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No. 309.—VOLUME THIRTEEN; NUMBER FOUR.

LONDON, FRIDAY, JULY 26th, 1878.

THE EVOLUTION OF NEW MANIFESTATIONS.

A FRIEND writes:—

"Your article on conditions is instructive. But I wish you would suggest that some public medium should train himself to sit for slate-writing in the light. You say truly it takes less power out of them. It would be an interesting experiment to ascertain whether a medium, by persistently sitting for a form of manifestation strange to him, and of course in the meanwhile abstaining from all others, could obtain it with regularity. Another Slade would be of infinite service to the movement, so much so, that I think enough money could be raised to maintain the medium in seclusion from circles while he was in training; and even as a matter of experiment, it would be well worth the expenditure to find out whether mediumship has sufficient versatility for this. It would enlarge our knowledge in a valuable degree to be able to say whether one form of physical mediumship can be exchanged for another. If it provably can, we may get rid of darkness altogether for inquirers."

When strong mediumship first appears in an individual, there is no difficulty in cultivating one class of the phenomena given in his presence, and partly repressing the others. If the sitters and the medium express pleasure at the evolution of one particular kind of manifestation, the spirits give most of their attention to the perfecting of the phenomenon most in request, and after a time the type becomes somewhat fixed. For this reason, when a new physical medium is coming forward, as at Wiesbaden at the present time, his friends should strongly urge him not to sit in the dark, daylight manifestations like those once obtained by Mrs. Mary Marshall being so much wanted in Europe. With Mr. Williams and other mediums, dark circle manifestations have been developed to a high pitch of efficiency. There is a natural tendency on the part of new mediums to sit for manifestations which they read of as occurring in the presence of their predecessors, so their friends should point out to them the great desirability of the cultivation on their part of some less known phase of the phenomena. If two new physical mediums would sit for the carriage of solid objects from place to place by the spirits, under conditions permitting the exact timing of the arrival and departure of objects at both ends of the line, it would be a most useful manifestation, blowing to the winds many a wild theory of disbelievers, just as is done by the facts of psychography. The carriage of objects has occasionally been effected, and there seems to be no reason why it should not be done with regularity. One example of the carriage of a large object, in the shape of an unwieldy pole, by spirits, is recorded on the authority of Glanvil in this number of *The Spiritualist*. Has distance any influence in such manifestations? If ever by psychic methods small letters can be carried across the Atlantic in a few hours, the cable companies with their millions of invested capital will get into a state of panic, and as the way to the heart of the average vulgar type of Englishmen is through the pocket, a disturbance on the Stock Exchange caused by spirits would lead to the extension of the study of psychology.

Whether, by seclusion of the medium, one well-established class of manifestations can be changed to another of a totally different kind has never been tried. It would be a work of time and difficulty; and the intelligent powers at the root of the matter have sometimes told us, in reply to questions on the point, that it is best to cultivate new classes of phenomena through new mediums. Mr. Morse's mediumship, in its early days, gave frequent evidence of spirit identity, but his spirits say that the attempt to bring back those manifestations in place of those now given through him, would subject him to considerable mental disturbance, and might prove a failure in the end. Mr. Wallis similarly could once give evidence of spirit identity, but circumstances conducted him into the lecturing branch of his profession, not perhaps to his own advantage.

SCIENTIFIC INVESTIGATIONS IN SPIRITUALISM.

SPIRITUALISTS in general are, I think, under great obligations to Mr. Charles Blackburn for his past liberal and judicious efforts to verify scientifically the phenomena through Florence Cook (now Mrs. Corner), and the present phenomena through her sister, Miss Kate S. Cook. His communication in *The Spiritualist* of June 21, 1878, I read with much interest. The conditions for scrutiny, both in his own case and in that of "Mr. B., of Eccles," seem to have been of the most satisfactory character; and the results contribute strongly to the confirmation of the great fact of spirit materialisation.

It is not surprising, perhaps, in view of the magnitude of the phenomenon, that so many, even among Spiritualists, should still have their doubts in regard to the full-form materialisation; but all investigators who have gone far enough in their experiments, like Mr. Blackburn, Mr. Crookes, Dr. Nichols of Malvern, Mr. Barkas, and others, seem to have no vestige of doubt in regard to the fact.

"Mr. B., of Eccles," it seems, in the *séance* with Miss Kate S. Cook, "went into the cabinet with the medium, and held her until a form in pure white rose up and spoke to him in the identical voice, in twilight, which has always spoken to him at dark *séances*." "The medium's dress was worsted, and the spirit form's dress was white calico; both of which he at the same time handled and saw."

I have before me in manuscript an account by Mr. T. C. Buddington, of Springfield, Mass., of some of his recent experiments with Mr. Henry B. Allen. Mr. Allen, some sixteen years ago, when a mere boy, was remarkable for the manifestation of the spirit hands in daylight through his mediumship. I saw him then several times, and was well persuaded of the genuineness of the phenomena. He has borne an excellent reputation ever since, though he has had the ups and downs to which all mediums seem to be subject, and has been charged on several occasions with "frauds," a further investigation into the charges of which has always placed him *rectus in curia*, and ended in his complete exculpation.

Mr. Buddington, wishing to verify scientifically the appearance of the spirit hand, instituted some careful experiments, at which he, Mr. Crozier of Amherst, and Mr. and Mrs. Allen were the only persons present. Under stringent conditions, including that of sufficient light, the phenomena of the appearance and disappearance of detached hands, together with independent writing, were most satisfactorily proved.

"Soon the hands," writes Mr. Buddington, "became very powerful and distinct, playing good music upon the dulcimer and guitar, and throwing the bells into the room." I then stationed Mr. Crozier by the lamp, with instructions to turn up the flame till the room became light enough to read by, and to plainly recognise any one. The manifestations still increased in power, and a giant hand and arm reached out and grasped me by the hand, which I had temporarily taken from Allen, *still holding both his with my other*.

"This hand and arm was of the colour of the purest porcelain, and varied from that colour to a crystalline transparency. It seized the dulcimer, and lifted it to the ceiling, overhead, and then lowering it to the floor pushed it into the room between my chair and the side of the room, a distance of at least four feet from Allen's position. By request it seized the chair, and lifted it to the ceiling, and held it suspended for the space of nearly two minutes; then lowering it to the floor, the *séance* ended." Two nights after, another *séance* gave substantially the same results.

Of Mr. Buddington's experiments in psychography I forbear to speak. Those who have any doubt whether this phenomenon has not been abundantly proved are referred to

the excellent book on the subject by "M.A. (Oxon.)," the facts in which can be circumvented only by assuming (as Messrs. Carpenter, Beard, and others *do* assume) that there are certain facts contradicting one's notions of the possible in nature, which no amount of human testimony can verify—that is, can verify to the Carpenters and Beards.

"At the next regular circle for development," says Mr. Buddington, "there came the form of a lady between Mr. Allen and myself, which I am thoroughly satisfied belonged not to any one living in the mortal form. *I would no sooner grasp it firmly than it melted like snow, or rather like mist—thus convincing me that the phase of materialisation comes properly within the realm of scientific scrutiny.*"

Here, you will see, is explicit testimony to what scepticism has often asked for—the grasping of a spirit-form, and the consequences.

Mr. Buddington remarks in conclusion: "These are simple scientific facts, and only duplicates of hundreds of others. Of one thing we may be certain. The scientific side of Spiritualism is the only absolutely reliable phase to build upon. In an experience in this channel of investigation I have ever found the spirit side anxious and ready to give absolute proof. Upon the earthly side there has been no adequate means provided, nor encouragement given, to place these great facts before the world upon a scientific basis, *save by private enterprise.*"

And here I was reminded of Mr. Blackburn's praiseworthy efforts. I wish there were more men having the means, the leisure, and the disposition to follow his example. "Whenever," continues Mr. Buddington, "these phenomenal proofs are made a basis of pecuniary emolument, the end is disaster and failure, because mercenary motives are not in accord with true spiritual development. Then come the attempts at counterfeiting, with the certain exposure and disgrace."

I have been indebted to Mr. Luther Colby, of the *Banner of Light*, for the privilege of making this use of Mr. Buddington's manuscript in advance of its publication.

There have been stories, you will see, of fraudulent practices on the part of Mrs. Pickering, of Rochester, N.H., the well-known materialising medium. The charges, though made in good faith, do not seem to bear close sifting. Mr. Colby, Mr. Gerry Brown, and others, who have testified to the genuineness of the phenomena, are not shaken one jot in their convictions by these immature and hasty reports. Mrs. Pickering has given ample proofs of her medial power. Whether she is morally so weak and foolish as to attempt to supplement real phenomena by spurious remains to be proved. Mr. Hazard, the noble old investigator, now upwards of eighty, who, while the thermometer here was at ninety in the shade, started for Laconia, N.H., July 1st, to investigate the facts in regard to Mrs. Pickering, writes back: "That she is a genuine medium for materialisation there is not the slightest doubt. Possess your soul in patience. All will come out right."

I am glad to see that a new book on Spiritualism is announced by Mr. W. H. Harrison. Few investigators have had more ample opportunities than he of getting at the actual truth of things in regard to Spiritualism; while a digest of the remarkable facts in his own journal from week to week, during the last five years, would of itself form a work of surpassing interest. I hope that ample encouragement, from both sides of the Atlantic, will be extended to the enterprise.

E. S.

Boston, Massachusetts, July 4th, 1878.

WE are about to re-issue the valuable little book on Spiritualism written by Mr. P. P. Alexander, M.A., of St. Andrews. Copies will be obtainable by Monday or Tuesday next at the branch office of *The Spiritualist* newspaper in Bloomsbury.

EXPERIMENTS BY PROFESSOR ZÖLLNER AND M. AKSAKOF.—The Hon. A. Aksakof, of St. Petersburg, in a recent article in the *Vyedomosti*, published in that city, says:—"I myself have secured a medium with ropes, with the request that those ropes should be removed with all the knots intact; and in a few moments the bonds were lying at my feet, without the numerous and cunningly made loops and knots having been disturbed. Another time I held the medium by the hands, and in addition had his arms tied to mine with a difficult and peculiar knotting of cords, when an iron ring (which I have preserved) was passed in a few minutes on our arms thus bound together. But Zöllner's experiment is especially noticeable from the fact that it was made under conditions prescribed by himself, and which absolutely precluded every possibility of fraud, and, still more important, they were based on his own deductions from a scientific hypothesis."

TOUCHING FOR THE KING'S EVIL.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

Notes and Queries of July 20, says:—

"Touching for the King's Evil" (5th S. ix. 49, 236, 251, 336, 392).—Edward the Confessor was the first king that touched for or cured the king's evil, which ceremony took place in 1058. He died at Westminster, January 4, 1066.

"One ability he had which raised him above the pitch of ordinary kings, that by his only touching and laying his hand upon it he cured a disease, which from his curing is called the king's evil."—Baker's *Chron. of the Kings of England*, fol., Lond., 1679, p. 18."

In Haydn's *Dictionary of Dates*, 1841, it is said:—

"This vulgar credulity had in the age of Charles II. arisen to such a height that in fourteen years 92,107 persons were touched, and according to Wiseman, the king's physician, they were nearly all cured! Queen Anne officially announced in the *London Gazette*, March 12, 1712, her royal intention to touch for the cure of the evil; and touching for it continued a custom until it was wisely discouraged and ultimately dropped by George I, 1714."

We all have read of the astonishing curative power of Valentine Greatrakes, who lived towards the end of the seventeenth century. There was also De Louthembourg, the well-known painter; Gassner, a Roman Catholic priest in Swabia; and an English gardener, named Levret, who used to say that so much virtue went out of him that he was more exhausted by touching thirty or forty people than by digging eight roods of ground. Then we may be sure that there is something real in respect to the influence of the touch in the laying on of hands, which was the origin of the putting forth the hand when the priest gives a blessing. No doubt much is effected by the influence on the mind of the patient in ordinary mesmeric practice, but still the special influence of such persons as those I have named, and I may also name myself, shows a real power of which the possessor may become conscious.

Boulogne-sur-Mer.

MRS. HARDY-PERKINS' WILLS.

Boston, July 2nd.

A HEARING was had in the Probate Court before Judge McKim, to-day, upon what is known as the Hardy-Perkins will case. The facts are these:—Ezra G. Perkins, a contractor, formerly residing at Hyde-park, having lost his first wife, espoused the cause of Spiritualism in order to hold sweet communion with her, and in due course of time became attached to the famous Spiritualistic exponent and medium, Mary M. Hardy, who then resided with her husband, John Hardy, in Concord-square, Boston, the scene of many test circles and the resort of all classes of sceptics and believers. About eighteen months ago an arrangement was made with Mr. Hardy whereby, on the payment of 5,000 dollars, he permitted Mrs. Hardy to obtain a Western divorce, and soon thereafter she was married to Ezra G. Perkins by the Rev. Dr. Van Kleeck, then rector of Christ (Episcopal) Church, Hyde-park, who officiated at the Lord-Hicks wedding in New York. After the wedding tour Mr. and Mrs. Perkins returned to Concord-square, where the mystic circle was formed daily, and manifestations sought and given in regular routine. In the Moody and Sankey excitement Mrs. Hardy visited the Tabernacle on a raw and chilly day, and contracted a severe cold, which caused her death on the 14th of last January.

Mrs. Hardy-Perkins, as she was called after her second marriage, was the possessor of considerable property, and on Dec. 20, 1877, made a will, in which, after bequeathing legacies to her father, mother, sister, and brother, she left the residue of her estate to Ezra G. Perkins. This will bears the endorsement of the approval of Mr. Perkins, and was made with his knowledge. After the funeral services over Mrs. Hardy-Perkins, Mr. Perkins was astonished to hear that she had made another will, dated Jan. 1, 1878, in which all of her real estate was conveyed to her sister, Orissa J. Smith, in trust for the other members of the family. One half of her personal estate was to be given to "my husband," who was also to be an executor. Both of these wills were filed in the Probate Court. Mr. Perkins petitioned that the first will be proved, and that he be appointed executor. The relatives of Mrs. Hardy-Perkins petitioned that the second will be proved, and that Orissa be appointed executrix. A third petition was presented from John Hardy, in which he declared that Mrs. Hardy-Perkins was his wife, and that she meant him when she left half of her personal property to "my husband." He prays that both wills be declared void, and that, in accordance with the statutes, he be given all of the personal property. If either will was to be allowed, Hardy was in favour of the second will, whereby "my husband" was to receive one-half. Perkins has persistently claimed that he was the husband, and he also claimed that the second will was never signed by Mrs. Hardy-Perkins, or, if it was, that it was done in a trance, and so is of no effect in the eye of the law. The estate consists of a farm in Exeter, N.H., where Mrs. Hardy-Perkins's father and mother reside; the house in Concord-

square, and bonds, notes, &c., to the value of 20,000 dols. It is alleged by leading Spiritualists that the spirit of Mrs. Hardy-Perkins has appeared in this world at test circles, but has persistently refused to solve the problem of her wills.

At the hearing to-day the question of the validity of the second will was first considered. La Roy Sunderland, of Quincy, testified that he was acquainted with Mrs. Perkins, although he never knew her by that name. He had known her as Mrs. Hardy for thirteen years. He went to her house on the 1st January at her request and signed the will. He asked her if it was her free will, and she said yes. She was perfectly sane. He signed his name as witness in the presence of the other witnesses and in her presence. The other witnesses signed in his presence and in her presence, and at her request.

Cross-examined by Mr. Avery—Didn't put my hands on Mrs. Perkins when she was sick; did not make any "passes" over her; did not soothe her by the exercise of my will. Have been practising a sort of psychological control over people's minds, "and so do you," said witness to counsel. Have lectured on mental science: practise that as a profession. Have never used mesmeric influences; never believed in mesmerism; I believe in the science of the human mind by which I converted people as a minister. When I practice as a doctor I practice the same thing that I did when a minister. Witness detailed the situation of the parties and the circumstances attending the signing of the will. He said: "I think one of the ladies sat on the bed with Mrs. Hardy and held her up. I have lived alone, separate from my wife, for thirty years. It was a mutual separation. I never had but one wife; never wanted but one."

John Hardy was then called. He testified that he was married to the deceased woman, and was her husband, until another man came into his family in that position. In reply to whether he was aware of his having been divorced, he said he did not know. He made no objection to the arrangement between Mr. Perkins and his wife. He never knew of any divorce papers. He had been married three times, the last time a little over a year ago, a little while after Mr. Perkins had married Mrs. Hardy. He did not know that he was a bigamist, and did not think that the divorce procured by Mrs. Hardy was good for anything, that is, at the present time. He did not authorise any one to appear for him in the proceedings in the divorce court where the divorce was obtained.

In considering the issue of the proper appointment of executors, the court decided that Mr. Hardy was not a proper person for such a position, as he had parted with his wife for a consideration. Mr. Perkins was the husband who would be executor under the will, and sureties would be demanded. An appeal from the decision will be made. —*New York Sun*, July 2nd.

SPIRITUALISM IN MACCLESFIELD.

THE people of Macclesfield are blessed with many advantages—a handsomely laid out park, enchanting scenery of mountain landscape round the town, and pure air which has quite an invigorating effect upon those visitors who arrive from smoky centres less favourably situated. The Macclesfield Spiritualists are all earnest, energetic, hardworking people. Amongst the leading workers of the place may be mentioned Mr. and Mrs. Hammond, who, feeling for the crippled condition of the Society there for room and means, nobly built them a handsome hall, which will seat comfortably about 150 persons. Other active Spiritualists are Messrs. George and Joseph Rodgers (the former the active secretary of the society) and Mrs. Woollum.

All the people speak highly of the work carried on in their neighbourhood by the Lancashire District Committee, an organisation by whose efforts weak and struggling societies are supplied with speakers, trance and normal, and who facilitate a change of local mediums throughout the district. Macclesfield being included, they have had, through the agency of the committee, Messrs. Morse, Colville, Wallis, Johnston, and Jackson, trance speakers, supplied to them; also Messrs. Lamont, Shepherd, Holt, and other normal speakers. Some of these lecturers they could not have had were it not for the pecuniary aid of the Lancashire District Committee. Mr. Colville is very well thought of, and the generous manner in which he gave a series of lectures without fee to provide the Society with a harmonium is worthy of mention. It is not often that a public medium is in such a position as to be able to render such aid, and it is gratifying to know his kindness is thoroughly appreciated. Several circles are held in the town, and there are many good mediums in the place. The young Bamford Brothers are still in good form, but are not at present giving *séances*, on account of the illness of their father, who has been so indisposed during the last twelve months that he has been compelled to give up business. It is to be hoped, with his recovery, these young mediums will take the field again. A *séance* was held on Sunday night in the Society's Rooms, after Mr. Coates' lecture, and two ladies, private local mediums, favoured those present with an exhibition of their powers; several good tests were given to different members of the circle.

SPIRIT IDENTITY.

At 6.30 a lecture was delivered by Mr. Coates, subject—"Private Experiences in Spiritualism, and the Lessons derived therefrom." Among the incidents related might be mentioned one of value, so far as spirit identity is concerned. The speaker said that during his first investigations he attended a *séance*, where all present were comparative strangers to him. One of the mediums present was controlled by what was termed a "strange influence." The purported control declared herself to be a sister-in-law to him (Mr. Coates). She said that she had died three weeks previously at her home in America, and several other statements of a private character were given. When her name was asked for, the answer promptly came, "Florence." The statements of the medium or control were not believed at the time, especially as

the sister of the supposed control had received a letter from her written in good spirits, and with all the buoyancy and vivacity of good health and fair prospects. Just a week from the day upon which the memorable sitting was held, a letter came from the folks at home stating that Florence was dead, had died of "galloping consumption," and was buried, as stated by the control, in the old churchyard at home. Here was undoubted evidence of an intelligence at work outside the minds of the sitters present, and who communicated circumstances which had taken place three thousand five hundred miles away in America. Mr. Coates did not even know that he had a sister-in-law named Florence; neither had his wife, or any person present at that sitting, the slightest knowledge of the facts communicated, and which were afterwards verified in such a remarkable manner. It was not mind-reading, it was not clairvoyance; it was just what it purported to be—a communication from a disembodied spirit, marked with the identity of the individuality it claimed to be. Amongst the lessons afforded by Spiritualism was "that a knowledge of Spiritualism took away the fear of death." As an illustration the following incident was related. The speaker said he had it from the most trustworthy sources, and that it was fully substantiated by the Irish and Liverpool press:—"Whilst the s.s. *Idaho* was on her last voyage from America to this country, one of her passengers, a Mrs. Anna Loomis (Chittenden), a Spiritualist and clairvoyant, had an intimation that the vessel would be lost, but that all the passengers would be saved and landed in Liverpool. The captain, officers, and many of the passengers were informed of the clairvoyant statement, which was looked upon at the time as 'visionary.' What was the result? During a fog the s.s. *Idaho* struck on the Connegbeg Rock, off the Irish coast, and went down to the bottom twenty-two minutes after, during which time every soul was saved alive. Well, what about the Spiritualist? She had no fear of death; her spirited example, her determination not to leave the deck till every other woman was out of the vessel into one of the lifeboats, her encouraging words, cheerful songs (although she has lost everything), whilst the boats were rowed away from the scene of the wreck, were recognised by the hard, weather-beaten sailors, by kissing her hands and even shedding tears in her presence when they got ashore. In Liverpool, Capt. Holmes and the officers did a graceful thing, and presented this Spiritualistic lady with a handsome basket of flowers 'as a slight token of the courage, tact, and presence of mind, displayed by Mrs. Chittenden during the wreck of the *Idaho*.' The lady had no fear of death, but full reliance in the communication given through her, and no doubt, therefore, was able to give that attention to the welfare of others, and to exhibit that presence of mind and display the courage which were the theme of admiration for several days after the wreck. So much for Spiritualism." The lecturer most earnestly impressed upon his hearers that if Spiritualists had great privileges they also had great duties, "and that they should endeavour to faithfully carry them out."

A conference of the Lancashire District Committee will be held on August 4th in the Temperance Hall, Grosvenor-street, Manchester. Meetings at 2.30 and 6.30, when business will be considered, means obtained, and work laid out for next quarter. The meetings will be addressed by Messrs. Lamont, Shepherd, and Coates, of Liverpool, and Mr. Johnston, of Hyde.

EVERY man has a paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are holy hours, when this angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost paradise again—into the broad gates and rural solitudes of nature.—*Longfellow*.

SOME OLD AMERICAN LAWS.—There is a long list of these quaint old laws, a few of which will suffice to exhibit the condition of the society in which they existed. Some of them display a narrowness of mind and ignorance which seem now almost incredible, and which happily have with similar prejudices been long since swept away, viz.:—"No Quaker or Dissenter from the established worship of the Dominion shall be allowed to give a vote for the election of magistrate or any other officer." "No food or lodging shall be offered to a Quaker or a heretic." "No priest shall abide in the Dominion. He shall be banished, and suffer death on his return." "Priests may be seized by any one without a warrant." "No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting." "No one shall travel, cook victuals, make beds (!), sweep houses, cut hair, or shave on the Sabbath day." "No woman shall kiss her children on the Sabbath, nor on a fasting day." (We can imagine this law as a penance on fasting days, but why should maternal love be smothered on a Sunday?—"the Sabbath was made for man.") "No minister shall keep a school." "No one shall read Common Prayer Books, keep Christmas or set days, eat minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jew's-harp." "To pick an ear of corn from a neighbour's garden shall be deemed theft." Well, then, "blue laws" still exist in some of our English provinces, where a child gathering a flower from a garden is imprisoned for theft! And, again, a "blue law," but of a more rational character, has been partially re-established among us, as the following:—"The *Selectmen*, on finding children ignorant, may take them away from their parents and put them in better hands at the expense of their parents." Some others of these old laws might creditably be re-established among us, and perhaps to the purification of English society; as for instance—"A man that strikes his wife shall be fined ten pounds." "Adultery shall be punished with death." "Married persons shall live together or be imprisoned." "A drunkard shall have a master appointed by the *Selectmen*, who are to debar him from the liberty of buying and selling," and—"Whosoever shall publish a lie to the prejudice of his neighbour shall be set in the stocks, or be whipped ten stripes."—*Golden Hours*.

THE SCOTCH HIGH COURT OF JUSTICIARY.

A SOMNAMBULIST CHARGED WITH MURDER.

A SITTING of this court was held yesterday in Edinburgh, the Lord Justice-Clerk on the bench. The Solicitor-General and Messrs. Muirhead, Burnet, and Blair, advocates-depute, attended for the Crown.

In the High Court of Justiciary, Edinburgh, yesterday, Simon Fraser, Lime-street, South Side, Glasgow, was placed in the dock, charged with murder, in so far as on the evening of the 9th or morning of the 10th April last, he assaulted his son Simon, eighteen months old, by lifting him from his bed and violently throwing or dashing him several times against the floor or walls of the room. The consequence was that the boy's skull was fractured, his brain lacerated, and he died shortly afterwards.

On being asked to plead, prisoner said he was guilty in his sleep, but not guilty in his senses. A special defence was set up that the crime was committed while prisoner was asleep.

The Solicitor-General and Mr. Blair, advocate-depute, prosecuted, and Mr. C. S. Dickson defended.

Janet M'Ewen deposed that about one o'clock on the morning of 10th April last she heard a loud knocking at her door, and on looking out she saw the prisoner. He asked her to go and see his bairn. She went and saw prisoner's wife, who was screaming with the child on her knee. Prisoner was terribly excited. He was wringing his hands, and seemed to be in great distress of mind about the child. She asked who had done this, when prisoner replied, "It was me that did it, mistress; I did it through my sleep." The child was unconscious when she got into the house. She asked prisoner if he had been in the habit of rising in his sleep, and he said, "Yes, when a boy." He told her that he had considered he had been dreaming; that he thought he saw a beast running through the room. It leapt into the bed, and he seized it to draw it out. Witness sent prisoner off for the doctor. Prisoner called out frequently about his child, and seemed to be in great distress. He called the child "My dear," and "My dear little son." He was not pretending; he was quite sincere in his distress. Prisoner went for the doctor and his stepmother. Witness had never seen prisoner before that night, and she only knew the wife to say good-day to. The child died about three o'clock in the morning, or about two hours after she had been called in.

John Pritchard, sawyer, Rutherglen-road, deposed that he went out to work in the same place with the prisoner. Between four and five o'clock on the morning of the 10th April, witness was awakened by prisoner coming to his door. In reply to a question, prisoner said that wee Simon was dead, and that he had been the cause of it himself. He said he had been dreaming about a wild beast. He got up and seized the child thinking it was the wild beast, and he struck it against the wall or floor—he could not tell which. Prisoner was greatly distressed at what had happened.

Cross-examined—Witness was in the habit of calling at Fraser's house. He was very fond of his child; none more so. Prisoner was a very steady man so far as witness saw. In witness's opinion there was a little want about him, although he never saw any appearance of drink.

By the Solicitor-General—He was sometimes incoherent in his talk.

Dr. Alexander Jamieson, Main-street, Gorbals, Glasgow, deposed that on the morning of 10th April he had been called in to see a child by prisoner, who said he thought he had killed it. He said he had done it in sleep. On reaching prisoner's house witness found the child in convulsions. The child was severely injured on the forehead. The injury was such as would be caused by the head of the child being driven against the wall or floor. Witness was confident the child was dying, and it died about twenty minutes to three o'clock. After its death it was found that the skull to a great extent had been fractured. At the door, and before leaving, witness asked how it had happened, and prisoner said he dreamt that a wild beast had been attacking him, and in self-defence he caught the wild beast. Witness asked if he was in the habit of getting up through his sleep, and he said frequently. Then witness asked if he had ever used violence, and he answered that he had, to his half-sister and his wife. Prisoner seemed to feel very keenly the position in which he was placed, and he was greatly distressed. Such a thing was known in medical experience as a person acting in that way in his sleep. There had been cases where people thought they were being attacked by other people, but there had been no cases of a person in sleep mistaking another for an animal. There was no word to describe a person in such a condition except somnambulism. Q. You may have somnambulism without delusion?—A. Somnambulism is only a dream, and a dream is a delusion. People in a somnambulist state go about with their eyes open. The fact that the eyes were open was not necessarily an indication that the person was not asleep.

Cross-examined—He had known several cases of somnambulism. He did not regard somnambulism as insanity. Q. It was a sane condition of mind?—A. He did not say it was; but a man might be in that condition whether sane or insane. He judged of a man whether he was sane or insane when he was in his senses.

By the Court—It was an exaggeration of sleep, just as a dream. Q. Have you any reason to suppose that the statement made in the distress of the man was feigned?—A. None whatever. I thought it was genuine grief.

James Davidson, detective, deposed to having apprehended the prisoner on the charge for which he stood committed.

Simon Fraser, senior, Thistle-street, Glasgow, said he was father of the prisoner. He was the eldest living son by witness's first marriage. Prisoner was twenty-seven years of age, and had been married for about three years. Ever since prisoner's infancy there had been a dulness and stupidity about him. He could not learn his lessons

readily at school. It was quite a common thing for him to rise during the night and go through capers. Sometimes he supposed the house was on fire, and sometimes he was fighting with dogs and horses. When in this condition his eyes were open, but having seen him so often in this state I knew that he was not awake. He spoke, but what he said was nonsense. If witness spoke to him he awakened up and returned an answer. The fit then went off. These fits would continue for a few seconds—the longest he had ever seen having been for a minute or two. Witness had seen prisoner using violence during these fits. When the prisoner was fourteen or fifteen years of age, witness was awakened out of his sleep by his son, who was on the top of him, fighting with a white horse. Prisoner struck witness a blow on the nose, which caused it to bleed. On another occasion he seized his half-sister Elspeth by the throat; and on a third occasion, thinking his house was on fire, he caught his wife by the legs and pulled her out of bed. When prisoner came to his senses he was ashamed at what he had done. On another occasion, when the family were living on an island in Norway, prisoner got out of bed and rushed into the water to save his sister Elspeth, who he thought was drowning. Prisoner was of a kindly disposition, and he was extra fond of his wife and child. Q. Did he ever harm himself on these occasions?—A. Once, when jumping over the bed he broke his toe.

Elspeth Shearer, or Fraser, wife of the preceding witness, and step-mother of the prisoner, deposed that on 9th of April last prisoner and his wife and child came to see her. Prisoner was quite steady and all right, and he did not get any drink in her house. He was a man who could take a dram, but she never saw him the worse of drink. Prisoner was very fond of his child, and he and his wife and child were a happy family. Witness then gave evidence corroborative of her husband as to the habit of prisoner rising out of his bed during the night, and said that she tried to cure him of his habit by putting tubs of water at his bedside, so that when he stepped into them he awakened up. When in these fits she said prisoner did not seem to be conscious of what he was doing. She was quite sure he did not know what he was doing.

By the Court—She had seen prisoner get up during the day as well as during the night.

Cross-examined—Prisoner has been working since he was twelve or thirteen years of age, and he has been providing for himself since he was fifteen or sixteen.

Elspeth Fraser, half-sister of prisoner, also deposed to prisoner rising in the night time, to his having gone into the water to save her, he supposing that she was drowning, and to his catching her by the throat. On these occasions she said his eyes were wide open. When he caught her by the throat he afterwards said he thought she was going to be burned.

Elizabeth Brown, or Parker, Dundee, said she was prisoner's mother-in-law. She deposed to having visited her son-in-law in Glasgow, and on that occasion he got up in the night-time, thinking there was a dog in the house. Witness meant to have stayed a night longer, but she was so frightened that she left next day. She thought it was want of education that made him so droll.

The foreman of the jury rose at this stage, and said he had been desired by his fellow-jurymen to say that there was little use of going on with the case, as the jury were all agreed that the man was not responsible for what he was doing.

The Lord Justice-Clerk—I quite agree with you; but I think the testimony of one or two medical men would be desirable.

Dr. Yellowlees, superintendent of Gartnavel Lunatic Asylum, was then called, and deposed that he had examined the prisoner on the 5th of June last. He had heard the history of the case in court, and that history was quite consistent with what prisoner had said to him.

What do you consider to be the nature of the case from a medical point of view?—I think somnambulism is a state of unhealthy brain activity coming on during sleep, of very varying intensity; sometimes little more than restless sleep, and sometimes developing delusions and violence, and amounting really to insanity. This man labours under somnambulism in its most aggravated form.

Do you attribute his condition to mental disorder?—To the abnormal condition of the brain. This is the case in every instance of delusion, even where there is no insanity. I think that somnambulism always implies undue activity of the brain, and sometimes it is attributable to very temporary causes. It is very difficult indeed to come to a conclusion as to the moving cause. It is supposed to be the varying conditions of circulation.

Do you mean that owing to some defect in the circulation in the brain the controlling power, by which man overcomes delusions arising in sleep, is not active?—It is suspended for a time owing to the defect in the circulation, but that is a mere theory. It is an extremely occult subject.

I suppose there is no doubt that a person in such a state as this is as unconscious of the actuality of the thing which he is doing as a person who is insane?—Quite as unconscious. The word insane really describes his condition or nature.

The Court—He is just as much under a delusion as if he were insane?—The delusion may or may not take an active form. It is in proportion to the extent to which the abnormal activity of the brain goes on that these delusions are carried out in actuality.

Cross-examined by Mr. Dickson—Were you able to form any conclusion, so far as your experience goes, as to his mental condition?—I thought him below the average in intellect decidedly; but he was practically sane when I examined him. I have no experience of somnambulism; that is to say, I have not seen a man in this condition.

Is there any known forms of insanity under which you would say somnambulism occurs?—No; but somnambulism often develops a condition equivalent to insanity.

By the Court—Is a man acting under the influence of somnambulism

responsible for his actions?—No; he is unconscious of what he is doing. He has not true perception of the world around him.

The condition you are speaking of is a condition of sleep?—It is a condition of sleep—at least, it is a condition occurring only during sleep—and it is altogether an abnormal condition. It is not common in an intense form, but it is not uncommon in a smaller or minor form. I would consider prisoner sufficiently sane to be responsible for his acts when not in that condition.

Dr. Alex. Robertson, physician and surgeon, City Poorhouse, Glasgow, deponed—I have had considerable experience of abnormal conditions of the brain. I know the facts of the case, and I am of opinion that prisoner was insane when he committed this act.

Could you bring it under the category of disease?—It most nearly approaches mania. The fact that he roared out, that he was violent and dangerous, had extravagant delusions under excitement along with unconsciousness of the act, in my opinion constitute insanity. It is my opinion that this somnambulism was just short fits of insanity which came on during sleep. In medical parlance there is no name for this particular kind of delusion. It is altogether exceptional. Prisoner is weak intellectually.

In what respect does somnambulism differ from a dream except in degree?—A dreamer fancies he sees and feels objects, but this man really did see and feel.

By the Court—It is something more than an exaggerated dream.

Examination continued—Will you explain what more the prisoner did than to fancy he saw something?—Well, I believe this man actually did see.

What do you mean by "actually did see?" Do you mean that he saw a thing that was not in existence?—He saw and felt a child in reality, and mistook it for a beast.

Is it not the most ordinary thing in ordinary sleep for a person to think that he is getting choked by part of a blanket getting into his mouth?—There is a difference here. In the one case the senses are awakened, and in the other they are not.

Do you know any distinction between a man being awake and his senses being awake?—I think in that condition of mind it often happens that part of the mind is active, and to a certain extent the other faculties are not active.

Is it not the case in ordinary sleep that part of the brain is active and the other is not?—I think that generally all the senses lie in abeyance. The opinion I have formed is that this case is an exaggerated condition of somnambulism, and that condition of somnambulism constitutes insanity.

Cross-examined—I have known many instances of somnambulism, and none of these were regarded as insane. So far as I saw this man he was of weak intellect, but of sound mind.

By the Court—I would by no means certify him as insane. Such cases as his are exceedingly rare; that is to say, cases of somnambulism leading to violence. Sleep-walking is not rare; but I would not put the sleep-walker in the same category.

Dr. Clouston, of Morningside Lunatic Asylum, Edinburgh, was the only witness called for the defence. He deponed—I had an interview with the prisoner yesterday for an hour, and to-day for ten minutes. I have heard the history of the case. I cannot detect any symptoms of unsoundness of mind or insanity, but I consider that the prisoner was the subject while asleep of somnambulism. Intellectually, I find him to be a man of fair judgment for his education. His memory is not good. He seemed to be a particularly affectionate man. One thing struck me very much in my conversations with him. I asked him if he felt very much the death of his child, and he said that he did, but as his wife felt it so much more he concealed his own feelings and appeared calm for her sake. I once had a case similar to this one. It was the case of a missionary connected with a church in Yorkshire. He was a most respectable man. He had been in ill health, and on one occasion, in a town whither he had gone for a change, he went to see a wax-work, which made a great impression on his imagination, especially the figure of some murdered person. He came home and went to bed early that night. His wife came into the room about an hour afterwards, and he started up thinking she was a robber coming to rob his house, and he would have throttled her if a neighbour had not come to the rescue. This was a man in whom there was no trace of insanity. He consulted me, and I treated him, not for insanity, but for somnambulism, which differs, as I think, from insanity.

By the Court—Is there any distinction between nightmare and sleep of this kind?—None, except that there is no muscular action. They are, however, very analogous.

What distinction would you draw between mania and somnambulism?—The one occurs in a waking state, and the other is a condition during sleep.

Cross-examined by the Solicitor-General—Is there anything which would prevent actions such as these of the prisoner being classed as insane except that they are very infrequent?—Yes, and occur during sleep.

Does that make any difference?—Yes, essentially.

Why, may a man not be insane although the fit only comes on while he is asleep?—I should say the condition is a physiological condition of unconsciousness, during which the brain rests. Hitherto the medical profession has not called anything occurring during sleep insanity.

Is there any ground for holding that the delusion of a man in a state of insanity should not fall within the category of insanity?—It may at some future time; it has not been so reckoned yet. There is an abnormal condition of the brain producing delusion and violence.

Is that not just the same as insanity?—We do not recognise it as such. I do not reckon this case insanity in any form. It takes place in sleep. Delusions in that state are different from those engendered by insanity. Generally insane men have delusions. A sane man may

have delusions during sleep, which, while sleep lasts, he believes are true. In that state he is not morally responsible when that develops into action, because he is unconscious of the true nature of the act he is doing.

Is there any distinction between a case of somnambulism such as the present, and an ordinary case of sleep-walking, except the insanity of it?—I see no essential difference. In this particular case the man's delusions led him to dangerous actions apparently. The senses are not more particularly awakened in the one case than in the other.

This concluded the evidence.

The Lord Justice-Clerk then addressed the jury, and said he supposed they had not the slightest doubt that when this most unhappy and lamentable event took place, the prisoner, who was certainly to be pitied, was totally unconscious of the act which he had done; and there seemed to be not the slightest doubt that when he was labouring under this delusion he was in a state of somnambulism, and acting under the belief that he was trying to kill a beast. His Lordship supposed that the account the prisoner gave of this tragic event was a true account. It was a matter of some consequence to the prisoner whether he was to be considered as insane, or simply as not responsible, and his future might be, to a great extent, dependent on the verdict which they might return on the question, whether a state of somnambulism, such as this, was to be considered as a state of insanity or not. But his Lordship did not desire that they should be troubled by settling this point. It was a question as to which scientific authority was not agreed. He would suggest that their verdict should run—"The jury unanimously find that the panel killed his child when he was unconscious of the nature of the act which he committed by reason of a condition of somnambulism, and that the panel is not responsible for his act at the time." If this verdict met their views they might return it, or they might, if they chose, more specifically express their impression.

The Foreman, after a minute's consultation with the jury, said they adopted the terms of the verdict unanimously.

The Solicitor-General then said that in consequence of the verdict it seemed to him that the most advisable course was to adjourn the case for a short time, so that possibly some arrangement might be come to with those who were responsible for the prisoner, to see that the public were kept safe, and this might obviate the necessity for the Court delivering a judgment on a verdict of this kind, which was peculiar. He therefore moved that the case be adjourned till Wednesday for sentence.

This was agreed to.—*Glasgow Herald*, July 16th.

At the High Court of Justiciary on Wednesday last week, on Fraser being again placed at the bar, the verdict was read over by the clerk.

The Lord Justice-Clerk said the effect of the verdict of the jury had been to set prisoner at liberty. The jury had come to the conclusion, in which his Lordship concurred, that prisoner was not responsible for the dreadful act which he had committed, seeing that he had been unconscious at the time of what he was doing, and that there was no ground for finding that he was at the time insane. The result of the verdict was important in this respect, that it informed the public of the grounds upon which the verdict was given. His Lordship needed not to say to prisoner, however anxious, as he must be, in the painful circumstances under which this investigation had taken place, of the great responsibility laid on him. The public prosecutor, his Lordship understood, had come to some arrangement with prisoner and his relatives, which might have the effect of guarding against any possible repetition of such a disaster. His Lordship thought he was quite right in impressing upon the prisoner that he was bound to take every possible means of curing himself of that unfortunate and involuntary habit which had already landed him in so much misery.

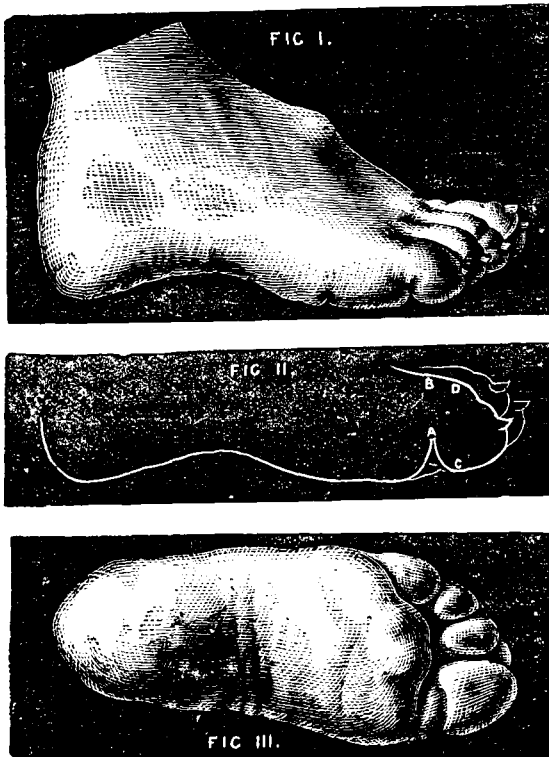
The prisoner was then dismissed from the bar. The arrangement which we believe has been come to is that in future the prisoner shall sleep by himself.

MR. CHARLES BLACKBURN and Miss Blackburn are in Belgium.

PRODIGIOUS MEMORIES.—At one period of his life Seneca could repeat 2,000 words precisely as they had been pronounced. Gassendi had acquired by heart 6,000 Latin verses, and the whole of Lucretius's poem, *De Rerum Natura*. In order to give his memory sufficient exercise, he was in the habit of reciting 600 verses from different languages. Sanderson, another mathematician, was able to repeat all Horace's odes, and a great part of other Latin authors. La Crose, after listening to twelve verses, in as many languages, could not only repeat them in the order in which he had heard them, but could also transpose them. Pope had an excellent memory, and many persons have amused themselves by looking through his writings, and pointing out how often he had brought it into play. He was able to turn with great readiness to the place in a book where he had seen any passage that had struck him. John Leyden had a very peculiar faculty for getting things by rote, and he could repeat correctly any long dry document, such as a deed or Act of Parliament, after having heard it read; but if he wanted any single paragraph, he was obliged to begin at the commencement, and proceed with his recital until he came to what he required. There was a French novelist who, being, like our Richardson, a printer, composed a volume in types, and thus the book was printed without having been written. Bishop Warburton had a prodigious memory, which he taxed to an extraordinary degree. His *Divine Legation* would lead one to suppose that he had indefatigably collected and noted down the innumerable facts and quotations there introduced; but the fact is that his only note-book was an old almanac, in which he occasionally jotted down a thought. Scaliger obtained so perfect an acquaintance with one Latin book, that he offered to repeat any passage, with a dagger at his breast, to be used against him in case of a failure of memory.—*Chambers' Journal*.

A CAST OF A MATERIALISED SPIRIT FOOT.

BY WILLIAM OXLEY.



THE above engravings represent with exactitude a plaster cast of a materialised spirit foot, now in my possession, from a paraffin wax mould, presented to me by a spirit form known to us as Bertie.

Dr. Monck was the active medium. I use the word active, because I am inclined to think that the presence of another medium, Mrs. —, had much to do with the matter, as we had frequently seen the same form, and had had moulds through her mediumship when Dr. Monck was not present. In the present instance the foot, though similar in shape and size to what we had had before, is much more perfect in detail, and this doubtless was the result of the union of the two medial powers and the general harmony of the circle.

In justice to the medium it should be stated that he had never been to the house where the *séance* was held until the evening in question, when I took him and introduced him to the circle, which was assembled and waiting our arrival; and it was only then that it was suggested that we should sit for the obtaining of moulds.

The foot mould was given on the same occasion as the hand already illustrated in *The Spiritualist* of May 25th, so that it is needless to give further details concerning the tests which were applied. Our experience has proved that after using all proper precautions to prevent imposition, and having satisfied ourselves of the honesty of our mediums and the genuineness of the phenomena, any tests on our part were needless, and were obstructive rather than otherwise; and we soon found that the tests supplied by the operating powers themselves were far more satisfactory and convincing than any we could suggest or apply.

Of this class is the present manifestation; for altogether apart from the honesty or otherwise of the medium, the mould and cast furnish their own test, as the genuineness of the phenomenon is proved by the object produced. And it stands, as long as it continues to exist, a proof palpable of the exercise of a force or power that is subject to no known natural law, and as such it is a silent but powerful witness, challenging the self-sufficient scepticism of the hour, and inviting the attention of the student of a higher and more interior law than is yet recognised in the vocabulary of science. For there are mathematical problems involved (as will be presently shown) which cannot be solved by any proposition of Euclid, or any (at present) known formula.

There is a class of persons who, having neither time nor inclination to investigate, whose interests or predilections

lead them to pronounce all exhibitions of supra-mundane power fraudulent—such have a ready-made theory, and will tell right off hand “how these things are done;” but unfortunately for the patient and plodding experimenter and investigator, they do all but the very thing which would prove their assertions, viz., produce like things under like circumstances. To such any testimony is valueless, but to practical men who understand the science and art of modelling (of which the foot now illustrated is a specimen), as well as to those who know that a solid sphere three inches in diameter can never pass through a ring only two inches in diameter, the cast foot presents certain features which at least will excite wonder.

The cast foot is eight inches long by three inches in the widest part at the ball, and nine inches round the instep; the top of the foot is $2\frac{1}{2}$ by $2\frac{3}{8}$ inches, and through this opening must have come the whole of the substance forming the foot; and yet the mould was whole, without a split, or rupture, or seam.

Like the hand already referred to, the mould was given in a similar manner by the spirit form Bertie, who projected her foot with the mould upon it over the table round which the visitors sat, and asking me to take it, I took hold of it, when in a moment the foot was withdrawn and the mould left in my hands. I brought the mould home, and next morning took it to a practical modeller, Mr. Beniditto Lavarno, who filled it with plaster of Paris and melted the wax off in hot water. He pronounced it an unmistakable human foot, but could in no way account for the mould, as such a specimen was entirely beyond his art. He could understand dipping a human foot into melted wax, and thus forming a mould; but how to get it out again without a rupture, and *all in one piece*, he could not understand.

Supposing it possible that the foot might be drawn through the opening above the ankle, yet it would so stretch the wax that all definition would disappear; and the cast shows nothing of this, but the smooth parts and cuticle marks are all perfectly delineated. Under a powerful glass the pores of the skin and cuticle curves are beautifully clear and distinct, quite corresponding to a natural human foot, and which no model or artificial lay figure could supply.

The “naturalness” of the foot is shown by the overlapping second toe (no artist or even “impostor” would dream of making such a model), which is $\frac{3}{4}$ of an inch across the nail, and only $\frac{1}{2}$ an inch where it joins the foot.

But the most extraordinary and astounding feat performed by the materialised form will be seen by referring to Figures 2 and 3. Figure 2 shows a line section of the mould corresponding to the plan view or sole of the foot. The division of the toes, with connection of the same with the foot, was formed by a vertical ridge of wax, tapering from $\frac{3}{8}$ of an inch at bottom (in some parts) to a fine hair line at the top. The vertical thickness of the ball of the toe is barely an inch, and the height of the dividing ridge is $\frac{3}{8}$ of an inch, thus leaving not quite *five-eighths of an inch* for the toe itself to be drawn through, and yet that the toe was withdrawn without injury to this delicate dividing substance is proved by the curved linear cuticle marks (about 50 to the inch) which plainly appear on the toes and sole right up to the point of intersection.

It must be seen at a glance (see Figure 3) that this dividing ridge is at right angles to the line of draft, and that it is a physical impossibility to draw out, in an ordinary manner, the toes without entirely destroying this vertical projection.

There are several other strange points connected with the cast, but the above is quite sufficient to cause us to look for some other elucidation of the mystery than that supplied by any knowledge of mortal art. Accepting my testimony as true, that such a specimen exists, supported by the testimony (if need be) of six others who witnessed, along with myself, the phenomenon (for such undoubtedly it is), then I am bold to say that the spiritual theory is the truest and simplest, and stands good until disproved.

A fact such as the cast now illustrates disposes at once of all allegations of fraud or confederacy, as no amount of these could produce a wax mould all in one piece, and the

cast therefrom a perfect reproduction of a human foot, under the circumstances narrated, or, in fact, under *any* circumstances other than those known as supra-mundane, or spiritual.

The two materialised forms who produced the hand and foot moulds are well-known, and are as recognisable as any of our mortal friends, for we have seen them at different houses on many different occasions, and have seen them singly and together. Once they formed from a white vapoury cloud into substantial and materialised figures, with drapery as real to the touch as that worn by mortal ladies, and they gradually dematerialised before our very eyes.

On another occasion when the form Lily was showing herself at the opening of the curtains behind which the medium was sitting, I asked permission to look behind the curtain, which was granted. Drawing the curtain aside, I saw the form not quite fully developed, for I saw under the drapery where the feet should have been. She was about four feet in height, and appeared suspended about a foot from the floor. She put out her hand, which I grasped and held during the time I conversed with her, and I noticed the lips were flexible, as they moved during the time of articulation; the voice was not full, but still sufficiently distinct for me to understand her replies to my question. She was clothed with a golden-coloured robe, and had a white crown, with sparkling jewels; and what amazed me, I noticed that the cabinet was light with a luminosity which appeared to emanate from the figure, and was brilliant close to the form. I did not see the medium, and whether it was a transfiguration, or whether the form hid the medium from view, I know not.

I found in these experiments that we always had the best phenomena when the company was composed of the members of our own circle, for the introduction of a stranger element was sure to be seen in the character of the manifestations in one form or another.

Granting the genuineness of the supra-mundane origin and production of these temporarily created forms in the human likeness, the larger question lays behind whether they are part and parcel of the personality of the medium, or whether they are the spirits of those who once inhabited the earth and again rehabilitate themselves in physical bodies for a time. There is still another theory, that these forms are mere representatives built up out of the substance of the medium's body, consequently partaking more or less of his or her idiosyncrasy, but moved or energised by the spirit forms that they are intended to represent; in short, that they are neither more nor less than living automata. At present I incline to the latter view, as it seems to cover the largest amount of area occupied by this phase of phenomena. When the time arrives that these forms will appear on the platform and deliver orations, as prognosticated through so many media, we shall then know more. Towards this goal the advance seems to be sure and steady.

Higher Broughton, Manchester, July 17, 1878.

TRUE silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—*William Penn.*

SCIENCE is, I believe, nothing but trained and organised common sense, differing from the latter only as a veteran may differ from a raw recruit; and its methods differ from those of common sense only so far as the guardsman's cut and thrust differ from the manner in which a savage wields his club.—*Prof. Huxley.*

MARRIAGE.—On Wednesday last a marriage took place between Mr. F. Barrett, of Langley House, Denmark-hill, London, and Emily, daughter of Mr. Desmond Fitz-Gerald, M.S.Tel.E. The Rev. Samuel Eldridge officiated at the ceremony, at Brixton Independent Church, in the presence of the family of the bride and bridegroom, and numerous friends. The aisle had been strewn with flowers by some of the latter. The marriage party afterwards drove off to Langley House, the residence of the bridegroom's father, and amused themselves with lawn tennis until stopped by the rain; they then drove to the temporary residence of Mrs. Fitz-Gerald, the grandmother of the bride, 29, Eastbourne-terrace, Paddington, where the wedding breakfast was served. Among the numerous presents were some from the Brixton Psychological Society. A more detailed account of the happy event, in which so many good and true friends of Spiritualism were intimately concerned, will be published in these pages next week.

MESMERIC HEALING.

THE following certificates of cures effected by mesmerism by Mr. Omerin have been handed to us for publication:—

66, Berners-street, Oxford-street, W., Feb. 12, 1878.

DEAR SIR,—In giving you my testimony to the following, I do but repay a debt of gratitude.

After a severe attack of rheumatic fever, which for more than a month had confined me to my bed without the power to move, I was regaining the use of my legs, when the pain settled in my face, mouth, and gums. In this state of suffering I passed many months, until ultimately I became unable either to eat or sleep, and during the last week was in such agony that meals were a torment, and night little better than death, since it was passed without sleep, and in constantly rising to gargle my mouth with rum, brandy, and other spirits, which gave me no relief. At last, in sheer desperation, I could only wish for death. It was at this time that Providence sent you, sir, to me, when, by the mere passing of your hand over my face, the pain was mitigated, and, at the end of a quarter of an hour, entirely removed. I then commenced to touch with my tongue the parts of my mouth which before I could not do without inflicting great pain, and, feeling none, it appeared to me as though I were asleep. I was afterwards able to take supper without the least pain or difficulty, and on going to bed slept through the whole night with a calmness and tranquillity I had not known for many years. On the following day you again passed your hand over my face, and from then until now (almost a year) not the least pain has returned, and I sleep now as well as in the days of my girlhood.

Begging you, sir, to accept this expression of my gratitude for the favour you have conferred, I remain, dear sir, yours sincerely,

MARY CHIDLEY.

Baltic Chambers, 108, Bishopsgate-street Within, London,
May 2nd, 1878.

DEAR SIR,—I have much pleasure in giving a written expression of my gratitude and obligations to you for the two special instances in which your manipulations have been followed by both remedial and curative results. The first occasion was the absolute removal of what is generally called "nervous headache." The manipulation then occupied about twenty minutes. In the second instance I applied to you respecting my left hand, the fingers of which had been curved and stiff for about twelve years. The malady lay chiefly in the third joint from the end of each finger. The mere holding of my hand in yours caused great pain as high as the elbow. After my hand had been rubbed a few times by yours, the fingers became as free as nature ever intended them to be.

Please permit me to assure you that for the benefits I have received (literally) of your hands, you have the ceaseless and increasing gratitude of yours ever faithfully,

GEO. CAWTHORNE.

47, Union-street, W., June 24th, 1878.

DEAR SIR,—As you would accept no monetary remuneration from me for the overwhelming kindness you have shown in removing my fearful attacks of gout, allow me to send you this statement as a slight testimony of my inexpressible gratitude to you.

I had been suffering from this disease for about fifteen years, and could obtain no relief whatever from any of the medicines prescribed for me by the physicians I had consulted during that period. I was laid up with an attack in my right hand for some ten weeks, when I was fortunately introduced to you, and advised that you were capable of alleviating my distress without the use of physic. Although this seemed altogether *too good to be true*, I placed myself under your kind charge, and, as I need not repeat, found myself, after twenty minutes' manipulation, quite a new man. You repeated the operation on the following day (June 16th, 1877), and from that date down to the present time—now fully a year—I have been entirely without the least suffering or inconvenience from any relapse. In fact, it has been a complete cure, and one for which I can only tender you my best and most heartfelt thanks.—I remain, dear sir, your obedient servant,

B. S. TUCKER.

MR. FELT AND THE THEOSOPHICAL SOCIETY.

To the Editor of "The Spiritualist."

SIR,—The enclosed letter, addressed to yourself from Mr. George Felt, whose acquaintance I had the pleasure of making in New York some three years ago, has been sent to me to forward. I do not doubt that as a mere act of justice, apart from the singular interest of the communication, you will willingly publish it. But to prevent misconception I may remind your readers that the doubt thrown by the writer upon the "so-called manifestations" of Spiritualists, is not in accordance with the known opinions of those other members of the Theosophical Society who have come before the English public. Engaged in intellectual pursuits, Mr. Felt appears not to have taken the trouble to inform himself of the reality of the phenomena which occur through mediums. For more experienced members of the society to which he belongs, and of which I believe him to be a distinguished ornament, the question is not one of fact, but of interpretation, by the light of other knowledge than these phenomena by themselves can impart. Without pretending to such knowledge myself, I may be allowed to express the hope that Mr. Felt's testimony will be received with the respect which his eminent scientific attainments should command for it.—Your obedient servant,

C. C. MASSEY.

Temple, July 18.

ELEMENTALS AND THE EGYPTIAN ZODIACS.

New York, June 19th, 1878.

To the Editor of "The Spiritualist."

SIR,—My attention has but just now been called to certain articles published in your city, and one of them in your paper, which reflect upon statements made by friends of mine respecting the "Theosophical Society" and myself. One or more of the writers question whether such a person actually exists, or is but the creation of the brain of Madame Blavatsky and others.

Having very little in common with the public which supports your paper, I seldom see it, and would, perhaps, never have known of these statements if they had not been pointed out to me. I am engaged in mathematical pursuits, and take little or no interest in anything that cannot be exactly demonstrated, for which reason Spiritualists and myself have very few bonds of sympathy. I have so little faith in their so-called manifestations that I have long since given up trying to keep track of them.

The Theosophical Society was started under the mistaken impression that a fraternity of that kind could be run on the modern mutual admiration plan, for the benefit of the newspapers, but very soon everything was in confusion. There were no degrees of membership, nor grades; but all were equal. Most members apparently came to teach rather than to learn, and their views were thoroughly ventilated on the street corners. The propriety of making different degrees was at once apparent to the real Theosophist, and the absolute necessity of forming the society into a secret body. This reorganisation into a secret society, embracing different degrees, having been accomplished, all statements of what has transpired since the members were so bound in secrecy are, of course, to be viewed with suspicion, as, even if such statements were true, things may have been done in the presence of the *illuminati* of which many ex-members and novitiates had no knowledge. Of my own acts in and out of the society before this bond of secrecy I am at liberty to speak, but of my doings or the doings of others since that time I have no right to give evidence. Mr. Olcott's statement about my experiments with elemental or elementary spirits, in his inaugural address, was made without consultation with me or my consent, and was not known to me until too long after its appearance for me to protest. Although substantially true, I looked upon it as premature, and as something that should have been kept within the knowledge of the society.

That these so-called elementals, or intermediates, or elementary, or original spirits were creatures that actually existed, I was convinced through my investigations in Egyptian archæology. While working at drawings of several Egyptian Zodiacs, in the endeavour to arrive at their mathematical correspondences, I had noticed that very curious

and unaccountable effects were sometimes produced. My family observed that at certain times a pet terrier and a Maltese cat, which had been brought up together, and were in the habit of frequenting my study and sleeping on the foot of my bed, were acting strangely, and at last called my attention to it. I then noticed that when I commenced certain investigations the cat would first appear to be uneasy, and the dog would, for a short time, try to quiet him, but shortly after the dog would also seem to be in dread of something happening. It was as though the perceptions of the cat were more acute, and they would both then insist on being led out of the room, trying to get out themselves by running against the French glass windows. Being released, they would stop outside and mew and bark, as though calling to me to come out. This behaviour was repeated until I was forced to the conclusion at last that they were susceptible to influences not perceptible to me.

I supposed at first that the hideous representations on the Zodiacs, &c., were "vain imaginations of a distempered brain;" but afterwards thought that they were conventional representations of natural objects.

After studying these effects on the animals, I reflected that as the spectrum gives rays, which though to our unaided sight invisible, had been declared by eminent scientists to be capable of supporting another creation than the one to us objective, and that this creation would probably also be invisible (Zöllner's theory), this phenomenon was one of its manifestations. As these invisible rays could be made apparent by chemical means, and as invisible chemical images could be reproduced, I commenced a series of experiments to see if this invisible creation, or the influences exerted by it, would be thereby affected. I then began to understand and appreciate many things in my Egyptian researches that had been incomprehensible before. I have, as a result, become satisfied that these Zodiacal and other drawings are representations of types in this invisible creation delineated in a more or less precise manner, and interspersed with images of natural objects more or less conventionally drawn. I discovered that these appearances were intelligences, and that while some seemed to be malevolent, and dreaded by the animals, others were not obnoxious to them, but, on the contrary, they seemed to like them, and to be satisfied when they were about.

I was led to believe that they formed a series of creatures in a system of evolution running from inanimate nature through the animal kingdom to man, its highest development: that they were intelligences capable of being controlled more or less perfectly, as man was more or less thoroughly acquainted with them, and as he was able to impress them as being higher or lower in the scale of creation, or as he was more or less in harmony with nature or nature's works. Recent researches showing that plants possess senses in greater or less perfection have convinced me that this system can be still further extended. Purity of mind and body I found to be very powerful, and smoking and chewing tobacco and other filthy habits I observed to be especially distasteful to them.

I satisfied myself that the Egyptians had used these appearances in their initiations; in fact, I think I have established this beyond question. My original idea was to introduce into the masonic fraternity a form of initiation such as prevailed among the ancient Egyptians, and tried to do so, but finding that only men pure in mind and body could control these appearances, I decided that I would have to find others than my whiskey-soaked and tobacco-sodden countrymen, living in an atmosphere of fraud and trickery, to act in that direction. I found that when these appearances, or elementals, could not be kept in perfect control they grew malicious, and despising men whom their cunning taught them must be debased, they became dangerous, and capable of inflicting damage and harm.

With one of the members of the society, a legal gentleman of a mathematical turn of mind, I accomplished the following, after the manner of Cornelius Agrippa, who claimed for himself and Trithemius that "at a great distance it is possible, without any doubt, to influence another person spiritually, even when their position and the distance are unknown." (*De Occulta Phil., lib. III., p. 3.*) Several times, just before meeting me, he observed a bright light;

and at last came to connect this light with my coming, and questioned me about it. I told him to notice the hour and minute at which these lights would be seen, and when I met him afterwards I would tell him the exact time. I did this thirty or forty times before his naturally sceptical mind was thoroughly convinced. These lights appeared to him at different times of the day, wherever he happened to be, in New York or Brooklyn, and we arranged in each case that about two hours from that time I should meet him at his office.

These phenomena differ, essentially, from any mesmeric, magnetic, or so-called spiritual manifestations that I am acquainted with, and are not referable thereto. This gentleman never has been influenced by me in either of these ways.

Once he came to my house, in the suburbs of this city, and examined some cabalistic drawings upon which I was working, with one of which he was much impressed. After leaving he saw, in bright daylight, in the ears, an appearance of a curious kind of animal, of which he then made a sketch from memory. He was so impressed with the circumstances and the vividness of the apparition that he went at once to one of the *illuminati* of the society, and showed his drawing. He was informed that, though apparently an ideal figure, it was really a so-called elemental spirit, which was represented by the Egyptians as next in the order of progression to a certain reptile which was the figure he had seen at my house, and that it was employed by the Egyptians in making their Zodiacs at initiations, &c. He then returned to me, and without comment I showed him a drawing of the very figure seen by him, whereupon he told me that he had seen it, and under what circumstances, and produced his sketch. He was then convinced that I foresaw that he would see this appearance after having been impressed by the aforesaid cabalistic drawing.

These phenomena are clearly not referable to any familiar form of manifestations.

At one of my lectures before the Theosophical Society, at which all degrees of members were present, lights were seen by the *illuminati* passing to and from one of my drawings, although they stood in the glare of several gaslights. A dark cloud was observed to settle upon it by others, and other phenomena, such as the apparent change of the Zodiacal figures into other forms, or elemental representations, were observed.

Certain members of lower degree were impressed with a feeling of dread, as though something awful were about to happen. Most of the probationers were rendered uncomfortable and uneasy; some became hypercritical and abusive; several of the novitiates left the room; and Madame Blavatsky, who had seen unpleasant effects follow somewhat similar phenomena in the East, requested me to turn the drawings and change the subject. If there had previously been any doubt, the absolute necessity of forming the society into degrees was then apparent, and I have never since met others than the *illuminati* of the society with similar manifestations.

The unfriendly tone of the articles above referred to was entirely uncalled for, and there was no boasting on the part of any of the members in their remarks. Being a secret society we could not in any manner retaliate until permission to do so was given. Having now received permission, I here publicly state that I have lately performed what I agreed to do, and unless the Council forbids, I hereby give permission to such of the *illuminati* as have seen it to come forward, if they choose, and bear evidence of the fact.

I do not know if you will think this worthy the space it will occupy in your columns, but think that it is but just, after keeping an absolute silence for more than two years, I should now be heard in this matter. Modern Spiritualism need not weep with Alexander, for there is another world for it to discover and conquer.

GEO. H. FELT, *Ex-Vice-President of the Theosophical Society.*

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The offices of the National Association of Spiritualists at 38, Great Russell-street, will be closed for the vacation from next Saturday, 27th inst., to August 26th. The Association will suspend the issue of its "Proceedings" for the month of August.

## 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. Preference is given to letters which are not anonymous.]*

### SPIRIT IDENTITY.

SIR,—I have read with much pleasure the remarks made in your last issue of *The Spiritualist* by your correspondent, Mr. J. T. Rhodes, and would like to communicate to you an excellent test of identity obtained through his own mediumship. I think it quite as convincing as the case at West Pelton, narrated by himself.

I became acquainted with Mr. Rhodes, I think, in 1876, whilst attending the *séances* of the Newcastle Society, of which we were both members. He invited me to his own house one evening. After taking tea with Mr. and Mrs. Rhodes and a Mr. Smith (a friend of his), we sat around a three-legged table for a *séance*. It was broad daylight. Mr. Rhodes was the medium, and was soon controlled by an Indian spirit, who began to operate on the table in a lively manner. It tilted over until the edge of the top touched the floor, then rose by degrees until in its proper position. We had our hands on the table all the time, of course; but we proved afterwards that it was impossible to raise it ourselves without actually taking hold of it, which we did not do. The experiment was repeated several times.

Mr. Rhodes was soon controlled by a spirit purporting to be a friend of mine, who tried to write a message, but failed to do so, and afterwards tried to prove his or her identity by making gesticulations; but it was all in vain. I could not recognise anything, so the *séance* ended.

At that time I was attending a circle at which Miss Jessie Nicoll was the medium, and through whose mediumship I had the wonderful tests of identity recorded in *The Spiritualist*, No. 211. We invited Mr. Rhodes to a *séance*; he came to witness something, but soon surprised us all by becoming one of the actors himself, for on entering the *séance* room—which contained a bed in one corner—he was controlled, went and threw himself down flat on his back upon the bed, and placed both his hands above his head, and laid a short while. He next rose and went to the fireplace, took a seat upon a chair at one side, placed his feet on the fender, and was thrown into a violent fit of coughing. At this juncture Mrs. Nicoll (mother of Miss Nicoll), who had been watching him, burst into tears, and declared her belief that it was her husband who had passed away twelve years ago. He died from bronchitis, as she informed us, and used to lie in the position indicated by Mr. Rhodes to enable himself to breathe easily. He also sat by the fireside in the exact manner indicated, and used to cough a good deal.

The controlling power seemed quite overjoyed, and caused the medium to shake hands with all the family present; they seemed to realise the presence of one whom they had loved. Several other gesticulations were made, and understood quite as well. I considered, and so did all the rest, that the proof was beyond doubt a good and genuine one. Mr. Rhodes was unacquainted with the family altogether, and they with him; therefore he had no means of getting knowledge previously.

Mr. Rhodes' mediumship is of a very peculiar kind, and is, I think, calculated to carry conviction to any sceptical mind. He devotes most of his leisure time to the great cause of Spiritualism I know, but does not exercise his gifts as a medium so much as in exerting himself by giving information to inquirers, and in forming new circles. I hope friends of the cause in Edinburgh will rally around Mr. Rhodes, and try to form an organisation in that stronghold of orthodoxy.

W. BOWMAN.

14, Park-terrace, Hornsey, London, N.

### COMMUNION WITH THE SPIRITS OF THE DEPARTED.

SIR,—I have been often impressed with the belief that perfect knowledge has never been attained or demonstrated on earth since the world began, and that even the best men, side by side with precepts and example of the noblest orders, may hold and teach other precepts or doctrines which may not only be enunciated through mistaken impressions, but may be positively hurtful to the souls of humanity, and derogatory to God. Let me give, as an instance of the above assertion, two extracts from Canon Farrar's justly popular book of sermons, collectively called *Eternal Hope*. The Canon says, pages 12, 13: "Not to one of all the unnumbered generations whose dust is blown upon the desert winds, has it been permitted to breath one syllable or letter of the dim and awful secret beyond the grave." And again: "At every ticking of the clock some fifty souls have passed away, yet not a breath of sound shakes the curtain of impenetrable darkness which hangs between us and the unseen world." After such assertions, one marvels to find, only a few pages further on, the Canon speaking Spiritualism proper, pure, and simple; but this he assuredly does in the following and many like eloquent words: "Oh, to be, what here we have only seemed to be or wished to be! Oh, to be honest, true, noble, sincere, genuine, pure, holy to the heart's inmost core! Is not that heaven? Is it dull, gross, sensual, selfish, to sigh for that? Is it not a state rather than a place? Is it not a temper rather than a habitation? Is it not to be something rather than to go somewhere? Yes, this, this is heaven. What more we know not. In other stars, amid His countless worlds, for all we know, God may have work for us to do. Who knows what radiant ministrations, what infinite activities, what never-ending progress!"

Why, the aspirations of all true Spiritualists, and the teachings of all good spirits, are precisely those of Canon Farrar in the latter paragraph. All he there says is, I repeat, true Spiritualism, and to Spiritualism he owes these noble rational ideas, and to nothing else, though he may not be aware of it. For how, indeed, are spiritual ideas insinuating themselves into men's minds in the present day, though they may not understand or consider whence they come or whither they go! If the Canon has not sat at *séances* he has read this Spiritualism in books; or he may be unwittingly inspired by the Spiritualism he despises, now that

it is so common. Canon Farrar never could and never would have idealised such unorthodox inspirations himself, for they are new, comparatively, to the world, and are but the natural outcoming of this our novel dispensation of knowledge, love, and wisdom first taught to Katie Fox, a babe, as it were, in years. For the above reasons how vacuous the assumption, when the Canon talks of "the curtain of impenetrable darkness which hangs between us and the unseen world!" How puerile, even, is this denial of Spiritualism in the face of common knowledge! How contrary to daily evidence! How unhistorical and how unscriptural! For has not the Canon, at least, the story of the witch of Endor to disprove his assertions; the evocation of Moses and Elias by Christ; the dead rising from their graves after Christ's death; the hypothesis that the dead might rise though men would not believe if they did? And the fact that necromancy was forbidden in the Old Testament so persistently, presents a very forcible proof indeed of the reality of "dead" souls still living to appeal.

For if there were no "dead" to seek and to commune with, necromancy would be but an idle term—a dead letter; while it is, in fact, the only allusion, perhaps, to a future life contained in the Pentateuch. How ungrateful, sometimes, are the wisest men to sources of their knowledge! If not, how ignorant, how very much behind the intelligence, in some respects, of even, now-a-days, the common herd!

On the other hand, as regards the Canon's second paragraph, I appeal to all or any Spiritualist who has been familiar with spirit teaching any time these last thirty years, whether the Canon's language there is not a most powerful testimony in favour of Spiritualism, inasmuch as like language has been the common, accustomed language of spirits since this new influx began? And I would ask, likewise, whether such language and ideas ever existed at any known period of the world's history before, or any approach to it? What clergyman previous to the Fox rappings ever alluded to heaven as "a state rather than a place?" as "*being something rather than going somewhere?*" or as "a state of never-ending progress?"

Spiritualism gives men knowledge, if it does not necessarily give them virtue or wisdom; and to this knowledge, in a limited degree, somehow, it seems perchance unconsciously to himself, Canon Farrar has attained.

AUDAX.

## A DIVORCE CASE—HOLT V. HOLT.

SIR,—I am desired by the committee of the Newcastle Psychological Society to draw your attention to an extract from *The Newcastle Daily Chronicle*, published in *The Spiritualist* of the 19th inst.; and, as worded, the inference is that the parties to the suit resided in this district, so the committee asks that you will kindly insert this in your next—viz., that the persons are none of them known in Newcastle, especially the lady described as a spiritualistic medium, and, so far as they have been able to ascertain, she is not known anywhere in the district around.

H. A. KERSEY, Hon. Sec.

Newcastle-on-Tyne, July 22nd, 1878.

## DR. MACKENZIE AND SPIRITUALISM.

SIR,—Dr. Mackenzie complains that I have "occupied your space unnecessarily" with reference to him. It may be so. After reading his last utterance, I am disposed to agree with him. I must, however, in justification say that I was concerned, not with him, but with certain ideas which he put forward in the course of a paper read before a society with which I am officially connected.

In the course of my duty, I commented on these ideas with both courtesy and fairness, so far as I know, and I somewhat amplified my criticism in answer to some further remarks of Dr. Mackenzie. Had I known that he was so sensitive, I would have omitted his name while challenging what I believe to be erroneous ideas. I regret that I did not do so. I should then have spared him the necessity for writing the irrelevant matter with which he favours us in your last issue, and you the introduction to "a game not fitted for gentlemen," and to a style of controversy not usual in your columns.

However, I have said what I wished, and will not waste further space. I have no desire to join Dr. Mackenzie in the game with which I have not the advantage of being acquainted.

W. STAINTON MOSES.

London, July 20.

## SPIRITUAL PHENOMENA AT WIESBADEN.

SIR,—I have long been silent, because I had no new facts of importance to communicate to you which could bear comparison with the facts stated in *The Spiritualist* of June 8th last year. The harmonious circle which induced, not to say caused, those extraordinary results in so short a time, without a professional medium, gradually broke up, and its members have been scattered partly over Germany, partly over Russia—an illustration of the fickleness of fate, and the restless conditions of human existence.

About Professor Friedr. Zöllner's experiments, and his visit to Wiesbaden, I told you some time ago. I have received a letter since then from Prof. Zöllner, informing me that his further experiments with Mr. Slade after his return from St. Petersburg had been successful; the results were far above his expectations. We are, therefore, now looking forward to the publication of his second volume of his *Scientific Treatises* with keen expectation. In the meantime we have not been sleeping here, and it is with great pleasure that I inform your readers that Providence has favoured us with a new non-professional medium of great power and promise. I will not occupy your valuable space this time with a detailed narrative of the various results of our sittings; but shall limit myself to a very brief statement of the main features of the results obtained, so as to enable your readers to form an idea of the extraordinary and rapid development of the medial powers of a person who never sat in his life before for psychic phenomena.

It is just a fortnight to-day that I commenced my experiments with him. I sat quite alone with him the first week, when we obtained in rapid succession the following series of psychic phenomena: medial writing, containing statements of the sudden death of a friend of the medium, which proved to be true; strong raps; rising of the table above the ground, and the floating of it in the air, whilst our hands were resting on the top of it; the table rising freely in the air without being touched by us, and at our request, we merely having joined both our hands above the centre of it; touching by spirit hands; a spirit hand seen distinctly by subdued light; touched by spirits whilst we had both our hands clasped together; ringing of a hand-bell above the table and at a distance from it; objects put on our table that were not there before; a leather strap taken away from our room and brought back two days afterwards, with some knots in it that were not in it before; and last, but not least, flowers received by spirit agency. Two roses we received thus on Wednesday last, July 17th, in the presence of a sceptical friend of mine, a literary man. The spirit, after dropping one rose on the table, informed us by writing that she was going to send us another in a minute, and so she did. But before it came, we gave our sceptical friend permission to examine the room and our own persons, to make sure that no other rose was at that moment in the room but the one just received. This medium, like our former one, is not at the disposal of the public.

G. W. F. WIESE.

3, Elisabethen Str., Wiesbaden, July 19th, 1878.

## THE SEANCE AT MR. ST. CLAIR'S HOUSE IN BIRMINGHAM.

SIR,—In *The Spiritualist* of July 12th, to which a friend has called my attention, I find a letter from Mr. John Colley, describing a *séance* at my house. The letter is written as though intended to be a plain narrative of what occurred, but is neither full nor accurate, and by its omissions and mistakes is calculated to give a wrong impression. On this account I ask permission to reply to it. Mr. and Mrs. Summerfield, Mr. Colley, and others were at my house as stated. Mr. Summerfield is the medium, but Mrs. Summerfield is confessedly in strong sympathy with her husband, and during the sitting appeared to be in a highly nervous and even hysterical condition. We sat at the table—a table which Mr. Colley calls a *large* table, but which measures four feet six inches by three feet six inches. The sitters were nine in number, all of them Spiritualists or sympathisers excepting myself and wife, but there were in addition my friends Mr. and Mrs. Lawson Tait, outside the circle. Mr. Summerfield sat with his back towards the mantelpiece, and had his wife on his right hand and Mrs. Colley on his left. After some pushing and dragging of the table (which was on castors), "flowers came" certainly. Mr. Colley says "flowers were dropping," but I was not aware that anybody had actually seen them descending. The medium was nearly opposite my wife, and asked her, in a convulsive whisper, "Would the lady like a flower?" My wife said she would, and almost at once she felt one touch her hand; but she would not like to say that it "dropt," or fell perpendicularly. "The table was rising," as Mr. Colley says; but this must be understood to mean that it was violently tilted up on the side on which the mediums sat, and never had more than two legs off the floor.

It is quite true that at this stage of the manifestations I turned up the light. Mr. Colley asks, with triumphant air, "What did they see?" He should have mentioned that on Mrs. Summerfield crying out that the light would injure the medium, I instantly turned it out, and there was scarcely more than a second in which anyone could see anything. What did they see? Mr. Colley says they saw the medium "still entranced." What I did see was that the medium's eyes were open and looked dazzled by the unexpected light. "Roses, &c., round each sitter's hands," Mr. Colley says. My description would have been, "scattered irregularly over the table." Well, Mr. Colley on his part saw something also; he "saw Mr. St. Clair getting hastily down from the chandelier." One would imagine, from this way of putting it, that I had climbed a chair, whereas the chandelier was so low that I simply stood up in my place and sat down again. Mr. Colley saw that we "had lit up our own confusion," and "felt ashamed of ourselves." Nothing of the kind. In saying they had lit up their own confusion, Mr. Colley refers, I imagine, to Mr. Lawson Tait as well as myself. Now, what did Mr. Tait see? I had met Mr. Tait on other business two nights before, and invited him to come; the invitation was given and accepted in the moment of parting, and there was no pre-arranged course of action between us for the *séance*. Mr. Tait had obtained leave of the medium to remain outside the circle, and without my knowledge had gone round behind Mr. Summerfield and stood between the medium and the mantelpiece. It was so dark that I did not see this, but it was observed by Mr. and Mrs. Franklin. We have Mr. Colley's testimony that the room was light enough for us "to see each other." It was light enough therefore for Mr. Tait to see the medium, and Mr. Tait saw the medium's hand move as in the act of throwing when the flowers were "dropping." Moreover, the medium had placed a bell upon the mantelpiece, and Mr. Tait saw his arm twice stretched round as if feeling for it. The arm would have touched Mr. Tait if he had not drawn himself in a little.

Now let me meet the charge of bad faith—"Mr. St. Clair had broken conditions." I broke conditions, Mr. Colley told me (1) by withdrawing my hand from contact. Yes; but when the sitting commenced we asked whether we were to touch hands, and were told it was simply desirable as a guarantee against trickery on the part of the medium or his friends. This did not seem to me to imply any bond, much less a reciprocal bond, as there could be no suspicion that conjuring tricks would be attempted by non-Spiritualists. I did not seek to hide what I did; for I had Mr. Franklin, a Spiritualist, on my right, and he was of course aware that I withdrew my hand from contact with his. Secondly, I had "broken conditions" by turning up the light. To this I must reply, first, that no conditions were laid down. The room had been



darkened, but there was no bond, no promise, nor even a request, that it should not be lighted up at any moment. On the contrary, when the room was about to be darkened I was told twice to provide myself with matches; though I cannot recollect who instructed me. I confess, of course, that I was prompted by a curiosity to discover the cause of the tilting of the table; but then it must be remembered that I sat as an investigator, not as a believer. Nor did I think that it was illegitimate to turn up the light at a *séance*, for I had read in Dr. Sexton's *Orations on Spirit Mediums and Conjurors* (p. 9)—"I am not at all partial to dark *séances*, and would always much rather have the light, at least enough of it to enable me to see what is going on"; and in Mr. Wallace's account of a *séance* he attended at a friend's house, that when something remarkable seemed to be occurring "a light was at once struck" (*Miracles and Modern Spiritualism*, p. 163). If I had been under any promise not to touch the gas or break contact of hands I should of course have kept my promise. It appears, however, that I was not the first offender, but according to the testimony of Mr. Tait, the medium had previously released his own hand from his wife's.

Mr. Colley charges me with ungentlemanly and unfriendly treatment. He means simply in turning up the light. He knows that there was nothing uncourteous in my speech or manner; he knows that supper was spread for the whole party, and that I so expressed my regret at any one leaving without supper that the medium would have stayed had Mr. Colley consented. I will not accuse Mr. Colley of any want of courtesy, but will only say that if he had been *thoughtful* enough to let me know that he was bringing accusations against me in the columns of *The Spiritualist* I would have answered them last week.

GEORGE ST. CLAIR.

Wheeleys-road, Birmingham.

P.S.—With regard to the offer Mr. Colley makes on behalf of Mr. Summerfield, that he is willing to sit with Mr. Tait and myself under test conditions, Mr. Tait wishes me to say that "he has neither time nor inclination to investigate any further such transparent nonsense, but that if any advocate of Spiritualism, who is at the same time familiar with the processes and general principles of scientific investigation, should be found ready to submit to test conditions, he will be very glad to join me and take part in any reasonable number of sittings."

G. ST. C.

[With reference to the remarks of Mr. Tait, which assume that it is worth while for some of the representatives of a great movement, including so many not his inferiors in science and in society, to go out of their way to convert him, we hope that he will be refused admission to all *séances* till he gives in an apology for his scarcely civil language. If any simple people in Birmingham want scientific authority, and are too weak to trust to their own observations, let them select authority of considerable weight, and read Mr. Crookes's book, or the report of the investigating committee of the Dialectical Society. If Mr. Summerfield is the strong medium we suppose him to be from the reports recently sent us, his time, if he were in London, would be much too valuable to be employed in giving *séances* to the uncourteous. See the leading article in last week's *Spiritualist* on the advisability of excluding from *séances* the rougher class of physicists who decide upon subjects which they have not investigated; their support would discredit Spiritualism.—Ed.]

#### ALLEGED CURE OF SNAKE BITES BY OCCULT MEANS.

To the Editor of the "Madras Times."

SIR,—Allow me to give to the public, through the medium of your columns, a few facts, as extraordinary as they are real. Some thirty years ago my father, an apothecary of the Madras Medical Department, was travelling in the vicinity of Parla Kimidi. One day a Biragi, or itinerant hermit, came to him, begging for some oil of cinnamon. My father gave him what he wanted, and Biragi, to show his gratitude, promised to teach him a *mætra* or charm for the sting of scorpions. Out of sheer curiosity, and not willing to hurt the man's feelings by a refusal, my father wrote out what was to him the unmeaning gibberish dictated by the Sunyassi, who, having received the cinnamon oil, went on his way rejoicing. It was not long before my father had an opportunity of testing the efficacy of the charm. A person suffering from the sting of a scorpion was brought to him one day. This reminded him at once of the charm, and he determined to give it a trial. Strange to relate, the pain began to descend rapidly during the first recitation, and, after a few more repetitions, reached the puncture, where it lingered for a short time, and then ceased altogether. After this occurrence my father made use of nothing but the charm in every case of scorpion sting that he had the good fortune to come across. Among those that he cured was his first wife. I have myself been an eye-witness of many and many a case. Some time before his decease, my father gave a written copy of his charm to Mr. J. M. Browne, merchant at Valtair, who carefully preserved it as a curio. During a visit to Mr. Browne, I recopied the formula, and also committed it to memory for future experiments.

Now, for my own experience. About four months ago I had returned home one evening from school, and had just taken my tea and ensconced myself in a chair, when I heard most horrible groans proceeding from the street, and having sent my servant to see what was the matter found that a

poor woman, a neighbour's thunnikarchi, had been stung by a scorpion. My mother advised me to send for her and make an experiment. I did so with much hesitation, as this was to be my maiden effort in that direction. Plucking a twig with leaves from one of the trees in my yard, I waved my extemporised magician's wand, from the locality of the pain downwards to the sting, as I had often seen my father do with his patients, while I pronounced the mystic words, feeling remarkably silly the whole time, since I did not know what would be the result. But, to my great satisfaction, and the greater satisfaction of the sufferer, the burning agony of the virus began to descend and soon reached the stung part, where I applied some eau-de-Cologne and then dismissed my first patient. My fame having gone abroad, I had frequent visits from groaning wretches, whom I had the pleasure of relieving from their terrible sufferings. I have cured, to the best of my recollection, altogether seven or eight cases, one of my patients being a European lad. I may mention that on one occasion, not feeling certain whether the patient had been attacked by a scorpion or a centipede (since she did not complain of the pain ascending), I sent her away for a short time. She soon returned complaining that the pain had come up. I repeated the charm, with the usual result. Since Vizagapatam is a town infested with scorpions, I thought it well to communicate my secret to a few unprejudiced friends, residing in different parts of the town, so that all sufferers might not have the trouble of coming up to my house in the Fort. I accordingly initiated Messrs. Venkatanarraina Naidu Garu and Surianarraina Puntulu Garu, assistant masters in the same school as myself. This was only two months ago, and they have already succeeded in relieving eight persons; the former two, and the latter six. A sceptic in these matters, N. Rangarao, being anxious to investigate the matter, brought over a live scorpion and bravely offered to get stung that I might try the charm on himself, but the reptile, from weakness or timidity perhaps, would not sting him, although the bystanders very kindly attempted in divers manners to irritate it into doing so. Having, however, seen a case cured, Rangarao learned the charm, and I am happy to say that he has also succeeded in curing a case. Knowing what fearful sufferings follow the sting of a scorpion, and that some cases end fatally, and being aware that many parts of India are infested by these venomous reptiles, I do not feel justified in keeping my remedy any longer a secret, or in confiding it to two or three individuals only. Hence my desire to make the thing known throughout the length and breadth of the land. In order that the charm may be valued, and to defray the cost of fair copying it for each applicant, and that it may be within the reach of all, I have resolved to send it for eight annas, post free, to any part of India. In applying for the charm, customers will be good enough to mention whether they would prefer it in the Greek, Telugu, or Roman character, to facilitate pronunciation. All applications to be addressed to me,

FREDERICK S. J. STRICKE,  
Assistant Master, L. M. High School.

Vizagapatam, 26th May, 1878.

I THINK the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato*.

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like bloom from a soiled flower.—*Froude*.

A MOTHER'S CURSE.—The London correspondent of the *Liverpool Mercury*, writing of the charge of theft of jewellery preferred against Sir Capel Fitzgerald, adds:—His family history is a strange one, and the police-court scandal of to-day will cause many a Tipperary peasant to cross himself devoutly, and mutter off an ancient prophecy and a heritage of malediction. This young fellow's grandfather was the first baronet, so created for the bloody part he took in the horrors which followed the Irish insurrection in '98. He was known as "Hanging" Fitzgerald. He stalked through the country, shooting, hanging, and flogging men, women, and children whom he chose to suspect of "disloyalty." The pitch cap, the triangle, and the lash were part of his travelling equipment. One day an old woman actually knelt in the blood of her two sons, whom "Magistrate" Fitzgerald had shot dead at their own door, and, lifting her hands to heaven, "cursed him to the third generation, and prophesied a death of disgrace to all his race. Twenty-five years later the first object of this malediction died by his own hand; ten years ago his son cut his throat; the young baronet now in gaol is the last of the line.

## SPIRITUAL MANIFESTATIONS IN A BYGONE AGE.

(Extracted from Joseph Glanvil's "Saducismus Triumphatus," 1685.)

"THE relation of James Sherring, taken concerning the matter at Old Gast's house, of Little Barton, June 23, 1677, as follows:—

"The first night that I was there with Hugh Mellmore and Edward Smith, they heard as it were the washing in water over their heads. Then taking a candle and going upstairs, there was a wet cloth thrown at them, but it fell on the stairs. They going up further, then there was another thrown as before, and when they came up into the chamber there stood a bowl of water, some of it sprinkled over, and the water looked white as if there had been soap used in it. The bowl just before was in the kitchen, and could not be carried up but through the room where they were. The next thing they heard the same night was a terrible noise as if it had been a flat of thunder, and shortly after they heard great scratching about the bedstead, and after that a great knocking with a hammer against the bed's head, so that the two maids that were in the bed cried out for help. Then they ran upstairs, and there lay the hammer on the bed, and on the bed's head there were near a thousand prints of the hammer, which the violent strokes had made. The maids said that they were scratched and pinched with a hand that was put into the bed, which had exceeding long nails. They said that the hammer was locked up in the cupboard fast when they went to bed.

"The second night that James Sherring and Thomas Hillary was there, James Sherring sat down in the chimney to fill a pipe of tobacco. He made use of the fire-tongs to take up a coal to fire his pipe; and by-and-by the tongs were drawn up the stairs; and after they were up in the chamber, they were played withal as many times men do, and then thrown upon the bed. Although the tongs were so near him, he never perceived the going of them away.

"The same night one of the maids left her shoes by the fire, and they were carried up into the chamber, and the old man's brought down and set in their places. The same night there was a knife carried up into the chamber, and it did scratch and scrape the bed's head all the night; but when they went up into the chamber, the knife was thrown up into the loft. As they were going up the stairs there were things thrown at them, which were just before in the lower room, and when they went down the stairs the old man's breeches were thrown after them. These were the most remarkable things done that night, only there was continual knocking and pinching the maids, which was usually done every night.

"The third night, when James Sherring and Thomas Hillary were there, as soon as the people were gone to bed, their clothes were taken and thrown at the candle, and put it out; and immediately after they cried out with a very hideous cry, that they should be all choked if they were not presently helped. Then they ran up the stairs and there was abundance of feathers plucked out of the bolster that lay under their heads, and some thrust into their mouths that they were almost choked. The feathers were thrown all about the room. They were plucked out at a hole no bigger than the top of one's little finger. Sometimes they were vexed with a very hideous knocking at their heads as they lay on the bed. Then James Sherring and Thomas Hillary took the candle and went up stairs, and stood at the bed's feet, and the knocking continued. Then they saw a hand with an arm-wrist holding the hammer, which kept on knocking against the bedstead. Then James Sherring going towards the bed's head, the hand and hammer fell down behind the bolster, and could not be found, for they turned up the bed clothes to search for the hammer; but as soon as they went down stairs the hammer was thrown into the middle of the chamber. These were the most remarkable things that were done that night.

"There was a saddle in the house, of their Uncle Warren's, of Leigh, which it should seem they detained wrongfully from the right owner; that as it did hang upon a pin in the entry, would come off and come into the house, and, as they termed it, hop about the house from one place to another, and upon the table and so to another, which stood on the other side of the house. Jane Gast and her kinswomen took the saddle and carried it to Leigh, and as they were going along the

broad common there would be sticks and stones thrown at them, which made them very much afraid, and going near together, their whittles, which were on their shoulders, were knit together. They carried the saddle to the house which was old Warren's, and there left it and returned home very quiet. But being gone to bed at night the saddle was brought back from Leigh, which is a mile and a half at least from Old Gast's house, and thrown upon the bed where the maids lay. After that the saddle was very troublesome until they broke it in small pieces and threw it out into the highway.

"There was a pole which stood in the back side about 14 or 15 feet in length, which was brought into the house and carried up into the chamber and thrown on the bed; but all the wit they had could not get it out of the chamber, because of its length, until they took down a light of the window. They report that the things in the house were thrown about and broken to their great damage."

## SPIRITUALISM AND THE NEWSPAPERS.

NEWSPAPER abuse of Spiritualism has of late been rapidly on the decline in England, and the following leading article from *The Glasgow Evening Times* of July 16th last is a fair average sample of the style of criticism now prevalent:—

This is an age of contrasts. Along with the most exaggerated peace notions we have had some of the bloodiest wars on record; with an electoral body more democratic in its constituents than ever before existed in this country, we have the strongest Tory Government of recent times; co-existent with an amount of wealth hitherto unequalled, there is a pauperism which it requires unremitting effort to keep within moderate limits; on one hand an advancing scepticism is threatening to overflow the old tide-marks of theology, on the other an ultramontane reaction menaces the liberated thought of Christendom; and the generation which has been called, perhaps correctly, the most materialistic in profession and general tendency that ever lived, has witnessed a development of Spiritualism remarkable for the boldness and plainness of its teachings and the startling nature of its revelations. The "spirit mediums" assume to be the high priests of a cult which admits its devotees into the very heart of the great mystery. Following so far the fashion of the time, they found their claims, not on metaphysical argument, but on alleged fact, so that their pretensions cannot be overthrown by reasoning, but by experimental inquiry. In an address delivered recently on the "30th Anniversary of Modern Spiritualism," Mr. Thomas Shorter informs us that all such inquiries have proved abortive, that all attempts of priests, professors, and doctors, men of science and of common sense, have failed to check the progress of "spiritism," or throw doubt on its manifestations. Investigating committees, nimble-fingered conjurors, and sceptical expositors have kept it stronger than ever.

"Its copious literature, its thousands of books, pamphlets, and journals, its thirtieth anniversary celebrated from a hundred platforms, and in many lands, evidence its intellectual activity and growing life." It is certainly a curious phenomenon. At a period when the old beliefs in witch and ghost craft seemed left far behind, and all ideas of the supernatural and immaterial receding further and further into the dim backgrounds of consciousness, a system which claims more direct intercourse with the other world than any priesthood or necromancy that ever hoodwinked humanity rises, spreads, and establishes itself in our very midst. That there is more in the phenomena with which it deals than many are inclined to admit may be presumed when we find them overwhelming and convincing acute observers and clear thinkers like Professor Wallace and W. Crookes, and men so inveterately opposed to such notions as Robert Owen and his more highly cultivated son.

But before Spiritualism can produce much impression on the world it must become more open and rational in its means and more practical in its ends. What signifies the most wonderful sights and sounds attested by select witnesses if they cannot be made patent to all? These are not the ways of true science. When a scientific discovery is made, it is so put before the public that it can be thoroughly understood, and over and over again verified or disproved. Moreover, till the marvels are made useful in some shape, turned to advantage in promoting human welfare, it is not to be expected that much importance will be attached to their alleged occurrence. Till the spirits are got to talk after some less absurd and occult fashion, and choose to tell us something we do not know already, the truth of which can be tested, and which there is some good in knowing, their pretended utterances can hardly obtain much attention or respect.

ADVERTISING FOR GHOST-SEERS.—A correspondent writes that the following advertisement appeared last week in the columns of a morning paper:—"If this should meet the eye of any persons who have been visited by the spirits of their dead relatives or friends, or who may have seen an angel, or anything supernatural, they may hear of something to their advantage by addressing Mr. Cecil Isaacson, 2, St. Ann's Cottages, Westfields, Barnes, S.W." On making application at the address given the following reply was received:—"Sir,—I only wish to receive evidence from eye-witnesses in our generation of angels, spirits, or devils.—Yours faithfully, CECIL ISAACSON."

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