act is, or is not, legally applicable to the case of the defendant, its policy was only to provide a summary jurisdiction over cases in which money has been obtained from weak, ignorant, and superstitious persons of the poorer classes on the faith of false pretences.

"That it has not been, and cannot be, shown that any money has ever been so obtained by the defendant, but, on the contrary, the persons resorting to him have been either attracted by motives of curiosity, or went for the purpose of investigation.

"That the defendant has never solicited persons to resort to him, or made any public representation, by advertisement or otherwise, of his alleged powers.

"That the persons who have paid money to him for *seances* do not belong to a class needing exceptional protection by the law.

E—"That the defendant is a foreigner temporarily residing in this country, and since he has not been guilty of an offence which would subject him to a prosecution for obtaining, or attempting to obtain, money by false pretences under a law common to all countries, he ought not to be prosecuted by the Government of this country under a law peculiar to it, and which had never before been applied to a similar case."

Mr. Desmond Fitz-Gerald, M.S. Tel. E., seconded the resolution.

Mr. Kenningale Cook, LL.D., said that a member of the Irish bar, who was not a Spiritualist, said that Government prosecutions were so uncommon in this country, that the very fact of the Government prosecuting Dr. Slade prejudiced the case. Nevertheless, presuming that the object of the Government was to elicit truth, his legal friend suggested that the Government should be asked to fee the counsel on both sides, since that would not be more unusual than the attempt to determine philosophical questions at law. Another novelty might be introduced by the signing of petitions against the prosecution by disbelievers in Spiritualism, to in some way lessen the effect of the enormous weight brought to bear against the unfortunate defendant.

Mr. Massey thought the ideas to be well worth carrying out, and that they could be attended to by those who should draw up the memorial.

Dr. Cook wished to know how far a Government prosecution was unusual.

Mr. Massey replied that the sting of the thing was that the Government did not take up small things; they would not take action against a small betting house, except for the purpose of putting down betting. Hence, in taking action against one the inference was that he was assumed to be a notorious better.

The resolution was then passed unanimously.

It was then resolved that copies of the preceding decisions should be sent to the Spiritualists' Defence Committee, and the meeting broke up.

Mrs. BURKE recently invited several mediums and gave at her house a *seance* in aid of the Spiritualist Defence Fund.

THE DAVENPORT BROTHERS are now in Australia, creating much excitement. Recently they were in Calcutta, and were bound at a public performance by a native police agent, an expert in the securing of criminals, but of course the manifestations went on as usual. Their cabinet consists but of a few boards, which disbelieving commt men fasten together on the top of trestles.

THE PROSECUTION OF DR. SLADE BY A CONSERVATIVE GOVERNMENT.

THE English Government does not prosecute for a small offence, unless it is assumed to be one of a class which it is desirable to stop. Whether a Fellow of the Royal Society was or was not cheated out of a sovereign by Dr. Slade, is of no importance to the English nation, neither would the question be of interest to Spiritualists, were they satisfied with the competency and general goodwill of the prosecutor, and were his alleged results more in harmony with those of the great mass of more experienced witnesses. The inference therefore is, that the Government looks upon Dr. Slade as a habitual impostor, and this is the very question which Mr. Flowers refused to try at law; according to Mr. Flowers, the only question which could be decided, was, whether, upon a certain day, a private individual was cheated out of twenty shillings. If anybody will take the trouble to read the evidence given by the lawyers themselves before the Patent Law Commission recently sitting at the House of Commons, he will see that the attempts of law courts to decide scientific questions, have hitherto been of anything but a satisfactory character, even where the judges were aided by the testimony of experts on both sides. Thus the Government is already committed to a false position. Although lawyers will understand full well that the version of Professor Lankester has alone been heard—supposing that the evidence for the defence should be again rejected—the general public and the popular newspapers will assume that the reality of Dr. Slade's mediumship has been tried, and not only that, but the whole of the claims of Spiritualism. The Government has taken up its position on *ex parte* statements, for it has never made any inquiry as to the nature of the testimony which Mr. Flowers refused to hear, consequently it would appear to have assumed the impossibility of there being any truth in the facts of Spiritualism. Thus, the Lords of the Treasury, whose names we printed two weeks ago, have placed themselves in the same historical position as the authorities who prosecuted Galileo, and from that position they seem to have little chance of escape. The Spiritual periodicals have for some time past pointed out that nobody can touch this case from the prosecution side, without running the risk of standing in the historical position just mentioned, so it is to be hoped that Professor Lankester, with his alleged desire to serve the national interests, did not personally, or by his agents, keep back from the Government this view of the case as stated by the opposition side. If he urged the Government to stand in his shoes, at the same time keeping back this oft-published view of the case while they were listening to his *ex parte* statements, it will be another item in the career of a now well known Fellow of the Royal Society.

Of course in time the Government will discover that it has taken up a position calculated not only to cast a slur upon the religious opinions of a large mass of honourable people, but so far as human testimony can prove anything, has placed itself in opposition to the eternal phenomena of nature, which like the rotation of the earth upon its axis, and the axiom that "a straight line is the shortest distance between two points," are quite certain to establish themselves in the long run. When it discovers this, the question is—What will it do next? Will it exhibit the greatest of all virtues—but one most rarely exercised—of frankly acknowledging that it has made a mistake, consequently that it intends to withdraw at the last moment? This is clearly its duty. True heroism is more common with the individual than with the mass, and as more than one person has a voice in the future steps of the Treasury, it may be that the decision will be to go on. Should this be done, if their steps should really tend to elicit the truth—that is to say, should allow the evidence on both sides to be heard, to decide whether Dr. Slade is a habitual impostor or not, Spiritualists will be very well satisfied with the change in the prosecution. Moreover, the new opponents of Dr. Slade will be free from that animus expressed by Professor Lankester in the *Times* when he asserted that the British Association at Glasgow had "degraded" itself by considering the subject of Spiritualism, and that mediums ought to be treated like "wild beasts." Further, if the Government does not wish to prejudice a scientific question about which

at present it is probably perfectly ignorant, it ought to pay the fees of the counsel on both sides. As yet we do not know whether it is to the advantage or disadvantage of Spiritualists that a Conservative Government should prosecute in this case. On the one hand there is the disadvantage of the ingrained dislike of Conservatives to everything novel; on the other is the fact that Spiritualists are for the most part educated and intelligent people, who might justly look to an exclusive legislature for protection from the uninformed multitude while advocating an unpopular scientific truth, which has, nevertheless, made great headway among the courts of Europe—more especially that of Russia—and which numbers among the believers in the phenomena the present Emperor of Germany and the late Napoleon III. Such uncertainties as these can only be decided by its acts.

The phenomena of Spiritualism are diffused everywhere in private families, consequently no Government has power to stop them, unless a plan be devised to establish a policeman in the house of every private family in the kingdom. Doubtless this plan appears to be desirable to the Materialists and Atheists who hate these practical proofs of immortality, proofs which they have so long asserted not to exist, and which, by becoming common, are destroying their reputations. Another reason why it is awkward for any Government to oppose Spiritualism is that Spiritualists are positive-minded and independent people, who, when the scientific world has asserted the phenomena not to be true, have founded establishments and methods of scientific research of their own, and who pay no attention to the voice of authority, when such authority is wielded in opposition to truth, or in an arbitrary manner. One thinking and independent person is of more weight as a friend or as a foe than two hundred people without brains, for which reason it is evident that Spiritualists have considerable power in the way of making their influence felt in society. Further, that influence doubles itself from year to year, and, in addition, can count upon support from outsiders, when anything is done to fetter religious liberty or to impede the progress of scientific research by means of overwhelming clamour, raised by feeding the prejudices of a mob.

Having, then, as yet, no data for stating whether the change of prosecutors is in any very decided manner beneficial, or the reverse, to Spiritualism, the only thing to be done is to wait and to see what a few weeks will bring forth. In the meantime, the Lords of the Treasury had better try to obtain the phenomena in their own families by following the instructions printed in this number of *The Spiritualist*, and should carefully exclude all strangers. One such new circle out of three or four is likely to obtain the phenomena; then the question will arise—"Who is the impostor?" Dr. Carpenter says, in effect—"Don't trust anybody in this matter, especially women," from which it would appear that he has been accustomed to a nice kind of society.

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THE church of the Rev. H. R. Haws is to be rebuilt. In the meantime he has taken St. James's Hall, and the first of the services there will be held next Sunday morning.

DR. SLADE'S APPEAL.—Messrs. Muntion and Morris, the solicitors to Dr. Slade, served last Saturday upon Mr. Beal, the deputy clerk of the peace of Middlesex, the formal notice of appeal against the conviction of Dr. Slade by the magistrate sitting at Bow-street Police-court, and the sentence passed by him. The grounds set forth in the appeal against this conviction are that Dr. Slade was convicted without proper evidence; that he was not guilty; that the magistrate had no jurisdiction; that the substance of the complaint was not stated to the defendant; and that the conviction was necessarily bad in law, and ought to be quashed. Under ordinary circumstances all appeals now entered would be heard on the appeal day, to take place at the Guildhall, Westminster, on Jan. 22; but taking into consideration the exceptional circumstances of this case, and it being the first conviction of a medium under the act, it has been deemed advisable to appoint a special day for its hearing, and if the facts, as well as the law of the case, are gone into, it is probable that the appeal may last for two or three days. Even if the facts are admitted by consent on both sides, the legal arguments by the law officers of the Crown in support of the conviction, as well as those on behalf of the defendant, must necessarily occupy a considerable time, and for the convenience of the magistrates generally, and also for ready access to works of reference, the case will be heard at Clerkenwell instead of Westminster. Mr. Edlin, the assistant-judge, will preside. In Dr. Slade's case the chief technical question to be disposed of is whether the words "or otherwise" can be construed to apply in the case of a medium, as neither palmistry, nor anything of the ordinary practice of fortune-telling, was resorted to in the *séances* of Dr. Slade.



THE PRINCESS LOUISE AND DR. SLADE'S MEDIUMSHIP.

The World newspaper of last week made known to the general public the following particulars about private séances:—

"If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential persons among his *clientèle*. Most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law Lady Archibald Campbell. At the house of the latter, in Beaufort-gardens, several wonderful spiritualistic séances have been held."

MY SECOND SOUL.

BY FLORENCE MARRYAT.

THE clamour of the world is great—

Its strife of tongues, its thirst for gold,  
Its never-ceasing rage and hate,

That will not let old wrongs grow cold.  
Yet never fear but 'midst the fray

Thy voice shall reach my listening ear,  
And what my second soul shall say,  
My own will gladly pause to hear.

The lust of sight, the pride of life,  
Let them go on, if so they will;

Let party malice wage its strife,  
And aim its shafts at Heaven still.

Yet, far above the battle roar,  
Thy soul shall find its way to mine,  
And o'er the victims of the war,  
My spirit rush to mix with thine.

No earthly ties our freedom bind,

No fetters gall our boundless will;  
Free as the birds their flight that wind,

Until they reach Heaven's window sill,  
Our souls may speak, or silent lie,

May barter thought, or keep their peace;  
Hold converse in dumb ecstasy,  
Or bid the mutual pleasure cease.

Yet should Earth, bold to interfere,

Place her smirched finger on our bliss,  
And sully that which is so pure,

By dint of her unhallowed kiss,  
Then will the happy dream be o'er,

The soothing sense of calm alloyed,  
And with the dread words, "Never more,"  
The marriage of our souls made void.

But chase away that look of gloom;

The Future cannot be but bright;  
We hold in our own hands our doom,  
Earth shall not rob us of our right.

And should she dare, when Faith grows dim,  
To whisper words of vain regret,

We need but lift our hearts to Him,  
To triumph over evil yet!

THE Countess of Caithness has returned from Barrogill Castle, where her ladyship and the Earl of Caithness were recently visited by the Prince of Wales. Lady Caithness is now at Stagenhoe Park, Hertfordshire.

PROFESSOR LANKESTER'S WALRUS.—On Wednesday last week the first of a course of three lectures was delivered by Dr. Carter Blake, lecturer on comparative anatomy, Westminster Hospital, in the Geological Gallery, British Museum. Starting from the fossil footprints of the Connecticut Valley, the lecturer passed in review the salient points of palæontology, ending with man in the Aquitaine bone-caves. In a lengthy address of nearly three hours in duration, the most amusing part to Spiritualists was that in which he referred to the alleged discovery of a species of English walrus (*Trichecodon Huxleyi*. Lankester) in the English crag deposits. Other evidence had proved the remains on which this fictitious species was pushed by a Fellow of the Royal Society into the catalogue of British fossil mammalia to be those of a true hippopotamus (*H. minor*. Cuv.). The microscopical characters of the teeth of hippopotamus and walrus were described in detail. An amusing description was given of the characters of British and fossil elephants, and of the probable affinity of the dwellers in the Aquitaine bone-caves.

THE LIMITATION OF SPIRITUALISTIC LEGAL EXPENSES.

At present there is a desire on the part of persons who wish to prohibit free inquiry, and to impede scientific research, to establish a general raid upon the few professional mediums; and if the Government pays the costs on the one side, at the expense of the British taxpayer—who must feel delighted to see his property going at law—every pettifogging attorney in the country will try to manufacture some case or other against a medium. Hence the Spiritualists' Defence Committee should let it be generally understood that if from this date any medium in pursuit of gain shall place himself within reach of the law, the Committee will not help to defend him. The Committee should also publish that it will not be morally or legally responsible for any expenditure whatever beyond that which it has already paid, and that if any persons take any future expensive steps they do so entirely at their own risk.

THE PARTING OF THE YEARS.

LAST Sunday, at the close of the year 1876, a midnight meeting was held at the church of the Rev. H. R. Haweis, near Cavendish-square.

Mr. Haweis commenced his sermon by saying: "Is there anything equal in solemnity to these great natural epochs of time? How different they are from many church festivals! How different are the epochs of God marked out by the planets, from the days of saints. Time is a thing that concerns us all. You may not be in sympathy with all saints, but you are in sympathy with time, which is bearing us all on to the great ocean of eternity. Immersed in our little pursuits, there are times when we see ourselves in our right proportions, and standing upon this little planet and gazing into space, we feel that we are but insignificant molecules spinning round that distant sun, and we exclaim, 'What is man that Thou carest for him?' We stand upon the surface of the earth and reach forth our hands into the darkness, hardly believing that our Father is near us, or that there is One who heareth us in the night. We can and do communicate with the Source of life and light—with Him whose gospel has lifted doubt and a heavy burden off men's shoulders, by showing the love, and the moral principle, and the spiritual life of God, as expressed under the limitations of humanity in Christ Jesus our Lord. I shall ask you this evening to first lift doubt off your minds, then grief off your minds, then sin; then I shall ask you how best to bear the burden of the future, the joy and sorrow of the coming year. Children of liberty and light, do not be led astray by the mere watchwords of theology. You go about from one church to another asking what comfort there is in this life, and what hope in that to come, asking God to teach you the simple truths which underlie all forms of religion. The creed of every man must be forged, mentally forged, by himself—stamped by himself in his own spiritual nature. The human side of God draws up all men to Himself; we can never get truth till we sit like children at the feet of Jesus Christ. . . . At the close of this year you look upon many vacant firesides. I think of those who have passed away. I feel the reflex action of your sorrow and your grief falling upon me too. It is true they have passed away, and that many grieve and sorrow for them; but have you ever thought that wonderful things spring out of graves? Have you ever thought that sometimes when your angels went out your archangels came in? Have you ever thought that they are more potent now than they ever were whilst living upon earth? 'Man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.' Yes, there is no fireside but has a vacant chair; there are tears for the dying and mourning for the dead, and the voice of Rachel crying for her children, and refusing to be comforted. But there is no death. What seems so is but transition, the entrance to the life elysian through the gateway we call death; and, whilst we lay those whom we love in the grave, we feel that their spirits are alive for evermore, that the risen ones above beckon us away to the many mansions of the Father, to rejoin those whom we have loved and lost. Lift, then, the burden of sorrow off your hearts."

THE address for the winter of Mrs. Cora L. V. (Lappan) Richmond, is 153, Park-avenue, Chicago, U.S. She contemplates visiting England next summer.

DR. FORBES WINSLOW.—Dr. Winslow recently circulated an atrocious libel on Spiritualists, saying that Spiritualism was filling lunatic asylums with vast numbers of people, whereas with all our long acquaintance with the movement we do not know of a single Spiritualist in Great Britain now incarcerated for insanity. Does Dr. Winslow—the son of the well-known medical man of that name—desire to have sane people placed by law under his professional care? He was to have spoken a few days ago before the Dialectical Society, where he would have met people who would have shown up the mountebank nature of his assertions, but he backed out from his arrangement at the last moment, and did not put in an appearance. The last number of *The Truthseeker* (Trübner and Co.), edited by the Rev. J. Page Hopps, contains an article worth reading on the utterances of Dr. Forbes Winslow in relation to Spiritualism.

## THE REV. H. R. HAWEIS ON SPIRITUALISM.

THE Rev. H. R. Haweis, in his new book, entitled *Current Coin*, says:—

One word about modern Spiritualism. I am doubtful how far the theories advanced in my former volume, *Speech in Season*, will bear to be pressed into all the details I have there discussed, although I adhere to my general opinion that many of the miraculous phenomena reported in the Old and New Testaments bear the closest resemblance and affinity to the alleged phenomena of modern Spiritualism. Into the truth or falsehood of these I do not propose to enter here, but I wish to point out the secret of the fascination exercised by these alleged occurrences over many thoughtful and superior minds. The important question is, not so much whether or no the thing looks trivial, or whether or no the dead are trying to communicate (although, of course, that is important), but whether the phenomena witnessed prove the possibility of intelligence of some kind, human or otherwise, living and acting upon matter, without the brain and nervous system declared by physiologists to be indispensable to the very existence of any intelligence.

This is the real reason why modern Spiritualism cannot get a hearing with most scientific men. The latest position of science is that mind itself is the product of matter and force organised in such a system as man's. Without such a material nervous system, mind, it is repeated *ad nauseam*, cannot exist, much less manifest itself.

Modern Spiritualism affects to supply direct evidence to the contrary. It offers to produce intelligence of some kind, acting upon matter, and yet unconnected with a brain and a nervous system. If this could be proved, the materialist argument would at once fall, for if intelligence similar to ours exists, and can operate outside the usual organised conditions, our own souls may—we do not say must—do the same. God is conceivable, and intelligence ceases to be the mere product of force and matter specially organised.

## THE WHITE LADY OF BERLIN.

To the Editor of "The Spiritual Magazine."

SIR,—In my book, *A Journey Due East*, 1864, I mentioned this subject, and the following statement recently appeared in the *Gentleman's Magazine*, No. 96, N. S., p. 635-6, under the head of "Table Talk":—

"From a lady at the palace of Berlin, came a telegram to Count Bismarck, announcing that her *femme de chambre* had been seized with hysterics on the anniversary of the first victory gained by the Prussians over the French in the late war. On traversing the long gallery at the palace at midnight, the *femme de chambre* heard the clattering of high heels and the tapping walking-stick of the Little White Woman, whose appearance announces a death or a misfortune to Royalty." The maid's mistress applied to Bismarck, who caused the latter to be sent at once to a lunatic asylum. "It is alleged that this apparition has been seen thrice since, prior to May, 1876; viz., in October, 1872, just before the death of Prince Albrecht: again in the spring of 1873, to announce the death of Prince Adalbert; and again in October, 1873, when Queen Elizabeth, of Prussia, lay on her death-bed." It is stated that "many years ago, a Hohenzollern Princess—a widow with two children—desired much to marry a foreign prince, but he declined her offer, alleging as his reason 'that two pair of eyes'—referring to his aged parents—prevented him. This reason she misunderstood, and killed her two children to remove the difficulty, as she thought; but upon finding out her mistake, she died of remorse for the act." The legend is that her apparition appears at intervals to announce a Royal death in the house of Hohenzollern. I believe that the story is mentioned in one of Baedeker's Guide Books with particulars. In Murray's Handbook she is named the Countess of Orlamunda. The subject is discussed philosophically, by Karl Blind, in the *Gentleman's Magazine*, No. 97, N. S., p. 763-6.

London.

CHR. COOKE.

## DR. SLADE'S MEDIUMSHIP.

From "The Banner of Light," December 9th.

THE following testimony from a materialist in regard to the genuineness of the phenomena through Henry Slade, appeared in the *Boston Investigator* of March, 1874:—

WAS IT A SPIRIT?—LIGHT WANTED!

Mr. Editor,—I have been to New York lately, and have had a sitting or *séance* with Dr. Slade, the Spiritualistic medium.

I took with me a double slate, so as to preserve whatever I might get. I was successful, for on it (the slate) I have a communication from my father who has been dead twenty-five years, and also one from my brother who has been dead five years, said communications purporting to be from the spirit-land; the signature of my father being a *fac simile* of his writing. The sitting was at two o'clock in the afternoon, the sunlight streaming in at the window. The name of my father was written in full at the first trial. I received a communication from him while a lady of my party was holding the slate, and the doctor was having his hands on the table; a communication from my brother while the slate was standing on its end without anyone touching it; the pencil was writing, and we could all hear it, the writing being on the inside of the slates.

Please do not say I was deceived—that it was trickery, jugglery, fraud, or deception. On my slate I have intelligence which proves mind (according to my materialistic ideas for twenty years). Mind cannot exist without organisation; hence with organisation and mind, together with intelligence, my theory is, that I have a man between the slates! Am I right or wrong? Will some of your correspondents please explain?

C. CLAWEY.

Wilmington (Del.), March 1st, 1874.

## Correspondence.

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

## AN AMERICAN OPINION ABOUT SPIRITUALISM IN ENGLAND.

SIR,—From being an occasional reader in the past of your highly instructive journal, I have, for nearly a year, been a subscriber, and am greatly interested in the proceedings of my English brothers and sisters, and in their methods of dealing with the rapidly developing aspects of Spiritualism. Although we have, in a recent number of *The Spiritualist*, been told that public mediums of note, in your land, may be counted on one's finger-ends, yet it gives me great pleasure to observe that you strive to deal with those you have thoroughly, as well as fairly; that you fully understand the value of "test conditions," and have many remarkable *séances*. On this side of the water we have not been careful enough in this direction; we have not always "proved the spirits," whether they be of God or men. It is good for me to read your essays, and the reports of the doings of your Associations, both the "National" and the "Dalston Inquirers," as well as the "Psychological" societies. They are all on the right road of usefulness to the body of our people, who cannot investigate as scientifically, either from lack of opportunity, or of the previous mind-training which is desirable and necessary for accurate investigation.

And although, in your article upon the work of the Scientific Research Committee, in the issue of November 24th, which is the last before me, you deprecate the usefulness of perseverance in the present line of their researches, as not sure to be accepted by "those who are not Spiritualists," I hope, with all deference to your opinions, that you may not be successful in quenching the ardour of the Research Committee, for though "those who are not Spiritualists" will be likely to disbelieve, and even many who are Spiritualists may doubt, yet, I assure you, there are many more who can appreciate the strong points in a properly described test *séance*, or a scientific examination of the same, and who are very glad to have that done for them which they are not in a position to do for themselves. I suppose, by your definitions, and by its name, that the work of that Committee goes further and deeper than the "absolute test" contained in the ringing of the electric bell in a closed box, and such like results,—and "think (with you) that the right path for experimentalists to take is . . . . to push on Spiritualism as a science;" my desire and belief are that this and other scientific committees may lay a two-and-two-make-four foundation that no one can undo. Then scientific societies, strictly so termed, may be able to take up and examine some of the details of Spiritualism without subjecting the medium used by them to a charge of "vagrancy," or "palmistry," and corresponding imprisonment, as our respected Dr. Slade has been obliged to experience, and be threatened with.

Generally, our investigations, in America, at least, have been too desultory. We have not united ourselves on a scientific basis, as you have in England; indeed, it seems to me that this great blessing of the knowledge of a future existence, and of the truth of spirit-intercourse, has come to a different class here from what it has with you. We have many educated and scientific minds, it is true, who are interested, and who thoroughly investigate; but I judge, taking the mass of your believers, and comparing with the mass of ours, that though ours will outnumber you, yet yours will prove to have been more highly-favoured in the way of educational training. In other words, that England justifies her right to be called the mother country, for this, as for many other reasons, that she takes her place as leader in a thorough examination of this subject.

I have many times been strongly attracted to send you a greeting, but find your pages so profitably filled, that I question my right to ask a place there. However, if this will encourage your committees to go on with their work, knowing that interested eyes and earnest hearts are watching for their results from over the ocean, and that we rejoice and are glad in your welfare, and sorrow with your reverses;—and, further, that we thank you all for the love you show our trusted medium, now in your midst, and suffering in his person the indignities heaped upon Spiritualism, I shall be glad to be allowed thus to appear.

I have tested Dr. Slade many times, and witnessed all the manifestations referred to both by persecutors and friends, and so have thousands of others in America; and no one has changed in the least in their convictions of his integrity, by cause of his misfortunes, which we hope will soon terminate in rejoicings.

LITA BARNEY SAYLES.

Dayville, Connecticut, U.S.A., Dec. 10, 1876.

## THE PHILOSOPHY OF SWEDENBORG APPLIED TO MODERN SPIRITUALISTIC MANIFESTATIONS.

SIR,—As an honest believer in Spiritualism, I write to ask whether it is possible to obtain any of the miraculous "water of Lourdes" in England, and, if so, where it can be obtained, and at what cost? I wish to try it for a gentleman who is suffering from an injury to his eyesight, having seen the cure of Mons. Laserre reported in the pages of *The Spiritualist*. I think that if some person would import some of the healing waters from Lourdes, it would be used by many invalids who may shrink from other "spiritual" modes of healing, and cures thus effected upon sceptical persons would probably tend very greatly to prove the truths of Spiritualism.

I have for some years been a reader of Swedenborg's works, and, although he considered converse with spirits to be dangerous for the majority—at that period—it seems to me that there are distinct reasons at the present time for the development of spiritual phenomena, as I

fully believe these are being now permitted in order to strike the death blow of materialism and infidelity.

It has seemed to me, considering what distinct proofs are given by Swedenborg of the genuineness of spirit communication, somewhat singular that his writings are not had recourse to more often, for the sake of confirming various points now disputed. He explains the mystery of what is now termed "materialisation," showing that every human being has "a familiar spirit" attached to him, although inhabiting the world of spirits. He also teaches that every human being has (I think) two good spirits and two evil spirits attached to him while in this world, by means of whom he is kept in equilibrium, according to his own will, and that thus he is in perfect freedom to be influenced for good or evil, or, rather, to yield to good or evil, according to his own wish, and in this consists man's free will. It is stated in the *True Christian Religion*, paragraph 380, and also in the *Arcana Celestia*, paragraph 5,470, that "Every man has an associate spirit; and every man attracts to himself a spirit similar to the affection of his will, and hence to the perception of his understanding." Swedenborg also writes, elsewhere: "Every man has either his good or bad spirit, who is not only constantly with him, but sometimes a little removed from him, and appears in the world of spirits. But of this the man still living knows nothing. This familiar spirit has everything in accordance with his companion upon earth; he has, in the world of spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments."

This does not explain the phenomena of personation and transformation, but accounts for other remarkable phenomena. May it not be that the "materialisations" now witnessed take place by means of these familiar spirits of the departed, in many cases? Swedenborg's statement of the existence of three heavens, and of the first dwelling place of departed spirits being nearest the earth, and having all things in common with man's former existence on earth, only under spiritual conditions, seems to me to account precisely and naturally for the phenomena of flowers and other objects being conveyed to earth from that place of departed spirits, where, Swedenborg also tells us, those who have left this world remain for an indefinite time, but none longer than thirty years; each being conveyed to the higher spiritual and celestial spheres, or to the hells, according to their fitness or otherwise for admission there. Swedenborg's statement that "every man attracts to himself a spirit similar to the affection of his will," would appear to account for the great worthlessness and trivial nature of the dialogues often carried on by some mediums.

I must apologise for the length of these remarks, as well as for having troubled you with them, but should they in any degree help to elucidate subjects of such interest and importance, I feel sure you will pardon the intrusion. T.

EXPERIENCES WITH DR. MONCK.

SIR,—Being in London from December 9th to December 16th, I invited Dr. Monck to be my guest at my hotel, so that I might have the opportunity of noticing the effects of his late incarceration, and I am happy to say that his medial powers are in no way impaired. I attended three *séances* at as many private residences, where the manifestations were very vigorous and well defined. On all three occasions hands were seen, some white, and one black; a slate was held upright on the edge of the table by one of the sitters, when the black hand was distinctly seen to rise and write a message on the back side of the slate. These hands were most certainly not of wax, for they were flexible, and moved the fingers in good light, and I can testify Dr. Monck was very innocent of any stage effects, and the conjuring *exposé* paraphernalia are quite safe in the custody of the Huddersfield police. On another occasion the piano was sounded and played while two of us were sitting on it, the lid not having been opened at all; a large musical box belonging to the host was wound up by the black hand, played and stopped by request, Dr. Monck's hands resting on the table all the while in sight of all. A small musical box, without case, was placed on the table, and was wound up, played and stopped according to the request of the sitters, and several were permitted to put their finger on the barrel while in motion, to show that the movement was real; Dr. Monck held his hands over his head, the musical instrument being on the table in front. As Japanese silk is supposed by would-be exposers to play an important part in this experiment, to test the value of this theory, we ran our hands all round the box, and between the box and Dr. Monck, while it was playing, but we could discover no Japanese silk, or anything that would account for the phenomenon on known or unknown natural laws.

These are but a few of the manifestations that occurred, and I am justified in saying that all who witnessed them were quite satisfied of the genuineness of the phenomena; by which I mean, that they were not produced by what is known as sleight of hand or conjuring tricks. *What that power really is* (seeing that it is guided by intelligence, apart from the operation of the medium) is a matter of intense interest to all who wish to investigate beneath the surface and the seemings of our surroundings; and they who carefully and thoughtfully follow up this study, willing to be instructed and wishful to learn, will be richly rewarded.

The raps, those extraordinary sounds, not produced by a rapping machine, as suggested by some, nor yet by conscious or unconscious muscular action, but emanating from the floor, roof, or furniture of the apartment in which the medium may happen to be—these raps were our constant attendants. I heard them over and over again, in broad day-light, in good gas-light, in our apartment; and even while walking London streets; and we conversed with our invisible friends by means of these raps, time after time. In fact, this third Intelligence would make itself heard, and demanded recognition.

On Monday evening, December 11th, while Dr. Monck and myself

were quietly chatting in our room, five raps sounded, which means "use the alphabet;" the result was that we were told to go to Mr. Hudson's studio at Notting-hill the next day, and that Samuel, Dr. Monck's guide, would give us his portrait. Tuesday came, but a more unlikely day could hardly be selected, being dull and rainy, and on our stating this, the raps distinctly told us to go, and it should be done according to promise. We did go, and more unlikely conditions could hardly be imagined. The roof of the studio was leaking in all directions, and four or five pails were catching the rain water as it came through the roof. However, being determined to make the trial, and thus to test the truthfulness of the communications that had been made to us, we proceeded. Mr. Hudson being unwell, he left the chief part of the operations to myself, as I have had good experience in the art of photography. I placed and focussed the camera, and saw there was nothing in it beyond the usual lens, case and focussing glass, and slide. I then selected some glasses out of a quantity, and examined them to see that they were new, and not old, used glasses; having satisfied myself on this point, I carefully cleaned them with moist kaolin-steeped cloths, and then polished them with my silk handkerchief. I gave the first to Mr. Hudson, who poured on the collodion, and after sensitising the plate it was put in the slide, and the four of us (Mr. Hudson, Dr. Monck, myself, and Mr. Armsby, who had joined us at Mr. Hudson's), went out of the preparing room to the studio. After exposing the plate, we asked Samuel if there was any spirit form on the plate, to which he replied by raps "No." This was correct, as on developing the plate, nothing but the sitters came out. A second plate was prepared as before, and after sitting, Samuel told us that he had been successful. On developing the plate, we found sure enough a third figure (Mr. Monck and myself sitting together to be taken) on the plate, but not being so distinct as we could wish, we tried a third plate, when Samuel's likeness appeared with our own, in addition to his form, which was recognised by Mr. Armsby as being unmistakably like the man in earth-life (as he knew him well). There was a pillar, surrounded by a wreath and a vase of flowers on its top, as well as a second one to the right of the picture.

There was nothing but a plain dark cloth screen for a background. There were no pillars or anything painted on the screen. Mr. Hudson sat by the camera, and Mr. Armsby was on the other side, and neither of these gentlemen moved during the exposure of the plates. I am quite confident the plates were the same I prepared, as our eyes were not off them except while in the dark slide, and yet Samuel (or a third figure purporting to be his likeness), and the two pillars, and vases of flowers are shown on the plate.

How came these on the negatives, and who were the operators? These are questions that are easier asked than answered. All that I know is, that I can testify there were no lay figures, nothing on the screen, and nothing in the studio answering to these extras produced on the plates. The greatest marvel of all to me is, that Mr. Hudson has not been visited by multitudes instead of by units. However, there is no accounting for taste.

WILLIAM OXLEY.

Bury New-road, Higher Broughton, Manchester.

IS IT TRUE?

SIR,—Deep social questions can obtain, so far as my experience goes, a fairer hearing among Spiritualists than others, especially when the problems have a direct bearing upon human happiness here and hereafter. In this materialistic age most of the finer aspirations of the human heart are stamped out. A nobleman, who has had much more experience than myself, tells me that during every London "season" young women are driven into the market of "society" for sale to the most eligible bidder, just the same as cattle are driven to their market, and that such a thing as a true alliance from affection is scarcely ever seen in fashionable circles. If this be so, no wonder that the husband can usually be found at the club or anywhere but his most unhappy spot on earth—home. No wonder, too, that if the veil is here and there privately lifted from the majority of alliances, heart-rending tales of woe which never reach the public ear are revealed; and I believe that as a consequence of such unions children are, from hereditary predisposition, more unbalanced in their mental and moral nature, and more liable to bodily disease. These national evils arise from false and irreligious materialistic teachings, whereby those of the past generation are unintentionally heaping misery upon those of the present, by holding the crucifixion of the affections—the brightest jewels of the spirit—as a thing of no account. Thus is all poetry crushed out of human life, and with it a vast amount of happiness. Experience shows that those supposed advantages for which men fight most, are gained by daily loss of nobility of character, and when won late in life are found to bring no happiness.

Is there a Church in this country prepared to promulgate a moral code for capitalists as regards investments? When a foreign nation lives by rapine and bloodshed, or by the enslavement of its own people, those English capitalists who lend money to such a government for the sake of a certain percentage, thereby furnishing it with arms and other sinews of power, have their share in all the murders perpetrated, and derive from such sources that on which they live. When will a moral code be established in this nation, rendering it impossible for another country with its hands steeped in human blood to obtain a solitary farthing by way of loan from England, because our people shall have grown too honourable to soil their hands in such a manner? R. G.

LECTURES IN THE BRITISH MUSEUM.

SIR,—Last week I had the pleasure of being one of a party conducted by Dr. Carter Blake through the galleries of Zoology and Antiquities in the British Museum. Dr. Blake lectured by the way, and by his lucid manner of classifying the specimens, and adapting them to illustrate

his remarks, made the "dry bones live again." How far more instructive is one such walking lecture than years of poring over books, and trying to realise the meaning of *articulatu* and *edentatu*, or rather of taxing the memory with names which convey no meaning! Dr. Blake's remarks were enlivened with anecdotes, such as that of the professor of learned repute, who proclaimed that he had discovered by the markings in a hippopotamus tooth a new species of walrus, whereas the tooth had only been cut across at a new angle, showing a variety in the *rays*, or markings.

The lecture on "Antiquities" was chiefly delivered by Dr. Birch, whose knowledge of Egyptian lore is of world-wide fame, and to whom all who attended owe their best thanks for his able and interesting exposition of the hieroglyphs and monumental inscriptions.

I believe it is Dr. Blake's intention to repeat the experiment in the Geological Museum, Jernyn-street, during the coming season, when I would recommend all who desire to learn something of geology to profit by the rare opportunity.

A GRATEFUL STUDENT.

January 2nd, 1877.

#### THE NATURE OF THINGS.

SIR,—A writer in *The Spiritualist* thinks that a stronger position than that of Mr. Haweis might be taken.

A. By denying altogether the reality of matter as commonly understood.

B. By presenting the universe as altogether spiritual in its fundamental nature.

And again, in supposing the substance to be in perpetual activity. But there is nothing new in these suppositions, since they are the fundamental principles of Lord Bacon—That the impressions of the senses have reference to man, and not to the universe, and which illusions can only be corrected by philosophy. Again, that the subtlety of matter is quite beyond the powers either of the senses or the understanding, and its essential, or ultimate nature, and power, and law, unintelligible, or, in the words of Tyndall, "mystical and transcendental," especially in its structural or formative principles, in a perpetual sequence of action, as by a necessity in the very nature of things. Berkeley's theory is just as much opposed to the externality of the Spiritualist's belief as to that of the so-called materialist. Huxley's statement is just sceptical mysticism, or he would have been able to explain his meaning. Then we have Lewes, in the preface to his *Problems of Life and Mind*, ignoring both Spiritualism and Materialism; but what it is that he ignores he does not inform us—which is rather provoking.

I have no patience with these veiled prophets. As for the facts of bioligised sensitives, they are exceptional instances, and may be used to illustrate Berkeleyism as dreams may, but surely may be advanced by the sceptic against Spiritualism rather than the views of the so-called Materialist in the common and ordinary experience, because he might urge that all the spectators at a *séance* were in some way bioligised sensitives, absurd as we should see the objection to be.

As to Professor Tyndall's notion of our wanting the bridge between thought and the thinking substance, it is all nonsense; all nature is mystical and transcendental, to use his own expression, and the substance thinking no greater mystery than any other. Newton discovered the law of gravitation, but of the reason of bodies attracting one another he said that he could form no conception, any more than in respect to any other primary cause and fact in nature. We are surely not returning to the theory of "pre-established harmony," by which mind and brain were supposed to act in correspondence, like two clocks side by side. Man is a thinking substance, and that is all we can say or know about it, though of the genesis of thought we know much, as with regard to the conditions and order and sequence of matter, just as in regard to any other order and sequence of the observed phenomena of nature, "and more we neither know nor can know."

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer, January 1st, 1877.

Mr. J. M. PEBBLES is now in San Francisco, but will leave in a few days for Australia, on another tour round the world, to observe the position of Spiritualism in various countries.

GREAT and good work in connection with Spiritualism might be done by the Library Committee of the National Association of Spiritualists were it greatly enlarged, and did it attend to the literature of Spiritualism as thoroughly as the Research Committee attends to the science thereof. If the Library Committee were working with vigour, and if it placed definite plans before the public, there would be no lack of funds to support it in its work.

THE DAVENPORT BROTHERS IN AUSTRALIA.—These wonderful mediums concluded a successful series of *séances* at the Town Hall, Melbourne, on Saturday, September 16th. The ingenuity of critics and sceptics was taxed to the utmost to account for the so-called tricks of the brothers. Theories the most extravagant and absurd found their way into the daily papers, and were speedily demolished by the occurrences of the next *séance*. One writer gravely suggested that Mr. Fay and one of the brothers were *lusus naturæ*, and demanded a surgical examination to discover a third arm! The press has unanimously concluded that there is nothing in either the cabinet or the ropes to account for the phenomena, and the latest and most popular theory is that the material of which the Davenport and Fay bones are composed is a species of india-rubber, which will contract or expand *ad lib.* Unfortunately for this idea, the said bones, when handled, feel as firm and unyielding as those of other people, but this is of very little consequence to those who have already made up their minds on the subject. The brothers and Mr. Fay are making a successful tour through the provinces, and were to appear on the 30th at Castlemaine. —*Harbinger of Light.*

#### EXPERIMENTS WITH DR. SLADE.

BY GEORGE KING.

DR. SLADE'S name a few weeks ago was in everybody's mouth. By one party he was condemned as an unprincipled impostor, by another lauded as a persecuted martyr. Moreover each side brought forward alleged facts in support of its opinions. Messrs. Lankester and Donkin, on the one hand, told how a paltry attempt had been made to swindle them by clumsy sleight of hand, and famous conjurers were enlisted to show the way the trick was done. On the other hand, men of unquestioned eminence came forward and maintained that Messrs. Lankester and Donkin had been hasty in jumping to conclusions, and that had they exercised more patience in their investigations they would have met with phenomena not so easily disposed of.

In the midst of these contradictory reports, it seemed the only wise course to go and see for myself, which I did; and the following is a brief record of my experience.

At five o'clock in the afternoon of Saturday, 18th Nov. last, I repaired, by appointment, to the house of Dr. Slade. I had determined to take with me a slate of my own, and on the way I tried in four or five shops to find one to my mind. At last I secured what satisfied me—a folding slate with a varnished wooden case of somewhat peculiar construction. Each of the two flaps was seven and three-quarters inches long, by five inches wide, and had a three-quarter inch frame all round, which projected one-tenth inch above the surface. When the slate was folded there was, therefore, between the leaves a completely enclosed cavity about one-fifth inch deep, and nearly air-tight. The slate was done up in a paper parcel by the shopman, and tied with twine.

Thus armed, I presented myself at Dr. Slade's door, and was ushered into the drawing-room, where were Dr. Slade, Mr. Simmons, and two ladies. Dr. Slade and Mr. Simmons were sitting by the fire, and they invited me to take a chair beside them. Dr. Slade shortly said it was time to "light up," and he retired to a small adjoining parlour. In less than two minutes he returned, and asked me to follow him. The parlour was brilliantly lighted by a gaselier suspended over a small, rickety, mahogany table in the centre of the room, and the gas remained at full power during the whole of our sitting. I examined the table, turning it over for the purpose. It had four legs attached to a frame, and was about three-and-a-half feet by two feet wide, exclusive of a flap on each side. The flap and its appurtenances on the side opposite to that at which I sat was much shattered, as if by violent usage, but on my side there did not appear to be any breakage. The flap against which I sat must originally have been intended to rest on two brackets, but one of these had been removed, so that under the corner of the raised flap which was between me and Dr. Slade there was no impediment whatever. We sat down, I against a flap of the table, with my back to the fire-place; Dr. Slade at the end of the table, on my left, with his face towards me, his left shoulder towards the table, and his legs projecting towards the fire-place. I produced my slate, and undid the wrapper. Dr. Slade had it for one instant open in his hand, but in my full view, as he dropped upon its clean surface a minute crumb of pencil. The slate was then firmly closed, and to my certain knowledge remained so till I opened it myself in the drawing-room half an hour afterwards. Dr. Slade proposed that it should be tied up, to which I, of course, assented. He got a piece of twine from the chimney-piece, and while the slate was in my hands and his the leaves were securely tied together and the twine double knotted. Dr. Slade placed his left hand with both mine on the table, and for a few minutes held my slate in his right, but in my full view. I watched it intently all the time. He said there was a power which prevented him from putting it under the table even if he would. After a short time, as nothing came, Dr. Slade placed my slate on the table under my left arm, and my left elbow rested on it almost till the close of the sitting. Dr. Slade never touched it again. He took a slate of his own, with a crumb of pencil on its surface, and passed it out of sight under the table, saying, "Our friends have done nothing for us yet. Perhaps they do not want to write on the gentleman's slate while I hold it. Will they write while the slate is under his arm and I am not touching



it?" For a second of time scratching was heard on Dr. Slade's slate, and, when it was brought up, the words were on it "We will." He then joined his right hand to my left, his left still clasping my right, and instantly within my slate the sound of writing became audible, and continued for about ten minutes. At frequent intervals I put my ear close to the slate to listen, and there could be no mistake. The sound was low, but very distinct, and I specially noted that we could recognize the crossing of the "t's," the dotting of the "i's," and the insertion of the punctuation. It seemed as if a person were writing not rapidly, but steadily and deliberately, without jerk or pause. Two loud raps on the table announced the conclusion of the message. Dr. Slade then passed his own large slate, apparently perfectly clean and dry, half under the table, but so that I could see the other half and his hand holding it. My own slate meanwhile I placed beside my right elbow to be out of the way. Dr. Slade asked, "Can you do more for us to-night?" A scratching was heard, and the word "cannot" appeared on that portion of the upper side of his slate which had been beneath the table. The "c" was close to the side of the slate nearest to me, and far out of reach of Dr. Slade's hand, and the word was written not horizontally but perpendicularly towards Dr. Slade. The "t" was carefully crossed, and the fragment of pencil lay where it had stopped, just at the end of the cross stroke of the "t."

We returned to the drawing-room, I carrying my own slate, and there I cut the string that bound it, and within I found a long message, entirely filling both sides of the slate and consisting of ninety-nine words, besides the signature "A. W. Slade." It was carefully written in a good firm hand, and the lines were straight and even. Each "t" was accurately crossed and each "i" was dotted. The crumb of pencil, too, was there, with one end worn away as if in writing.

Had only a few words been scrawled on my slate, it would have been, under the circumstances, astonishing, but the result actually attained is simply confounding, when it is remembered that the quickest penman, with every facility for writing, cannot put down on paper, in long hand, with every word at full length, more than about twenty words per minute, and that writing on a slate, where there is more friction, occupies more time. By whomsoever it was done, this message must have taken at least five minutes to produce; but Dr. Slade had not the slate for that length of time in his hand—and, be it repeated, it had never left my sight—and for less than five seconds only was it open. As already explained, it was, except for one instant, firmly tied shut with twine.

It is impossible to describe the jealous care with which I watched to detect deceit. I could discover none, nor the possibility of any. I had gone with my mind full of the evidence given in court by Messrs. Lankester and Donkin, but their alleged exposure was quite inapplicable to what took place in my presence.

On December 15th, I had again an opportunity, in conjunction with a few friends, of testing Dr. Slade's alleged mediumship. We sat in our own room, at our own table, and used our own slates, one ordinary school slate, and one folding book-slate. As the *séance* was not so completely under my personal control as the previous one, it is not worth while describing it with so great minuteness. Suffice it to say that I sat next Dr. Slade, on his right hand, and that, as he always held the slate in that hand when he placed it under the table, I had every opportunity of closely watching him. We had a number of very short messages, sometimes on one slate, sometimes on the other. I observed a mark on the school slate, which, on those occasions when the slate was not passed entirely out of sight, enabled me to say positively that the writing was done on the upper side, and not on the under. One little circumstance seems to me very remarkable: I have already alluded to it above. When one of these messages appears, the crumb of pencil invariably remains at the point where it stops after writing the communication, forming a perfect continuation of the last stroke of the last letter. This fact, trifling in itself, to my mind, goes far to prove that the message has been written with that identical piece of pencil, and on the upper side of the slate. I do not see how otherwise it could be placed instantaneously in position with such mathematical accuracy.

The messages always purport to emanate from some in-

visible being. The major part come in the name of A. W. Slade, the deceased wife of the medium, but other so-called "spirits" are frequently represented, and it is a curious fact that with the change in the name of the penman the character of the handwriting completely changes too. It would be interesting to submit various specimens to a calligraphic expert. The matter of the communications appears to me to be of far less importance than the manner of their coming. The only one of any length received by me was that of ninety-nine words above mentioned. It is couched in somewhat high-flown language, and the subject is the advantages of an assured knowledge of immortality. It is very much such as a person of fair intelligence and education might utter on being suddenly asked to make a neat little speech to a total stranger.

11, St. George's-terrace, Gloucester-road, S.W., Dec. 18, 1876.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

DURING the past year the National Association of Spiritualists has been so steadily increasing in prosperity by the accession of new members, that the Council desires to abolish the remainder of the three years' Guarantee Fund, which falls heavily upon some twenty friends of Spiritualism. The rank and file of the members have, therefore, been asked to somewhat raise their subscriptions, and some have already doubled them. The Association has all along been well managed, it is entirely free from debt, it has established a good library, and has furnished its premises in a substantial and elegant manner; moreover, the greatest harmony and unanimity prevail among its members. Deficiency of organising power is a mark of an unadvanced state of civilisation, as well as of lack of individual friendliness, hence all Spiritualists should unite in the present attempt to live together in harmony. Organisation promotes individual freedom, for it gives every Spiritualist a voice and a vote in the management of the public business of the movement, which is better than being compelled to look on whilst an autocratic power does what it pleases, giving the rank and file no liberty to do anything but to pay the expenses.

SPIRITUAL PERIODICALS.

THE new volumes of the various spiritual periodicals begin to-day, and they may be obtained from the Branch Office of *The Spiritualist* newspaper. The following are the charges for a few of them, post-free to any part of the United Kingdom, and other journals may be obtained to order:—

|                                                                  | s. | d. |
|------------------------------------------------------------------|----|----|
| <i>The Spiritualist</i> (London: weekly) ... ..                  | 10 | 10 |
| <i>The Spiritual Magazine</i> (London: monthly) ... ..           | 13 | 0  |
| <i>The Medium</i> (London: weekly) ... ..                        | 8  | 8  |
| <i>The Banner of Light</i> (Boston: weekly) ... ..               | 15 | 0  |
| <i>The Spiritual Scientist</i> (Boston: weekly) ... ..           | 12 | 0  |
| <i>The Religio-Philosophical Journal</i> (Boston: weekly) ... .. | 15 | 0  |
| <i>The American Spiritual Magazine</i> (Memphis, U.S.) ... ..    | 12 | 0  |
| <i>The Revue Spirite</i> (Paris: monthly) ... ..                 | 12 | 0  |
| <i>The Revista Espiritista</i> (Madrid: monthly) ... ..          | 12 | 0  |
| <i>Psychic Studies</i> (Leipzig: monthly) ... ..                 | 12 | 0  |
| <i>The Harbinger of Light</i> (Melbourne: monthly) ... ..        | 10 | 0  |

Spiritualists in the provinces should take care that the local reading rooms and newspapers are supplied weekly with some of the literature of Spiritualism.

PROFESSOR DENTON IN ENGLAND.—Professor William Denton arrived in Glasgow from Boston, U.S., a few days ago, and, after a short visit to his native town of Darlington, came on to London, and called last Saturday at the offices of the National Association of Spiritualists. A day or two later he left for Paris, to buy some philosophical apparatus, his flying visit to Europe being made chiefly for this purpose. At present his intention is to return to America in a few days, but he would do better did he remain here a few weeks, in order to be able to carry with him to America some information about Spiritualism in England.

THE INVISIBLE.—Hush, Jane! you think too much of the love of human beings; you are too impulsive, too vehement; the sovereign hand that created your frame, and put life into it, has provided you with other resources than your feeble self, or than creatures feeble as you. Besides this earth and besides the race of men, there is an invisible world, and a kingdom of spirits; that world is around us, for it is everywhere, and those spirits watch us, for they are commissioned to guard over us; and if we were dying with pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognise our innocence, . . . . and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress when life is soon over and death is so certain an entrance to happiness—to glory.—*Charlotte Bronte* in "Jane Eyre."

## Poetry.

## THE DEATH OF GOODY NURSE.

*A Ballad of Salem.*

BY ROSE TERRY COOKE.

The chill New England sunshine  
Lay on the kitchen floor ;  
The wild New England north wind  
Came rattling at the door.  
And by the wide old fire-place,  
Deep in her cushioned chair,  
Lay back an ancient woman,  
With shining snow-white hair.  
The peace of God was on her face,  
Her eyes were sweet and calm,  
And when you heard her earnest voice  
It sounded like a psalm.  
In all the land they loved her well ;  
From country and from town  
Came many a heart for counsel,  
And many a soul cast down.  
Her hands had fed the hungry poor  
With blessing and with bread ;  
Her face was like a comforting  
From out the Gospel read.  
So weak and silent as she lay,  
Her warm hands clasped in prayer,  
A sudden knocking at the door  
Came on her unaware.  
And as she turned her hoary head,  
Beside her chair there stood  
Four grim and grisly Puritans—  
No visitants for good.\*  
They came upon her like a host,  
And bade her speak and tell  
Why she had sworn a cruel oath  
To serve the powers of hell,  
To work the works of darkness  
On children of the light ?  
A witch they might not suffer here  
Who read the Word aright.  
Like one who sees her fireside yawn,  
A pit of black despair,  
Or one who wakes from quiet dreams  
Within a lion's lair,  
So glared at them her starting eyes,  
Her voice essayed no sound ;  
She gasped like any hunted deer  
That cager dogs surround.  
"Answer us!" hoarse and loud they cry ;  
She looked from side to side—  
No human help—"Oh, gracious God!"  
In agony she cried.  
Then, calling back her feeble life,  
The white lips uttered slow,  
"I am as pure as babes unborn  
From this foul thing, ye know.  
"If God doth visit me for sin,  
Beneath His rod I bend."  
But pitiless and wroth were they,  
And bent upon their end.  
They tortured her with taunt and jeer,  
They vexed her night and day—  
No husband's arm nor sister's tear  
Availed their rage to stay.  
Before the church they hauled her thou  
The minister arose,  
And poured upon her patient head  
The worst of all its woes.  
He bade her be accursed of God  
For ever, here and there ;  
He cursed her with a heavy curse  
No mortal man may bear.  
She stood among the cowering crowd  
As calm as saints in heaven,  
Her eyes as sweet as summer skies,  
Her face like summer's even.  
"The devils work their wicked will  
On matron and on maid,  
Thou hast bewitched us!" cried they all,  
But not a word she said.  
They fastened chains about her feet,  
And carried her away ;  
For many days in Salem gaol  
Alone and ill she lay.  
She heard the scythes along the field  
Ring through the fragrant air,  
She smelt the wild-rose on the wind  
That bloweth everywhere.  
Reviled and hated and bereft,  
The soul had pleurous rest,  
Though sorrow, like a frantic flood,  
Beat sore upon her breast.

\* These men knew so well how to treat mediums, that had they lived in these days they would probably have been recognised as shining lights of science.—ED. OF S.

At last the prison door stood wide,  
They led the saint abroad ;  
By many an old familiar place  
Her trembling footsteps trod,  
Till, faint with weakness and distress,  
She climbed the hillside bleak,  
And faced the gallows built thereon,  
Still undisturbed and meek.  
They hanged this weary woman there,  
Like any felon stout ;  
Her white hairs on the cruel rope  
Were scattered all about.  
The body swung upon the tree  
In every flitting wind,  
Reviled and mocked by passengers  
And folk of evil mind.  
A woman old and innocent,  
To die a death of shame,  
With kindred, neighbours, friends thereby,  
And none to utter blame !  
Oh, God, that such a thing should be  
On earth which Thou hast made !  
A voice from heaven answered me—  
"Father, forgive!" it said.

*Banner of Light.*

## LINES BY MILTON IN HIS OLD AGE.

THIS sublime production was but lately discovered among the remains of our great poet, and is published in the recent Oxford edition of Milton's works.

I AM old and blind !  
Men point at me as smitten by God's frown—  
Afflicted and deserted of my mind—  
Yet I am not cast down.  
I am weak, yet strong ;—  
I murmur not that I no longer see—  
Poor, old and helpless, I the more belong,  
Father Supreme, to Thee.  
O, merciful One !  
When men are farthest, then Thou art most near,  
When friends pass by, my weakness shun,  
Thy chariot I hear.  
Thy glorious face  
Is leaning towards me, and its holy light  
Shines in upon my lonely dwelling-place,  
And there is no more night.  
On my bended knee  
I recognise Thy purpose clearly shown ;  
My vision Thou hast dimmed, that I may see  
Thyself—Thyself alone.  
I have nought to fear—  
This darkness is the shadow of Thy wing.  
Beneath it I am almost sacred—hore  
Can come no evil thing.  
Oh, I seem to stand  
Trembling where foot of mortal ne'er hath been,  
Wrapped in the radiance of Thy sinless laud,  
Which eye hath never seen.  
Visions come and go—  
Shapes of resplendent beauty near me throng—  
From angel lips I seem to hear the flow  
Of soft and holy song.  
It is nothing now,  
When heaven is opening on my sightless eyes—  
When airs of Paradise refresh my brow,  
That earth in darkness lies.  
In a pure clime  
My being fills with rapture ; waves of thought  
Roll in upon my spirit ; strains sublime  
Break over me unsought.  
Give me now my lyre !  
I feel the stirrings of a gift Divine,  
Within my bosom glows unearthly fire,  
Lit by no skill of mine.

THE Rev. Thomas Colley, late curate of Portsmouth, and now chaplain of H.M.S. *Monarch*, was in London last week, but has since left for India.

In testing a medium during cabinet *séances*, the sleeves of his coat are sometimes sewn together behind his back. This is not an efficient method of securing him, because one arm can be drawn out of the sleeve first, and then the other. The wrists also must be firmly tied together with tape, to make the test of any value ; or the additional precaution—sometimes used at Mr. Eglinton's *séances* before the National Association of Spiritualists—might be adopted, namely, that of sewing the front edges of the coat together in several places, especially close under the chin.

## ANSWERS TO CORRESPONDENTS.

R.—We shall be glad to receive trustworthy information about the remarkable psychological phenomena prevalent among some of the natives of India, also the names and addresses of more European residents in India interested in Spiritualism.

The *Spiritual Scientist* (Boston, U.S.) has reached us irregularly during the last six months, and copies for some two or three weeks did not arrive at all. The *Banner of Light* comes with great regularity, but last week the usual parcel did not come to hand ; it is now ten days overdue.

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 1s.; moderately abridged edition, 6s.

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

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

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

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

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

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

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

WHAT AM I? Vol. II., by E. W. Cox, Serjeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Psychic Force, unconsciously governed in its action by the thoughts of the medium of the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttelton. 2 Vols. crown. 15s.

REAL LIFE IN SPIRIT LAND, by the Rev. Mrs. Maria M. King. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 5s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnetism light. 5s.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Being Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatic; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Restriction; the Church and the Spirit. 12mo., 600 pp., cloth 10s. 6d.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell). 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of stumpy character, but these beautiful poems give evidence that all spirit utterances are not so. "The Prophecy of Vala," published in this book, and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition, 61s. 10s. 6d.; cheap edition, 7s. 6d.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of scenes at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses. Pictures of the Eddy Brothers, their homestead, and the phenomena presented at their seances, are included in the work. 12s. 6d.

NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE, by Allan Putnam. 4s.

BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s.

PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams. 6s.

HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Dunsin, 4s. 6d.

POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s.

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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.

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.

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.

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.

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.

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