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# The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER TWO.

LONDON, FRIDAY, JULY 13th, 1877.

## Review.

*History of Materialism; and Criticism of its present Importance.* By Frederick Albert Lange. (Trübner and Co., Ludgate-hill.)

A translation of Professor Lange's celebrated book is now before us in the shape of the first volume of the *English and Foreign Philosophical Library*. The work is learned, concise, and accurate. Unlike most English writers on Greek philosophy, the translator has read his original authors with care, can quote them correctly, and makes the most of them.

Imaginary Aristotles have so often appeared in books written by authors who have evoked quotations from the philosopher from the depths of their own consciousness, that it is quite a relief to see a book on whose footnotes the readers can rely, as being perfectly accurate. Of course the whole object of the book is to exalt the school of the Epicureans at the expense of that of the Aristotelians. To this we have little objection, as a mere forensic point, if only the author could succeed in identifying the Epicureans (Spiritualists in fact if not in name) with the materialistic school which culminated in Gassendi and Hobbes. We fail to see the instant when this elusive transition is effected, as we fail to detect the moment when the conjurer passes the pea from one thimble to another. Much cloud is thrown over the argument by what is called Averroism being brought upon the scene.

Attention should be drawn to the passage on page 238, in which the opinions of the veiled butcher Melanchthon are quoted. He considered that the material and gradually refined "spiritus" is the immediate bearer of influences, which in theory should be purely spiritual, but which in fact are represented by this controversial writer in very material fashion. Thus the divine spirit mingles with the vital and animal parts of man; but if a devil has his abode in the heart, he blows upon the spirits and brings them into confusion. Professor Lange goes on to say, "To really logical thought the gulf is of course equally great between the super-sensible and the finest particle of the finest matter, or the whole globe. The spirits of the modern 'Spiritualists' of England and America are therefore quite right when they shake their believers roughly by the coat-sleeve, or when they career around the room with heavy furniture."

It is an easy matter to have small jokes at Spiritualists; but if we take the trouble to analyse this paragraph we shall see that the "finest particle of the finest matter" is of itself incomparably greater than the atomic amount of sense which may possibly be extracted from it. "Really logical thought" may, of course, be taken as convertible with the author's own thought. The first sentence merely conveys the idea which is scarcely novel, and which no one will contradict, that differences of degree are not differences of kind, or, in other words, that the Relative is not the Absolute. The second sentence loses its point when it is noticed that it is not the "believers" alone who are witnesses to manifestations. That a spirit of jocularly should always move into an Agnostic's empty brain when Spiritualism is mentioned, is a fact which merely indicates that Cowper was right when he spoke of the

"Loud laugh that showed the vacant mind."

There is nothing more comical in a piece of heavy furniture being moved than in a ponderous German professor making a light and airy joke. The sentiment of incompatibility may be aroused, but not the sentiment of denial. Of the "Spiritual" phenomenon we may say it is a fact, for we have seen it ourselves; of the more comic phenomenon we can only say that although we would not have believed it we see it here in print.

But though in this passage there is ground for controversy, all those Spiritualists who wish to become acquainted with the higher facts of the science should carefully study Professor Lange's book as the most exhaustive treatise on the history of mental philosophy which has ever been published in the English language. This excellent translation of a solid work is to be commended. It was much wanted, and will be completed in two more volumes.

## TEST SEANCES WITH MR. EGLINTON.

BY T. L. NICHOLS.

YOUR readers are aware that on the 1st of June Willie Eglinton came to Aldwyn Tower, Malvern, very ill. He was so much changed by his illness, that when I met him at the Paddington station, I did not know him till he spoke to me. For two or three months he had not been able to sit for any manifestations. In the last week of June he had so far recovered, that we had some short but very satisfactory *séances*, though the power was soon exhausted. On July 1st we had a *séance* under strict test conditions, some account of which, I think, may be of interest. At our short *séances* the voice of "Joey" had been firm, distinct, and loud, and there was very acute intelligence. To prove that the voice was not that of the medium, Mrs. Nichols mixed some dark wine with water, and Willie, though in deep trance, filled his mouth full of this liquid. I turned off the light, and Joey instantly spoke in the best voice. I lighted the gas and the sleeping medium ejected the large mouthful of wine and water into a basin. I then covered Willie's lips with gummed paper, which I made adhere tightly to both lips. The voice came firm and full the moment the light was turned out. Quickly turning up the gas, I found the paper quite fast, and so dried that it was difficult to remove it. After this we had some slate-writing in the usual way. These experiments were made in a small room, the door locked, and no one present but Mrs. Nichols and myself. The next day we added another witness, a young officer of the English army. We four sat around a small table in the light. A large musical box was placed under the table. Mrs. Nichols secured Willie's feet, and all our feet were in contact. Mrs. Nichols held Willie's left hand, and Lieutenant I. held his right, and all our hands were joined. With feet and hands thus secured, the musical box under the table was wound up, and played, and stopped, and played again at our request. Any number of notes were struck that we asked for. First three notes, then two, and so on, were struck as we requested.

Next day we sat again. The voice of "Joey" was heard firm and full as we turned off the light. It was simultaneous with the darkness. After a little conversation, we were allowed a faint light. Mrs. Nichols held both Willie's hands in her right hand; all the other hands were joined. In this position, a hand appeared near to Willie, and went over to Lieut. I., and touched him in many places; the musical box was opened, and a large slate was brought from a distant part of the room, and thrown heavily upon the table, by the spirit hand.

When the musical box was being played, and stopped, as we requested, Mrs. Nichols was anxious to know how it was done. I suggested that "Joey" stopped it, as one of us might have done, with his finger. "Joey" said that on this occasion he did so; but he said that when the power was full, it was stopped by a wave of a force under his control, and could be done as well when the box was shut as when open.

We have now seen various test phenomena. In addition to the above, in a brilliant light, and in the presence of another competent witness, we have had slate-writing in the usual way, and writing done under the table-cover upon the

table. This writing was in Greek, Italian, and French. Of these the medium knows only a little school French.

Hands have been formed in our sight, when all our hands have been joined, and we have had gentle taps and hard blows from them. Joey has played a good deal on a mouth organ, and the music is very fine, and would be creditable to any performer on this little instrument.

Though Willie Eglinton's health is not yet restored, he is much better, and in a reasonable time we may hope to see him well. As it is, the manifestations could hardly be more satisfactory, though the *séances* are necessarily short. Mrs. Nichols is making careful records, and from time to time Willie's friends shall hear of his progress in health, and of the resulting phenomena. The pure air of Malvern seems to be as favourable to producing the phenomena, as it is to the health of invalids. The very genial character of those who have taken part in the *séances*, their fairness, and freedom from theories and preconceived opinions, and their obedience to the directions given by the spirits, all have conduced, we are told by "Joey," to our having the most satisfactory *séances*.

The tests we have used, the character of the phenomena, and the nature of the communications have, I believe, perfectly satisfied all the six persons who have attended these *séances* of the perfect good faith of the medium and the verity and importance of the manifestations.

Malvern, July 9th.

#### SEANCES WITH MESSRS. WILLIAMS AND FLETCHER.

BY GEORGE C. JOAD.

SINCE my last communication I have attended four *séances* with Messrs. Fletcher and Williams. On Thursday, 28th ult., I went to Mr. Fletcher; on his becoming entranced, John King at once controlled him, and addressed me thus:—"I need hardly tell you that I did not repeat the sentence correctly. I said, 'You are a funny fellow,' instead of 'You are an odd fellow.' The meaning was the same, but the word was different. Do you know why I changed it?" I replied that I supposed the exact word was forgotten. "No," said he, "I altered it on purpose. If I had said it word for word, I should have had nothing to have remarked about now. I used a different word, so that I could tell you about it afterwards, and use the right one." John King then agreed to try to do two or three things at the *séance* I proposed to attend the next day at the British National Association of Spiritualists.

On Friday, 29th ult., I attended a *séance* at the rooms of the National Association; the power was exceedingly weak, and hardly any manifestations occurred. I believe, however, that two distinct attempts were made to fulfil two of the promises given the day before, but from the want of power I cannot be certain as to either.

On Tuesday, July 3rd, I had another sitting with Mr. Fletcher at 12.30 o'clock. I also had an appointment with Mr. Williams for 2 o'clock on the same day. I had not, of course, informed either medium of my arrangement with the other. Mr. Fletcher was suffering from a severe cold, and was longer than usual in becoming entranced. John King controlled him and said, "I know I shall have the pleasure of meeting you again as soon as you leave here, and, therefore, I have made a great effort to speak to you now, for this medium is not in good health; but I wish to come now, and again later, as I knew you had arranged for this and I wanted to do all I could to help." Mr. Fletcher has informed me that John King has never controlled him except on the occasions when he has sat with me. John King himself has always spoken of Mr. Fletcher as "this" medium, and of Mr. Williams as "my" medium. I said to John King, "I have written several things down to ask if you could do them when we next meet, they are as follows:—

"1st. Is it possible to answer the questions contained in this envelope, which were not written by me, and the purport of which I do not know?" *Answer*: "It is quite impossible."

"2nd. I have brought certain photographs with me. Can you separate the portraits of those persons who are still in this life from those passed away?" "I will endeavour to do so."

"3rd. Can you pick out the photograph of any particular individual if I mention the name?" "I will try."

"4th. Can you or Peter unfasten the letter padlock I have with me, and write down the word to which it is set?" "I don't know, but will try also."

"5th. Will you ever show me yourself and your medium at the same moment?" "Yes."

John King then made me a communication respecting which he wished me to be for the present silent. It was concerning a third person, and will be perfectly easy to verify. I then asked him to give me his explanation as to what is usually called "matter passing through matter." He gave me his ideas. I then asked him for some test of his own choosing to prove his identity with the John King who controls Mr. Williams. He replied, "We have had a conversation as to matter passing through matter. I will repeat that." I requested him to say again what he had previously stated, that I might write it down; this he did as follows:—"Matter passes through matter thus: we place a strong power or battery on the opposite side of the wall, through which we wish to pass an object; that power, as it were, burns a hole through the wall, or better, compresses its elements; after the object has passed through, they, by the law of attraction, replace themselves."

On leaving Southampton-row, I went almost directly to Mr. Williams. The light was scarcely out when Peter began to talk, and continued chattering almost uninterruptedly during the *séance*. John King's voice was soon heard, and he began thus:—"With regard to matter passing through matter, what we do is this. We place, &c."—and he gave me word for word what I had written down while with Mr. Fletcher.

I then requested that the photographs might be separated. This failed, and Peter could not undo the padlock. The medium was then directed to go into the cabinet. Peter again tried the photographs. I asked for one by name, and for the portrait of the person I liked the best (there were eight in all). Two were thrust into my hand. I at once placed them in an inner pocket. Peter then partly materialised, and showed me his light, and tried again at the padlock, which was fastened to my chair on the side furthest from the cabinet. From his voice he appeared to be low down, as if kneeling on the floor; the strap attached to the padlock was pulled vigorously; he several times touched my hand, which was on the seat of the chair; he talked the whole time, abused the lock, and at last gave up the attempt. Several times while this was going on I distinctly heard the medium in the cabinet.

John King next appeared at the door of the cabinet with his light, but he was not very clear, and he said that he could not come out. Peter returned and produced spirit sparks. I held up one finger close before my face, and asked him to place a light upon it; something that felt like a finger was placed on the tip of my own, and directly the contact took place, a light appeared, without, however, communicating any sensation of heat; it only lasted during contact. When the spark was darting about the room, I requested Peter to divide it into two, and then one again into two; this was done, and there were three sparks in different places at the same moment; they had exactly the same appearance as the small fire-flies of southern Europe. John then came to say "Good-bye." I asked him to write something before leaving, and held out a card and pencil. These were taken, a slight pause occurred, then Peter said John had gone, and he wished me "Good-bye." When light was introduced I found "I am here.—J. K.," written on my card, and on taking the two photographs from my pocket, saw that one was the portrait of the person whose name I had mentioned; and with regard to the other, Peter had been perfectly correct.

Oakfield, Wimbledon Park, July 6th, 1877.

To believe in God as the Infinite Spirit-presence of the universe, to hold conscious converse with angels and spirits, and to live a just, upright and charitable, self-sacrificing spiritual life, these constitute an individual a Spiritualist.—J. M. Peebles.

In a letter to us, dated Melbourne, May 8th, Mr. J. M. Peebles says, "I am having much larger audiences here in Australia than I had on my previous visit. Often there are 2,500 present in the Opera House to hear my lectures. In a few weeks I start for Ceylon, India, Madagascar, and South Africa."



## PHRENOLOGY AND PHYSIOGNOMY.\*

BY THE COUNTESS OF CAITHNESS.

"Both phrenology and physiognomy are great truths; and both sciences are destined to be of the greatest use in enabling us to read the character of man as it is engraved on his cranium, and delineated on his features; so true it is, that the outward form must ever be the exact representation of the state of the soul during that soul's upward progress. I know but very little of these sciences, never having made them a study, but the little I have read of them has impressed me greatly with their beauty, and the deep interest and instruction they would afford to any one who could devote the necessary time to them.

"Some few ideas on the subject I have, however, brought away as a general result, and these seem to me to be applicable in the present instance. Both sciences indicating, as they unmistakably do, that God has nothing to do with fashioning or moulding our physical bodies, the shape of our heads, or the beauty of our countenances, these will ever be the result, or outward expression of what we are—weak, coarse, and ugly, as a consequence visited upon us by nature for disobeying her sacred injunctions; beautiful, refined, and intellectual, if we have cultivated our nobler nature, and raised ourselves in the scale of humanity.

"Evil and unhappiness are the inevitable consequences of ignorance and wrong-doing; therefore, if we violate the laws of nature in any way we shall inevitably suffer in proportion to the violation, and our physical bodies will be weak and sickly in this, and perhaps in our next earthly existence; and if we neglect to cultivate the higher qualities of our nature, and all the nobler attributes which are distinctive of man, our future organisation—which must exactly correspond to our interior state of advancement—will be weak and defective, and our lower organs developed, that assimilate us to lower races and more initial types of humanity, who are still nearer to the savage or animal state than we ought to be, who are members of a cultivated society.

"I feel therefore justified in my assertion that we build up our own bodies, and mould our own features, and that Divine Providence has nothing to do with the immediate fashioning of our outward form; when we maintain the contrary, we are obliged to admit that we were compelled to act exactly as we did, in order to produce the effect which was ordained by that Providence—namely, that our bodies should be weak or ugly, or our lower organs more fully developed than our nobler ones; because we know that effect must ever follow cause, and that evil ways, wrong-doing, and indulgence in animal appetites must make their effects known, not only upon our own outward man, but upon the organisms of our future children, who will therefore be from a lower order of spirits; for as like draws to like, higher ones could not come to us, for they could not descend to a low level, which they have long left behind them in their upward progress.

"To speak phrenologically, as the tendency to animality and materialism diminishes, so does the brain increase in altitude and in the vigour of its anterior development, and so does the face acquire that mould of feature and general intellectuality, and that spirituality of expression, which distinguishes intellectual and spiritual man from the lower races of his kind. The animal passions and impulses of our nature, those which we still share in common with the brutes, and which at some moment or other in our life's history will still unfortunately assert their sway, and give us a token that they have not yet been thoroughly eradicated (unless, indeed, we are already far advanced on the ascending steps of the ladder), have their seat at the base of the brain, and are therefore in juxtaposition with the body. In the brain everything appears to occupy the right place; the affections are but the passions purified and refined, and therefore it is quite right that in the structural arrangement of the cerebral organs they should rest upon them.

"The love of life is surrounded by the combativeness which is to defend it, by the destructiveness which is to carry out that defence if necessary, and by the alimentiveness which provides for the growth or repair of the corporeal structure. It is also not without significance that the passions and affections should be situated posteriorly, and the intellectual faculties anteriorly; with what beautiful propriety are the perceptive faculties arranged immediately around the eye. And is there not a certain fitness and propriety in the reflective being superimposed on the perceptive faculties, the sphere of thought thus dominating that of fact? The organs of locality and time, separating the inferior from the superior province of intelligence; thus compelling us to think of every event as having occurred at some period, and of each thing as existing in a certain place; how clearly do we perceive the wisdom of the Creator in this chart of the human brain, the moral sentiments occupying the topmost part, and sitting enthroned, as it were, for are they not obviously intended to rule the soul? There is no more suggestive fact in the entire structure of man than this coronal position of the moral sentiments, which so strikingly indicates the rightful supremacy they hold over the impulses and the intellect; neither is it without meaning that conscientiousness sits as chief councillor on the right and left of the regal Will. While the centrality of veneration, with all the nobler attributes of our being encircling it, is adequate evidence of its importance, and a sufficient proof, were any wanted, of the inherent grandeur and sublimity of its function. Not without design was ideality, with wonder above and sublimity behind it, placed in the position of wings to the intellect, lifting it from the practicalities and utilities of ordinary life into the grandeur and glory, the beauty and spirituality, of a higher and freer, a more refined and harmonious sphere of being.

"We also know that each organ undergoes a certain improvement as the centuries elapse; thus we see that constructiveness, which is mechanical in its roots, is artistic in its blossom. A few centuries ago it could only shape tomahawks and erect wigwags; now it can carve statues and erect temples. The same might be applied to harmony, and to every other human faculty. But, that the organs may arrive at their full perfection, centuries must elapse; and here we are brought in view of a great truth, which, however unpleasant, will yet have to be universally admitted, namely, the very important fact that a great majority of men are as yet but imperfectly humanised. It is sufficient to say that the proportion between the basilar and coronal, the posterior and anterior cerebral development of all the inferior races, and of a large moiety of individuals, even of the superior types, is such as to show that instinctive desires and passionate impulses (the inheritance from the previous animal sphere which caused our fall from the higher state to which we had been individualised), but too often triumph over the principles and the judgment that is our more especial endowment as men.

"Taking a fully developed Caucasian as the existing standard of humanity, the Negro is embryonic, and the Turanian infantile in organisation. Hence the marked approximation of the first to many of the anatomical peculiarities of the anthropoid ape. He is humanity not yet fully born. Hence, also, the sensual lips and the large and protruding teeth indicate the powerful sway of his sensuous nature, which is so strong that in all unfavourably constituted individualities it sinks into the grossest and most unredeemed sensualism. The short nose, flat at the bridge, and turned up at the end, exhibiting the open nostrils like a baboon, is simply a rudimentary organ, pre-eminently indicative of the infantile weakness and imperfection of his intellectual faculties; that subsist, as in the case of children, almost wholly on the plane of perception. Such a being can originate no new ideas, and carry out no enterprises of great pith and moment. He is deficient alike in thought and action, wanting the requisite profundity for the first, and the effective energy demanded by the last. In the Turanian we have more power. But he wants altitude of head and elevation of feature. He is deficient in the moral sentiments; his energy is largely that of impulse; his desires are grovelling; he is of the earth, earthly, and may be defined as an unredeemed child of nature in one of the ruder garbs of humanity; we may say that this type is infantile.—(Creation, by J. W. Jackson, F.A.S.L.)."

MR. HOME's book recently brought down much abuse of Spiritualism in the *Daily News*.

THE Spiritualists in Utah territory have begun to organise; the secretary to the new organisation is Mr. Thomas C. Armstrong, Salt Lake City.

THE editor of the *Banner of Light* says that Mr. J. J. Morse's public services to Spiritualism are wanted in the United States next winter.

THE *Banner of Light* (Boston, U.S.) comments on the injustice connected with English law, as evinced by the recent attempts to decide disputed problems in law courts. "Yet," says the editor, "England prides itself on the equitable operation of its legal machinery."

MR. SLADE'S OFFER TO PROFESSOR LANKESTER.—This offer has been advertised in *Nature* at a cost of £1 15s. 0d., in *The World* £1 19s. 0d., and in the *Daily News* (which eventually printed the advertisement) at £2 1s. 6d.; total, £5 15s. 6d. The subscriptions given in to cover this expense have been—Mr. C. C. Massey, £1; Mr. Alexander Tod, £1; A Friend, £1; T., £1; Madame de Steiger, 5s.; Mr. A. Joy, 5s.; J. C. Eno, 10s.; Sir C. Isham, 5s.; and Mr. Berks Hutchinson, 10s.; total, £5 15s. 0d. Much good has been done by this small subscription, and we now suggest another. For every £5 accumulated by subscription we will send out 30,000 leaflets instructing the public how to form spirit circles at home; these will be sent by post in packets of 100 each to Spiritualists whose addresses we have, and who, after having these given to them, and discovering their practical value, may be expected to purchase more for themselves. We have already given away many thousands, but cannot be expected to do more single-handed.

EMERSON ON DEMONOLOGY.—In the *North American Review* for March is an article on Demonology, by R. W. Emerson, and the following are the concluding sentences:—"Mesmerism is high life below stairs, a Momus playing Jove in the kitchen of Olympus. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is a wholly false view to couple these things, in any manner, with the religious sentiment, and a most dangerous superstition to raise them to a lofty place of motives and sanctions. This is to prefer haloes and rainbows to the sun and moon. Demonology is the shadow of theology; the whole world is an omen and a sign. Why look so wistfully in a corner? Man is the image of God. These adepts have mistaken flatulency for inspiration. Were this drivel which they report as the voices of spirits really such, we must find out a more decisive suicide. I say to the table-rappers, . . . They are ignorant of all that is healthy and useful to know, and by a law of kind—dunces seeking dunces in the dark of what they call the spiritual world—preferring snores and gastric noises to the voices of any muse. 'Tis a lawless world. We have left the geometry, the compensation, and the conscience of the daily world, and come into the realm of a chaos of chance, and pretty or ugly confusion, no guilt and no virtue, but a droll bedlam, where everybody believes only his humour, and the actors and spectators have no conscience or reflection, no police or foot-rule, no sanity—nothing but whim and whim creative."

\*From *Serious Letters to Serious Friends*. London: Trübner and Co, 1877.

## SPIRIT FORM MANIFESTATIONS.

BY ENRICO RONDI.

IN *The Spiritualist* of the 20th April last, I gave some of my experiences in relation to these materialisation phenomena, such as have puzzled many scientific men, and opened a new field of inquiry to every thoughtful mind.

Since I published the description of my two hours' *séance* with a materialised spirit, I have received several letters, some expressing great interest in what I had written, others asking questions as to the possibility of the reality of the facts I had narrated, and if I was quite sure that I had not been imposed upon, one of them kindly intimating that when a man believed in such rubbish the best place for him was a lunatic asylum. I most earnestly thank all my correspondents for their kindness and inquiries. As to the one about the lunatic asylum, I should have answered the letter ere this, had it not slipped from the memory of the writer to mention his name and address. I therefore will now say a few words in reply to his advice, which I beg to assure him was received with the same feelings with which I received the letters of the others. I must remind him that since my investigation of Spiritualistic phenomena began, sixteen years ago, I have, thanks to the good God who constantly watches over us, been able to do my usual daily work without any interruption—nay, I venture to say much better, since I became quite convinced that we are constantly surrounded and guarded by those dear relatives and friends who have “shuffled off this mortal coil,” and who have still as much interest in our welfare as when on earth. I do not attempt to enumerate the consolations which through Spiritualism I have frequently received in illnesses and troubles, nor to narrate at length the joy I felt on being enabled to grasp, in the presence of sixteen persons, in the house of the well-known Spiritualist and writer, Mr. S. C. Hall, the hand of my ever dear departed mother; nor to speak much of my thankfulness for the messages and good words she sends me when needed. Confident, however, that only lack of knowledge on this subject would have prompted the writer to send me such advice, I simply say that, as Spiritualism teaches us charity, I received his rather sulky letter in a charitable spirit, especially because for a long time I myself viewed this subject with some antipathy, and refused to hear the testimony of those who I well know would not knowingly deceive me. I was, however, finally convinced of the truth of spiritual intercourse, after long investigation in my own family, and through the mediumship of some relatives of mine. Therefore I wish with all my heart that the anonymous writer may have, before leaving this terrestrial planet of ours, a few of those tests of spirit identity, and a few of those consolations which I have often received myself, and if he has only a spark of feeling and love for those who have preceded him to the world beyond, I am confident that he will change his mind on a subject which at present he seems to be incapable of understanding.

To the other inquirers, I may state that I will endeavour to answer their queries from facts presented at the *séances* which I am now recording, and I hope to be able to clear their minds of all doubts whether tricks or fraud could possibly be perpetrated under the strict test conditions employed for months while examining these wonderful proofs of spirit communion.

Since my last I have had the privilege of attending other *séances* in the same family, and of passing many pleasant hours with the same good spirit, consequently have been permitted to watch closely the gradual development of the powers of the wonderful medium, and to observe with great care and an impartial eye, free from prejudice, the progress of the manifestations, produced by the unfolding laws of spirit return, which we are in no way as yet able to explain or understand. I have also witnessed greater phenomena than those already recorded.

I am now permitted to mention the name of the medium, Miss Kate S. Cook, and I do so with great pleasure, as it takes away from me a heavy responsibility. It is a truism that anonymity always leaves doubts in the mind of sceptical readers as to the truthfulness of recorded facts.

The next unpublished *séance* I attended was on the 24th of April last. I was punctual in my attendance at the hour appointed by the same spirit, Lillie. I mention this simply because the spirit said to us one evening, in allusion to the hour of meeting, “We spirits have just the same etiquette as regards time as mortals, and we do not like to wait too long after the appointed hour. Delay in commencing a *séance* often mars the best of the physical manifestations, without your being able to explain the cause of the failure.”

On the evening already mentioned the circle was thus composed:—Mrs. Cook, Miss Kate Selina Cook (the medium of eighteen), Miss Edith Cook (eight years of age), and myself. It was arranged that we should then hold a dark *séance*. The door was, as usual, locked inside. We put on the table the Oxford chimes, a bell, roll of cardboard, tambourine, and a sheet of writing paper, which I examined carefully under the gas burner; it was entirely blank, and I marked it on both sides. Many times I have asked, “Why do spirits require such instruments to manifest?” My answer is this, “Spirits do not require such things to manifest, consequently the instruments are not absolutely necessary, but are used sometimes at *séances* just as writers use pen and ink to write with, and as an artist uses colours and brushes with which to paint. Spirits require something to show that they can move objects and play instruments with the same facility that we can, when the necessary conditions are favourable.”

We took our seats round the table, lit a candle, and turned off the gas. I rested my hands on the sheet of paper which I had marked, held the hand of the medium, then put the light out. Not many minutes elapsed before the spirit, Lillie, spoke to us, and, in her clear voice, said to me, “I have brought with me this evening a spirit, a relative of yours, who wishes very much to speak to you, but in order to do so it

is necessary to wait some time, that the spirit may get acquainted with the medium.”

We waited patiently for more than half an hour. In the meanwhile, the “Oxford Chimes” was carried away, and played all round the room at our request; and so were the hand-bell and the other instruments. I was several times touched, and my face patted, by hands of different sizes. I requested the spirits to play the piano, which was behind me, and instantly it was played. My rings and scarf-pin were removed from me. It seemed to me that many spirits were at work in the room that evening. After a while I asked Lillie if the new spirit who wished to communicate with me could do so. The reply was, “I am helping the spirit as much as I can; you must not be too anxious about it, but wait patiently.” We waited thus for another half-hour, and then Lillie said that the new spirit had to contend with great difficulties, but was, however, going to try, if possible, to give a few words in my own language. On listening quiescently, I heard whispering in my ear in a measured voice; the words were, however, too indistinct for me to gather them; the attempt was repeated several times, but with no better success. Lillie then said that the spirit could not, that evening, surmount the difficulties; nevertheless, she hoped to be able to do so another time, but the same spirit was going to leave me a written message.

The paper, which I had still under my hands, was then slipped away from me, and, floating in the air, it passed several times quite close to my face; then I heard it falling on the table; afterwards I heard the pencil going over it with great rapidity for two or three seconds. The light was then called for by Lillie. I took the sheet of paper in my hand, not with the hope of finding any written message, as it seemed to me that the time was too short, and the rapidity of the pencil too great, for getting a legible communication. However, to my surprise, on examining the paper I found upon it, written in a beautifully small clear hand, and with the lines straight and parallel one with another, the *Lord's Prayer* in Latin. The paper had upon it the same marks I had made before the *séance* commenced. I read the words twice over with delight, and could not help exclaiming, “Can this be the work of the devil?”

It is true that the learned Jesuit, Father Antonio Bresciani, in writing on Spiritualism says, “The devil, in our days, goes to work in a totally different way from that he used to in former times. Now he is so good as to go to sleep with the somnambulists, to dance with tables, and so kind as to write with planchettes, as well as through mediums, without frightening them in the least. He dresses himself in the Parisian, American, English, and German styles; he visits drawing-rooms, keeps company with ladies of high rank, who go to hear mass every morning—such, for instance, as the Princess Mathilde, Cap. Gerberga di Drosendhort, &c.” However, the reverend father does not attempt to cure mediums with blue pills. He further says, “These facts of spirit communion are too old and too true to bear contradiction, and those who attempt to contradict them are compelled to build up many other facts which they themselves are unable to explain.”

Lillie then said, “The spirit who wrote the *Lord's Prayer* wishes me to tell you that he desires you to keep it, as on a future occasion he will give you some test of his identity.”

All the time the message was being written I was holding hands with the medium, and Miss Cook does not know Latin.

At another *séance* the same spirit, Lillie, while outside the curtains of our extemporised cabinet, said to me, “A spirit is standing close by you; I often see him near you.” I asked her if she could describe him; she did so, and from her description I at once recognised that he was a relative of mine, a theologian and preacher, who died in Rome in the Quirinal Palace some years ago, and with whom I have often communicated.

At another *séance* on the 27th, the members of the family as already mentioned were present. I helped to put up the curtains which form the cabinet. Before describing that *séance* I feel it to be my duty to say in answer to some of the inquiries, that the sofa upon which the medium lies down is close to the folding doors which lead to the back room used as a bedroom. The folding doors are closed at the top and bottom with bolts, and locked in the centre. Strips of paper were pasted across the opening of the doors in the bedroom side, and a chest of drawers is right against them. I have frequently examined the doors before and after the *séance* commenced. The brass pole on which the curtains run is fixed about fifteen inches below the cornice of the folding doors, so that should any one attempt to open them to admit an accomplice, the persons sitting in the room would see it. I am very particular in thus describing the situation of the doors and of the brass pole, for reasons which will be obvious hereafter.

I locked the door and we took our seats at five minutes past eight. Lillie spoke to us at eight o'clock, but did not show herself till twenty-five minutes past eight. On my asking why she was so long in appearing, she replied, “We are trying some new experiments.” I then asked if she could accomplish the promised result of showing the medium and herself at the same time. Standing outside the curtains, she replied, as well as I can remember, thus:—“I am as anxious as you are, but everything must be done by degrees, and with the greatest care, not to undo what we have already done. If those who attend *séances* would only realise the difficulty under which we labour in materialising, they would never, either consciously or unconsciously, abuse the laws of spirit return, and would attend the *séances* with more religious feeling, with more respect for those who are sent here by the Almighty God to give palpable proofs of the immortality of the soul, and to confute and destroy materialism. It appears to you who behold us, but a small thing, but to us who are presenting ourselves before you, the work seems almost insurmountable. Those who passively await our return help us the most; but those who come as if they expected to see an act from a drama, to interest them only for a time, place a barrier

between us and them which at times it is impossible to pass. We return to earth, not to amuse its inhabitants, but to lead them from the night of doubt and fear into the glorious sunshine of God's truth; therefore, whatever is pure, good, and true in your nature bring into the spirit circle, and out of such elements we will weave a garland of truth for you all."

Lillie then directed me to arrange the light, and to approach nearer to the curtains. I did so. Mrs. Cook was sitting on my right, and Miss Edith Cook on my left. Lillie spoke with us for a few minutes, then she requested us to give her a shawl. Mrs. Cook took a red shawl from Edith Cook, and handed it to Lillie. I asked if the medium were cold; "Oh dear no!" she replied, "she is quite warm, but I want it for something else."

This done, Lillie was very busy opening and closing the curtains, and looking at the lantern, which was then throwing a good reddish light, and so illuminating the room that we could see each other very clearly. Lillie said, "I fear the light is too strong; will you, Mr. Rondi, turn it down a little?" I did so. Lillie then retired inside the curtains, and remained for a few minutes. I could see her moving about; then I heard her calling, "Katie, Katie, get up, get up." I heard the medium moaning first, and speaking with the spirit afterwards, as if there were two persons. I need not say with what anxiety I was watching every movement, and listening to every word. Suddenly the curtains were drawn aside, and I saw a white form coming out and falling upon Mrs. Cook's knee. I felt at the moment amazed. I asked Mrs. Cook, Is it Lillie or Katie? "Katie," she replied. The white vapour with which it seemed to me the medium was surrounded on her opening the curtains began then gradually to disappear before my eyes, and it was only after a few minutes that I could realise that it was the medium; the head was covered with the red shawl that Lillie had asked for a few minutes before. Lillie, however, remained inside the enclosure, moving the curtains to show us that she was there. I begged of her to show herself; but the reply was, "I cannot; it has been done too quick, too quick; however, I hope to do better next time." While the spirit was thus answering my questions, the medium was still resting upon the knee of Mrs. Cooke without moving, but again, unexpectedly, and in a second, she was up and back in the enclosure. I heard her falling on the couch, and the curtains were instantly drawn. This was the first attempt by the spirit to show herself and the medium at the same time; but in consequence of some incidents which I am unable to explain, the phenomenon could not be presented that evening. Lillie had done her utmost to gratify my ardent desires. I thanked her very much, as well as all the spirits who helped her in this great work of materialisation, and I promised to attend her next *séance*, which was held on the first of May.

On that evening I was again the only visitor. Mr. T. Blyton, of 72, Navarino-road, Dalston, who had attended these *séances* since the beginning of the development of Miss Cook's mediumship, has not been present of late, on account of his own illness, and of the death of a relative.

Before the *séance* commenced I went into the bedroom adjoining the *séance* room, and found everything in its place as before. I did so, not from want of confidence in the family, but because in recording these *séances*, I wished to be able to say to my respected readers that no confederates could possibly be in the cabinet to help a young lady of eighteen to play tricks.

I arranged the curtains, locked the door, covered the medium with the grey rug, and took my seat. Mrs. Cook was on my right and Miss E. Cook on my left. Lillie spoke almost directly, saying, "Good evening, good evening, friends." A few minutes afterwards she drew the curtains, put out her very pretty face, and beckoned to me. As the light from the lantern was rather strong upon her face, I could see that on this occasion she was not at all like the medium. I said, "Lillie, I have brought something for you." "I know," she replied, "it is a rose." "Yes; and I should like you to come and take it." She answered, "I will, but you must not touch me." I replied, "You well know that I never break any conditions, and that I never attempt to touch you without asking your permission." "I know it well, but I thought it better to tell you, in order not to disturb at this moment the cord of connection with the medium, as I am not yet fully materialised." The rose was in the button-hole of my coat. She stepped towards me with some difficulty. I noticed that she was not walking, but floating. I asked her what was the cause. "Because I am standing upon my spirit legs," she replied. When almost close to me, she went off again in an instant; she repeated the attempt three times; the last time she took the rose from my button-hole, and remained speaking for some time. While standing so near, in her long, white dress, I said to her, "Suppose, Lillie, that at this moment I were to break my promise, and get hold of you, what would be the result?" Lillie, looking straight in my face, smelling the rose, and smiling at me, as if to say, "Would you dare?" answered thus:—"I do not fear in the least; but as you have asked me the question I must answer you. I should dematerialise in your own hands, but remember that between the medium and the spirit there is always a cord of connection, and anything that disturbs the materialised spirit is at once transmitted along this cord to the medium; consequently, should the materialised spirit be seized this mesmeric wave is affected, and where violence is used the life of the medium is in danger. The act would decidedly result either in physical prostration or in death. Therefore, never from any motive attempt to do anything contrary to these laws."

She then went inside the curtains, and remained some time; on re-appearing again she ordered me to turn out the light of the lantern. There were no shutters or anything to exclude the light from the windows, except ordinary venetian blinds. Lillie then returned inside the cabinet, and began to call, "Katie! Katie! It is time to get up! Get up, and out of my hut." The medium began to moan, as if awaking from a long sleep, and said, "Lillie! Let me alone! Let me alone!" "You must get up and go out," Lillie answered. The medium then got

up and immediately made her appearance, standing outside the curtains. I put some questions, which were answered at once. Lillie was standing behind her. I asked to the spirit if the medium could sit on a chair—"No, she must not," was the reply, "please open the blinds a little." I did so. On retaking my seat I could see both medium and spirit close to each other quite clearly. Lillie, however, had her face covered with a veil; the medium and the spirit spoke together, and answered some of my questions. The medium was then quite close to the mantelpiece, and I asked her to move some objects on it, which were at once moved. While the medium was so occupied I asked Lillie a question, which she answered at once, proving to me that we had two persons quite separated from each other. Again I was asked to open the blinds a little more, so as to get better light. I did so, and I could see the two figures much clearer than before, one with a dark coloured dress, the other with a white robe. I asked Lillie to kiss the medium. Immediately she went close to her, and both figures kissed each other. I then said, "Do you know, Lillie, that some Spiritualists think that you are the spirit of the medium?" "I know it, but I assure you I am not; and those who believe so are greatly mistaken; my spirit cannot be that of the medium. I am Lillie Gordon, the medium is Katie Cook. Sometimes, though, I am like her, because I am linked to her by a cord of connection when I materialise." With her consent I went close to her, and I was permitted to touch her dress, and to feel her hand, which I found very small. The medium being tired of standing, the spirit wished us all good night, and thus ended this wonderful *séance*.

Since then I have attended several other *séances*, but I have not been able to see the medium and spirit again so well and in so much light as on this occasion.

On another evening, while Lillie was standing outside speaking to us, I said to her that I should like to see her once with her hair visible. "Well, I will try to please you this evening," was the reply. Lillie went inside the curtains, and in about fifteen minutes was out again without the white head-dress, and with a profusion of hair falling down upon her shoulders. I asked to be allowed to go nearer. She acceded at once. "Can I touch it?" I asked. "Yes," she replied. I took hold of a handful of hair, which was about twenty inches long, but I found it rather coarse. Lillie said, "I don't like it; it is not mine." "To whom does it belong if it is not yours?" I asked. "I drew it from you all, and from the atmosphere."

On another evening the good and harmonious conditions were disturbed by the influence of workmen who had been in the house, consequently the materialisation could not take place. I asked the spirit, who had spoken a few words, if we could help her by joining hands. "No, you cannot so help me," she replied; "but you can help me by you yourself sitting inside the cabinet and joining hands with the medium." I went, sat close, got hold of the medium's hands, and, resting myself against the folding-doors, I remained thus for about twenty minutes. The medium was restless all the time. I myself, after a while, felt I could not remain much longer awake, and I told Lillie so. "Have patience a few minutes longer," she said. After a few minutes she said to me, "You can go now, thank you." I left the medium's hands, got up and took my seat, but I was not yet seated when, to my great surprise, I saw Lillie standing at the opening of the curtains. I mention this fact simply to prove that in a second or two it would have been impossible for any one to have opened the door, entered the room, and showed herself to us.

We have also lately several times obtained the full materialisation without the aid of the cabinet; but I shall not record the details for the present, for fear of having already trespassed too long upon the space allowed, and I fear also of having tried the patience of my readers. My object is to show to those who go to investigate spiritualistic phenomena, that the adoption of this method of allowing spirits to have their own way, produces greater results than could be imagined, and such inquirers will be fully compensated for their labour; but those who attend *séances* in a dictatorial tone, and impose their own conditions, both upon spirits and mediums, are not likely to be gratified in their wishes, or to arrive at a comprehension of the great blessing of modern Spiritualism, which I fervently believe to be sanctioned by God for the good and welfare of humanity in general.

22, Montague-place, Russell-square,  
London, July 10th.

#### PRIVATE EXPERIMENTS.

BY C. CARTER BLAKE, DOG. SCI.

On Sunday, July 8th, in my own rooms, there were present my wife, brother, self, and Mr. Herne. Time, 5 p.m.; full light. Slight rotation of a small table occurred, followed by elevation at the side nearest myself, and furthest from the medium. A small silk winder being placed in the middle of the table between us, it was desired that the windlass-handle of this should be turned. This was not done; but the table was elevated on Mr. Herne's side, and the machine gradually slipped towards his fingers in an upward direction. The angle of the table-top to the ground was then, as I estimate roughly, about 45 degrees. The medium's hands were subsequently much convulsed. His hands and feet were in full view all the time.

THE PROGRESS OF SPIRITUALISM.—A letter in another column shows that Spiritualism is flourishing in Australia, and we possess information showing that it is spreading steadily, though privately, in some of the most influential sections of society in Europe. It is also making steady headway in England.

## THE DECEASE OF MR. ROBERT DALE OWEN.

MR. DALE OWEN's state of failing health was mentioned a fortnight ago in these pages, and to-day we have to make the announcement that this most faithful and efficient worker in the cause of Spiritualism has passed to the higher life. Mr. Dale Owen always commanded the respect of all who knew him, and he was especially beloved by Spiritualists for the manliness and independence with which he testified to the reality of the unpopular truth of spirit communion. His latest literary work of this kind consisted of articles written for this journal, and his last communication to these pages was the one in which he gave such unanswerable personal testimony as to the reality of the phenomena which take place in the presence of Dr. Slade.

Dr. Eugene Crowell, of New York, informed us a fortnight ago that he thought that Mr. Dale Owen, who at the time the letter was written was his guest, would not be much longer in this world.

Mr. Luther Colby, editor of the *Banner of Light*, sent us by the last mail an advance proof of a summary to be published in his journal of the career of Mr. Dale Owen, as follows:—

On Sunday morning, the 24th inst., our old friend and valued co-worker passed to the reward which surely awaited him (as it does all who labour for the advancement of every phase of truth on earth) in the land of souls.

Mr. Owen was in character singularly simple and straightforward, and his tastes refined, and he enjoyed the esteem and friendship of a large number of men prominent in literature and public life, outside of as well as within the ranks of the spiritual believers. He was a man of unusually vigorous intellect, honest beyond all question, and animated by a noble desire to benefit the human race and promote sound principles.

Robert Dale was born at Glasgow, Scotland, November 7th, 1801, and spent his early years at New Lanark, under the care of a private teacher. He subsequently studied for three years at Hofwyl, in Switzerland, and in 1823 came to this country with his father. He lived several years at New Harmony, Indiana, where his father was engaged in an effort to build up a community in accord with his theories, but from 1828 to 1831 was in New York, conducting a weekly paper called the *Free Enquirer*, in partnership with Miss Frances Wright. He returned to New Harmony in 1832, after his marriage with Mary Jane Robinson, daughter of Samuel Robinson, a prominent merchant of New York.

Mr. Owen, after settling at New Harmony, had considerable experience in public life. He served in the Indiana Legislature from 1835 to 1838, and in Congress from 1845 to 1847. He introduced the bill organising the Smithsonian Institution, and in 1846 became one of its regents and chairman of its Building Committee. He was a member of the Constitutional Convention in Indiana in 1850, and Chairman of its Revision Committee, and both in the Convention and the Legislature endeavoured to secure the adoption of measures granting independent rights of property to women. He was appointed *Chargé d'Affaires* at Naples in 1853 and Minister in 1855, and remained there until 1858. For the last few years Mr. Owen was engaged mostly in literary work.

His investigations in Spiritualism began some twenty years ago or more, and he became a devout believer in its philosophy and phenomena, passing out of the form in the full assurance of its truth. His first important work on the subject was *Footfalls on the Boundaries of Another World*, published in 1860, and in 1872 appeared *The Debatable Land between this World and the Next*. In these two books an account is given of his studies and observations with mediums, and many marvellous experiences are related.

He published several books prior to 1860, including an historical drama entitled *Pocahontas* and *Hints on Public Architecture*, and in 1870 appeared a novel under the title *Beyond the Breakers*. Previous to his illness in 1875 he was engaged on an autobiography, portions of which appeared in the *Atlantic Monthly*. Mr. Owen devoted much thought to social and philosophical questions, and was a vigorous writer and attractive speaker.

Within a few years he again entered the married state, residing with the lady who linked her fortunes with his, at Lake George, N.Y., up to the time of his decease. The army of progress on earth has lost the material presence of a valiant soldier, but the workers in the sphere of causation have, in his transition, won a powerful recruit.

The *Pall Mall Gazette* says:—

The New York papers announce the death, on the 24th of June, of Mr. Robert Dale Owen, at the age of seventy-six. Mr. Owen was the eldest son of the late Mr. Robert Owen, and was associated with his father in many of his attempts to carry out practically the social theories which he advocated. Mr. Owen was a voluminous writer on a variety of subjects, and took an active part in American politics on the Democratic side. He was twice elected to Congress, and in 1853 President Pierce appointed him *Chargé d'Affaires* at Naples. From 1855 to 1858 he acted as United States Minister at the same Court, and, after travelling for a short time in Europe, returned to America in 1859. When the civil war broke out he strongly supported the cause of the Union, and in 1864 published a work against slavery. In his later years he became a believer in Spiritualism, and published several works

on the subject, the best known of which was the book entitled *Footfalls on the Boundary of Another World*.

Mr. Luther Colby informs us that up to the moment of his death, Mr. Dale Owen was of perfectly sound mind. No traces of his mental aberration of nearly two years ago were apparent.

## SPIRITUALISM IN MANCHESTER.

BY CHARLES BLACKBURN.

LAST night I was at the meeting in the smaller room of the Free Trade Hall, Manchester, listening to Mrs. E. H. Britten. I did not see a single reporter there, which is very bad, for to make sure, two at least ought to have been secured. The room and galleries were crowded, and "What is God?" was the subject selected by the audience, because it was considered appropriate for a Sunday's discourse. Mrs. Britten in her delivery was majestic and dignified; she spoke in bold and fiery terms against ecclesiastics, yet showed all the love of the spirit of God towards sceptics and disbelievers in regard to the new doctrine of Spiritualism. She carried her audience completely with her, for the listeners frequently applauded her magnificent language. Mr. Oxley was the chairman.

Miss Kate Cook has been on a visit to Mrs. Blackburn and myself. We had a few *séances*, but they were not so powerful as at Hackney, owing to the introduction of fresh sitters each time; still, all the elements for good *séances* were present. Mrs. Britten was surprised at the results, for the spirit and the medium were out of the cabinet together and talking, though in darkness, amongst us for some time. Light is to be gradually admitted, but only to the same sitters, by the spirit Lillie's orders. In the bedroom Lillie has been very rough with the young ladies who slept together; the pillows and coverlids were banged about. Last night when Katie Cook had gone fast asleep, the spirit Lillie came and held a conversation on various subjects with my daughter for half an hour—another new fact. This is the first time Miss Cook has ever ventured from home alone and given *séances*, showing what careful and kind treatment of mediums will do. This plan ought to be adopted by all investigators.

Parkfield, Didsbury, near Manchester.

MR. J. J. MORSE will deliver a trance address on Sunday next, July 15, at Doughty Hall, Bedford-row, W.C., at 7 p.m. Subject—"Man, God, and the Future State, in the Light of Modern Spiritualism."

A *SEANCE* AT MRS. MAKDOUGALL GREGORY'S.—A few days ago a *seance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, at which Mr. J. W. Fletcher, trance medium, told a lady present all the details of certain private and important business she had transacted at her lawyer's a few hours previously. The details were so exactly given, and the communicating spirits so precisely described, that were we to print the details the whole case would be recognised by those interested. A few accurate particulars were also given to Mr. Percival. Among those present at this *seance* was Prince George of Solms. Last Monday night Mrs. Gregory gave a reception, at which a considerable proportion of Spiritualists was present.

THE STOPPAGE OF ABUSE OF SPIRITUALISM.—Nearly every instance in which popular abuse has been showered upon Spiritualism originated in the subject having been first thrust upon persons unprepared to receive it; and when individuals have that thrust upon them which they do not want, inharmony is the necessary and natural result. The admission of improper persons to the *séances* of professional or non-professional mediums, the assumption of an aggressive instead of a kindly position towards popular ideas from our public platforms, the presentation of badly selected spiritual literature to those who detest it, and similar injudicious acts, cause friction, and necessarily bring down popular abuse. By the avoidance of such acts Spiritualism can be made to grow quietly enough. People should not be admitted to *séances* till they themselves have earnestly asked for invitations, and their sincerity in so doing is known. Why should we, with the finest phenomena in our midst which the world has ever seen, cast such pearls before bigoted and ignorant people, or recognise such people as judges? The true method of proselytising is to take a non-aggressive position towards outsiders, and to improve the movement within by efficient organisation, absence of inharmony, and earnestness in prosecuting research in relation to the facts at the root of the matter. Anything is badly managed when unwilling people have to be pushed into it, instead of its being besieged by people asking to be let in. Another method of proselytising is to start Spiritualism in the homes of our opponents, by the scattering among their families of information how to form spirit circles; nothing can be more aggravating to a man who has delivered a lecture explaining that the phenomena are not real, than to find them rampant in his own family when he gets home. Argument about Spiritualism does little in the way of spreading it, but new circles are all-powerful; every new average medium developed may be assumed to convert, say, fifty persons a year.



### THE UNTRUSTWORTHINESS OF DR. CARPENTER'S STATEMENTS ABOUT CLAIRVOYANCE.

As Dr. Carpenter knows almost nothing about the facts and phenomena of psychology, and says so much that is inaccurate thereupon, we have not thought his more recent utterances or writings worthy of notice in these pages, because they have no influence whatever over anybody who has a smattering of knowledge of the subject. They influence the ignorant who trust in him a great deal, but as our pages do not reach many of the uninformed, they are better utilised in dealing with more important matters. The *Quarterly Journal of Science*, edited by Mr. William Crookes, circulates, however, among the general public, and Mr. A. R. Wallace has done good service by reviewing therein Dr. Carpenter's work on *Spiritualism and Mesmerism*, although it seems almost a pity that such honest hard work and carefully accumulated accurate knowledge should be expended upon such a worthless book. The review is splendidly written, and our lecturers and public speakers all over the country would do well to keep it always on hand, and to quote it largely at public meetings, especially when Dr. Carpenter's name is mentioned. We append about one-third of the review:—

WE now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudge the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their 'common sense' to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71, however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been already told (p. 11) of the French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now, we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (*clairvoyance*) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of 3,000 francs to any one who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the conditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that *clairvoyance* was first carefully sifted in France after 1837, though he might well doubt, if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain, and delicate as clairvoyance is admitted to be. What, then, will be his astonishment to find that this same "Académie Royale de Médecine" had appointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for five years, and in 1831 reported in full, and in favour of the reality of almost all the alleged phenomena, including *clairvoyance*. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of personal examination and experiment by medical men—the very "trained and sceptical experts," who are maintained by Dr. Carpenter to be the only adequate judges—is only ignored by him. In this report we find among the conclusions—"24. We have seen two somnambulists distinguish with their eyes shut objects

placed before them: name cards, read books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."\* Is it not strange that the "historian" of mesmerism, &c., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject? Yet he must be thus ignorant or he could never say, as he does in the very same page quoted above (p. 71), "that in every instance (so far as I am aware) in which a thorough investigation has been made into those 'higher phenomena' of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine medical men carried on for five years with every means of observation and experiment, and elaborately reported on, was not "thorough," whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject.

More than twenty-five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found. But every inquirer knows that clairvoyance is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Delcuze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any rifleman ever hit the bull's-eye at 1,000 yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under test conditions in England, ending with the sneering remark, "Nothing, so far as I am aware, has ever been since heard of this *par nobile fratrum*." Would it (to use an established formula) surprise Dr. Carpenter to hear that these gentlemen remained in England a considerable time after the date he alludes to, that they have ever since retained their power and reputation, and that both still practice successfully medical clairvoyance, the one in London, and the other in Paris? To balance the few cases of failure by Alexis, Dr. Lee has given his personal observations of ten times as many successes, some of them of the most startling kind (*Animal Magnetism*, pp. 255, 277). We can only find room here for two independent and complete tests. The first is given by Serjeant Cox as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, *without any of the party knowing what the word was*. This envelope was enclosed successively in six others of thick brown paper, each sealed. This packet was handed to Alexis, who placed it on his forehead, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. (*What am I*, vol. ii., p. 167.) Now unless this statement by Serjeant Cox is absolutely false, a thousand failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the *Daily News*. Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurors, whose exploits are quoted by Dr. Carpenter, when they serve his purpose (pp. 76, 111). He was an absolute master of card-tricks, and knew all their possibilities. He was asked by the Marquis de Mirville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin had tried to deceive him, but in vain; and when it was over Houdin declared

\* Archives Generales de Médecine, vol. xx.; also in Lee's *Animal Magnetism*, pp. 13 to 29.

it "stupefying," and the next day signed a declaration that the report of what took place was correct, adding, "the more I reflect upon them the more impossible do I find it to class them among the tricks which are the object of my art." The two letters of Robert Houdin were published at the time (May, 1847) in *Le Siècle*, and have since appeared in many works, among others in Dr. Lee's *Animal Magnetism* (pp. 163 and 231). . . .

A clairvoyant boy at Plymouth was submitted to the examination of a sceptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that even were the eyelids a little apart, ordinary vision was impossible.\* Then he was closely watched, and while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the *Zoist*, vol. iv., pp. 84—88; and I call the reader's attention to the completeness of the test here, and its demonstration of the reality of clairvoyance.

Dr. Carpenter next comes to the work of Professor Gregory (*Letters on Animal Magnetism*) and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank note. "And yet," he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Professor Gregory's testimony on this subject as unimpeachable!" Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would occupy far too much space, I must therefore refer my readers to Professor Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test-case, in which Professor Gregory sent some handwriting from Edinburgh to Dr. Haddock's clairvoyant at Bolton; who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, &c. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarised, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr. Schmitz, Rector of the High School at Edinburgh. This boy described Professor Gregory's house accurately, and the persons at that time in the dining-room (afterwards ascertained to be correct). As a further test Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Professor Gregory repeated all the boy had said, which the doctor, much astonished, declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Professor Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs. Gregory had, at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Professor Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travellers by means of their handwriting only, sent from the Royal Geographical

Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travellers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Professor Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practising at Bolton, of the girl Emma, who for nearly two years was under his care, and residing in his house. Many of Professor Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his *Somnolism and Psychism*. She could not read, and did not even know her letters. The discovery of the stolen cashbox, and identification of the entirely unsuspected thief, is given in full by Dr. Haddock, and is summarised in my *Miracles and Modern Science*, p. 64. Again, Dr. Herbert Mayo gives unexceptional personal testimony to clairvoyance at pages 167, 172, and 178 of his book on *Popular Superstitions*.

Dr. Carpenter is very severe on Professor Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a mesmeriser for the interest of it, and there is not the slightest ground for suggesting his untrustworthiness. We have besides the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. (*Ashburner's Philosophy of Animal Magnetism*, p. 304.) Dr. Carpenter also doubts Professor Gregory's common sense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."\*

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article "Magnetisme," in the *Dictionnaire de Médecine*, says (as quoted by Dr. Lee), "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her *without looking at it*; she was not once mistaken." The Commissioners of the Royal Académie de Médecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's *Animal Magnetism*, p. 22.) Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. (*Zoist*, vol. viii., p. 220.) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance render all public exhibitions unsatisfactory; and Professor Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money tests are always objected to by experienced mesmerisers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Professor Gregory, Major Buckley, and

\* This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

\* Dr. Carpenter says that "the unsealing of letters and the resealing them so as to conceal their having been opened" are practised in Continental post offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being done undetected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Professor Gregory as having been used in these experiments.

Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-notes which have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not, as he seems to have understood, that there *was* no note in Sir James Simpson's envelope—but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter, the note for £100 publicly stated to have been enclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the *whole of it*—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank cheque! The correspondence on the subject is published in the *Zoist*, vol. x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition on my part, that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

### 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.]

#### MATERIALIZATIONS OF SPIRIT FACES, NO. 4.

SIR,—For your last number there was time only for me to tell briefly the fact that we had that day obtained the splendid culminating phenomena, never before witnessed by mortal eyes, of the whole head of an exquisitely lovely spirit-girl, plunged into melted paraffin down to the root of the neck, and two or three inches further, so as to form upon that face, and head, and neck, and that incipient bust, a paraffin mould, of manifestly supreme beauty, out of which the head *was afterwards withdrawn*, or “dematerialised,” so as to leave in our hands the empty paraffin mould. This fact, visible and palpable, involves the necessary conclusion that that lovely face and head, with its abundant *coiffure* of hair in waves and curls, had passed out of that mould through the small orifice (relatively) of that delicate neck. And we witnessed the fact that it so passed out in an instant, in the twinkling of an eye.

I mentioned that it had been witnessed by the Count and Countess de Bullet and myself. Our venerable friend, M. de Veh, had before witnessed with us the fact of a face-mould (up to behind the ears), having resulted from a dipping made before our eyes, but he is no longer here. The Count, Countess, and I were now the only outside witnesses, but *there are the moulds*, with their resultant casts *to testify for themselves*. They constitute conclusive evidence of the fact of a head, materialised into a form of ideal beauty, unsurpassed by modern or ancient art, having passed out of the relatively small orifice left by the neck, without injury to that extremely fragile and brittle substance, melted paraffin re-solidified by dipping into cold water, while we are here to testify to the instantaneousness of the operation.

No mode nor means are known to science or art by which this result could be obtained. The Count has not only experimented on the toy figures, common enough, which are cast by pressure from vulcanised india-rubber, to see if it was possible to get them out of a paraffin mould deposited upon them, without cutting or breaking the mould, and ascertained that it was impossible, but he has also consulted the manufacturers with the same result. Inflation of indiarubber on the principle of the toy balloons, followed by collapse through discharge of the gas, is equally impossible as a means of getting out from inside the mould the body on which it was formed by dipping into hot paraffin. The heat would at once burst it. The only supposition, a little plausible, would be that of the mould being first formed on a sculptured bust; then detached by being carefully cut off in two or more pieces; then reconstituted by their being as carefully put together again; and the sutures then concealed on the outside by a fresh dipping into paraffin. But they *could not be concealed on the inside*, which is perfectly visible both through the neck opening, and by reason of the translucency of the material. No, none of these fantastic suppositions avail, even if we were not here—the Count, the Countess and myself, besides M. de Veh, now in Russia—to testify to all we have seen and participated in.\* I only refer to them because I know there is no straw too small for our adversaries to clutch at when drowning in the sea of our evidence. No, the truth, the fact is that a spirit head and neck got “materialised,” or made temporarily solid (and in angelic beauty); plunged itself several times into the liquid paraffin; hardened and stiffened the paraffin mould thus formed, by then plunging it into iced water; and then disappeared suddenly and instantaneously out of the mould left empty in the Count's hands. John King and we call this “*dematerialising*” it. Give it whatever name you may prefer.

Now, here arises a very curious point. Did the spirit's head thus coated with and inclosed in a paraffin mould of it, then annihilate itself, or get annihilated, as “matter,” and so disappear out of the fragile mould left empty? Did it pass out as a vapour or a gas?—as some-

thing restored to its antecedent impalpable condition of what we mean by what we call “spirit?” No, not so in this instance at least. It was not in this instance instantaneously restored to its anterior impalpable form or condition of “*spirit*.” John King directed the Count to receive between his hands the mould (still having the “materialised” head in it, and still so hot as to call for some endurance to bear it), “*Take it, and hold it on both sides, and hold it firm, so that we may dematerialise it better.*” “*I hope it does not burn your hands?*” “No, I can bear it.” The Count then felt for a moment or two a sensible and considerable pull against his hold. “*Hold firm,*” said John King, “*so that it may not fall.*” The Count did so. He was holding firm or pulling backward against a force which was pulling in the opposite direction. In an instant the opposite pull suddenly ceased; the empty mould remained in his hands; his counter-pull brought it back, so that the paraffin, still soft, reached and smeared the breast of his coat; he then let the empty mould down into the iced water. And that is the way that that “materialised” head got “dematerialised” out of that paraffin mould! I should here mention that three or four distinct dippings into the paraffin “barrel” had been made, each followed by a dipping into the contiguous vessel of iced water. A short interval of pause or rest took place between them, with retirement behind the curtain. John had before said, and now repeated, that he would make the mould thicker this time than the former ones. Between each dipping he came out, with his light bright and strong, and held up and showed us the mould, at these successive stages of its formation. The whole operation, including the intervals of rest, may have taken a minute or two. It was at once marvellous and beautiful to behold! I asked him next day whether, when he had thus shown us the mould in the intervals between the successive dippings, *the head was inside it all the time*. He at once answered, “*Why, yes, of course, how could it have been otherwise?*” I replied, “So I supposed, but I wanted to know for sure. I could imagine that her head might have been dematerialised out of it somehow in those intervals of rest, and then rematerialised back into it. I therefore asked you how it was.” “*Yes, she stayed in it, and was dematerialised out of it at the end, when the mould had become thick enough.*”

In these intervals it was curious to hear also John's voice behind the curtain, very low but distinctly audible, like a sort of stage “aside,” sustaining and encouraging her. “*That's very well—courage—now, once more—don't be afraid—now, only once more—courage, courage.*” All with such a simple tone of naturalness that no one could have heard and doubted the genuineness of it.

Now all this throws a little light, if not upon the process of materialisation, at least upon the converse one of dematerialisation. I will not step even ankle deep into that sea of troubles, the transcendental metaphysics of matter and mind, whether ontological or non-ontological, both or either or neither. *Non nobis, Domine!* I leave my friends, Messrs. C. C. Massey, C. Carter Blake, and the other kindred big fish of metaphysics, to disport themselves at will, under the moonshine—(no offence meant)—in that illimitable ocean, along with that whole school of now-ghost leviathans, Berkeley, Kant, Fichte, Hegel, Schelling, &c. But whether matter be a self-subsistent objective entity, or nothing but a subjective idea of our own—whether that division and subdivision of it which we begin when we halve or quarter any bit of it, and which we can conceive as carried forward by gasification and successive further gasification *ad infinitum*, so as to bring us down to the vanishing point where it *is and is not*, or is just about not to be, and which shall land us by an infinite leap at the supposed mathematical point of an “*atom*”—or a “point of force”—or a point of “petrified spirit” (as I once heard matter termed by a seemingly inspired trance medium, the young English lad whose name I forget, but who is now travelling at the antipodes with Mr. Peebles)—or as the negative pole of something of which spirit may be the positive one (this being, perhaps, a fantastic notion of my own)—whatever, I say, this mysterious *Matter* may be in its ontological essence—here in this *fact-phenomenon* which I have narrated, we have some little light cast on the process of “dematerialisation,” as it has taken place. The cohesion of the atoms, or particles or parts of force—the reciprocal attraction, if you like—the force that binds them together into cohesive “solidity,” with defined limits of space, weight, &c.—*seems to get relaxed*. The mass becomes fluent, or semi-liquefied, as it were, by that relaxation of attractive or compulsive cohesion, and then capable of being drawn or pulled through a small outlet; an orifice much smaller than the diameter of the volume of space it before occupied. Thus did a whole head pass out of the orifice of the space of a neck. Thus, before, did John King's circular luminous stone, of nearly four inches in diameter, pass out of a hole in the rear of it (the hole left by the handle) of about three-quarters of an inch in diameter; John having first knocked sharply with it on the table to show that it was a hard stone, and then having immediately knocked again with it on the musical box to show that it was still the same hard stone.

Let me here ask the special attention of my good friend, Mr. Stainton-Moses, who seems to be particularly exercised at this time over the puzzle of “*Matter through Matter*.” He has had a solid iron ring passed upon his solid arm, as a bracelet, while his hand was firmly grasping the hand at the end of another mortal man's solid arm. Hundreds have witnessed the same or equivalent facts. I have often witnessed the passage of “*Matter through Matter*”; such as the passage of a floating musical box to and fro through a locked door; coats on and off a medium securely bound, and so instantaneous that it was an affair of seconds only. When we see these things we *must* work and worry out some theory of conceivable explanation of them. Mine has long been that the force which holds together into “solidity” the ultimate particles of the two bodies intended to pass through each other (call them atoms, or points of force, or what you will), gets relaxed, suspended, or for the moment overpowered, and the particles slip by each other like the bristles of two hair-brushes pressed together, and then get instantaneously recombined on the other side into their former condition. Where there is a hole or outlet for one body enclosed or enveloped in

\* Others will soon add their personal testimony to ours, as we have permission to bring in a distinguished chemist, a friend of the Count's, and in a few days we shall have here the brother of Alexandrine, a distinguished and wealthy Russian gentleman, daily expected from Vichy. I repeat also my suggestion to work in England in the same way, to reproduce the same phenomenon for yourselves.

another (as in our present case of a whole head passing through the orifice of a neck, or a round stone through that of the small hole left by a handle), this suspension of the cohesion needs to be carried only so far as to semi-liquefy, or make fluent, the body enclosed, which is then, can be, and is, drawn out in the twinkling of an eye through the orifice of outlet. Once, after witnessing the mould of John King's luminous stone simply drop from it into the water, without our perceiving anything but the stone itself remaining in unchanged form, brightness, and position, at 12 to 18 inches from our eyes, while we heard the fall of the mould away from it into the water, I broached that theory to him (J. K.), and he answered that *Yes, it was about right, or something like that* (I am not sure which expression he used). "*It becomes something like, what shall I call it?—liquorice or toffy, and comes out, only so quick that you can't see it.*" That implies that the wave of light was too short and fine for our optic nerve to perceive it, somewhat, as I understand, that no ear can perceive a vibration of sound beyond the point of 40,000 to the second. But it is curious that the first time we witnessed this escape of the luminous stone out of the orifice of the handle in the rear, Mrs. Firman, who is clairvoyant, said she thought she had seen a *sort of shaft or pencil of light*. We did not see it, though we afterwards watched for it. Nor did she ever again. I hope these observations may help Mr. Stainton-Moses a little as to the problem of "Matter through Matter." When John King said that I was "about right," or that it was "something like that," it was after I had stated the theory of the momentarily disintegrated particles slipping by each other, as illustrated by the coarse comparison of the two brushes.

I have nothing further to report in the way of what John calls the "*bathing business*." After the full head obtained last Tuesday (June 26), he said we should leave it till next week, as it had been a "great effort," and took a "great deal of power." Ever since he has been "economising" the power, besides waiting for better weather. I suggested Tuesday (July 3) with a view to your receiving on Wednesday some notice of what should occur. To-day he said he thought not on Tuesday, that we must wait and be always ready to take advantage of opportunity. I think we shall have to wait till the arrival of our Russian friend, the brother of Alexandrine, from Vichy. In the meantime we have had very little. One day we saw Glaucus and Alexandrine, well formed and under very good light. Alexandrine was not (as generally before) ivory-pale, but exhibited full colour, especially in the cheeks. It looked as though the prick of a pin must have drawn a good drop of blood. We noticed a sort of band crossing her shoulders, which was new to us. She afterwards wrote:—"The little band across my shoulders is a part of my dress; for the day I made my mould I had a dress formed square, and I did hope to be able to give my shoulders." The day after that on which we got the full head (27th) the spirit wrote:—"I could not form my cross yesterday, as the mould broke just in the bend of the neck, leaving the cross untouched, but when I try again I will do it, I hope." The Count had formerly expressed the hope that her cross, which he had given her, and which she often shows pendant a little below her neck, would appear on her mould. A few days after, we had been talking about the hoped-for success of the cast in alabaster, when we should receive it from the drying oven of the plasterer, and she wrote:—"I hope you will be pleased with the cast. I tried to let my hair fall loosely over my shoulders, but it was too much trouble. I had to turn it up, so that may make me look a little different." On the day it was taken she wrote:—"It has cost me a great effort to-day, for you know it is not a very pleasant thing to dip our head into so much grease. I hope your wife thinks it is a good likeness of me." I have before mentioned how Alexandrine, after the successful mould of her face, wrote that she had turned her head a little on one side, "to give myself a little grace."

How strange all this reads, from spirits—yet how real and natural from spirits who are still young girls, however angelic in beauty and condition. It seems to me to form a proper part of this record.

I regret to say that the beautiful and perfect mould of the face of Alexandrine will probably turn out a failure in the cast, for the plasterer reports the paraffin, which softens under the heat of the weather and the further heat of his shop, to have partially given way and fallen in. This is a considerable difficulty to be contended with at this season. The Count is experimenting on stiffening and strengthening the paraffin with wax or stearine, not wishing to employ other poisonous substances, such as arsenic, which might be used. To the mould of the full head we gave an outside coating of liquid alabaster, which you will perceive smeared over it in the two photographs of the mould before casting, which I hope in a few days to send for your reading room. Before thus treating the mould (for the purpose of strengthening it for safe carriage) we could distinguish, by reason of its translucency when held up against the window, the beauty of the inside where the face was, which of course you cannot see in the photographs of the outside. Below the photographs of the head (front and profile) you will observe two of the casts of John King's stone, selected from the several we have. One has the usual fine cloth envelope, the gathered-up ends of which ordinarily constitute a handle; the other is naked, a spontaneous handle having grown out of it behind, in solid union with the stone itself. The orifice in one of the moulds was not more than three-fourths of an inch in diameter. In these two it is longer.

We had the other day the experience of John King, extending his two arms in attitude of apparent benediction, above and in front of the Count and myself; then laying them on our respective heads; then raising the Count's hand as high as the latter could stretch; then practising certain caresses on his face; then raising my hand and arm till I had to mount on my chair to follow, and till he struck the ceiling with my hand so that I told him not to hurt me, which he declared he would not do; then pressing his face to mine till he broke my spectacles, making it necessary for me to buy a new pair—a very material proof of reality. He said, "*Take care the broken glass does not get into your eye. If I had money I would put my hand in my pocket and tell you to get a new pair.*" "Oh! John; I know that your money there consists of

kind feelings, and thoughts, and deeds." "*Well, I can give you plenty of that money, but I am afraid it won't buy you a new pair of spectacles now.*"

To-day he gave me a regular scolding, because, in the earlier part of this letter, as drafted, but not yet posted, I had invited Professor Tyndall and Dr. Carpenter to come over here and see these moulds for themselves, which he said would do no good, and only disturb the delicate conditions under which he had to act. But he presently made it up to me, by showing my mother under a strong light (whom I had not seen for a long time), and she put forth her hand and took from the table where it lay in front of me (waiting opportunity of delivery, according to what had been before promised) my *carte-de-visite* photograph! He afterwards said it gave her great pleasure, and he repeated his request to the Count for his for himself, or, rather, he again inquired when it would be ready.

John also told us to-day that for the purpose of sending away we could have as many head casts made as we pleased of "Akosus" (the handsome Greek), and of the "little Indian." This increases to eight the number of head-moulds which have been promised.

J. L. O'SULLIVAN.

Paris, July 2nd.

#### INCUBI AND SUCCUBÆ.

SIR,—I am afraid that the above subject is scarcely fit for discussion in this canting time, when harmless works, written with the highest moral intentions, are exposed to the vituperation of the rabble. But to those who would care to inquire more, I would suggest reference to La Croix and Séré's large work *Sur le Moyen Age*. The smaller edition is not meant by me. A poetical work by a Russian lyric writer, an English translation of which was published by Messrs. Tribner about two years ago, called *The Demon*, will supply the curious inquirer with some ideas. It is much to be desired that such delicate subjects should not be treated with levity.

C. CARTER BLAKE.

#### SPIRITUALISM IN AUSTRALIA.

SIR,—There has lately been a recovery from our Antipodean convalescence in Spiritualism. Melbourne is the head centre of our brotherhood in these colonies, for, as you are aware, it possesses the only periodical advocating the harmonial principles, and the only bookstore through which the extensive literature of the movement can reach the masses. Both of these are under the supervision of Mr. W. H. Terry, who is untiring in his efforts, and patient in the propagation of unpopular truths among the rapidly increasing thousands to whom Spiritualism is more than a name. The only circles at which physical manifestations are obtained, are some two or three private gatherings in the country. The author of *The Holy Truth*, one of the most energetic exponents of the doctrines of Spiritualism, and who is still issuing at his own expense a gratuitous series of Radical tracts, has a large semi-public circle, at which a great number of convincing tests have been obtained by strangers. Circles for the various mental phases are scattered throughout the suburbs, and a few may be found in the interior, but being as a rule strictly exclusive, their beneficial effects are limited to the sitters. The most convincing evidence presented to the public is that of medical clairvoyance, which has several practitioners here who are successful to a remarkable degree in cases which have exhausted the resources of allopathy and homœopathy alike.

The great event in our recent history, however, has been the visit of Mr. J. M. Peebles, who was with us some four years since. His reception this time shows a marked improvement in the tone of the press (whose scurrility has become a mild ridicule), and in the general feeling of the citizens, who have crowded the Opera House (our second largest theatre) every Sunday evening to listen to his interesting discourses. The conduct of the audiences has been highly satisfactory, for they have not only listened with attention, but their approval was manifested in an almost uncontrollable disposition to applaud. The religious tendency of Mr. Peebles' addresses, no less than their suave geniality, and often eloquent earnestness, have made him a favourite even with numbers of our opponents. His sixth and last lecture was the subject of unanimous praise from the 2,500 people with whom the galleries were packed after numbers had been turned away. After some up-country lectures he left for Sydney, where he is expected to remain a month prior to the delivery of his farewell course here.

Mr. Tyerman has for the past three years spoken at the Victoria Theatre, Sydney, on the liberal questions of the day in connection with Spiritualism, but his health having broken down under excessive intellectual labour, he is compelled to retire from the field for a month or two. His absence is much regretted, but in the interim Mrs. Williams (daughter of G. P. R. James) will fill the post he was expected to take with us during Mr. Peebles' stay in New South Wales. She is a most efficient substitute, a skilled elocutionist, and of scholarly culture, who we rely upon to maintain the interest awakened by the "pilgrim's" visit. It is hoped that he will find time to call at Adelaide—a place hitherto entirely neglected to the theological element, though it has one clergyman, a Spiritualist, and a small Freethought Association struggling into recognition. Queensland and New Zealand have but few Spiritualists, though Mr. Thomas Walker, the trance medium, did very well there, and is shortly expected in Victoria. In Sydney he was favourably listened to, and Mr. Peebles' first lecture there has proved a decided triumph.

Our only public efforts are recorded in the *Harbinger of Light*, a welcome guest in many households. It presents an excellent appearance, and maintains a steady circulation over a very wide area; and The Lyceum holds sessions every Sunday morning, under the conductorship of Mr. Brotherton; the meetings are well attended, promising us the best results in the future. We can point with pride to both of these, their standards being far above the parallel institutions of orthodoxy; their management reflects the greatest credit upon their staffs. We need



an organisation sorely, and are in great hopes of establishing one in a few weeks, which shall control the irregular efforts so often foiled by lack of this most essential requisite. Generally speaking the prospects of Spiritualism in these quarters were never brighter, and if such a union can be effected, we may rest assured of a stable and increasing power of helpfulness. A really good materialisation or test medium would do as well as C. H. Foster did. There is a rumour that Dr. Slade will call on us. If so, he will undoubtedly reap a golden harvest, as well as advance the cause we all cherish.

In concluding, allow me to express my appreciation of the high tone of *The Spiritualist*, and the praiseworthy exertions of the British Association in the direction of scientific research and harmonious activity. When you can present such masterly productions as those of "M.A. (Oxon)" and Mr. T. P. Barkas, F.G.S., which are sources of constant delight and instruction, we feel certain that all must go well with you, in spite of legislative injustice and legal trickery, while their writings find earnest students and admirers even as far as the "Queen City of the South."

ALFRED DEAKIN.

Melbourne, May 12th, 1877.

#### THE PAINTING MEDIUMSHIP OF DAVID DUGUID.

SIR,—In your issue of the 6th inst., I saw Dr. Robert Wyld's account of a sitting with David Duguid, to whose mediumship we are indebted for the good book called *Hafed*. I sat with David the day before (Thursday, 21st July, 1877) Dr. Wyld and his friends sat, and have very great pleasure in corroborating all that Dr. Wyld has stated. I have (as proof that I did not fancy I saw a picture) four pictures done in my presence. The first was done on a card, about 9 in. by 12 in., with the eyes of the medium quite closed, his head most of the time being turned upwards towards the ceiling. The other three pictures were done "direct," without mortal contact, under exactly the same conditions as stated by Dr. Wyld. I had to leave the pictures with Mr. Bowman for eight or ten days to dry, as I feared they would get smeared; they were quite wet with the freshly applied pigments. I shall have these pictures—as proofs of an objective nature—when I reach the Cape, to show any one who doubts my evidence.

I am sorry Dr. Wyld has not had sufficient tests to convince him of the objectivity of spiritual phenomena. The most convincing are usually those of a personal nature, and not always obtainable, the "conditions" being wanting. If Dr. Wyld will analyse my statement (in the same issue as his letter) of an account of piano-playing in the light, without mortal contact, I think, if he considers my report as accurate as his own, he must come to the conclusion that whatever the intelligence is, it, in nearly all cases, possesses all the attributes and functions of human beings. I have had convincing tests through the organs of sight, sound, feeling, and smelling, from my own relations, and if this is due to some new force, then I am nothing but a peripatetic mass made of earth, and every record of spiritual phenomena in the Bible deals with a mere force unworthy of our attention.

I forgot to state that during the sitting with Duguid we had splendid scents made—they said by the Indian guides—besides excellent physical manifestations in the shape of the musical box being wound up and set going or stopped at our request; and once it was put into my hands, the medium being under test conditions.

If we are told, and believe, that some of our greatest sculptors were totally blind, surely it is not too much to ask the public, who know nothing of painting mediumship, to believe the evidence of such erudite men as Dr. Wyld as proof of paintings being produced without eyesight and without mortal contact.

I leave for the Cape on the 13th inst., and take back many pleasant reminiscences of Spiritualism in England.

T. BERKS HUTCHINSON,

Of Cape Town, South Africa.

London, July 8th, 1877.

#### MAGIC AND LAW.

From the "Haverfordwest Telegraph."

It is by no means a hopeful sign of the times that in England during the last twelve months it has on several occasions been thought necessary to invoke the law to check the malign influence of belief in magic. It may be absolutely requisite for the protection of the weakest and most credulous portion of the community that the law should at times interfere to protect them from the consequences of their own folly; but such interference should be limited to extreme instances, and, if really unavoidable, is at best but a necessary evil. There are certain specifics for human diseases which are indeed remedies, but whose effects are often nearly as bad as those of the ailments they are employed to cure. And so, in the social world, there are often means employed for the counteraction of admitted evils which partially attain their immediate end at the cost of detriment quite as serious to the tone and interests of the community as the mischief they are intended to neutralise. Hence, we can never read of a case in which the law is called upon to punish impostures associated with belief in magic without a feeling of regret. Such proceedings are, in our view, too nearly allied to the bygone trials for witchcraft to be altogether satisfactory. Of course, we are aware that the resemblance is far from perfect. It may be said that in the former case of procedure the law was invoked on the side of superstition; in the latter, to counteract its mischievous effects. This is true; yet in both cases there is an interference with matters of individual belief savouring more of the spiritual despotism of the past than of the intellectual freedom of the present. The prosecution of Dr. Slade, the American Spiritualist, is a case in point. The fullest and fairest trial which that case can possibly undergo must necessarily be influenced by the belief or disbelief in Spiritualism of the parties concerned. It is quite impossible that the question whether Dr. Slade is or is not an impostor can be treated in

perfect independence of the question whether the claims of Spiritualism are, on the whole, true or false. The case of Dr. Slade has been compared and contrasted with that of a certain fortune-teller, named John Ball, who not very long ago was sentenced to three months' imprisonment and hard labour on being convicted of the practice of his craft. It has been said that the trades pursued by this obscure pretender to the gift of divination and the celebrated American Spiritualist are essentially the same, and that if it be right that the one should suffer punishment by the law, the other ought not to be permitted to pursue his career with impunity. The two cases are so far alike that each of them involves the question, how ought the law to deal with persons who make a trade of their presumed possession of supernatural gifts? Ball was convicted under an Act passed in the reign of George IV., which distinctly enjoins that any persons professing to tell fortunes, using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose upon any of His Majesty's subjects, are to be deemed rogues and vagabonds, and punished with imprisonment and hard labour for a period not exceeding three months. Now, at the risk of differing from many of our readers, we venture to question the defensibility of this enactment, either on the grounds of abstract justice or of ultimate expediency. It assumes that the practice of fortune-telling is necessarily the practice of imposture, with the same arbitrariness of decision as that with which, in laws long since abolished, witchcraft was assumed to be an undoubted fact. The laws against sorcery were retained during a period when the most enlightened portion of the nation had ceased to believe that such a crime had any existence. The law against fortune-telling is based on the assumption that it is the practice of a falsehood, and continues in force whilst hundreds of thousands of Her Majesty's subjects believe it to be the expression of a truth, and, consequently, not only innocent, but laudable. In both instances the collective opinion of the British Parliament on a question relating to the supernatural is made the basis of legislation. Surely this is hardly in accordance with our modern ideas of the right of freedom of thought, or with the general tenour of British law! In no other instance that we can call to mind does our law interfere with the course of action to which any man's opinions may lead him, provided he stops short of causing serious peril to the public safety; and it can hardly be pretended that the swindling of a few score of dupes out of their pence or pounds is a crime involving detriment to the public interests serious enough to render necessary the infringement of so important a principle as that of absolute non-interference with opinion. Interference by law in cases of alleged imposture, either by fortune-telling or Spiritualism will, in our judgment, by creating a sense of grievance, only confirm the delusion and multiply the numbers of the dupes of such persons as John Ball and Dr. Slade.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### MEETING OF THE COUNCIL.

LAST Tuesday, at the ordinary monthly meeting of the Council of the National Association of Spiritualists, Mr. Alexander Calder, president, occupied the chair. The other members present were Dr. George Wyld, Mr. Benjamin Coleman, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, the Rev. W. W. Newbould, Mrs. Makdougall Gregory, Mr. C. C. Massey, the Rev. W. Stainton-Moses, M.A., Mrs. Maltby, Mr. R. Pearce, Mr. Dawson Rogers, Mrs. Lowe, Miss Withall, Mr. E. T. Bennett, Miss Houghton, and Mr. C. Pearson.

Messrs. T. Berks Hutchinson, H. Freund, W. C. Robson, and E. Sharpe were elected ordinary members.

The report of the Finance Committee showed a balance in hand of £98 16s. 4d.; it recommended payments to the amount of £73 18s., and estimated the outstanding liabilities of the Association at £10.

The secretary announced that the Baron and Baroness von Vay would be in London during the first week in August. Mr. Coleman moved, and Miss Houghton seconded, that a suitable public reception be given to them by the National Association of Spiritualists. This was carried unanimously, and the carrying out of the resolution was entrusted to the *Soirée* Committee.

On the motion of Mr. Dawson Rogers, seconded by Mr. Bennett, it was resolved that the arrangements for the performance of the secretary's duties during her absence be made by the House Committee.

Presents to the library of books by Captain James, M. Smythe, Miss A. Blackwell, Mr. A. Vacher, and Mr. W. H. Harrison were announced, and votes of thanks awarded.

Mr. C. C. Massey, in the absence of Mr. A. Joy, moved that the hour of meeting of the Council be changed from 6.30 p.m. to 5.30 p.m. He said it was merely a question of personal convenience, which could be best decided by taking the votes of those present.

After much discussion, and several divisions, it was resolved not to alter the present time of meeting.

On the motion of Mr. Pearson it was resolved to forward a letter of condolence to the nearest relatives of the late Mr. Dale Owen.

The proceedings then closed.

MR. GEORGE FARMER, late editor of the *Pioneer of Progress*, has returned to England. During his travels in America he did not visit the United States.

THE "SPIRITUAL SCIENTIST."—A private letter informs us that the *Spiritual Scientist*, of Boston, which has come to hand so irregularly in this country of late, died a fortnight ago. Although the editor meant well, the journal was so constantly censuring everybody, as to contain within itself the elements of unpopularity, consequently of dissolution. Nevertheless, we regret its disappearance. There are rumours that it will be resurrected next September.

## Poetry.

## CLEOPATRA DYING.

SINKS the sun below the desert,  
 Golden glows the sluggish Nile;  
 Purple flame crowns spring and temple,  
 Lights up every ancient pile  
 Where the old gods now are sleeping.  
 Isis, and Osiris groat,  
 Guard me, help me, give me courage  
 Like a queen to meet my fate!  
 I am dying, Egypt, dying!  
 Let the Caesar's army come;  
 I will cheat him of his glory,  
 Though beyond the Styx I roam.  
 Shall he drag this beauty with him,  
 While the crowd his triumph sings?  
 No, no, never! I will show him  
 What lies in the blood of kings.  
 Though he hold the golden sceptre,  
 Rule the Pharaoh's sunny land,  
 Where old Nilus rolls resistless  
 Through the sweeps of silvery sand,  
 He shall never say I met him,  
 Fawning, abject, like a slave;  
 I will foil him, though to do it  
 I must cross the Stygian wave!  
 Oh, my hero! sleeping, sleeping,  
 Shall I meet you on the shore  
 Of Plutonian shadows? Shall we  
 In death meet and love once more?  
 See, I follow in your footsteps,  
 Scorn the Caesar and his might;  
 For your love I will leap boldly  
 Into realms of death and night.  
 Down below the desert sinking,  
 Fades Apollo's brilliant car,  
 And from out the distant azure  
 Glistens bright the evening star.  
 Venus, queen of love and beauty,  
 Welcome me to love's embrace;  
 Dying! free, proud, and triumphant,  
 The last sovereign of my race!  
 Dying! dying! I am coming,  
 Oh, my hero, to your arms!  
 You will welcome me, I know it—  
 Guard me from all rude alarms.  
 Hark! I hear the legions coming,  
 Hear their cries of triumph swell;  
 But proud Caesar, dead I scorn you!  
 Egypt! Antony! Farewell!

Banner of Light.

## ON THE CLAIRVOYANCE OF ALEXIS DIDIER.

BY CAPTAIN JOHN JAMES.

IN my article on Mesmerism, which appeared in *The Spiritualist* of the 6th instant, I had occasion to allude to the clairvoyance of Alexis Didier, the famous somnambulist, who created so much sensation and controversy more than thirty years ago.

I now wish to make a few remarks on some of the peculiarities of Alexis's powers, which may also be applicable to the powers and peculiarities of other clairvoyants.

It may be as well to preface my narrative with an account of two or three experiments tried to test his clairvoyance, which have never before been published.

I shall confine myself to my own personal experience, for were I to attempt to chronicle all the experiments made by other investigators in my presence, there would be a veritable *embarras de richesses*.

On one occasion at my own house, he succeeded in reading a short sentence enclosed in several pieces of paper, and placed in an envelope; this he did immediately, and without any hesitation, merely squeezing my hand. At the same *séance* I presented another packet, carefully prepared so that neither by candle light nor daylight could the word be deciphered by ordinary vision. This packet Alexis placed on his forehead, and suddenly exclaimed in French: "Ah! it is the name of a woman," and taking a pencil he wrote down, "Virginie," which was correct.

On another occasion I laid before him a Seidlitz powder box, containing a bronze medal of the young King Louis XVII., packed in jeweller's cotton wool to prevent the medal shaking and betraying its metallic substance.

The box was enclosed in paper, and the envelope was sealed. He pressed my hand, and said, "*Pensez-y-bien*," and then in French described what he saw in the following broken sentences: "The object is made of metal. It is neither gold nor silver. It is brass; it is a medal; I see the head of a king; of a French king; on the other side is a

broken flower." He was quite correct, for on the reverse of the medal was a broken lily. He could not name the king, although the name was in my own mind. His observations were made piecemeal, accompanied with nervous twitchings of the features.

In the above experiments he was not assisted by any remarks.

Much harm is done by kindly-disposed persons correcting the mistakes of a clairvoyant, for by so doing they lead him to contract a habit of *guessing*, which would soon destroy, or at least injure his lucidity. The person trying the experiment should neither say "Yes" nor "No," but wait patiently until the sensitive has finished his attempt. Should he succeed, well and good; when he fails, try again.

Alexis, when trying to read any word or words, would sometimes read them off without hesitation, but at other times when the power was not so strong he would think aloud, giving letters and words as they appeared to him, then would correct himself, much like any individual straining his eyes to perceive some distant or very indistinct object. It was the same with any article enclosed in a box and presented to him for description; he would sometimes at once declare the nature of the article and any history connected with it; and at other times would work out his task with painful efforts, accompanied by distortion of the features. Sometimes his power seemed to come in flashes and then suddenly depart; at other times he was lucid and successful all through a *séance*, his condition probably varying according to the state of his health, the surrounding conditions, or even the state of the atmosphere.

I remember being present at one of his *séances* at Dover, when for about the first half hour he appeared dull and spiritless and even unwilling to play at his favourite game of *écarte*, when suddenly a violent thunderstorm broke over the town. When the storm ceased, Alexis seemed endowed with fresh life: he recovered his spirits, and was remarkably successful with all the experiments. At some *séances* I have seen him succeed in nearly every experiment, and at others make many mistakes. At a *séance* in London at which I was present, Alexis was surrounded by a number of hard-headed sceptics; some of them of the legal and medical professions, and two or three belonging to the Stock Exchange. The latter are not generally considered to be the least acute members of the community, and yet he succeeded in every test. From that party he proceeded to the house of one of the members of the Government, where, I afterwards heard that he completely failed.

This fluctuation of power I have observed in my own clairvoyant patient, and shall always expect to find an alternation of success and failure in a genuine case; in cases of jugglery and collusion the imitators never fail.

Alexis when in London was overworked, sometimes giving three or four, or even more *séances* in one day, and occasionally the treatment he received might be described as barbarous and eminently unscientific, although perpetrated by so-called scientific men. The crowded rooms, people pressing around him, each man anxious to try his own experiment, the tight bandaging of his eyes with handkerchiefs tied over cotton wool, were all unfavourable conditions. At times his eyes were covered over with leather gummed to his forehead and cheeks, so that on one occasion, on taking off the leather several hairs were torn from his eyebrows and eyelashes. This treatment, and the constant working and excitement of the brain, must have caused so great an expenditure of nervous energy—the wonder is, not that he should have sometimes failed, but that he should have so often succeeded in quite a number of successive experiments.

I am aware that these instances of clairvoyance in mesmeric sensitives may appear tame and trivial in comparison with the wonders we hear of in the present day as manifested by so-called spiritual mediums. It would be interesting, however, if psychologists would turn their attention to both classes of phenomena, compare them, and see whether there be any relationship between what is called mesmerism and what is generally understood as Spiritualism; also what resemblances and what differences may be found between the psychological and physiological states of mesmeric sensitives and spiritual mediums.

Tottenham, July 6th.

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

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

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

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

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

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

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

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

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

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM,

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

The second and slightly revised and abridged edition,

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