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(ESTABLISHED 1873.)

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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.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

- 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.
- 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
- 3.—By the dissemination of knowledge by means of public discussion, lectures, reading-rooms, the press, and spirit communion.

July, 1876.

STRANGE VISITORS.—A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humour, Narrative, and Prophecy, by the spirits of Irving, Willis, Thackeray, Byron, Brontë, Richter, Hawthorne, Wesley, Humboldt, Browning, and others. These wonderful articles were dictated through a Clairvoyant, while in a trance state, and are of the most intensely interesting and entrancing nature. Cloth, 6s. Colby and Rich, Boston, U.S., and *Spiritualist* newspaper branch office.

Published on the first of each month. Price Sixpence.

THE SPIRITUAL MAGAZINE, EDITED BY GEORGE SEXTON, LL.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest.
 London: Smart and Allen, London-house-yard, Paternoster-row.

Just Published. Price 2s.

CALIFORNIA HOMES FOR EDUCATED ENGLISHMEN. A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney.
 London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney.
 Third Edition. Price 3s.
 LONDON:—SIMPKIN, MARSHALL & CO.

MRS. WELDON'S ORPHANAGE.—“Grannie's Nursery Rhyme Book” will be published as soon as Mrs. Weldon has obtained 500 subscribers at 6s. It will be illustrated, and will contain thirty original tunes in all the different keys. (The words of several of them are also original.) Two are by Ch. Gounod, also a hymn at the beginning of the book. “Souvenir,” Ch. Rawlings, &c., will also contribute, but the greater number are by “Grannie” herself. Mrs. Weldon sells everything which is given her, for the benefit of the Orphanage. Gifts of old clothes are likewise most acceptable. Address, Mrs. Weldon, Tavistock House, Tavistock-square, W.C.

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-Ternace, 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.

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BRIGHTON. — APARTMENTS, pleasant rooms, may be had, on moderate terms, at the house of a Spiritualist, close to the sea, and near the Aquarium, Chain Pier, Pavilion, &c. Address, “Spiritualist,” 13, Atingworth-street, Marine Parade.

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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

D R. S I A D E.

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

WHICH was given for and against Dr. Slade in the *Times* newspaper. It contains a reprint of the letters in the *Times* from Professor Lankester, F.R.S.; Dr. H. B. Donkin; Colonel Lane Fox, president of the Anthropological Institute; Dr. Carter Blake; Mr. C. C. Massey, barrister-at-law; Mr. J. A. Clarke; Mr. A. B. Wallace, F.R.G.S.; Mr. A. Joy, M.Inst.C.E.; Mr. G. C. Joad; Mr. Park Harrison; Mr. Serjeant Cox; Professor Barrett, and Dr. Slade.—2jd., post free.
 W. H. Harrison, 38, Great Russell-street, 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 1jd.; 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.

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-massage 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.

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The Spiritualist Newspaper.

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

VOLUME TEN. NUMBER FIVE.

LONDON, FRIDAY, FEBRUARY 2nd, 1877.

THE LAST SLADE CASE AND ITS LESSONS.

THE last Slade case has come to an abrupt termination, in consequence of the words "by palmistry or otherwise" having been left out of the indictment. This omission was not due to a clerical error as set forth by a leading article in the *Daily Telegraph*, but the words were, according to Mr. Staveley Hill, omitted "advisedly." Had the words been retained the result in all probability would have been the same, for even on the erroneous assumption that there had been some imposture in the matter it clearly was not palmistry or anything related thereto, palmistry being "telling fortunes by the lines of the hand." From the first, so far as we know, it has been universally believed in the legal profession that the decision of Mr. Flowers was bad law. These technical points might have been carried by Dr. Slade to the Court of Queen's Bench for decision, and it would have been a much less expensive step than the one adopted of taking the case before the Quarter Sessions, but he had no desire to obtain his freedom on a technical point. He would rather that the case had been heard on its own merits, so far as such a thing was possible.

The practical influence upon Spiritualism itself of this prosecution has, of course, been a vast amount of abuse from the uninformed and from those journals which represent the less thoughtful section of society. This, however, is merely clamour, and the more substantial results have been that a large amount of information has been unwillingly disseminated among the general public as to the reality of Spiritualism and its phenomena. A broad spirit of inquiry has arisen, and never before during the dead season has so much interest been manifested in the subject by outsiders, or has the circulation of the Spiritualist periodicals increased so rapidly.

What should be done for the future in consequence of the experience gained by the recent prosecutions? It seems to be beyond question that it is the duty of the National Association of Spiritualists to take prompt steps to secure the movement in this country from future expenses and annoyances of the same kind, and to guard genuine and trustworthy mediums from unjust persecution. This can be done by officially announcing that if any medium shall expose himself to a prosecution by admitting to his *séances* those who would take such steps against him, he must pay the penalty of his own carelessness, for the movement will feel under no moral obligation to take any steps for his defence. Of course, this means that he or his agent shall not take money from disbelievers. This, in any case, cannot be a great loss, and need not be a loss at all to the few recognised professional mediums we possess, because at present they are more engaged by Spiritualists than by disbelievers, and if the latter are shut out from access to the mediums on payment, their only way of witnessing manifestations will be to ask admission to the *séances* at the private homes of Spiritualists as a matter of grace and favour. Just at present it would be well if regular weekly or fortnightly engagements, extending over three months, were given by prominent Spiritualists to professional mediums of good character. The practice prevails to a small extent among those who cannot afford to pay mediums, of inviting a few friends and inquirers to a particular *séance*, and sharing the expenses between them; anybody who does so probably runs the risk of a vexatious prosecution at law, if on these terms he admits a single observer who attends with bad motives.

The system now suggested, of not admitting the public promiscuously, is one that has often been advocated in this journal, on the scientific ground that when mediums are not worried by roughs ignorant of the facts, and who break all the laws favouring their evolution, the phenomena develop

with great rapidity, and better manifestations are obtained. Thus, those who are making a real and earnest study of the subject can make quicker headway and be subject to fewer annoyances if they more rigorously exclude the public, and more strenuously recommend novices to form circles in their own homes.

Another step which should be taken without delay by the National Association of Spiritualists is that of informing the public that in America, if not in England, certain mediums possessing genuine powers set up as conjurors and expositors for the sake of making money; consequently, that they impose upon the public and slander Spiritualists at the same time. The public should be officially informed that these swindlers are not able, no matter what reward is offered them, to show the method by which their alleged tricks are done, although they are needy individuals. Of course none but an experienced Spiritualist is competent to detect these men, and the public pay the penalty of ignorance. There was a time when any man who was considered specially intelligent by his friends could take a party to the cleverest of conjuring exhibitions, and explain to his admiring companions how everything was done; but those halcyon days have gone, for when one of these observers now witnesses real mediumship, mixed up with good illusions of a scientific character, he is confronted by problems which he is unable to solve.

While in the future as in the past, the best plan is to confine the study of Spiritualism very much to private life, the area of its influence may be widened by publishing and circulating everywhere instructions "How to Form Spirit Circles at Home." A million small leaflets three or four inches square for gratuitous distribution might be printed at small cost, and information calculated to remove popular errors might be similarly disseminated. The National Association ought to have done something in this way last month, instead of being totally inactive in this direction. Instructions how to form circles may be condensed into a very short newspaper advertisement as exemplified in the following specimen:—

HOME EXPERIMENTS.—NO COST.—Test-table-rapping at home with no Spiritualist present. Let from three to seven persons of both sexes sit with their hands upon any table, from 15 to 30 minutes, singing occasionally. When raps or table motions begin, repeat the alphabet slowly, and a signal will be given at each letter of a message. About one such new circle in three obtains the phenomena.

If Spiritualists all over the country would put the above advertisement in those journals in which they take an interest, it would raise up new mediums all over the country, and the number of families would be increased who regularly in their own homes obtain phenomena which scientific authorities tell them do not take place. Thus may the base of the movement be widened and strengthened, without trouble to anybody.

THE striking difference between Egyptian and Greek ideas respecting the soul's habitation after the death of the body is portrayed in a couple of paragraphs in the *El Criterio*, where it says that the former preserved the body with the expectation that so long as it maintained its form the spirit would abide with it, while the latter burned the corpse that the spirit might the sooner reach its celestial home.

SPIRITUALISM IN LANCASHIRE.—Mr. W. Johnson and Mr. John Hartley write: "Organisation is the basis of all efficient movements, whether social or political. The Lancashire Spiritualists have determined that a more vigorous organising policy shall be commenced at once, for the purpose of enabling every town where there are a few Spiritualists only, to hold regular Sunday services and week-night classes for research and discussion in connection with the subject. There is scarcely a town or village in the district which the Lancashire Committee has not already visited, and sown the first seeds. Organisation would aid the progress of Spiritualism in these places." A Conference of Spiritualists will be held in the Temperance Hall, Grosvenor-street, Manchester, next Sunday, at 10.30 a.m.

ECSTASY.*

BY EUGENE CROWELL, M.D.

THAT exaltation of the faculties which characterises the state of ecstasy has been observed in many of those religious reformers and fanatics who have left their impress on the history of the race.

ECSTASY AMONG THE WALDENSES.

Among the Waldenses this condition was not an uncommon one, and appears to have sometimes affected bodies of men, endowing them with superhuman energy and strength. "On one occasion," as Mr. Howitt says, "only seventeen men, of whom only six were armed with slings, drove before them enemies fifty times more numerous. They defended the little hamlet of Rora, consisting of but fifty houses, for some time against the combined attack of 10,000 men, and when no longer able to resist this overwhelming force, made good their retreat. . . . Frequently they succeeded in sallying from the rocks and caverns, in which their enemies were endeavouring to suffocate them with smoke of burning wet straw or brushwood, or to burn them alive in their retreats, and chased them down headlong into the plains, till the French and Savoyard troops thought they must be aided by God." And of the persecuted inhabitants of the Cevennes, the same author remarks:—"The highest calculation gives only 3,000 Cevennois in arms at once. Some authors declare that there were never more than 2,000; whilst the king's troops, disciplined in the great wars of the time, and the militia, amounted to 60,000 men, commanded by the best generals of France. . . . When the wretched people were driven to desperation; when the blood-hounds of despotism and the hell-hounds of antichrist surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue. They were seized with an extraordinary power and passion of inspiration. They were shaken and agitated by it as clairvoyants are moved, and are, as it were, transfigured. Then they broke forth in prophesyings, and declarations of trust in God, in exhortation to prayer and newness of life. They foretold all that was necessary for their safety and success. It was immediately revealed to some one of them where the enemy was marching against them, and in what numbers, and thus they were always ready to surprise and rout them. Every action was regulated by their oracles, which never failed. Whether they should fight or flee, should hide or advance, was clearly told them. If a traitor came among them, he was at once pointed out; if their enemies were planning means for their destruction, they saw them as if present, and heard their discourse. Men, women and children spoke under inspiration, not in the ordinary *patois*, but in the purest French. Children of only twelve months, and less, who had never before used speech, spoke, to the amazement of hundreds present."—*Hist. of the Supernatural*, vol. ii. pp. 52, 53, 353, 354.

It was while in this exalted condition of the spiritual and mental faculties that the *Convulsionnaires* of St. Medard were able to endure fearful blows upon the chest and stomach—blows which, if delivered upon persons in the ordinary state, would inevitably have resulted in immediate death—pressure under planks, upon which as many persons would stand as could obtain a foothold; and Montgeron saw a girl thus pressed with a weight sufficient to crush an ox.

Among the early Methodists and the Irvingites, the ecstatic state was often attained, as it was, and even now is, among the Shakers. There is no doubt that Mahomet was an ecstatic, and Joan of Arc, George Fox, with many of his friends, Jacob Bohme, Stilling, and the "Seeress of Prevoist" were ecstatics, and ecstasy was quite common among the early Moravian brethren.

ECSTASY FROM THE USE OF NARCOTICS.

That this state, or another strikingly like this, can be induced by the use of narcotics, and especially by the use of hasheesh, in certain organisms, is abundantly proved. De Quincey, in his *Confessions*, furnishes such proof as to the effects of opium, and Fitz Hugh Ludlow in *The Hasheesh*

Eater, proves the same as to hasheesh. The latter writer, in illustration of the exalted sensibility of his faculties, and his ability when under the influence of this drug to distinguish between the sounds of two musical instruments when playing the same part, says on page 162 of the above work:

"A most singular phenomenon occurred while I was intently listening to the orchestra at the theatre. Singular, because it seems one of the most striking illustrations I have ever known of the preternatural activity of sense in the hasheesh state, and in an analytic direction.

"Seated side by side in the middle of the orchestra, played two violinists. That they were playing the same part was evident from their perfect uniformity in bowing; their bows through the whole piece rose and fell simultaneously, keeping exactly parallel. A chorus of wind and stringed instruments pealed on both sides of them, and the symphony was as perfect as possible; yet amid all that harmonious blending I was able to detect which note came from one violin, and which from the other, as distinctly as if the violinists had been playing at the distance of a hundred feet apart, and with no other instruments discoursing near them."

And alluding to the preponderance of the spiritual over the physical nature, while under the influence of hasheesh, on page 165, he remarks:—

"At the moment of the most rapturous exultation, the soul hears the outcry of the physical nature pouring up to its height of vision out of the walls of flesh, and the burden of that cry is, 'I am in pain! I am finite, though thou art infinite!' The cords which bind the two mysterious portions of our duality together have been stretched to their ultimate tensility, and the body, for the sake of its own existence, calls the soul back into the husk which it cannot carry with it. Oftentimes in the presence of the most ravishing views have I felt these cords pulling me downward with as distinct a sensation as if they were real sinews, and compelled to ask the question: 'Is this happiness or torture?' Soul and body have returned opposite verdicts."

AN ECSTATIC VISION OF HEAVEN.

I will here copy an extremely interesting account of a trance, the subject of it being the Rev. William Tennent, of New Brunswick, N.J. The occurrence took place about the middle of the last century, and the account of it was published in the *Christian Library*. All the conditions and characteristics of the trance state are here exemplified, and in addition to these is the remarkable loss and restoration of memory. The narrator says:—

"After a regular course of study in theology Mr. Tennent was preparing for his examination by the presbytery as a candidate for the Gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means

* From Crowell's *Primitive Christianity and Modern Spiritualism*. Vol. II.

were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night or day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavouring to soften it by some emollient ointment, put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said: 'It is shameful to be feeding a lifeless corpse,' and insisted with earnestness that the funeral should immediately proceed.

'At this critical and important moment the body, to the great alarm and astonishment of all present, opened its eyes and gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many, who had been ridiculing the idea of restoring to life a dead body.

'Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon his sister, who had stayed from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied: 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language, under the tuition of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event at the time made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

'The writer of these memoirs was greatly interested by these uncommon events, and on a favourable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time, but being importunately urged to do it at length consented, and proceeded with a solemnity not to be described.

'I was conversing with my brother,' said he, on 'the state of my soul, and the fears I had entertained for my future welfare. I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to

communicate to mortal man. I immediately reflected on my happy change, and thought, well, blessed be God, I am safe at last notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship, but I did not see any bodily shape, or representation, in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng, on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' He added: 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world, and the things of it, for some time afterwards, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity, and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention.'

'It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words, or at least the subjects, of praise and adoration which Mr. Tennent had heard. But when he was requested to communicate these he gave a decided negative, adding: 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers,' alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.

'The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He accordingly wrote to every person he could think of likely to have conversed with Mr. Tennent on the subject. He received several answers, but the following letter, from the worthy successor of Mr. Tennent in the pastoral charge of his church, will answer the author's purpose:—

"Monmouth, N. J., December 10, 1805.

"DEAR SIR,—According to your request I now send you in writing the remarkable account which I sometime since gave you verbally respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place.

"In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God (while travelling together from Monmouth to Princeton), I mentioned to Mr. Tennent that I should be highly gratified in hearing from his own mouth an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence he proceeded, saying that he had been sick with a fever, that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected, but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother Gilbert became impatient with the young gentleman, and said to him, 'What! a man not dead who is cold and stiff as a stake!' The importunate young friend, however, prevailed. Another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more, and when that was gone he

pleaded for half an hour, and then for a quarter of an hour, when just at the close of this period on which hung his last hope, Mr. Tennent opened his eyes. They then pried into his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him: 'Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: 'As to dying. I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable.' Here he paused as though unable to find words to express his views, let his bridle fall, and, lifting up his hands, proceeded: 'I can say as St. Paul did: I heard and saw things all unutterable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, 'You must go back.' These words went through me. Nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock I opened my eyes in this world. When I saw I was in the world I fainted; then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

"Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write nor read his own name; that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*; but that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'

"The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth, or to reason, to believe that in every age of the world instances like that which is here recorded have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns."

I have an intimate friend, a candid and reliable man, who was in the trance state for thirty hours, and who in the most serious manner has often declared to me that he saw wonderful things which he shall never reveal, for the reason that just before his return to consciousness in this life, a voice solemnly warned him against ever making known what he had seen and heard. This gentleman unhesitatingly confides to me the knowledge of his private affairs and sentiments, but upon this subject he never dwells in conversation, and generally avoids it altogether.

"Oh, unto few the power is given
To pass beyond the bounds of time,
And lift the radiant veil of heaven,
To view her mysteries sublime,
Yet Thou, in whose majestic light
The source of knowledge lies concealed,
Prepare us to receive aright
The truth that yet shall be revealed."

Mr. J. J. MORSE has been engaged by some temperance advocates, who are not Spiritualists, to give a trance oration next Monday evening in Newcastle, entitled "A Plea for the Philosophy of Temperance." Mr. Edmund Proctor will preside.

ANCIENT AND MODERN.

BY EMILY KISLINGBURY.

THE debate on Dr. Carter Blake's paper, "Ancient Thought and Modern Spiritualism," which was published a fortnight ago in these pages, was opened on Monday evening last, at 38, Great Russell-street, and bids fair to extend over more than one fortnightly Monday evening yet to come.

The "Ancients" only have at present had the field, and even their "innings," we were told, is not half over; and if the "Moderns" are equally well represented, as they are likely to be under the able leadership of Mr. Desmond Fitz-Gerald, the fight will probably be very close indeed.

There was a little difference of opinion as to where the line should be drawn between the ancients and the moderns in the matter of Spiritualism—Mr. Fitz-Gerald proposing to place it after Aristotle, and Mr. Stainton Moses arguing that it should stand at Kate Fox. Dr. Blake, however, showed that the Middle Ages should form a period by themselves, and that his paper, which is the first of a series, had treated of the ancients *par excellence*.

No doubt could exist in the minds of those who heard the remarks of Mr. S. Moses and Mr. Humphreys, that the various nations of antiquity had made deeper researches into the phenomena and the mysteries of the human spirit than we can pretend to have arrived at in these days. The Hindoos and Egyptians reduced Spiritualism to an art, remnants of which survive to-day in some of the so-called juggler's tricks (but which are a class of Spiritual manifestations) of the fakirs and jogis, and in the seership of the true gipsies. The oracles of the ancient temple-worship, the writing of the Ten Commandments on the tables of stone, the Urim and Thummim of the Jewish high-priest, the directions given for building the temple of Solomon, were all so many forms of spiritual communication, the conditions for which appear to have been far better understood than we now understand the conditions favourable to our modern forms of manifestation.

The chief advantage of the moderns over the ancients, which Mr. Stainton Moses partly pointed out, and which we may hope to hear more fully developed by Mr. Fitz-Gerald and his school, will probably prove to be superiority of method. We live in the age of experimental science. We heap fact upon fact, we analyse, we tabulate; the botanist tells us of eight hundred varieties of the common bramble, the zoologist of fifteen hundred species of the clothes moth. But each new theory of science, put forward in our time by specialists and men of grooves, is rejected by the next generation, until the conflict of beliefs has itself become one of the most marked phenomena of our age. Nevertheless it is probable that, with our improved methods of working by applying to our knowledge the tests of practical life, and by a complete system of comparison, and correlation, unknown in the past, we shall eventually lay the foundations of a permanent science, in Spiritualism, which can be taught, not only to an initiated few, but to the world at large. The study of this science must be graduated, must have its elementary text books and experiments, its "milk for babes," and the rest in due order. The time is fast approaching when the chaos of our facts must be reduced to some sort of order, and discussions such as those which have been instituted by the National Association of Spiritualists, are one of the first means to this end. Whether the state of our knowledge and our capabilities of forming correct theories contrast favourably or not with those of the ancients, many interesting facts will be brought to light, and if we can learn thereby to add their comprehensiveness of classification to our exactness in observing minutiae of detail, we may look for a growth, as rapid as it will be solid, of the science of Spiritualism, such as has never yet existed in any former age of the world's history.

As regards a complete theory of Spiritualism, it is a matter of doubt in many minds whether any science can attain to its full and just proportions while wanting a theory which shall bring its facts into form, and without which the increasing abundance of materials only serves to add confusion to the mass. The inductive method, it is argued, does not suffice alone. The mind will run forward, as it were, to gain a peep at the goal towards which its busy feet

are darkly tending. It will view from some mountain-height the promised land, which is to be the end of its mazy wanderings.

Were the ancients more apt than we at imaging forth the forms which are to complete the efforts of the fact-collector? Dr. Blake hints that they were. If this be so, then the study of their theories of spiritual existence, their systems of world-order, tested both by our facts and theirs, may help us to form a true philosophy of the relations between spirit and matter, between humanity and other more elementary, as well as advanced, forms of spiritual existence, and between humanity and God.

SPIRITUALISM IN DALSTON.

THE thirteenth half-yearly general meeting of the Dalston Association of Inquirers into Spiritualism was held at the Association's Rooms, 74, Navarino-road, Dalston, London, E., on Thursday evening last week, Mr. R. Pomeroy Tredwen in the chair.

The advertisement convening the meeting was read, and the minutes of the last half-yearly general meeting were read and confirmed.

The report of the Council and statement of accounts for the half-year ending 31st December last were read by the honorary secretary. The report, among other things, set forth:—

"During the past half-year the following elections have taken place, viz.:—Mr. Joseph Bamford, as a life member; Miss Emily Thomson, Messrs. W. R. Menteath, John Dawbarn, and Thomas Dales, as ordinary members.

"Resignations have been accepted with regret of Messrs. T. A. Downes, Lucas de Caux, John Tyvie, Charles Lee, Henry Sayer, and Robert Nelson Dawson, while the decease of Mr. W. E. Bassett, referred to in the last report of Council, reduces the number of honorary members by one.

"The classification of the total number of members upon the register on 31st Dec. last, as compared with the previous half-year, exhibits a slight decrease, viz.:—31st December, 1876, 9 life, 29 ordinary, 29 honorary, total 67 members; 30th June, 1876, 8 life, 31 ordinary, 30 honorary, total 69 members.

"Numerous valuable presentations have been received, for which the best thanks of the Association are due to the following donors, viz.:—Baron C. Dirckinck-Holmfeld, the 'British National Association of Spiritualists,' Professors R. B. D. Wells and L. N. Fowler, Mr. J. N. Tiedeman Martheze, Dr. George Sexton, Miss Theobald, Rev. H. N. Grimley, M.A., Mr. William White, Mr. Charles Blackburn, Mr. S. C. Hall, F.S.A., &c., Mrs. S. C. Hall, Mr. Robert H. Collyer, M.D., Mr. Thomas Shorter, and Mr. T. Wayland-Smith.

"Mr. R. Pomeroy Tredwen was re-elected as the representative of the Association on the Council of the 'British National Association of Spiritualists,' the meetings of which body he has attended in the interests of the Association.

"Arrangements for reciprocity of members privileges, as regards attendance at ordinary meetings and *séances*, with other similar metropolitan organisations, have received the attention of the Council during the past half-year, resulting in an interchange with the 'Marylebone Association of Inquirers into Spiritualism.' An application was made also to the 'Psychological Society of Great Britain,' but the Council of that body declined to entertain any suggestions for reciprocating such privileges, on the ground of disparity of the terms of subscription, among other reasons.

"The Council has appointed Mr. Thomas Blyton as a delegate to attend the 1877 Conference of Spiritualists on behalf of the Association.

"Mr. Francis G. Herne attended the ordinary weekly *séances* held on Thursday evenings, the 14th and 21st September and 5th October, on which occasions some powerful manifestations occurred. At the *séance* of 5th October Mr. Herne was thoroughly examined by two members of the Association, Messrs. George Robert Tapp and Arthur Vaughan, who reported that no drapery or contrivances of any description were secreted about Mr. Herne's body. The front room was made to serve the purposes of a 'cabinet,' for isolating the medium from the general body of the sitters; all access to, or egress from, the front room being cut off, except through the curtains at the opening of the folding doors. Mr. Herne was securely held on each side by Messrs. Arthur Vaughan and Thomas Blyton, the other members present being seated in the back room. Sufficient light penetrated through the curtains separating the two rooms, as well as through spaces at top of the two windows, so as not to render the front room absolutely dark. Under these 'test conditions' a form was seen by Messrs. Vaughan and Blyton to evolve itself apparently from the back of the medium; a number of hands were palpably felt manipulating the two gentlemen holding Mr. Herne, and, at the same time, removing various articles from the table at which they were sitting in the middle of the room; some drapery was seen and felt; the fall of the piano was raised, and both the treble and bass notes played upon simultaneously; while various characteristic voices were heard apart and distinct from Mr. Herne, who, to all appearance, was in an unconscious condition during the occurrence of these manifestations. Messrs. Vaughan and Blyton state that they were careful to retain their hold of Mr. Herne from first to last, and they jointly prepared and attested a careful report of this *séance*, which was published in No. 216 of *The Spiritualist* newspaper of 13th October last, to which members are referred for full particulars. The Council is of opinion that the results in question were obtained under such satisfactory 'test conditions' as to render the report, alluded to above, worthy of being recorded pursuant to *Séance Regulation No. 5*.

"The ordinary weekly *séances* have increased in interest, the results having been on the whole of a marked and satisfactory character, due in all probability to the more regular attendance of members, but, more particularly, to the fuller developed mediumship of one of the number of regular attendants.

"The attention of the members is urgently invited to the desirability of reporting any personal experiences which they may consider worthy of laying before the notice of their fellow members, in order that they may be fully discussed or recorded in the books of the Association. The Council hopes that papers may be forthcoming during the ensuing half-year, the discussion of which may assist in the efforts to arrive at a satisfactory solution of some of the more difficult phases of Spiritualism."

After a few remarks on the satisfactory progress of the Association, the report and statement of accounts were, on the motion of Mr. John Rouse, seconded by Mr. Jonathan Tozeland, unanimously adopted.

It was moved by Mr. George Robert Tapp, seconded by Mr. Edwin Dottridge, and resolved—"That the officers for the past half-year be re-elected."

Mr. Thomas Blyton moved, "That in future the ordinary general meetings of the Association and election of officers take place *annually*, on the last Thursday in the month of January of each year, instead of half-yearly as heretofore, and that Rules 3 and 4 be amended in accordance herewith."

Mr. Edwin Dottridge seconded the motion.

An amendment was moved by Mr. John Rouse, and seconded by Mr. George Robert Tapp, "That the general meetings be half-yearly as hitherto." After a warm discussion, the amendment was put to the meeting, when only two voted for it, and on the motion being put it was carried unanimously.

The business before the meeting having been completed, an informal conversation ensued upon the necessity for more carefully testing mediumship, in which Messrs. John Rouse, E. W. Wallis, J. Tozeland, Edwin Dottridge, G. R. Tapp, R. P. Tredwen, Thomas Blyton, and others took part, after which the meeting was brought to a close.

THE CASE OF WILLIAM LAWRENCE.

At Judges' Chambers, on Monday, before Mr. Justice Hawkins, Mr. Hazeldine, solicitor for Lawrence, the recently convicted East-end alleged medium, applied to his lordship upon a summons which had been served upon the Treasury for the defendant's release on bail. Mr. Hazeldine read an affidavit setting forth that the defendant was convicted upon the two first counts of an indictment charging him with attempting to obtain money under false pretences (two other counts for conspiracy having been quashed), and that he (Mr. Hazeldine) had applied to the Attorney-General upon the certificate of Mr. Ignatius Williams to grant his fiat for a writ of error, on the ground that the defendant's conviction was bad in certain points of law, that the Attorney-General had granted his fiat, and that the writ of error had been issued.

After some discussion, in the course of which Mr. Hazeldine pointed out to his lordship the grounds upon which it was sought to set aside the conviction,

His lordship intimated that he did not think the Treasury could oppose an order for the defendant's release pending the argument of the writ of error, and an order was accordingly made that the defendant should enter into his recognisances in the sum of £500, with two sureties, whose names had been approved by the Treasury, for £250 each, and that defendant should be released upon such bail.

On Wednesday afternoon, at Westminster Police-court, just before the rising of the Court, a gentleman came from the Treasury with William Lawrence, for the purpose of entering into two recognisances in £250 each, and the prisoner in the sum of £500, by order of Mr. Justice Hawkins, to sue out a writ of error in the Queen's Bench Division of the High Court of Justice on the ground of the illegality of the conviction and the sentence of three months passed at the last Sessions holden for the county of Middlesex. One of the bail had declined to be bound any longer, and the learned gentleman thought there was no alternative but to send the man back to prison until notice of other bail was given. Upon the application of the prisoner, as the *habeas corpus* was an expensive proceeding, his own recognisance was entered into, so as to save the expense of another *habeas corpus*, and he was then taken back to the House of Correction until he has obtained the necessary sureties.

MR. GEORGE FARMER, late editor of *The Pioneer of Progress*, has left London for the West Indies.

MR. J. J. MORSE IN BIRMINGHAM.—On Sunday evening last, January 28th, Mr. Morse delivered a trance address in the Templar Hall, Ladywood, Birmingham, on, "What do the Stars teach?" A large audience was in attendance, completely filling the hall, and the address was listened to with the closest attention throughout. Mr. R. Harper conducted the service. On Wednesday evening Mr. Morse delivered another public address in the same town; he also gave two "Chamber Lectures" in the houses of local Spiritualists. On Sunday next Mr. Morse will deliver two trance addresses in the Freemasons' Old Hall, Newgate-street, Newcastle-on-Tyne, afternoon at 3, evening at 7; and on Monday he will deliver an address in the Temperance Hall, Nelson-street. He will be in London, and take part in the opening *soirée* and subsequent meetings of the forthcoming Conference of the British National Association of Spiritualists, on Feb. 7th, 8th, and 9th. His other engagements are—Glasgow, Feb. 11th; Liverpool, Feb. 18th; Cardiff, Feb. 25th; Nottingham, March 11th; Manchester, March 25th.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

A RUMOUR has reached us—and although it is but a rumour it comes in a sufficiently authenticated way to induce us to publish it—that the Council of the British Association for the Advancement of Science has passed a resolution which will impede the free introduction and discussion of the subject of Spiritualism at its future meetings. This point is worth the attention of those members of the British Association who possess any knowledge of psychology, and is mentioned here for historical purposes, that those societies which commit themselves to opposing the facts of nature may have the full benefit of any advantage their reputations can gain thereby.

SPIRITUALISM AND MEN OF SCIENCE.

How is it that so many professing men of science act contrary to the first principles of their own creed by crying down unpopular facts? It is that so many of them are devoid of genius and spirit, but are good at plodding in grooves; they are like pedagogues, good workers in a few directions, but devoid in many instances of all courage, and unable to deal with questions outside their narrow experience. A man may be able to map new lines in the spectrum, and in the course of jog-trot researches to stumble upon great discoveries, yet be an arrant coward, and a poor moral spectacle to spiritual ken. There was a time when men went forth to battle and to die for the sake of that which they believed to be true, when women hated the craven and rewarded the brave, and when both preferred to sleep beneath their altar tombs, to retaining an ignoble life preserved by bending to that which was false. In this commercial age that spirit of chivalry seems to have died out, and it may be that when a nation has lost its nobility of character, when it has succumbed to the meaner vices, and degraded itself in trespasses and sins, a purifying process must set in. In more barbarous times the purifying element was war, and in these later days it may be that that warfare has to be carried on upon the moral and spiritual rather than the material plane.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

WINTER MEETINGS.

LAST Monday night, one of the ordinary fortnightly meetings of the members and friends of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. Desmond Fitz-Gerald, M.S.Tel.E. The business of the meeting was the discussion of the paper on "Ancient Thought and Modern Spiritualism," by Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital.

The Chairman remarked that Socrates believed in the Unknown God, he was susceptible to spirit influence, in short he was both a clairaudient medium and a Spiritualist; moreover, he was in the happy and exceptional position of having a good and pure spirit to advise him in his actions. He (the Chairman) did not think that the views of Democritus about atoms, as quoted by Dr. Carter Blake, could be supported in our day. He was not convinced of the superior wisdom of the ancients; there was an absence of experiment among them, and their ideas outside mathematics were consequently very fallacious; for instance, Aristotle had stated that the mole has no eyes, but if they would only brush away the hair from certain portions of the head of a mole they would see the bright little beads of eyes. The atomic theory of Lucippus he thought to be entirely a product of the imagination, and not founded upon experimental facts like that of Dalton.

The Rev. W. Stainton-Moses, M.A., said that one difference between the ancients and moderns was observable in the circumstance that the modern deals with the scientific verification of facts, and does not necessarily feel himself called upon to bring forward any theory. He was acquainted with a high scientific authority who had been studying the facts of Spiritualism, and when he asked him, "What is your theory?" the reply was, "I have not got any; I merely tabulate and record facts." It was good that such men should bring their attention and their scientific acumen to bear upon this business of exoteric Spiritualism, and to stamp the facts with the "hall mark" of science. He was surprised at the remark of the Chairman that the ancients had set their faces entirely against experiment, for with regard to the phenomena of Spiritualism they certainly had not done so, for they had made researches into phenomena connected with the human spirit in a way that had not been done in modern times, as in the example of Iamblicus. Of course, if similar research were undertaken now with all the appliances of modern science, and with superior critical acumen, more work might be done. Was there any necessary antagonism between ancient and modern Spiritualism? Might not the one learn from the other? He should like to point out what had not

been done by modern investigators. They had not arrived at any test by which they could decide upon the exact nature of the phenomena which take place in their presence, and this was a serious matter; for instance, Miss Kinsbury had shown, in a recent paper, that after a medium was put in a cabinet, and sealed, and tied, and sewed, so that it was physically impossible that he could be found anywhere else, he, nevertheless, was sometimes found where he had no business; thus the bonds were worse than useless, because they served to mislead the minds of observers. Such investigators were trying to test spirit upon the plane of matter, which was an impossibility. Then, again, they could not show how any phenomenon was produced—not even the ordinary rap. Again, the phenomena could not be reproduced with certainty, even when the same conditions had apparently been supplied. He thought that the ancients had succeeded much better in obtaining manifestations with precision. They were also careful in isolating their mediums, a point which modern Spiritualists had not yet reached. They knew that if they sent forth their mediums into the world, elements of uncertainty were introduced; they knew that a medium was a person who should not be exposed to the rude blasts of the world, but who should be trained and prepared; they also knew that in him the flesh should not be allowed to dominate the spirit. Moderns had not yet answered the crucial question, "What is the communicating intelligence?" The members of circles sat down under the strongest of prepossessions—prepossessions as strong as any of those in the head of Dr. Carpenter. Were there other intelligences in this world than those of departed humanity? If so, what were they? And did those intelligences communicate? If there were none but the spirits of the departed, might not some of these be men who had carried their tricky habits into the next world, and were playing the fool with observers? In reply to one portion of Dr. Carter Blake's paper, he did not see why a man must be either an Epicurean or a Socratean, for he should like to have one leg in each camp. He thought that a medium had something about him which another intelligence used as a means of communication, and he believed in this external control as an absolute fact.

Mr. H. T. Humphreys, barrister-at-law, thought that modern science, in tabulating facts, lost much ground, for although there was a great deal of mischief in premature theories, there was also a great deal of good. For instance, observations of the planets were of little use until a theory was started to thread them together. Truly the first theory might not have been sound, but the history of science was a continual abandonment of theory after theory. All history testified that there were two classes of intelligent beings besides men in the flesh, namely, departed spirits, and the spirits of those who had never been in a human body. He thought that as the theory that these manifestations were produced by departed human beings was so old and so well supported by present facts, that it was more likely to last than any other, and although the intelligence connected with them appeared in some cases not to be human, he did not know of any messages so low and impish, or any so high and intelligent, that they might not have originated with beings possessing intelligence like that of certain living men who could be pointed out. Socrates suffered because his teachings tended to lessen the emoluments of the priests of the temple, and although in certain conditions of society it was safe to attack religion, it was not at all safe to attack priestcraft, and that was why Spiritualism was being persecuted. He did not know that Spiritualism was doing the Church any special damage, for it was doing itself plenty of damage, as recent events showed. He had heard that one of the bishops met the Editor of *The Times* at the Athenæum Club, and urged him to stop the discussion going on some years ago in the columns of that journal about Spiritualism, on the ground that a continuation of the discussion would do damage to the Church of England.

Mr. Thomas Shorter (for many years editor of the *Spiritual Magazine*) remarked that what had been said by previous speakers proved that Spiritualism was no new-fangled superstition, and that the antiquity of the facts ought to teach a lesson to those justices who directed juries to find people guilty, because their evidence tended to prove the reality of the supernatural. One of his earliest problems was, "Do all these things come from departed human beings?" Some of the things appeared to be sub-human; still he thought it was possible to hold as a tenable theory that all these things originated with the spirits of the departed. No messages came which could not be ascribed to human agency, sometimes perhaps of a very low order, originating with the spirits of such savages as were modelled at the Crystal Palace. He did not think that the Church was so much attacked as the Sophists by Socrates; the Sophists, by specious arguments, and by cunning devices founded upon no deep love of truth, blinded men, and led them astray as regarded the things of the spirit.

Mrs. Hallock said that at the last meeting she had expressed the opinion that it was possible to be both a Socratean and an Epicurean, but Dr. Blake then replied that it was "impossible," yet two very learned men had in their speeches expressed her own views, so she rose to advocate those ideas once more. Spiritualists were making history. At the present time there were mediums in America who isolated themselves, and lived almost alone, and who were very particular about their food and their surroundings; they were mostly descendants of the Puritans, and were getting curious spiritual communications, which as yet had not been given to the world. There were also a few women in London who were living what was called "the inner life;" outwardly they led pure and sweet lives, free from the material nature, and she hoped that some of the communications which they were getting might hereafter become known.

Mr. W. H. Harrison said that he had nothing to say upon the subject of the paper but wished to question the remark of Mr. Stainton-Moses that nothing was known about the means whereby the raps were produced. Wherever there was shade in the neighbourhood of a physical medium,

say under a table, spirit-hands were commonly more or less materialised, and would sometimes write; these hands also—when the power was strong—would momentarily thrust themselves into sight. It was quite certain that some of the answers to questions by raps were produced by these hands rapping with their knuckles upon the table, and when they were less completely materialised it was quite possible that they might yet approximate so nearly to earthly conditions as to be able to produce a sound; he therefore was not at all sure that the raps were not produced in the majority of cases by partially-formed spirit hands. The 'spirits' possibly might exhaust such vestiges of materiality as they collected over their hands in the production of the rap; in short the rap might be produced by the breaking up of imperfectly formed hands. Mr. Varley, Mr. Blackburn, and himself had on various occasions connected apparatus of excessive delicacy with the tables from which raps proceeded, and had discovered that electricity and magnetism had no share whatever in their production.

Mr. Desmond Fitz-Gerald remarked that electricity and magnetism had nothing to do with the production of the physical manifestations.

Dr. Carter Blake disagreed with Mr. Fitz-Gerald on the question that the ancients used few experiments. True that Aristotle had said the mole had no eyes. The mole of southern Europe had smaller eyes than those of northern Europe, and the form *Talpa caeca* of Savi, might not have been unknown to Aristotle. We ought not to translate Greek words by mere English equivalents, as Professor Rolleston had well pointed out that the cat of the ancients was often our marten cat. He adhered to his own definition of the distinctions between Epicureanism and Socratism, and read out long passages from the supplement to the Summa of S. Thomas Aquinas, cap. 69, relative to the nature of Limbo after death; and the place in space of the daemons. He promised in the present series of papers to come down soon to the time of Lucian of Samosata. The terms "ancient" and "modern" were purely relative; and it was impossible to fix any limits.

"Ask where's the north; at York, 'tis on the Tweed;
In Caithness, at the Arcades; and there
At Greenland, Zombla, or the Lord knows where."

A NEW PROSECUTION OF MESSRS. SLADE AND SIMMONS.

MR. FLOWERS DEMURS TO THE ATTACK.

LAST Tuesday Messrs. Lankester and Donkin took out a fresh summons at Bow-street Police Station against Messrs. Slade and Simmons for conspiring to defraud. The old charge of the same nature fell through because they failed to prove any partnership between the defendants, and immediately the failure was complete, Mr. Simmons, having nothing to conceal, voluntarily, and without being subpoenaed, stepped into the witness-box and gave the information on oath that he was a partner. It was known before he did so that this would render him liable to a fresh trial, so such an action was one which will be appreciated at its true value by those who possess the instincts of gentlemen. Messrs. Lankester and Donkin have clutched at the opportunity, and are now using his volunteered information in the attempt to get him locked up in prison.

Their new attack upon Dr. Slade is not made in the first flush of antipathy to facts hard to believe by the uninformed because of their apparent impossibility, but when the prosecutors know that members of the learned societies, and many people of good critical power have, after careful investigation, pronounced the phenomena they witnessed to have been genuine. Hence the historical position in relation to a new truth which the prosecutors hold is now one taken in cold blood, after due time for deliberation, therefore from it they have no possible means of escape.

The following particulars relating to the taking out of the summons are from the *Times* of last Wednesday:—

At Bow-street, Mr. George Lewis, jun., addressing Mr. Flowers, said he wished to apply for fresh summonses against Dr. Slade, and his assistant, Mr. Simmons, for conspiracy to cheat and defraud Professor Lankester and Dr. Donkin (who were in attendance), by subtle craft, etc., under the Vagrancy Act. Mr. Lewis said that since the conviction of Dr. Slade by Mr. Flowers the case had entirely passed out of the hands of Professor Lankester and Dr. Donkin. The decision of a magistrate was always supported by the Treasury solicitors after it had been arrived at. Mr. Flowers was doubtless aware that the case of appeal had fallen through in consequence of the omission of the words "by palmistry or otherwise" in the charge against Mr. Slade in the upper Court. The case failed without the facts being heard or the law upon the matter decided. Upon the hearing of the former summons it was decided that the charge of conspiracy should be abandoned for want of evidence, and it was only when Simmons himself got into the box for the defence that it was shown he was no servant in the business, but a partner, and received half the takings. There was now evidence of a conspiracy, and Mr. Lewis should apply for a summons in that charge against Dr. Slade and Mr. Simmons, as well as a summons under the Vagrant Act against Dr. Slade. Mr. Lewis added that Professor Lankester had no vindictive feeling in the matter whatever; he merely prosecuted these men on scientific grounds. He would willingly have bowed to a decision if one had been given. As it was, nothing had been decided in the matter, and Dr. Slade was dismissed on a pure legal technicality. Mr. Flowers suggested that Mr. Lewis should wait until the decision was given in the case against another Spiritualist,

which was now pending. Mr. Lewis said the case was very different from the one against Slade and Simmons. There was no conspiracy. Mr. Flowers then granted the summonses.

The *Daily News* gives a more complete report than the *Times*, and states that the solicitor to the Treasury was present when Mr. Flowers gave his decision in the vagrancy case against Dr. Slade. The *Daily News* also gives the following details of the remarks made by Mr. Flowers last Tuesday to the applicants for the new summonses:—

Mr. Flowers said he supposed Mr. Lewis had fully considered whether or not the trouble of the investigation that had already taken place was not known to the public, and whether or not the benefit the public might derive had not been gained by what had happened on the previous occasion. Mr. Lewis had said that he had further evidence as to conspiracy, and undoubtedly he (Mr. Flowers) would have sent the case for trial if he had had that evidence before him in the first instance.

Mr. Lewis said Professor Lankester felt that if there had been any decision on the merits and facts of the case he would have bowed to it, whether it had been for or against him, but there had been no such decision, and the case had practically failed from the omission of certain words in the conviction. Professor Lankester thought, therefore, that it was his duty to bring the matter to trial.

Mr. Flowers said he understood that there was a man named Lawrence, from the East-end of London, against whom a verdict had been obtained, and the case was going up to the court above, on a writ of error. Would not the question then be decided by a court of competent jurisdiction?

Mr. Lewis said he had heard of that case, but there was no charge of conspiracy, and he believed the means employed to create the imposture were different to those employed in this instance. He did not know what the facts were, but he could state that.

Mr. Flowers said he could not refuse the application for fresh summonses, there being further evidence; but he sincerely trusted the case would be taken before another magistrate, as he had had enough of it. Perhaps Sir James Ingham would take it.

Mr. Lewis said that, however much the complainant might regret Mr. Flowers not taking the case, still, if Sir James Ingham would consent to hear it, there could be no doubt that substantial justice would be done.

Mr. Flowers—You can take the summonses.

DR. SLADE ON THE CONTINENT.

DR. SLADE, who was very ill, left his apartments in London before it was known that fresh summonses had been taken out against him, and Mr. Munton, his solicitor, informs us that he is now on the Continent; We should imagine that he would return if scientific questions could be decided without risk of the police court and the prison, or if legal methods did not prevent the hearing of Dr. Slade's thirty or forty witnesses of the highest respectability and character, or if the phenomena of nature were not assumed by many to cease with the limit of knowledge of them, of those administering justice. His response to the first summons was voluntary; he might then have departed from a country in which he had no ties. Even now he is the kind of man to be likely enough to return.

ILLNESS OF DR. SLADE.

DR. SLADE had been ill for a week before his appearance at the Westminster Sessions last Monday; for three days he had been delirious, and on the Sunday was unable to stand. A powerful medium being a mesmeric sensitive, and much of his time in the condition of those persons on a mesmerist's platform, who are completely under the control of abnormal influences, there is special cruelty in persecuting such frail individuals, although, in the face of the popular ignorance of psychology, this feature of Dr. Slade's case has not been generally presented to the public. Mr. Simmons prognosticated that, however ill he might be, he would appear at Westminster, and "stand up like a deacon"—which he did—though English deacons are not notorious for special "standing up" proclivities. In the course of his delirium his visions were chiefly symbolical of utter helplessness, his inmost ideas taking apparently external form—he spoke, for instance, of being exposed on dreary wastes to the pitiless rain, and wondered that he had no coat, hat, or umbrella. Many ladies and gentlemen called upon him, and he was treated with the greatest kindness. Two medical men were called in; they were very attentive, but appeared, according to Mr. Simmons, to be "studying the case." Sometimes, while he was delirious, raps were plentiful on any sounding surface near him, and the replies to questions given by these raps were clear and coherent.

THE Annual Conference of Spiritualists begins next Thursday, at 3.30 p.m., at 38, Great Russell-street, London. There will be a *conversazione* on the preceding evening.

EDWARD BULLOCK.—The following paragraph from *The Times* of last Wednesday records the doings of a youth who has never been recognised as a genuine medium by this journal:—"At Clerkenwell, Mr. E. Bullock, a printer, of Church-street, Islington, applied to Mr. Barstow for his assistance. In consequence of threats held out by a Spiritualist living in London-road, Clapton, he went in fear of his life. He had investigated the phenomena of Spiritualism, and, having found that it was mere jugglery, had determined to expose the deception; this brought upon him the hatred of the Spiritualists, one of whom, meeting him on Sunday night, said he did not mind spending a pound or two to get some grievous bodily harm inflicted upon him. He therefore wished for protection. Mr. Barstow said he had never heard a more nonsensical complaint. He refused the application."

Poetry.

POETICAL INSPIRATION.

In *Scribner's Illustrated* for December, Bayard Taylor is credited with the following:—

Far on the hot Apache plain
I cinched the girth and I buckled the rein.
The glorious girl behind me sang,
But I sprang to the saddle without a pang,
And gave the spur to my wild mustang;
And a coil of the loose riata's fold
Over his flanks like a serpent rolled,
As his hoofs went forward, and forward, and on,
Till the plain and the hills and the girl were gone.
The forests of cactus stabbed and stung,
The sun beat down on my skinless tongue,
The dust was thick in my simmering mouth,
And a whirlwind of flame came out of the South,
From the dry bananas, whose fiery hair
Singed the monkeys and parroquets there.
I crashed through the flame, I dash'd o'er the sand,
Bearing my songs in my red right hand,
Bearing the songs of the Western land,
Tender and glowing, and force and grand.
Take them and read them, and yield me the crown
Which the old Sierras on me cast down
From peaks untrodden, of gorgeous glare,
Cast down upon me and bade me wear!
And whoso denies it, he shall be
Struck, and despised, and spit on by me,
As a loathsome snake, as a venomous thing,
Fit but to swelter and crawl and sting,
And build his cell in the rotten, rank
Recess of a noisome toad-stool bank,
While I, like a hawk in the splendid sky,
Scream revenge as I wheel on high,
And the sound of my screaming shall never die!

A VISION OF DEATH.

Within my loving arms she lies,
She will not heed one word I say.
Last night Death came in Angel guise,
And closed for ever her blue eyes,
And kissed her life away.

I heard him knocking at the door,
I would not heed, but only drew
My darling closer than before,
And trembling kissed her o'er and o'er,
Too well the end I knew.

She lay so quiet on my breast,
I held her close, I held her warm;
Her tiny hands in mine I pressed,
My soul was filled with wild unrest,
I feared that shadowy form.

She lay my sheltering arms between,
Her laugh rang merry as of old,
She was as gay as summer's queen,
She did not know what I had seen
Far out upon the wold.

And then the casement shutters shook,
A sudden chillness filled the air,
I shuddered, and I could not brook
Into my dear love's face to look,
Death cast his shadow there.

As so beside the dying fire
We watched the dying of the year
Until from yonder village spire,
In merry clamour rising higher,
The bells rang sharp and clear.

I felt the strange dim presence grow,
And wrap my darling in the mist;
I felt her breathing come and go
In ebbing currents weak and slow,
Between the lips I kissed.

I heard her softly speak my name,
In tender accents, sweet and faint;
And round about her head there came
A rosy-tinted ring of flame,
The aureole of a saint.

She lay so still, she lay so white—
The last sad pang too surely o'er;
And just between the shifting light,
When morning follows fast on night,
Death passed across the moor.

Ah, me! the poor Old Year is dead,
And my dear love with him has died;
And, with a monarch's haughty tread,
A cruel New Year comes instead,
In regal state and pride.

Ah! soon again the flowers shall blow,
And soft winds sweep these dreary plains,
And earth be filled with summer's glow;
But in my heart, henceforth, I know,
Eternal winter reigns.

CAROLINE BURKE.

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.]

MR. ANDREW LEIGHTON'S ADVOCACY OF SPIRITUALISM.

SIR,—The late Mr. Leighton was a firm believer in Spiritualism, and was the first in Liverpool who stood upon a public platform to advocate its truth. In the year 1862, Mr. Leighton introduced the two "Davenport Brothers" to a large audience in St. George's Hall, and on the second night their cabinet was smashed because of a dispute about the tying of a rope. Mr. Leighton that night stood alone upon the platform, and made a thorough defence of the Davenports and the cause of Spiritualism. Of course, the next day the public papers inveighed against all such pretensions, and censured Mr. Leighton in no courteous terms; in fact, they poured abuse unlimited upon him, although he was held in the greatest respect in this town.

He was an advocate of phrenology, psychology, and all subjects connected with man's higher being. Although of late years he has not taken any public part in the operations of the Liverpool Psychological Society, yet he freely gave pecuniary support when necessary, and he promised, at some future time to again publicly advocate the claims of Spiritualism.

JOHN CHAPMAN.

Liverpool.

IS IT "PSYCHIC FORCE" OR "SPIRIT POWER?"

SIR,—A lady, writing to a doctor in large practice in a London suburb, and known also as a literary man (an M.A.), says:—

"I know you will smile when I tell you I want to know if it is possible to do table rapping without the aid of spirits? Some friends of mine, who are not Spiritualists, have been getting wonderful answers out of a table, and they say, and I know they believe, that it is entirely electricity, or psychic force! Now, I cannot see how electricity could give answers on subjects unknown to any of the persons present, but I should like very much to think it. So, if it is possible, do you think you could sometime explain it? If it be spirits, I had much rather know nothing about it!"

The doctor replied as follows:—

"I think you are a very rash young lady, to come to me for an opinion about table turning and spirit rapping, when you know what a dreadful monster I am in regard to all those matters. Pause, misguided creature! you are on the brink of a precipice when you ask for such direction as I can give you. Do you know how far gone I am? I am a subscriber to Dr. Slade's defence fund, and believe him to be a genuine, sincere man, utterly incapable of fraud; I am also a subscriber to Dr. Monck's fund; I am a member of the British National Association of Spiritualists. I am fully persuaded that the Davenport Brothers were neither conjurers nor impostors, but genuine mediums for supernatural powers from disembodied spirits. I am so far committed, that I have attended some dozen *séances*, at various times, and am under the strong impression that I have had a long conversation with a Voice, for which I could not find a corresponding body. What can you expect from such an infatuated, wrong-headed pervert? But, having thus exposed my own disqualifications, I will do my best—not exactly to answer your questions, so much as to put you in the way of answering them for yourself.

"You remember Paley's argument from a watch—*If a man were to stumble on one in a desert, he would be obliged to conclude that intelligence akin to his own had produced it.* No one could persuade him that such a result had come about through the operation of blind mechanical force.

"Does not this point to an anterior law, that our own mental and spiritual endowments are the only keys we have for interpreting the facts of life and the phenomena of nature? If we contradict the teachings of our own rational nature, and allow ourselves to be conducted through any avenue of false logic, or sophistry, to the conclusion that the lower forces of nature are capable of producing results that are identical with the loftiest (or even the lowliest) operations of *mind*, then our reasoning is atheistic, and we, or our descendants, will become atheists in time. This is the disease of modern science—it tries to bring all phenomena, even the most peculiarly human and spiritual, under material laws, and to account for the universe, without the help of mind.

"Now do you not see that when you say, 'I should like very much to think' that the results of intelligence can be attributed to electricity, or some nondescript power, which is nicknamed 'Psychic force,' you are trying to mineralise nature, and shut out all the approaches by which God enters it?

"If electricity can think, then the Divine spark which we fondly hope makes us kindred with God Himself, and assures us of immortality, is no more and no less divine than those sparks which you can get out of a cat's back if you stroke it in the dark? *That* is electricity. Can you conceive of its ever doing the work of mind, even so much as to answer a leading question by 'Yes' or 'No,' whether the answer is right or wrong.

"Is *Mind* such an ambiguous thing that one of the forces of nature can simulate it? Under what mask, for instance, could heat or gravitation disguise itself that you should think it was no longer heat or gravitation, but Soul?

"This, I think, answers your questions. But it also raises the whole question of Spiritualism out of the mere phenomena into the moral region. We may approach the lower forces of Nature without any very careful consideration whether we are dealing with good or evil—they are non-moral. But in no case can we come into contact with mind—whether located in a body or not—without opening up spiritual relations between ourselves and the mind we approach.

"You cannot buy a ha'porth of pins without approaching the shop-

THE Society Pesaresa, in Italy, is circulating a small work on spiritual studies.

man's soul, and without more or less exposure of your own, and it is wrong for any one to establish such a rapport between two spirits unless he knows that good, and not evil, will come out of it, for both—not one only—of the spiritual natures thus brought into conjunction.

"If, therefore, Spiritualism brings us into contact with minds which were before distant from us, we must see to it that the contact is at least an innocent one, and that its tendency is to good, both for ourselves and for the parties newly introduced. This is a matter for individual concernment. You have, within certain limits, a perfect right to select your associates, and to say whom you will speak to and whom you will cut. But why you should cut a fellow merely because he has no body I cannot for the life of me conceive, any more than why you should cut any one because he does not grow a moustache, or hasn't enough body, say twenty stone. It is, to say the least, rather uncivil.

"My belief is that spirits disembodied may need help from men as much—or even more—than we need help from them, and that it is unwise to ignore their approach and make no attempt to ascertain the meaning and purpose of it. Depend upon it, spirit intercourse would not be possible if it were only evil, for it must be God's appointment and permission, and there is a root of good in everything that God has put into Nature."

Thinking these words may help some of your readers to see the distinction between "Psychic force" and "Spiritual power." I send this for insertion in *The Spiritualist*. F. J. THEOBALD.

Jan. 27th, 1877.

ARE APPARITIONS MATERIALISED FORMS?

SIR,—Will you permit me to make a reply to the letter of "Inquirer," which appears in *The Spiritualist* of the 12th inst.? The same question has often been suggested to my mind which appears to have been suggested to his. Of course we can reason only from facts attested by reliable witnesses or observed by ourselves. There is one fact which appears to me to indicate that some apparitions, at least, are not materialised forms. In many recorded cases of apparitions the spirit appears to have been seen by only one individual of a company of several, who ought all to have seen it had it been a materialised form. I should think that the generality of apparitions are not materialised forms. I see no reason, however, to suppose that some apparitions may not take place by means of a materialisation; but in a case of that kind I think the spirit would appear just about the time of death, and the energy—as your correspondent calls it—would be some subtle fluid of the body which the spirit would be able to use at the time of material dissolution.

In replying to "Inquirer's" other question, I doubt I shall have to say some things in disparagement of modern Spiritualism, or, at least, of some developments of modern Spiritualism. He puts the question—"Why is it that identification is so general in the case of apparitions, and so rare in the case of materialised forms?" Now the history of apparitions proves that in the generality of cases the spirits which have appeared have been unsought and unexpected by the spectators, and have appeared voluntarily and of their own accord for some manifestly useful purpose. With respect to spirits in materialised forms at *séances*, they are mostly sought after, and that by persons under the influence of some abnormal mental condition. These persons wish, perhaps, to know more concerning the state of the departed than is good for them to know: hence they are permitted, in the course of Providence, to be visited by spirits who equivocate and contradict each other, and who cannot be well identified, such visitations being permitted simply because the persons in question persist in seeking to interrogate the dead, and because it is best for persons here on earth not to have that knowledge with respect to the state of the dead which they wish to have. "This eternal blazon must not be, to ears of flesh and blood." The inference then, is plain, namely, that in cases of apparitions identification is very general, because uses are subserved, while in cases of materialised forms at *séances*, identification is rare and doubtful, because uses are not subserved. I would apply this inference even to the assertion of the modern Spiritualist, that the phenomena of *séances* are necessary and useful in proving the doctrine of immortality. I maintain that modern Spiritualism, as a system and a propagandism for establishing the doctrine of immortality, is not at all a *desideratum*, even in this materialistic age. I am persuaded from my own experience and from the attestations of other persons concerning their experience that when any person, be he what he may, is in a fit state to have communications from the spiritual world, and when any useful purpose would be served by his having such communications, they will come to him unsought, and without the aid of any of the appliances of modern Spiritualism. The only orderly method of attaining to a rational idea of immortality is to receive it first into the memory from tradition or revelation, and then to make it part and parcel of the intellectual nature by comparing it with the analogies of this present world; and if ever a time should occur in the history of any mind when an ocular proof is necessary, that proof will be given in the course of Providence, without the aid of the appliances of modern Spiritualism. THOMAS PATTISON.

January 15th, 1877.

EMIGRATION TO AMERICA.

SIR,—As you published a letter from me recently about Dr. Slade, I send you a few words on another subject, which may be of use to any English Spiritualists who intend to emigrate to America.

Few persons of the untravelled suspect how much misery, desolation, and death are caused by thoughtlessness or ignorance of those who emigrate to new countries from the old settled lands of Europe; and, as speculators are combining in companies to bring emigrants to certain localities, a few words on this may do great good. A few words, in a few published letters, have deterred thousands from going to the extreme northern limits of Iowa, Dakotah, and Montana, without being prepared for the terrible winter storms there, where the mercury

falls to sixty degrees below zero. Perhaps a few words may prevent some of our English-speaking folk from going to any part of the United States, outside of the Rocky Mountain and Pacific Coast region, below 38 degrees of latitude north.

Healthy points may be found in mountains south of that, and very unhealthy ones in the lowlands, batterns, anywhere north of it. But while the vast, newly-settled regions of the upland prairies of Iowa, Missouri, Nebraska, Kansas, Colorado, Idaho, New Mexico (lying between latitudes 38 deg. and 41 deg.) are open—regions remarkable for healthfulness and adaptability to agricultural and stock-raising pursuits—there can be no excuse for preferring any other in America. English, Scotch, and Irish emigrants cannot have health in the lower Mississippi valley. The "swamp fevers," aided by the wretched doctors, with their calomel and quinine, which they use to brutal excess on their victims, are fatal. I am told by Dr. Gant, Mayor of Arkadelphia, Arkansas, "That over one hundred grains of quinine is often given by reckless, ignorant practitioners at one dose, to break swamp fever"—his own words.

The slightest carelessness by the emigrant in selecting his place for a home may cause sickness and death in his family in a few weeks. I offer no advice; let him use the reason God gave him with great caution, and take advice of intelligent neighbours. Almost anywhere on the high prairies he is safe. Bad as whiskey is, bad water slays more people. Rain water, in cisterns kept carefully clean, is safest, although it has not sufficient bone-producing material, perhaps. There are thousands of emigrants from northern Europe pouring into the low, malarious regions of Louisiana, Mississippi, and Arkansas who will all die off in a few years; and it is a sin to allow them to be led into the extreme climates without protest, while so many hundreds of thousands of square miles of the healthiest lands in the world are unsettled, let speculators and their agents talk as they may. CLARKE IRVINE.

Oregon, Missouri, U.S.

HELP FOR MRS. LAWRENCE.

SIR,—In response to my letter, which you kindly inserted last week, on behalf of Mrs. Lawrence, I have received the following sums:—A Sympathiser, £5; Dr. Kennedy (France), £3 19s.; Mr. Peterson, 10s.; Miss Ottley, 10s.; a Friend, 10s.; Captain James, 5s.; Mr. D. Fitz-Gerald, 5s.; Mrs. Nichols, 2s. 6d.: total, £11 1s. 6d. Mr. Oxley, of Manchester, has promised 2s. 6d. weekly.

I have seen Mrs. Lawrence, and finding that she has no other means of support except what she earns by her needle, I have arranged to pay her 10s. per week so long as the money lasts. Her machine has been mended, through the kindness of some friends, so she is now ready to receive work. EMILY KISLINGBURY.

38, Great Russell-street, London.

SPIRITUALISM IN CHICAGO.

SIR,—For the purpose of informing my friends in general of my whereabouts, and to acquaint those interested with the true spiritual status of this city, I write the following few lines which I hope you will publish. I am sojourning for a few days in Chicago, the enterprising metropolis of the West. I find Spiritualism to be in a very flourishing condition, notwithstanding the hard times and the general depression in business. To supply the demand for spirit-teachings, Mrs. Cora (Tappan) Richmond is delivering her eloquent inspirational discourses to large audiences twice every Sunday, at Grow's Hall, under the auspices of the First Society of Spiritualists, who also conduct meetings of the Children's Progressive Lyceum weekly.

Mr. S. S. Jones, in his new publishing house, assisted by his able associate editor, Mr. J. R. Francis, continues to issue his largely-circulated *Religio-Philosophical Journal* regularly, besides doing a busy trade in selling spiritual and liberal books and pamphlets.

To satisfy the desire to witness the phenomena, prominent among the physical mediums located here, giving sittings, are Bastian and Taylor, the Bangs Sisters, Dr. Witherforde, and Mrs. Sugdam, the fire-test medium.

The first-named gentlemen are meeting with fine success, and giving general satisfaction in their materialising *séances*. At one of their Wednesday night circles, private and select, formed for the purpose of developing the powers of the medium, and to give the best conditions to get the best results, I was admitted as a visitor to witness the most wonderful spirit materialisations I have ever seen.

A spirit, the daughter of Mr. Hale, came plainly out to the company. I then received the splendid test of being led into the cabinet, to feel the medium, Mr. Bastian, sitting in his chair, while the beautiful young lady, in radiant white robes, stood by my side.

I also attended one of the Bangs Sisters' circles, and was well satisfied with the proofs of the fine mediumship of the two girls yet young in years.

Foremost in the mental phase are Mrs. Weeks, Mrs. Blade, Miss Shaw, Mrs. Beaufeat, Mrs. Bishop, Mrs. De Wolf, Mrs. Crocker, and Mrs. Wood, all of whom are meeting with more or less success in their respective fields.

Of the healers and doctors, Mrs. Robinson, Dr. Bishop, Dr. Ormsbee, Dr. Cleveland, and Dr. Wheat, are doing good work, and performing many marvellous cures.

Chicago is also well provided with drawing mediums, Prof. Anderson, Mr. A. Douglas, and Mrs. Wheat each exhibiting their artistic powers in producing pictures of spirits under the control of the disembodied masters.

Such is a general mention of my professional co-workers in the cause of Truth, fulfilling their heaven-given missions faithfully in this city.

Now, for the sake of travelling brother and sister mediums, as well as friends of our philosophy, who wish to stay a short time in Chicago,

I would recommend the St. James (formerly the Metropolitan) as a good hotel; its proprietor, Mr. Strong, being favourably inclined towards Spiritualism, besides being a genial and attentive host.

I purpose leaving soon for the East, where I intend to remain only a short time, then return again to England next summer.

LOTTIE FOWLER.

St. James's Hotel, Chicago, Ill., January 7th, 1877.

SPIRIT IDENTITY.

SIR,—Allow me to send you for publication, if you think proper, the following remarkable communication I, some months ago, received through the mediumship of Mr. J. V. Mansfield, of New York City, from my mother, who is now an inhabitant of the next world.

I called to see Mr. Mansfield one morning, simply to obtain the address of a friend of his, who had lately changed his residence, and I had not the slightest idea of receiving any communication through his agency; but, when I was leaving, he asked me if I had not some questions I wished to ask of any of my spirit friends. I told him "Yes; but at present I could not afford it, times being too hard to spend any money except for absolute necessities." But he told me to sit down, and write any questions I wished; and, if answered, it should be free of charge. After thanking him, I wrote the following:—

MY DEAR FATHER,—Do you advise me, to the best of your knowledge, to go into the advertising business with Mr. N—, or not?—Your affectionate son,
NOEL.

While writing the question I was seated at a separate table, several yards from the medium, and am sure he could not see what I wrote. I folded it up carefully, and handed it to him, when he laid it on the table, and put and kept his left hand on it; then, in my presence, and without my eyes being taken off him the whole time, he was influenced to write the following answer:—

MY DEAR SON,—As your father is not at this moment present, I will say what I consider to be your duty; I think your father would approve of my judgment in the matter. I do think, as times are, it would not much improve your trade by making the change you contemplate; your book business is as good as any other at this time; none is good for anything at present. I would not embark in any business, advertising, or what not for the present. Get along as cheaply as you can; by-and-by we may advise a change, but not now. Your father and I often visit dear old Grantham; the last time we did so we met Sir Isaac Newton looking over his boyhood school place. We then wandered up and down the two main streets, then down by the Malting Houses, down the canal, and then to our spirit homes.—Your mother, C.

I will here state that I am very little known to Mr. Mansfield, merely a nodding acquaintance, and being English, having been born at Grantham, Lincolnshire, he could not possibly know anything about me or my antecedents, and I have never had any conversation with him on the subject. You will perceive that, after answering my question, my dear mother then proceeded to establish her identity, which she very successfully accomplished, and the following is an explanation of the latter part of the communication.

My father passed into spirit life in the year 1866, holding the office of mayor of the town of Grantham, Lincolnshire, at the time. My mother passed to the spirit world about 16 years previously. When living on this planet, my mother always spoke of Grantham as "dear old Grantham," as in the communication, and some few years previous to my father casting off "this earthly tenement of clay," he was the chief means of having a statue of Sir Isaac Newton erected at Grantham, Sir Isaac Newton having been born near Grantham, and received his early education at Grantham College.

The town also contains two main streets, and the malting houses spoken of are Lee's malting houses, well-known in Grantham and vicinity; and on the banks of the canal mentioned are situated the gas works, of which my father was the manager; he was also secretary to the gas company. Thus my parents were naturally attracted to their old associations; and, finally, the communication was signed "C," my mother's name being Caroline.

None of our family are now living at Grantham. We have been scattered in different directions since the death of my father.

A few months ago, in the course of a sitting with Mrs. Read, an excellent trance medium of this city, I was told that an aunt of mine, a Mrs. Axruann, of London, had passed to the spirit world, *three days previous to the sitting*. In course of time I received a letter confirming the fact.

87, Fulton-street, New York City, U.S.

Dec. 29th, 1876.

MR. WILLIAM LAWRENCE.

SIR,—Very strong evidence in favour of the truth of Mr. Lawrence's mediumship was given at the trial by Hulbert, the prosecutor. He stated that before the candles were put out, a blank sheet of paper was initialled by several of the visitors, and laid upon the table, together with water-colour paints. When the gas was lighted again a water-colour drawing was found upon the paper. He also spoke to the fact of spirit lights falling down from the ceiling and fluttering about.

H. WEDGWOOD.

31, Queen Anne-street, Cavendish-square, London.

MR. JOHN H. CONANT, husband of the late Mrs. Fannie Conant, of the *Banner of Light*, died recently at Taunton, U.S., and was buried at Forest Hills Cemetery.

THE editor of the *American Spiritual Magazine* has found a new medium in Memphis, Tenn. Cabinet manifestations, slate-writing, levitation, and movement of material objects through closed rooms, are a few of the many phases of mediumship possessed by this young lady, who a few months ago ridiculed the subject.

A MEDIUM HONESTLY TESTED BY DAILY NEWSPAPER MEN.

IF the London daily papers had accepted Dr. Slade's straightforward invitation to them directly he arrived in London, to examine the phenomena which take place in his presence, and to publish the results, the public would have been more accurately informed on many points than they are at present. The following report from the *Newcastle Chronicle* of Jan. 25th shows the trustworthiness of the press in that town, and another account of some facts will be found on page 60:—

"The part of the proceedings which excited most attention was a public performance by a young lad, given after Mrs. Butterfield had finished. The boy, whose name is Walter Bamford, is only eleven years of age, and comes from Macclesfield. He is an intelligent-looking lad, and very quiet. The gas was not turned down, and most of the conditions usually enforced at a private *séance* were discarded, the only appliance used being a "cabinet," formed before the eyes of the audience by means of a green curtain and a piece of oilcloth. Some delay was caused at the beginning by the question of who should see that the lad was properly secured to the chair, and ultimately, at the unanimous request of the audience, this was deputed to the reporters present from the three local newspapers and a gentleman from Adelaide. The lad was accordingly tied under their directions. Strong tapes were stitched to the wristbands of his shirt; he was then put in a large black calico sack, the mouth of which was stitched to the neckband of his shirt, leaving his head, of course, free; the tapes tied to his wrists were passed through small holes in the sack, and were firmly tied to the legs of the chair; and last of all his feet were tied together with a handkerchief, and also fastened to one of the legs of the chair. In this position Bamford was lifted into the recess. Two small bells were placed upon his knees, the curtains were drawn close together so as to hide him from the eyes of the audience, and in a second the bells commenced to ring loudly, and one of them fell to the floor. It was explained that the curtains could not be opened until a knock of some sort was heard inside. The bell performance was repeated two or three times, and always ended with one of them falling to the floor. A mouth-harmonicon was next placed on the lad's knee. When the curtain was opened it was found in his mouth, and at the request of a gentleman it was played upon for about half a minute. A hat was then placed on his knees, the curtains were closed, and in a second after, when they were withdrawn, the hat was found upon his head. A ring was next placed upon his lap, and it was asked that it should be passed on to a certain finger of his left hand. This feat took a longer time to perform, but when the knocks were given the ring was found to have passed through the sack and all the tyings to the finger desired. The same was done with another ring. A watch was passed through the same way into his waistcoat pocket, and the Albert chain followed, and was fastened to the watch in the same manner that the owner usually wore it. The ring and the watch feats of course took a longer time than the others. At the conclusion of the performance Bamford was lifted out of the cabinet, and all the knots and fastenings were found the same as when he was put in. All the stitchings were unremoved, and had to be cut before the lad could be got out of the sack. The knots on the tapes were untouched; they were stretched a little, though nothing to speak of, and it was apparent that very little individual motion had taken place during the exhibition. When he was got out of the calico bag, the rings and watch that had been passed through were found on his fingers and in his pocket. The room was quite light while these feats were being performed. The lad was, of course, hid from view while the ringings, etc., were going on, but could always be seen sitting in his chair every time the curtains were withdrawn. A collection was made at the close on behalf of the boy."

THE END OF THE LAST SLADE CASE.

ON Monday, January 29th, the Middlesex magistrates, to the number of about 30, presided over by Mr. Edlin, Q.C., the Assistant-Judge, sat in the Court-house, Broad Sanctuary, Westminster, for the purpose of hearing the appeal brought by Dr. Henry Slade, the American Spiritualist, of 8, Upper Bedford-place, against his conviction by Mr. Flowers, the stipendiary magistrate at Bow-street, and his sentence of three months' imprisonment as a rogue and vagabond under the statute. Dr. Slade was prosecuted recently before Mr. Flowers, at the instance of Professor Lankester, F.R.S., and Dr. H. B. Donkin, the charge, in effect, being that he had obtained money by falsely pretending that certain writing shown on a slate was that of his deceased wife, "Allice," and that by using a subtle craft, means, or device, by palmistry or otherwise, he deceived and imposed on her Majesty's subjects; in other words, that he professed to be a medium, and so to be able to communicate with the spirit world.

The grounds set forth by Dr. Slade against his conviction were—that he was convicted without proper evidence; that he was not guilty; that Mr. Flowers, the magistrate, had no jurisdiction; that the substance of the complaint was not stated to him; and that the conviction was bad in law, and ought therefore to be quashed.

Mr. Serjeant Ballantine, Mr. Besley, and Mr. C. Mathews were counsel for the appellant; and Mr. Staveley Hill, Q.C., and Mr. Cooper appeared on behalf of the Treasury to support the conviction. Mr. Ignatius Williams watched the case on behalf of the gentlemen who had given bail and some of the defence committee.

A number of well-known believers in Spiritualism were present, but the court was in no way inconveniently crowded. Dr. Slade, apparently unwell, and Mr. Simmons, his assistant, sat below the counsel, and in the centre of the court were a couple of prison warders and some officers of police.

The conviction, as drawn by the Treasury, having been formally read by Mr. Beal, the deputy Clerk of the Peace,

Mr. Serjeant Ballantine asked to be allowed to peruse it, and having observed the form in which the conviction was set forth, he rose, and, addressing the Bench, said that he wished to call attention to a preliminary objection which he had to make to the conviction as worded. It was a matter purely of law, and, unless he was greatly mistaken, there would at once be an end to the case. The magistrates would not be surprised to find that he was present to raise two questions, one being a matter of fact, to be decided by their intelligent Bench, as to whether the appellant Slade was a person who had been guilty of imposture; and the other whether, supposing such a fact to have been proved, it had been proved so as to substantiate the character of the fraud as contemplated by the Act of Parliament whether, as he understood in the judgment of Mr. Flowers, it amounted to the offence of palmistry, or something *ejusdem generis*. To his astonishment—and he thought it would excite the astonishment of every member of the Bench—the conviction did not declare or charge the appellant with anything of the kind. It might be somewhat appropriate to the charge made in the case, but it looked to him as if, by some sleight of hand, the only material words, “by palmistry or otherwise,” under which Slade could be convicted had been omitted. With those words not in the conviction, he apprehended that the charge against the appellant could not be supported for five minutes. He was addressing them as lawyers, and he should point out what, he, as a lawyer, conceived to be a fatal objection in the case. The learned serjeant then called the attention of the magistrates to the words of the Vagrant Act, 5th George IV., cap. 83, sec. 4, in order to show that not only the law but common sense was in favour of the views he was taking. The section recited that “every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose upon any of her Majesty’s subjects, shall be adjudged and liable to the penalties imposed by this Act.”

The Assistant-Judge observed that the words “palmistry or otherwise” were altogether omitted in the form of conviction as set forth by the Crown.

Mr. Serjeant Ballantine said that it was so, and he believed he ought at once to sit down. If the conviction as drawn up was a child of his learned friend, Mr. Staveley Hill, it was clearly one of an indifferent character, and a very short-lived one indeed. The omission of the words, doubtless, was a fiasco on the part of those who had undertaken the prosecution; in fact, it was as if they were about to put a prisoner again upon his trial for a matter upon which he had never been convicted. By the conviction, indeed, no offence whatever was created, either at common law or under the statute. A case was being argued in the Exchequer Court upon the very words that had been omitted. In the case of Monck, sent up to the court by the magistrates of Huddersfield, the “palmistry or otherwise” had been inserted. If those words were to be held to apply they might cover any possible offence, forgery, cheating at cards, dressing oneself up as a ghost with the intention of frightening persons—or, in fact, any possible offence that could be committed.

The Assistant-Judge said if these words had been omitted from the conviction, and that took it out of the statute, the conviction might be amended; but if they were inserted then there still remained the important question whether the facts set forth could be added to this conviction.

Mr. Serjeant Ballantine replied that his contention was that by such an error as this there was an absence of any offence, and they could not make something out of nothing.

The Assistant-Judge, addressing himself to Mr. Staveley Hill, wished to know if he was in a position to add to the facts set forth in support of the conviction—to give any evidence that would supplement the facts. The question had reference to “palmistry or otherwise,” and he asked whether the learned gentleman was in a position by an addition to say whether those facts could be determined.

Mr. Hill replied that at the beginning of a case it was impossible for him to say what might be produced by the evidence on the mind of the Court. To say that would be stepping entirely out of his province.

The Assistant-Judge asked Mr. Hill, as counsel for the Crown, whether he was in a position to state that by the evidence to be given he was prepared to add to the facts as set forth in the conviction.

Mr. Hill said that that was a matter he would rather leave to the Court.

The Assistant-Judge must call upon Mr. Hill distinctly to answer the preliminary objection as to the omission of the words “palmistry or otherwise.”

Mr. Staveley Hill urged that the words “palmistry or otherwise” were advisedly left out, but at the end of the case he might think it necessary that they should be added, and, in that case, he would ask the Court to amend the conviction. If the Court thought that there would be a failure of justice unless the amendment were made, of course he must bow to the suggestion, otherwise he should not accept it.

Mr. Serjeant Ballantine strenuously objected to his learned friend thus claiming a right to make an amendment.

The Assistant-Judge said that the question before them was whether the omission of the words might be amended by being added. The amendment would not necessarily validate the conviction. The Court gave the learned counsel the opportunity of amending the conviction, and he said that he had advisedly made the omission, and was prepared to stand or fall by it. He now said that if the Court thought that the words might be added, he was prepared to bow to the Court, and let the conviction be amended. Even at that late stage he would give him the option of doing so.

Mr. Serjeant Ballantine objected, and, standing upon his just rights, urged that if this were the case of a wretched beggar, such a conviction would not for one moment be permitted.

The Assistant-Judge said the learned counsel for the prosecution could scarcely have a *locus penitentie*.

Mr. Staveley Hill objected to such a term, but if the Court thought there was to be a failure of justice, then he would amend the conviction; otherwise, he—

Mr. Serjeant Ballantine objected to that, and called upon the Court to quash the conviction.

After a long legal argument, in which Mr. Cooper also took part, the Court retired to consider their decision, and, after an absence of an hour, returned, when—

The Assistant-Judge gave the decision of the Court, as follows:—There can be no better illustration than this case of the justice and necessity that summary convictions must show upon the face of them everything required to give the magistrate jurisdiction; and that, therefore, in reciting the statute under which the case came, care must be taken to state it correctly, and not to omit qualifying words which are an indispensable element in the character of the offence with which the law authorises him to deal; and that, therefore, also, the facts themselves must be set out so that the Court may judge whether they amount in law to the specified offence. The clause in the Vagrant Act, upon which this conviction proceeds, enacts that every person pretending or professing to tell fortunes, or using any subtle craft, means, or device by palmistry or otherwise, to deceive and impose on any of his Majesty’s subjects, shall be deemed a rogue and vagabond within the meaning of the Act, and be committed to the House of Correction, and there kept to hard labour for any term not exceeding three months. Now the conviction, as the learned serjeant has objected, does not charge an offence in the words of the Act, but, contrary to the general rule to be observed in this respect, in the statement of the offence it follows in part only, inasmuch as it omits the words “by palmistry or otherwise,” which are of vital importance, being, in fact, descriptive of the character of the craft or device intended by the statute. The reasons for this omission and for framing the conviction in its present form are not far to seek. If the particular description “by palmistry” were applicable to the case it was unnecessary to avoid it; and if the facts had been such as to bring the case within the meaning of the Act, preceded by the description, it would be sufficient to quote the language of the enactment, and then to proceed to set out the facts and the circumstances relied on to constitute the offence. Mr. Hill, however, contends that the conviction is sufficient upon the face of it for this purpose. The Court are of a contrary opinion. The word “otherwise,” following the particular description in the statute, must of course be construed in accordance with the restrictive rule applicable in such cases, that the means used to deceive and impose must be by palmistry or a craft or device *ejusdem generis*. The judgment of the Court of Queen’s Bench in “Johnson v. Fenner,” referred to, is conclusive on this point, and, inasmuch as the conviction by omitting these essential and qualifying words, and then setting out facts which might possibly constitute an offence under the enactment—but which might also amount to no offence had the Act been properly set out—we think it is bad on the face of it, and, as the learned counsel appearing for the Crown has declined to ask the Court to amend it, we must quash the conviction.

The decision was received with applause.

Mr. Staveley Hill asked for a case to be granted on the point raised.

The Assistant-Judge said that the learned gentleman had refused to avail himself of the offer to amend, and the magistrates had given their decision in deference to what he had said.

Mr. Hill observed that his application was for a case, to determine whether or not the words omitted were necessary to a conviction.

Mr. Serjeant Ballantine apprehended that the Court had no power to grant such an application. His learned friend could apply to the Court of Queen’s Bench for a mandamus, and he (the serjeant) would reargue the point to the utmost.

The Assistant-Judge said it was impossible for the magistrates not to consider other facts which had not appeared on the face of the conviction. Having quashed the conviction, were they to suspend their decision until a supreme court had given judgment as to the course they had pursued? or, if they decided to adjourn the case, were they to require the defendant to enter again into his recognisances to appear at some future time for their decision? The magistrates had considered the case, and had given their decision, and no such application could be entertained.

Dr. Slade then left the court with his friends.

The following resolutions were arrived at by the magistrates:—

First—“That the conviction, as it comes before us, is sufficient to proceed with.”—24 voted against 4.

Second—“If the judge decides that the conviction is bad, and that it can be amended, it is the wish of the magistrates that it should be amended.”—25 voted against 3.—*Daily Telegraph*.

A MENTAL QUESTION ANSWERED.—The Rev. Joseph Parker, D.D., writes, in a new journal called *The Fountain*:—“I am certainly no believer in so-called Spiritualistic manifestations. I am at the same time bound to say that, on one occasion, my scepticism received a somewhat staggering blow. I entered a room where a number of young ladies were operating with a small three-wheel instrument called a *planchette*. I heard their wonderful stories regarding this little runner, and incredulously said, ‘If it will answer me a question which is now in my mind, and which I will not put into words, then I will believe that there is some sense in it.’ The challenge was at once accepted. The question which I mentally asked was, ‘Who is to be the architect of the City Temple?’ and, to my surprise, the little instrument gave the name of a gentleman who had, within three days of that time, submitted plans for its erection. I do not pretend to account for this; there is the simple fact of the case, and I have no explanation of it. Certainly since that time I have spoken in more respectful terms than before of Miss *Planchette*.”

A SERMON ON THE NATURE OF SPIRIT.

At St. Mary's, Moorfields, on Sunday morning, January 21st, the Very Rev. Canon Gilbert delivered a discourse on "Whether there is a Spiritual soul distinct from the body," to a crowded congregation. For his text he chose the words—"And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul" (*Genesis ii. 7*).

The very rev. preacher said, from the time that these words were uttered it has been the constant belief in all ages, of Jews, pagans, and all true Christians, that man is composed of body and soul; the one visible, the other invisible; one material, the other spiritual; both having distinct existences, but so joined together that the union of the soul and body results in life; but when disunited results in death to the body. The soul has neither parts, shape, nor form, for if it had any of these properties it would not be spiritual, but material; and because the soul is spiritual there is no possibility of its dissolution: it possesses no properties which could cause it to decay or decompose. It cannot be destroyed without a special act of God. Because the soul is spiritual it possesses the properties of spiritual substances, one of which is that it can be at many places at one and the same time; it is present at one and the same time in every part of the body. But some will say it is difficult, if not impossible, to form an idea of such a substance as the soul—invisible, indestructible, without part, shape or form, and present at many places at the same time. Now God is such a substance. He is invisible, having neither part, shape, nor form, and has the power of being present at many different places simultaneously. But there are other wonderful properties of the soul. You think, reason, see, hear, feel, but these faculties do not pertain to be external senses themselves. These have no more power of perception than the spectacles you wear or the artificial hands and feet you use. It is the soul only that hears, sees, thinks, feels. Your brain and nervous system are powers of conveyance to the soul. They are as is the electric machine to the electrician, or the instrument to the musician. If the instrument becomes injured or out of tune, or if a key is wanting, instead of harmony discord is produced; and, further, tear the strings of the harp asunder, and, although the harpist retains the same power, not a sound is produced. In like manner is it with the human qualities. The soul is the life. When that is disunited from the body, animation and powers are suspended—death ensues: the powers apparently possessed by faculties and senses are entirely destroyed. The very rev. gentleman followed by stating the arguments used by some scientific men against the immortality of the soul, and concluded by enforcing his point of the supremacy of the soul and impotency of the body.

THE LATE ANDREW LEIGHTON.

(From the *Liverpool "Argus."*)

It was with a feeling of shocked and sad surprise that last Monday morning we received the news of the death of Andrew Leighton, known to many of our readers as a thoughtful and cultured writer, and to a large circle of friends as one of the most genial, tender, and true-hearted of men. Mr. Leighton died very suddenly on Sunday morning, at his residence in High Park-street, from the rupture of a blood-vessel on the lungs. On the Thursday morning previous he was in the office of this journal, making arrangements with the Editor for the publication of a letter on the vaccination controversy, which appears in our issue of to-day, and which has now a melancholy interest as the last literary work of a man whose interest in philosophy, literature, and certain departments of science, was always vivid and keen, and whose expressional powers were singularly exact, flexible, and copious. He informed the writer of these lines that he had just returned from a brief business excursion to Scotland, where he had, for the first time in his life, been a little startled by a slight hemorrhage from the lungs; but the alarming symptoms had passed away, and Mr. Leighton seemed in his usual fair health and equable spirits. Before three days, however, had passed, the gentle spirit had flown to that other world for which he remarked, with a quiet smile which the writer will long remember, that he had "made everything ready."

Mr. Leighton was sixty-one years of age, and was born in Dundee, in which town his father was a respectable and respected townsman. From Dundee, Andrew, like many another adventurous young Scotsman, found his way to London, and finally arrived in Liverpool. For some time he was agent for the District Provident Society, and, with his inborn love for the things of the mind, was not long in gathering round him a circle of congenial friends, to whom he was endeared by the singular geniality and graciousness of his disposition. For many years, the most noteworthy member of this circle was his brother Robert, whose lamented and too early death took place a few years ago. Mr. Robert Leighton was a poet of rare, delicate, and beautiful genius, abundantly manifested in his *Records*, his *Musings*, his numerous occasional poems, his singularly interesting letters, which well deserve publication, and his powerful, though somewhat unequal, drama, or dramatic poem, entitled *Reuben*, which was given to the world by his widow some time after his death. The two brothers entertained for each other an affection more than ordinarily intense, and any tribute to the memory of Robert never failed to win a way for the tribute-giver into Andrew's heart. To say that he valued it more than any acknowledgment of the merit of his own work, would be to say nothing; for never was man freer than Andrew Leighton from that morbid self-consciousness which seems always on the look-out for recognition and applause. But, to speak or to write of his brother was always a joy to him; to expatiate with affectionate, but never indiscriminating, criticism upon the felicities of thought and phrase with which Robert's poems abound, was a veritable labour of love; and the writer well remembers the enthusiasm with which Mr. Leighton wel-

comed a suggestion made about a couple of months ago that he should contribute to the columns of the *Argus* two or three brief papers dealing with his brother's most noteworthy characteristics, both as a man and a poet. It is probable that, in the midst of other engagements, this pleasant task was put off to some halcyon moment of unbroken repose and uninterrupted inspiration; and now, the work, if ever accomplished, will probably be performed by some far less skilled and graceful pen.

Andrew Leighton took a great interest in all literary and scientific pursuits and institutions. When the Roscoe Club was established in Clayton-square he was appointed manager, and a similar position at the Exchange Club was subsequently occupied by him. The writer first met him at one of the gatherings of the "Hope-street Social Union," a semi-social, semi-intellectual association, composed principally, though not exclusively, of the members of the congregation of the Hope-street Unitarian Church, where for many years he worshipped. On such a matter as a man's religious feeling and belief one is bound to speak cautiously; but there are many reasons for thinking that Andrew Leighton was never a very enthusiastic Unitarian. Not that he felt in the least attracted by any of the so-called more orthodox churches or sects, but because he felt most at home in that higher spiritual region in which polemical metaphysics and sharp dogmatic outlines appear matters of somewhat minor importance, and therefore cared little to assume a decided sectarian position, or to do battle in defence of his "views" or opinions.

Like many Scotchmen, and most copious talkers, Andrew Leighton's speech was slow and unemphatic, but congenial spirits never failed to find him a fascinating conversationalist; for, though hardly ever what is called brilliant, his talk was always interesting and often singularly suggestive. He loved the by-ways of thought, and the twilight of the intellectual world—the secluded paths which are free from the noise and dust of the highways, and that sweet gloaming which has not quite lost the light of day, but has gained the charm and mystery of night. A singularly beautiful, gentle, and simple nature—kindly and free; a pious spirit turning instinctively, like a flower, in the direction of the Great Sun; a mind uniting the freshness of childhood with the vigour of healthy maturity; a generous heart and an open hand;—these, and much more than these, have been lost to those who knew and loved him, by the death of Andrew Leighton.

JAMES ASHCROFT NOBLE.

A REMARKABLE PUBLIC SEANCE IN NEWCASTLE.

Mrs. BUTTERFIELD has been delivering a course of trance addresses in Newcastle and neighbourhood. On Sunday, Jan. 21st, she spoke twice at the Freemasons' Old Hall, Weir's-court, and again on Wednesday, the 24th, at the same place, to a full audience.

After the address, a *séance* was held for physical manifestations, and a temporary cabinet was made for the occasion by taking down the curtains and rod from one of the windows, and fixing them in the corner of the Hall, on the platform. The medium for the occasion was the lad, Walter Bamford, of Macclesfield.

The securing of the medium was, by the unanimous wish of the audience, entrusted to the reporters of the local press, namely, the *Journal*, *Chronicle*, and *Express*, together with a gentleman from New South Wales. They thoroughly secured the lad with tapes, a lady out of the audience stitching the knots under their superintendence; after which, the medium was placed in a bag, secured round the neck, then fastened to a chair, and lifted into the cabinet. Bells, a tambourine, mouth harmonicon, and other things, were then placed inside the cabinet successively, and, within a minute or so, and, in some cases, within only as many seconds, the instruments were played upon and used with great power. The immediate opening of the curtains revealed the medium, quite passive, and in the same position as when placed inside the cabinet. Two rings and a gentleman's watch were taken from the boy's lap, and, by request, the watch was put into the boy's vest pocket, as worn, and the rings were placed on certain fingers. When the lad was brought out of the cabinet he was taken out of the bag, after which his bonds were cut; the releasing of the medium occupied the *Journal* reporter ten minutes, or more, and when he was asked by some one in the audience whether the fastenings were the same, he said that, so far as he could see, everything was the same, and he could give no explanation of the facts.

A voice from the audience asked—"Is it the same lad?"

Mr. Bamford said that he wished to make a few remarks. He had not been in the room before; he and his son only entered the hall that evening at eight o'clock, and, with the exception of the mouth harmonicon, all the instruments that had been used belonged to the society. The rest of the arrangements had all been under the observation of those present, in full gaslight. Mr. W. R. Armstrong, jun., then stated that, as an amateur conjurer, he could, if he had his own conditions, do all that had been done that evening; but, under the conditions that had been imposed that evening upon the lad Bamford, he could not; and in that consisted the difference between conjuring and the results of spiritual manifestations.

A collection was made for the lad, and a quantity of leaflets about Spiritualism was given away, as many strangers were present.

Private *séances* with Walter Bamford, are giving great satisfaction in Newcastle-on-Tyne.

J. T. RHODES.

30, Tynemouth-road, Newcastle.

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EDWIN LEE, M.D.

Corresponding Member of the Medical Association of Prussia, the Royal Academy of Medicine of Belgium, the medical academies of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence.

The Milan Society for the Encouragement of Arts and Sciences, awarded the prize offered for competition to Dr. Lee for the above work on mesmerism and clairvoyance.

It is recorded in the life of Dr. Arnold, of Rugby, that he said:—"I should like to hear something fresh about animal magnetism, which has always elicited my curiosity. What our fathers have done still leaves an enormous deal for us to do. The theory of life itself probably lies within our knowledge. We perceive the connection of nerves with the operations of mind, but we cannot understand a thinking, a seeing, or a hearing nerve. Here, and in many other points there is room for infinite discovery, to say nothing of the wonderful phenomena of animal magnetism, which only Englishmen, with their accustomed ignorance, are apt to laugh at, but which no one as yet has either thoroughly ascertained or explained."

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SPIRITUALISTS' DEFENCE FUND.

DR. SLADE, a stranger, from the United States, on his journey to St. Petersburg, is, by an unfortunate sentence of a magistrate, under condemnation to imprisonment, and punishment appropriate to a criminal is meted out to him. This highly-gifted sensitive, the greatest medium of the day in England, is condemned to "hard labour," and will, in January, 1877, become the forced associate of criminals. Unless we adopt some effectual means, nothing can prevent this outrageous calamity.

The affair is not individual, but relates to all. The struggle raised before the nation is between Materialism and Spiritualism. A more important issue was never before us. Spiritualism demonstrates, through facts occurring around us, the existence of a future life; while Materialism would deprive humanity of the precious doctrine of immortality.

When we reflect that the proceedings aimed at Dr. Slade are really designed more as a blow to the sacred cause of Spiritualism than against him, shall Spiritualists stand by and accept the verdict without remonstrance? Will they, without appeal, suffer him, whom they consider innocent, to be imprisoned and punished as a felon without a struggle? Assuredly not. Conscience being our witness, let us perform what we know to be right.

The question is before us. According to the measure of support so will be the power of the Committee, and their ability for action.

Donations will be thankfully received by the joint treasurers or by the secretary.

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Spiritualists' Defence Fund continued.

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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. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

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

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

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

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

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

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

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

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

A medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. Mediums are of both sexes.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. Family circles with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance, while by sitting regularly two or three times a week the manifestations will rapidly develop.

Among the varied phases of the phenomena already observed by investigators may be noted the following:—Movement of physical objects, both with and without contact with the sitters; direct writing, drawing, and voices; entrancement; trance and inspirational utterance; temporary materialisations; involuntary writing; healing; visions; impressions; as well as many phenomena observed in the study of mesmerism and clairvoyance.

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