

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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No. 193.—(VOL. VIII.—No. 18.)

LONDON: FRIDAY, MAY 5, 1876.

Published Weekly; Price Twopence.

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38, GREAT RUSSELL STREET, W.C.

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Thursday, 4th.—Mrs. Olive's Private Seance, at 38, Great Russell-street, at 2 p.m. Public Seance at 4 p.m.

Friday, 5th.—Seance for Inquirers, Mr. W. Eglington medium, at 7.30 p.m.

Tuesday, 9th.—Office Committee, at 5.30 p.m. Finance Committee, at 6 p.m.

COUNCIL MEETING at 6.30 p.m. Thursday, 11th.—Mrs. Olive's Private Seance, at 38, Great Russell-street, at 2 p.m. Public Seance at 4 p.m.

Friday, 12th.—Seance Committee at 6.30 p.m. Seance for Inquirers, Mr. W. Eglington medium, at 7.30 p.m.

Tuesday, 16th.—Provincial Societies Committee, at 6.30 p.m.

Thursday, 18th.—Mrs. Olive's Private Seance, at 38, Great Russell-street, at 2 p.m. Public Seance at 4 p.m.

Friday, 19th.—Seance for Inquirers, Mr. W. Eglington medium, at 7.30 p.m.

Tuesday, 23rd.—Prize Essay Committee, at 5.30 p.m. ANNUAL GENERAL MEETING OF MEMBERS, at 6.30.

Friday, 26th.—*Sotree* Committee, at 6.30 p.m. Seance for Inquirers, Mr. W. Eglington medium, at 7.30 p.m.

The offices of the National Association, including a Library and Reading Room, are at 38, Great Russell-street, Bloomsbury, entrance in Woburn-street. Friends wishing to join the Association, or local societies wishing to become allied, are requested to communicate with the Resident Secretary, Miss Kislbury, of whom copies of the Constitution and Rules, and other information, can be had on application.

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**SOUTH LONDON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.** List of meetings during the week: Sunday, Trance or other Address at Seven; Monday, Discussion and Conversational Meeting at Eight; Tuesday, Developing Circle, at Eight, members only; Thursday, Seance at Eight, members only; Friday, Seance at Eight, members only; Saturday, Seance at Eight, non-members, 3d. Members 1s. per quarter, and 2d. on attending a Seance. Any further information can be obtained at the rooms on any evening. J. BURTON, Hon. Secretary.

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BRITISH NATIONAL ASSOCIATION  
OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

Faithfuls wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kilsingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application. The entrance to the offices is in Woburn-street.

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# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER EIGHTEEN.

LONDON, FRIDAY, MAY 5th, 1876.

## SPECULATIONS TENDING TO EXPLAIN CERTAIN SPIRITUAL MANIFESTATIONS.

BY WILLIAM H. HARRISON.

AFTER attending some hundreds of materialisation *séances* with different mediums, under all kinds of conditions, it has become evident to me that on certain occasions there has been actual duplication of form; that is to say, that while the entranced medium has been in one place, an active and intelligent temporarily materialised being, having to a large extent the features of the unconscious medium, and robed in white, has been moving about close at hand. If all the evidence to prove this point were collected, the case would be a very strong one, but space will not permit. On the present occasion I will merely repeat that once at a circle I had tight hold of Mr. Williams, as he sat by my side all through a *séance*, and high up, over the table, John King was floating, carrying his light in his hand; he illuminated his features with it, so that I clearly saw his eyes sparkling, his lips moving, and I heard him speak at the time that they moved. At the moment this clear bright view of him was obtained, with nothing dubious about it, his elbow was higher than the top of my head. I was holding the hand of Mr. Williams, whose elbow was alongside mine on the table, and his feet were touching mine. At the great majority of materialisation *séances*, there has been no evidence whether actual materialisation has taken place or not, for at many sittings mediums are not subjected to absolute test conditions: and if they are subjected to certain test conditions, such as tying their hands behind their backs, sewing their sleeves together with cotton, and sealing the knots, the abnormal power about them can release them from such bonds in the twinkling of an eye, and after the sitting is over, they will be found secured as at the first. This in itself seems somewhat miraculous. The fact was well tested through the mediumship of Mrs. Compton, in America. While she was seated in a cabinet, she was secured in every possible way, even to tacking the skirts of her dress to the floor, and sealing the heads of the tacks after her hands and arms had been tied up. Shortly afterwards, a figure, robed in white, came out; several of the sitters were invited to enter the cabinet, and found nothing in it; yet afterwards, Mrs. Compton was found secured as at first. This tends to show that although nothing visible was in that cabinet, yet some invisible form resembling that of Mrs. Compton must have been there, which form, when reclothed with matter, disclosed her bound as at first. Not the slightest reliance can be placed upon the statements of most of the spirits who produce these manifestations, and observers should believe nothing they cannot prove for themselves.

I may begin to set forth the explanatory ideas I have in my mind, by speaking of the materialisation of a spirit-hand. I assume that what we call "matter" consists merely of surface effects with an infinity of phenomena beneath; for although the now prevalent scientific idea that matter consists of the infinitely rigid particles of Dalton, or of Sir William Thomson's vortex atoms formed of an infinitely elastic fluid, is useful in physical research, all analogy and past experience tend to show that as knowledge increases, our ideas of the extent of the universe, atoms included, will have to be widened. The ancient Jews, like the physicists of to-day, had a tendency to limit the universe to that which was known to themselves. They considered the earth to be a small plain, on which they existed as a people specially chosen of God, with small brilliant objects in the firmament above, known as the sun, moon, and stars, which were put there for the sole purpose of giving light to them. Hence in a speculative argument like the present, I assume that physicists are very far from

having reached the limits of the knowable, in relation to the fundamental constitution of matter.

Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence abstracts say one part of energy from every portion of the medium's hand, thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand, invisible to the human eye, yet capable of producing certain material effects. I think that although it might dissolve and return whence it came, if it attempted to touch another human organism, not of the same nature as that of the medium, yet it could lay hold of inanimate matter and move a table. One sitter at a circle, usually a sympathetic mesmeric sensitive, will sometimes feel the grasp of a hand where nothing is to be seen, and nobody else will see or feel anything. I assume that this spirit-hand containing one, instead of ten parts of energy, may be able to touch another person whose "influence"—as Spiritualists and mesmerists call it—is in harmony with that of the medium.

I further assume that in the process of further materialising a spirit-hand spirits can, by will-power, or by other means, abstract more and more energy of different kinds, but in unaltered relative proportion, from every part of the hand of the medium, until say five proportions of energy are left in the hand of the medium, and five proportions are in the spirit hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time. Carrying this idea still further, I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium until at last we have, say, nine parts of energy in the spirit-hand, and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, whilst the spirit-hand is densely materialised. This may be the condition of things when mediums are released from bonds. If so, when Mrs. Compton is out of the cabinet, the materialised form contains eight or nine parts of the assumed ten parts of energy normally comprised in her body; while the form thus made is walking about the room, the remaining one or two parts are not palpable to mortal senses, yet are in the cabinet, and perhaps keeping the tapes and seals in their proper position. An invisible woman is there; her dress in an invisible form is there; the knots and seals are intact, but perhaps invisible, and after the form outside the cabinet reunites with the one inside, the circumstance that the one inside has been there all the time accounts for the knots and seals and other fastenings of a delicate nature, being discovered at the end of the *séance* exactly as they were at first.

These ideas, I think, also explain how—while the hand of a medium is held in darkness—a welded iron ring with no joint in it is frequently threaded on to his arm. It will be remembered how M. Aksakof, of St. Petersburg, in a good light, grasped the hand of Mr. Williams, then tied his own hand to that of the medium with tape. There were no rings on either of their arms; the light was put out, and shortly afterwards the ring was threaded upon their arms. M. Aksakof, who had never loosened his grasp of the hand of Mr. Williams, took the ring and the tape back with him to Russia, to show that there was no trickery in the material means employed. Many others have had experience of a

similar kind at spirit circles. Now, if we assume that when M. Aksakof took the hand of Mr. Williams, John King began to form a spirit hand (which he always does to produce dark circle manifestations), as he took portion after portion of energy away from the arm of the medium, so did it become more and more impalpable. The medium's hand was still a material one to the touch of M. Aksakof, but higher up, between the wrist and the shoulder, it might have become so spiritualised, that could light have been admitted at the moment, no arm at all would have been seen there, although a proportion of the vital invisible forces composing it had not been removed; thus the threading on of the iron ring became possible. Mr. Crookes and Mr. Blackburn once tied tape tightly round the neck of Miss Florence Cook, and sealed it with a signet ring. The ends of the tape were then tied round one of the steps of Mr. Crookes' library ladder, and sealed. The instant they left the cabinet Miss Cook was free, nothing but the sealed loops of the tape remaining. The ideas put forth in this article will serve to explain how these results might have been produced.

From what has been said it will be seen that it is assumed that spirits can abstract energy from all parts of inanimate objects, as well as from human beings; that dresses, for instance, can be thus duplicated. Let us now suppose that when the ninth part of energy has been abstracted from an object, forming a kind of spirit of it, that ninth can be carried invisibly to a distant spirit-circle, with some connecting link existing between it and the original object. As the spirits abstract more energy from the one, and put it into the other, that which was originally invisible becomes solid, and that which was solid disappears; thus the article is moved from place to place, doors and intervening objects forming no obstacle to its passage. And if it be said that in this speculation I assume that energy in some form passes through solid matter without visibly affecting it, I reply that the case is not exceptional, for, if you develop a photographic plate in a magnetic field strong enough to uphold several tons of iron, that large amount of magnetism passing through a plane where such delicate chemical reactions are going on, does not affect the development in the least, so far as I have been able to see, and I have made the experiment with frequency.

The ideas just set forth as to the philosophy of a portion of the process whereby materialised forms are produced at spirit circles, may possibly be susceptible of experimental verification. For instance, if energy is withdrawn in the assumed manner from the hand of the medium, a decrease of vital action will probably take place in that hand, which decrease can be measured in various ways. If there is a diminution in the flow or volume of blood in the hand, instruments have been devised by physiologists for registering such changes; if, again, there is diminution of heat, it can be registered by means of one of Siemens' fine resistance coils, and the changes of temperature can be read off from minute to minute, by means of a reflecting galvanometer in another room. The changes in the temperature of the blood of sick people have been recorded in this way, by placing one of the little coils under one of their armpits, and it causes them no discomfort whatever. Possibly by some of these means, when a ninth of the total energy has been abstracted from the hand of a medium to form a spirit hand, the instruments would show the change which had taken place, long before the spirit hand itself became visible to the eye.

Mr. Alfred Russell Wallace, in his book, *Miracles, and Modern Spiritualism*, describes a *séance* with Miss Nichol, better known as Mrs. Guppy, in which a wine glass was apparently duplicated; if not, another wine glass must have been brought into the circle by the spirits. Mr. Wallace says:—

"We now sent for a single wine glass, which was placed on the floor between Miss Nichol and her father, and we requested it might be struck. After a short time it was gently tapped, producing a clear ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses, one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses, and with two only, manipulated in a variety of ways, and yet I was quite sure that only one wine glass was

in the room, and every person's hands were distinctly visible on the table.

"We now took up the glass again, and put it on the table, where it was held both by Miss N. and Mr. Humphreys, so as to prevent any vibration it might produce. After a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, and then became fainter, and gradually died away."

#### MR. BLACKBURN'S *SÉANCES*.

MOULDING A SPIRIT FOOT UNDER TEST CONDITIONS.

ON Friday, the 28th April, one of these *séances* was held at 38, Great Russell-street. The medium was Mr. Willie Eglinton, and the sitters were Capt. James, Dr. Carter Blake, Mr. Algernon Joy, Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mr. A. Vacher, F.C.S., Mrs. C——, Miss Kislbury, Mr. St. George Stock, M.A., and myself on behalf of the *Séance* Committee.

It had been intimated by "Joey" (the spirit) that he would endeavour to obtain moulds in paraffin by immersing repeatedly into this material, when fused, some portion of a materialised spirit-form. Two pounds of paraffin had been obtained, and, under the direction of Mr. Vacher, this was melted and poured on the surface of boiling water contained in a pail. As paraffin has a specific gravity of only .87, and fuses at 110.7 deg. Fahr., this plan renders a layer of the melted material available during a considerable period of time. The pail with its contents was placed at one side of the cabinet, together with a foot bath containing cold water (for the purpose of cooling the several layers of paraffin constituting a "mould"), and the medium was secured to a cane-seated arm-chair at the side. The tying, by means of tape, was very thoroughly done by Mr. Joy and Dr. Blake, the medium's hands and legs being bound together, and to the chair, to which, in addition, he was attached by the neck.

It is to be noted that after the medium was secured, his *right* foot was put forward as far as the length of the tape would allow, and when the curtains of the cabinet were drawn they were so arranged that the foot remained in view. Now *this* foot, or rather, to speak with a degree of accuracy which may be necessary in describing physical *séances*, the *boot*, which undoubtedly enclosed it when the *séance* commenced, remained in view during the whole time until its close. Some of the sitters, including myself, contented themselves with observing it occasionally, not thinking that its protrusion was intentional; but, at the close of the *séance*, I obtained the testimony of four of the sitters that they had kept it in view, without more than a few seconds' intermission during the whole of the time. It may be further mentioned that the medium wore side-spring boots and woollen socks; that, in the judgment of those present, the removal of these articles by the medium himself, without detection, was, under the circumstances, quite out of the question; and that at one period the foot was slightly agitated, as though the medium were convulsed.

Shortly after the commencement of the *séance*, Joey gave us to understand that the two "windows" of the cabinet were to be opened, the temperature having no doubt risen considerably within the enclosed place. When the *séance* had lasted about forty minutes, a slight splashing sound was repeatedly heard, as though something had been plunged into the contents of the pail. At the expiration of about an hour, Joey said, "You may come in now: we have given a test of our own, and have done our best; but we don't know whether it will be satisfactory to you."

On entering the cabinet, I observed that the medium was bound precisely as he was at the commencement of the sitting, and that two "moulds" were floating in the cold water contained in the foot-bath. These moulds were opened out at the top, and somewhat distorted; it was evident that in each case they had enclosed a *right* foot. Plaster of Paris casts of the anterior portions, and also of the heel portions, were then taken by Mr. Vacher, assisted by Dr. Blake; and from these casts it appears that the moulds were obtained from one and the same foot. It is to be noted that the texture of the skin was very clearly exhibited upon the inner surface of the moulds. Dr. Blake proposes, I believe, to



compare the casts with the foot of the medium ; which, upon any hypothesis, they may very possibly resemble.

I had to cut the medium's bonds, as I found it quite impossible to untie them. I can certify that his position and the mode in which he was secured were the same at the close of the *séance* as at the commencement.

DESMOND G. FITZ-GERALD, M. S. Tel. E.,  
For the *Séance* Committee.

#### CORNISH SPIRITUALISM.

*The Vicar of Morwenstow.* A Life of Robert Stephen Hawker, M.A.  
By S. BARING-GOULD, M.A. 1876.  
*Memorials of the late Rev. R. S. Hawker, Vicar of Morwenstow.*  
By the Rev. F. G. LEE. 1876.

In the secluded districts of England, where the paralysis of material civilisation has not penetrated, there exists among the simple and spiritual-minded country-folk a natural inborn Spiritualism which is infinitely charming. It is true that a scientific age, wise in its own conceits, would call its manifestations survivals of superstition, and would correlate them possibly with lingering myths among the savages of the South Sea. They are, indeed, cognate ; whispers in either case of spirit not wholly clogged by the body. It is true, too, that the simple souls know nothing of the development of modern Spiritualism, have not even seen a spirit-light, except perhaps a stray gleam that has flitted over some fresh grave, have never seen a "materialised form," except that of some visitor, which, in their simplicity, they believe to be that of "the angel whom they have entertained unawares." But they have a real and abiding belief in the nearness of the spirit-world and of the intercommunion of its inhabitants with us. And this belief, as these volumes show, is by no means confined to the ignorant peasant, but is shared by an educated and cultured man like the subject of these memoirs.

Mr. Hawker, who for forty years discharged the duties of Vicar of Morwenstow with apostolic simplicity and large-heartedness, made a notorious name for himself by apostatising on his death-bed from the Church he had served so well. These volumes are full of polemical debate as to the cause of that secession, and doubt is suggested whether the old man's last moments were not vexed by the proselytising zeal of a young wife. That concerns us little. The unsavoury theological squabble! may well give place to the indications of spiritual belief which we glean from the pages of two writers who are little heedful of their presence.

#### MR. HAWKER AND MORWENSTOW.

The man and the place were congenial to each other and to the invisible world. His portrait shows him a fine, massive figure, with broad good-humoured face and sparkling eye—the face of a man of energy, the eye of a poet and an orator—the long white hair streaming back from a wide and high forehead, and the burly form clad in a garb at once unique and picturesque. He would have no black about him but his boots ; black, he said, was the devil's colour ; so he put on a fisher's jersey of dark blue with crimson cross embroidered on the spot where the Lord's side was pierced, over this a long claret-coloured coat or cassock, and a wide-brimmed hat to match. Long fisherwomen's boots completed the attire, and picturesque enough the old man must have looked as he breasted the Atlantic breezes in his rocky Cornish parish.

The place was like the man, natural, unconventional, full of rough crags, and nooks of pure simple beauty. The coast from Tintagel to Hartland is magnificent. The iron-bound face of it is for ever lashed by the restless Atlantic. The roar can be heard ten miles inland ; the swell comes unbroken from Labrador, to hurl itself against the coast, and be shivered into foam on its iron cuirass. "Twice," said a friend who dwells near, "twice in sixteen years has the sea been calm enough to reflect a passing sail." The ocean has no milder moods here ; it is emphatically "the cruel sea," a hungry, insatiate monster, hankering after human lives, brooded over by wind and fog, half hidden by the lowering clouds that rest upon its bosom. The coast itself is encircled by huge crags, spires of splintered rock, in the crevices of which rare plants nestle, and at the foot of which the ocean has scooped out caverns which have become the home of the

seal and the haunt of wild sea-birds. Far away, as far as the eye can reach, broken only by Lundy Isle on the horizon, stretches the blue Atlantic. Behind, the road to civilisation winds between two narrow hedges, every bush of which shows traces of the awful storms that sweep over them day and night. No tree can show its head, the whole country is moor and fen, with no trace of civilisation to break the hard monotony of its face. The beauties are beauties of nature ; art has been able neither to disfigure nor to adorn.

The view from the cliffs of Morwenstow is sublime, and near the top, so near as the foot of man may stand, Mr. Hawker built him a hut out of the fragments of wrecks thrown up on the shore. Curved ribs of vessels formed the sides, and the entrance was ornamented with a carved figure-head. There he would sit looking out over the storm-tossed ocean, watching the ships, or writing poetry, with only God and the angels near him. Of course he was a poet, and one of no mean order. "The Quest of the Sangreal," written in his hut by the sea, is a poem of great and sustained power.

The church is a curious old building dating back three centuries, in keeping with the place and people. The chancel was the Vicar's home. There he felt himself in communion with his beloved angels. "The floor he kept strewn with southernwood and thyme 'for angels to smell to.'" There he was accustomed to meditate and pray, generally at night. There was his most abundant source of instruction. "There," he used to say, "mysteries are made clear, doctrines illustrated, and tidings brought, which, I firmly believe, are the work of angelic ministry. Of course the angels of the altar are there, and the angel of my own baptism is never away."

#### HIS BELIEF IN ANGELIC MINISTRY.

Mr. Hawker had a profound belief in and realisation of spiritual ministration. He called his spirits "angels." "He thought that all the baptised had six sponsors, three on earth, and three in heaven. Those in heaven were the guardian angel of the child, the saint whose name the child bore, and the saint to whom the church was dedicated in which the baptism took place." "The two worlds," he would say, "are nearer than we think, and the transactions between them are daily and graphic. I firmly believe that the daily affairs of us all are discussed among spirits and angels, and are helped or hindered by them as usually as one earthly friend helps another. The angels hear what we say, read what we write. One is looking over my shoulder now. A traveller in Yorkshire in 1852 encountered on a moor a person who seemed to him to be a pedler carrying a pack. They sat down on a rock and conversed. Said the stranger, 'In fifty years from this time the great mass of the English people will be divided into two armies, and their names will be Catholic and infidel.' The traveller knew not who the stranger might be, nor did he touch him so as to ascertain that it was really a man. Soon after (how he could hardly tell) he had glided away."

The remarkable point is the *naïveté* with which the belief in a "materialised spirit" is expressed. It did not need a visitor from beyond the grave to give utterance to the rather probable opinion put into the mouth of this pedler ; but it must be confessed that undoubted angels have at times given utterance to most egregious commonplace, if indeed they do not go very near to a monopoly of platitude. The striking point is that we have a man whose primitive faith can so speak, as to show that his mind was so imbued with spiritual truth, that it did not occur to him to doubt or even to apologise for the frank utterance of his belief.

Angels were his companions. Up in his eyrie by the sea they inspired his poetry : in the chancel of his church, during the silent hours of night, they watched by the altar, and wafted his prayers to heaven. "Ask God for strong angels, and he will fulfil your prayer," was his advice to a young friend going to college. He was the fast friend of every animated creature, and the birds all flocked to him, and fluttered round him as he walked. He delighted in their companionship, for he said, "*Ubi aves ibi angeli*" (Where the birds are, there are the angels). But he would by no means have the two confounded. He fired with holy wrath at the clap-trap notion of angels with wings. Mr. Lee sent him a poem, in which he speaks of "angel forms with

rainbow pinions." Mr. Hawker said, "This troubles me. Angels have no wings, not a single feather. Whenever in the Old or New Testament they actually appear, they are expressly said to be '*young men in white garments*,' not to be distinguished by the patriarchs from other youthful guests, and so entertained unawares. Are you not instructed that the alb of the primal church, girdled, was an exact copy of the usual garments worn by angels when they communed with men? . . . Wings, moreover, are to me destructive of all poetry of motion from place to place. They imply effort. The angels glide on the chariots and horses of their own desires. One in Syria is fain to be in Egypt, and immediately is there, just as we think on one scene of a distant spot, and at once our minds behold it, without consciousness of the space between. No! no! Angels have not one feather. Michael Angelo, the inspired, neither carved nor drew a single wing, save once, when he portrayed the Annunciation, and then as an obvious delicacy of design. True, the prophetic imagery is abundant in feathers, symbolic, every one. But the *actual angels are real existing people, who walk, and live, and move in calm unalterable youth; who speak in their unearthly language, although their voices do not move the air; who pass among us, and the grass bends not where they tread.*"

The same simple sublimity or sublime simplicity (the terms are very convertible) characterises all his utterances. He had not to learn: he knew by intuition. In one of his sermons he said, "There are angels round us on every side. You do not see them. You ask me, 'Do you?' and I answer, 'Yes, I do.' Am I weak? an angel stays me up. Do my hands falter? an angel sustains them. Am I weary to death with disappointment? my head rests on an angel's bosom, and an angel's arms encircle me."

A child said to him one day, "Please, Mr. Hawker, did you ever see an angel?" "Margaret," he answered solemnly, and took one of the child's hands in his left palm, "there came to this door one day a poor man. He was in rags. Whence he came I know not. He appeared quite suddenly at the door. We gave him bread. There was something wonderful, mysterious, unearthly in his face. And I watched him as he went away. Look, Margaret, do you see that hill all gold and crimson with gorse and heather? He went that way. I saw him go up through the gold and crimson, up, still up, to where the blue sky is, and there I lost sight of him all at once. I saw him no more, but I thought of the words, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'"

He was a born mystic. To him, as he knelt in solitary meditation at midnight in his chancel, Morwemia, the saint of his parish would appear "with pale face, exquisitely beautiful, and golden hair and deep blue eyes." Or he saw angels ascending and descending, and heard "a noise of hymns."

A gentle sound, an awful light,  
Three angels bear the holy grail;  
With folded feet, in stoles of white,  
On sleeping wings they sail.

To him the spiritual world was the absolutely real. Dreamy enthusiast, was he? Scarcely that, as we may show hereafter; but if he were, would God that some of that same enthusiasm could be scattered broadcast, and that men might know the truth of the old words, "The things which are seen are temporal: the things which are not seen are eternal." He was "in the world, but not of it." His spirit hovered high above, in the thin, clear air, whilst his body and earthly mind laughed, and joked, and laboured, and sorrowed below."

#### MR. HAWKER'S RELATIONS WITH OCCULT SCIENCE.

Mr. Hawker's was a mind that had an intuitive perception of the mysteries that underlie nature, and that was always striving to fathom them. Living in the midst of a people interpenetrated with a belief in the supernatural, not only in the magical powers of witchcraft, as it was then called, but also in the existence of a world peopled by a variety of spiritual beings, he spent pains in trying to penetrate its mysteries. Some of his thoughts on very abstruse subjects are original and striking. "That which we call space," he wrote, "is a limited and measured part of the presence of God, having within it fixed points and paths. We may law-

fully conceive the form and outline of this vast but finite figure to be a cone. A cone is a pyramid in revolved movement, and motion is the life of matter. The planets travel in the curves of a cone. Whatsoever is not God is finite; and space is a limited creation. It holds and contains for our contemplation the material universe. Itself revolves with the planetary world on its breast. Peopled with the stars and an orb in their midst, the outline of space is pervaded with an ethereal element. It is the woof and tissue of spiritual action and life; the atmosphere, so to speak, of bodiless spirits; the *Cælum* of the Mosaic record. Its nature and forces are next to divine."

There are strong affinities with occultism here. And he carried his cabalistic sympathies far enough to make some of the readers of this journal stare. "At his side he carried a bunch of seals. One bore the pentacle with the name Jehovah in Hebrew characters in the centre." This was Solomon's seal. "With this seal I can command devils" was his boast. And he explained it in a way cabalistic enough to have come from Agrippa or Paracelsus himself. "The pentacle of Solomon was derived from his seal where-with he ruled the Genii. It was a sapphire, and it contained a hand alive, which grasped a small serpent also alive. Through the bright gem both were visible, the hand and the worm (as of old they called it). When invoked by the king, the fingers moved, and the serpent writhed, and miracles were wrought by the spirits who were vassals of the genii."

#### THE EVIL EYE.

He had a strong belief in the power of the human eye. "Whenever he came across anybody with a peculiar eyeball, sometimes bright and clear, and at others covered with a filmy gauze, or a double pupil, ringed twice, or a larger eye on the left than on the right side, he would hold the thumb and fore and middle fingers in a peculiar manner, so as to ward off the evil effect of the eye." He would justify his belief from Scripture, where the evil eye is classed with blasphemy and pride, as things "which defile a man." And he would quote a curious passage from Heliodorus, Bishop of Tricca in Thessaly, in which Calasiris thus explains the effect of the evil eye on his daughter—"The air that surrounds us, passing, as it were, through a strainer, through the eyes, the nostrils, the breath, and the other passages into the inward parts, and the external properties rushing in together with it, whatever be its quality as it flows in, of the same nature is its effect; so that when any looks on beauty with envy, he fills the circumambient air with a malignant property, and diffuses upon his neighbour the breath coming from himself replete with bitterness; and this, being (as it is) of a most subtle nature, penetrates through into the very bones and marrow." He supported his thesis by more elaborate arguments drawn from the same writer, which space forbids us to quote. He believed, in short, that an aura or atmosphere surrounds men, imperceptible to the senses, which is the vehicle of spirit, in which spirits good and bad move and operate. Every passion man feels vibrates in this ether, and makes itself felt in the spirit-world. So a sensation of love, anger, jealousy felt by one man is like a stone thrown into a pool, sending its ripples throughout the spiritual universe, and communicating its effects far and wide. Some refined natures are conscious of this disturbance; but the majority are so numbed in their spiritual nature as to be insensible to ill. He was used to instance photography as having brought to light and taken cognisance of a chemical element in the sun's rays of which before we knew nothing: and so he believed there was a spiritual element in the atmosphere of which science could not give account, as its action could only be registered by the soul, which answered to the calms and storms in it as the barometer to the atmosphere. How near this is to truth let sensitives—who feel every depression of the spiritual atmosphere, and to whom a malignant wish is as a lash or a poisoned draught—testify.

#### THE LIGHTER SIDE OF HIS CHARACTER.

But there was a lighter side to his character. As a boy he was full of fun and frolic, a terror to his more sober seniors. Countless stories are told of his practical jokes. He terrified his grandfather, good old Calvinistic soul, with

his larking propensities, until he was obliged to get rid of him. His father, a poor man, told him one day that he could not afford to give him money to finish his college course. Nothing daunted the boy (he was only twenty) ran, without waiting to put on his hat, to a neighbouring village, where four old maiden ladies lived. They had each two hundred pounds a year and some landed property: and to one of them he incontinently proposed marriage. She was forty-one, and elosed immediately. They were married at once, and he returned to Oxford with a wife, one year older than his mother. She was also his godmother, and had taught him his letters. Plenty of decision of character and boldness there, at any rate. He was not all dreamy mysticism.

As he grew up the old spirit of fun sobered down into quaintness and raucy humour. He never favoured Evangelical religion. "Conversion," he used to say, "was only a spasm of the ganglions." And he could tell a good story against some of his Dissenting neighbours, whose opinions he detested, but whom he never failed to help whenever it lay in his power. One day he was walking on the cliffs of Morwenstow with a clerical friend, when a gust of wind blew off his friend's hat and carried it over the cliff:—"Within a week or two a Methodist preacher at Truro was discoursing on prayer, and said, 'I would not have you confine your supplications to spiritual blessings, but ask also for temporal favours. I will illustrate my meaning by relating an incident—a fact—that happened to myself ten days ago. I was on the shore of a cove near a little, insignificant place called Morwenstow. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat? Then I lifted up my prayer to the Almighty that he would pluck me out of the great strait in which I found myself, and clothe me suitably as to the head, for He painteth the petals of the polyanthus and colours the calyx of the coreopsis (one can fancy the unctuous roll of the good man's tongue). At that solemn moment I raised my eyes to heaven and I saw in the spacious firmament on high, the blue ethereal sky, a black spot. It approached, it largened, it widened, it fell at my feet. It was a bran new hat by a distinguished London maker! (evidently intended to cover the eranium of one of the elect). I cast my beaver hat to the waves, and walked into Bude as fast as I could with a new hat on my head."

The incident got into the papers, and Mr. Hawkes saw it. "Yes," he said, "the rascal made off with my friend's new hat from Lincoln and Baintett: there was no reaching him, for we were on the cliff and could not descend the precipice. He was deaf enough, I promise you, to our shouts."

Such, to pass over much that might be said, was the old vicar. He was a Spiritualist of a high type—a hearty Englishman, a loyal and loving soul. He lived and laboured through a long life at Morwenstow, and he had selected his grave by the side of his first wife. But sacrilegious hands tore his body away, and it *does not rest* at Plymouth, for many an old Morwenstow man will tell the traveller now how the old vicar is to be seen standing at the head of the stone that covers his wife's remains, and looking mournfully at the blank space where he had hoped his own name would be cut. Victim of a trick on his death-bed, he haunts his chosen grave.

M.A. (Oxon).

"SPIRIT PEOPLE."—We have received another batch of books on Spiritualism; but having recently expressed our views on the subject at some length, it will be unnecessary to devote more than a brief notice to the following. Mr. W. H. Harrison, who appears to be a trustworthy and impartial observer, well acquainted with the methods of scientific research as well as the tricks of conjurers, has given in a cheap brochure, called *Spirit People*, a record of the "manifestations" he has witnessed under conditions that seem free from the suspicion of fraud. The facts narrated by Mr. Harrison are characteristic of the general phenomena of Spiritualism—the everlasting rappings and heavings of furniture, the objectless dartings of mysterious lights, the usual inane gibbering and muttering of voices in the dark, and the startling but senseless thaumaturgy in the twilight. In vain we search the pages of Spiritualistic literature for any better credentials it can offer to those who blindly believe it is a new revelation. A subject of profound psychological interest we believe it to be, one that has yet to be examined without prejudice and without fear; but we cannot too earnestly urge upon its believers that it is and can be in no sense a religion. Faith is the essence of religion, but in Spiritualism faith is replaced by the evidence of the senses; and hence, without any great change in the attitude of his mind, a man readily passes from Materialism into Spiritualism.—*The Nonconformist*.

## THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

### SEANCES UNDER TEST CONDITIONS.

A SHORT paper upon "Test Séance Conditions," was read by Mr. T. Blyton at the weekly meeting, held at the Rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, on Thursday evening last week. There was a good attendance of members, and Mr. John Rouse was voted into the chair.

In the course of his paper Mr. Blyton said:—"The desirability of conducting dark, or cabinet *séances*, under more stringent conditions, with a view to eliminate any chance of deception, and afford some guarantee of the passivity of members of the circle, and consequent genuineness of manifestations, has led to the adoption of a resolution by the Council of this Association, under which it is essential that some effort should be made to determine the 'most efficient conditions for observance at such *séances*.' That some satisfactory test conditions should be observed, at least at the *séances* of an association such as this, is but reasonable and proper. The question as to what conditions are the most suitable must probably depend, more or less, upon the nature of the manifestations expected to be evolved at a *séance*. In any case, such conditions as tend to disturb the even flow of the emanations from the bodies of the sitters in the circle should, probably, be avoided, as the spirits have frequently explained that failures have arisen from a difficulty in combining the emanations sufficiently to enable them to operate successfully. In the case of sitting for physical manifestations, physical test conditions should, undoubtedly, be enforced. Those persons seated to the right and left hand of the sensitive, or medium, for such manifestations, should not be themselves sensitive to mesmeric influence, as it would detract from the value of their testimony with respect to the passivity, or otherwise, of the medium while the manifestations were being produced. Then it is desirable that each sitter in the circle should be connected, but not, perhaps, in actual contact. In some instances where the 'holding of hands' has been tried, it has been found difficult to retain the hold of the medium throughout the *séance*, and not obstruct the manifestations; while it is possible that such a condition may induce an unfavourable mesmeric influence, which disturbs the work of the spirits. The connection of the members of the circle could be effected by linking the wrists of each sitter to his or her neighbour, but leaving a space of say six inches between each binding. If the fastenings are properly and efficiently secured, it will scarcely affect the question of the genuineness of the manifestations, by suggesting that the spirits may release and replace the fastenings of the medium; as, in that case, there would be ample evidence of some abnormal power at work. Another and, perhaps, more pleasant condition, would be to fasten a large sheet of paper upon the surface of the table, and to mark with a pencil thereon the position of the hands of each member of the circle. This would actually dispense with connecting the sitters, and would be sufficient to show any movement of the hands from their original position. Other test conditions of a similar nature could readily be devised. To suggest conditions for *séances* of a mental type, including trance impressions, seeing, automatic writing, &c., is a more difficult matter. Some investigators have, however, considered the testing of an entranced person, by inserting a needle point into the flesh, pinching, or other means of a like nature, to be effective, which is not to be denied; but whether it is the most humane method may be doubted. The communications received by these phases of mediumship must, I think, recommend themselves to our acceptance more by any internal evidence they may contain than by characteristics of the channel through which they are delivered."

Mr. Edwin Dottridge thought that the proposal of Mr. Blyton to place paper upon the table, and to mark thereon the position of the sitters' hands, would not be found to answer in practice, consequent on the "twitchings" to which some are subject.

Mr. Alfred E. Lovell was of opinion that the holding of the wrists of each sitter was the most convenient and effective test condition in dark *séances* for physical manifestations.

Mr. John McL. Glassford, F.C.S., hoped that efforts would be made to obtain some physical manifestations in sufficient light to observe them, which course, he considered, would not necessitate such stringent conditions as are requisite in dark *séances*. He referred, in support of his views, to the *séances* given by Mr. D. D. Home, the well-known medium, who always sat in sufficient light to enable the observers to discern the movements of objects.

Mr. R. Pomeroy Tredwen, in response to a call from the chairman, said that the *séances* might be held during the coming summer months in twilight as an experiment. He looked upon the physical manifestations as evidence of powers connected more or less with spirits in the body, the extent of which is as yet little understood, and that there might be other orders of being to which many of the phenomena may be due without ascribing them to the work of our departed spirit friends.

Mr. R. Cocker expressed his conviction that the most satisfactory manifestations would be obtained if, instead of enforcing test conditions, more confidence were exhibited towards each other.

The chairman and other members having spoken to various test experiences, the meeting was shortly afterwards brought to a close.

HERR REIMERS, of Manchester, has presented M. Alexandre Aksakof, of St. Petersburg, with some casts and original moulds of spirit hands.

ARRANGEMENTS are being made for Dr. Sexton to lecture on Spiritualism at Chester-le-Street, at Whitsuntide. Mr. Brown, trance-medium, is now giving *séances* in the locality.

"OLD TRUTHS IN A NEW LIGHT."

A NEW book in connection with Spiritualism has just been issued by the Countess of Caithness, entitled *Old Truths in a New Light*, in which the authoress boldly avows her belief in the unpopular truths of Spiritualism, and argues that modern materialistic science, spiritual science, and Scripture are not irreconcilable. The book opens with some critical remarks about the presidential address delivered by Professor Tyndall before the British Association at Belfast, and Lady Caithness, unlike the great majority of the more careless readers thereof, has discovered that at heart Professor Tyndall is no materialist, but has considerable poetry in his nature, and recognises the fact that "matter" of which he speaks so much, is at root essentially transcendental and unknowable. She points out that matter and force are in themselves automatic agents, and argues that no conceivable amount of play of polar forces could cause atoms to build themselves into living organic forms, every atom going to its proper place, and performing there a particular office. Her argument is that these forces and atoms are controlled by some determining power to produce the results which are seen.

In one part of the book she gives an interesting conversation which she had with Professor Agassiz, in the course of which the following remarks were interchanged:—

"Life," he said, "how do you explain life?" I believe he asked this question to try me, because his own views on this point are very well known. I began to feel nervous, but armed myself with my truly feminine courage, "for, after all," I thought, "why should I be ashamed of my ignorance? Professor Agassiz knows he is not talking to a philosopher, and will not expect a philosophical reply from a lady." Besides, if the truth must be confessed, as usual when in difficulty I besought the aid of my spirit friends before replying, and the following answer glided from my lips almost before it was formed in my mind:—

"Life is a manifestation of spirit; its manifestation is movement. I am very simple-minded, and naturally refer all that exists to God, the Great First Cause. If you ask me what is movement, I should say it is a manifestation of force, and force is a manifestation of will-power. I can, therefore, only tell you that my definition of vitality would be movement produced by the Will of God."

This definition of spirit appears to be a better one than that which Mr. Serjeant Cox gave to the Psychological Society, and to be to a large extent unanswerable. Every physicist is aware that the nature of force is utterly unknown, and that a force can only be defined by its effects; thus, there is adhesive force, which causes two polished plates to adhere to each other; there is cohesive force, by which the atoms of matter composing solid substances are held together; there is the force of gravitation, extending over large distances, and founded on the assumption that every atom of matter attracts every other atom of matter. The results are practical, but how they are produced no one knows. Consequently, when Lady Caithness says that force is a manifestation of will-power, and that vitality is a movement produced by the will of God, nobody is in a position to prove that such is not the case.

Another interesting chapter in *Old Truths in a New Light*, is entitled, "Revelation Limited by the Perceptive Faculty," in which the authoress clearly sets forth that revelation cannot take place until it finds minds sufficiently developed for its reception. What would be the use of attempting to explain the law of the conservation of energy to a savage who cannot count more than two? She says:—

The truth of a hundred years ago is not the truth of to-day; and the truth which the spiritual perceptions of Pilate could have accepted, would not satisfy ours of the nineteenth century, because each one that has passed since then has brought us a deeper insight into the knowledge of the things of God, of those Divine truths which underlie all the spiritual and all the natural phenomena of the universe; and, as we can only know the Creator through His works, our conception of His greatness must expand as our knowledge of those works increases.

God is God from the creation,  
Truth alone is man's salvation,  
But the God whom now we worship,  
Soon shall be our God no more;  
For the soul in its unfolding,  
Ever more its thought remoulding,  
Learns more truly in its progress  
How to love and to adore.

How, then, can we expect God's word to be final, or that He who gives

\* London: Chapman and Hall. 1876.

us our daily bread should deny us that continual supply of spiritual food for which our constantly expanding spiritual faculties must hunger? Is it likely that the Giver of all good things would say, "I have closed the doors of communication. Your prayer reaches my ear, but no further answer shall you receive than the Word I have already spoken. I began to speak when I called man into being, and I continued to reveal my eternal truths unto his expanding perceptive faculties until one thousand five hundred years ago, when I closed the until then open door, and I will not open it again. My Word exists in print; some of you say it is not properly translated into your different languages; others think that words have been added, or omitted, which mar its beauty or destroy its truth. Settle those questions among yourselves, and without quarrelling, if you can. There it is, make the best you can of it."

What have the men of the present done to forfeit the privilege enjoyed by their predecessors, and that their heavenly Father should treat them so differently from the men of the past?

There is much in *Old Truths in a New Light* about Biblical subjects, and attempts are made to show that certain passages in the Old and New Testament have special symbolical meanings, some of them to be explained only by the admission of the doctrine of Allan Kardec and Pythagoras. These portions of the book are of a speculative nature.

BRIXTON PSYCHOLOGICAL SOCIETY.

WHAT IS THE USE OF SPIRITUALISM?

ON Thursday evening last week a public meeting was held under the auspices of the Brixton Psychological Society, at the Angell Town Institute, Gresham-road, Brixton, at which a lecture was delivered by Dr. George Sexton on "The Use of Spiritualism." Mr. Gray presided.

Dr. Sexton began by stating that he had delivered several lectures in that hall answering various objections to Spiritualism, and it was a common thing in conversation, after the objector had been defeated at every point, to remark, "Well, if it is true, what is the use of it?" Although this sentence was frequently uttered merely as a parrot cry and without much thought, it was really of a sensible nature. In the first place he would remark that it was an erroneous line of action to judge everything by its utility; the first question should be, "Is it true?" leaving the question of its utility to follow; besides, everything that was true had some use, although that use might not at first be discovered. In science it was very seldom that new discoveries were made with reference to their ultimate utility. History narrates how, ages ago, in ancient Greece, Thales first discovered electricity by rubbing a piece of amber; he then noticed that it would attract light bodies. Ages upon ages passed away before the use of this new agent was discovered, yet the telegraphic system of the present day proved its use to be incalculable. There were no truths anywhere that had not some use in God's universe. (Applause.) In the body of his lecture he narrated how Spiritualism demonstrated the immortality of man, and had the power of breaking down the materialism of the age. Some of those present might produce their New Testaments, and say that they knew of the immortality of man before; but although they might be in that position themselves, they should remember that vast numbers were not, and these, when the volume in question was appealed to as authoritative, would laugh at them, telling them that they did not know the history of the book they held in their hands, nor who its authors were. He did not say that those objectors were right in so doing, but he did aver that Spiritualism had the power of breaking down their materialism where everything else failed.

At the close of the lecture the chairman announced that questions might be asked by any of the listeners who wished to put them.

MEN AND ANIMALS IN THE NEXT WORLD.

A listener—Do the lower animals live after death? because you have alluded to them in your lecture in rather a disrespectful manner.

Dr. Sexton—According to my views, certainly not.

Another listener—Have departed spirits the human form?

Dr. Sexton—Certainly. Spiritualists hold that the material body is moulded on the spirit body which underlies it. The material body is only the covering of the spirit.

Another speaker remarked—You seem to say that immortality is natural to man, yet the Scriptures speak of immortality as a gift. Jesus said that He would "give" it. "I am the resurrection and the life." If it is to be a gift of God to us, then it cannot be natural to life after death.

Dr. Sexton replied that the last speaker had not only put a question, but made a statement. He differed with the gentleman in his interpretation of what the Bible said, and he believed that immortality was taught in the Old Testament as well as in the New; moreover, he had given evidence to that effect in a pamphlet which he had written. Of course immortality was a gift of God, like everything else in the world, but the passage quoted by the last speaker, he thought, referred to the new spiritual life.

A gentleman rose and said—What do you mean by Spiritualism? Do you mean that the souls of departed persons are living near us?

Dr. Sexton replied that he had been making that statement all through the lecture, and he must have failed indeed if the listeners had made any mistake upon the point.

A PHANTOM WOMAN AND A REMARKABLE CAT.

Another gentleman said—What proof can you give me that spirits exist? I know of none, although I must say that I once met with a



peculiar phenomenon. I saw an old woman run upstairs one morning; it was daylight, and I was the first up in the house; it was our charwoman, and I wondered what business she had to be in the house at that unusual time of the day. I ran upstairs after her, and discovered that she was not there, nor anywhere else on the premises. It was a strange thing. A day or two before and after, I had a somewhat similar case, but, instead of seeing the old woman, saw a black cat. The cat walked into my bedroom. I shut the door, and I thought, "Oh, my beauty, I have you, have I?" The cat ran under the bed; I took a piece of iron, and struck under the bed without hitting anything, and on looking beneath, there was no cat there, neither could one be found in the room; I looked up the chimney, but all to no purpose. A day or two afterwards I was in a passage, and I saw the same cat walk towards a door which was open two or three inches, and she went clean through the door without opening it any further. I was very much startled, and I searched the room for her, not expecting to find her, nor did I. Then I thought to myself, "My stomach is out of order." I took some medicine, got better, and have never seen any cat since. (Laughter.)

Dr. Sexton responded, that he had lectured in that hall recently on the proofs of Spiritualism, and he proceeded to explain to the gentleman, in a few words, the substantial nature of the evidence. How did the last speaker explain what he had seen?

The gentleman replied that he thought that it was a waking dream, proceeding from a slightly disordered state of the brain, produced by his stomach being out of order.

Dr. Sexton asked, supposing three or four persons had seen the same woman at the same time, should he then have thought that his stomach was out of order?

The questioner remarked that in such case he should not have thought so, but he did not know of any such instance.

Mr. Harrison asked: Did he clearly understand that Dr. Sexton meant that the gentleman had really seen the spirit of the old woman?

Dr. Sexton—Yes: certainly.

Mr. Harrison—Then if you have proved that to be the spirit of a woman, you have also proved the cat to be a spirit cat, and a little while ago you said that there were no animals in the spirit world. (Laughter.) How do you explain that?

Dr. Sexton replied that he had not said there were no animals in the spirit world, what he had said was that animals were not immortal.

Mr. Harrison—Then you mean that there are spirit cats in the next world, but they die off now and then, whereas human beings do not die off there?

Dr. Sexton replied that that was not his meaning. In spirit life men found themselves surrounded with images projected from the interior of the individual, each man having the power of forming his own surroundings in harmony with his inner nature. There were cats and chairs and all kinds of objects in the spirit world, but there such things had a symbolical meaning.

Another speaker remarked—You said we can converse with our departed friends. Is not this against the revealed doctrine, that the soul when it quits the body floats about like vapour, and will do so until the last judgment, when it will take its body again? I do not see how anybody can hold converse with a spirit if the Scriptural doctrine be true.

Dr. Sexton replied that the question meant in effect—"Did not Spiritualism oppose certain views prevalent at the present time?" Certainly it did. But if the last speaker would think over his vapour theory, he would see that it was both unscriptural and unreasonable. How could anybody exist without form? Spiritualists held that a spirit was not vapour, but the actual man, so real that it did not die with the rest of the body. The spirits described in the Bible were always spoken of as men, witness those who came to Abraham, Lot, and Noah. Moses and Elias, when they appeared on the Mount of Transfiguration, were described as men. The idea about spirits floating about like vapour was all moonshine. It was neither rational nor Scriptural.

Mr. Edmonds proposed a vote of thanks to the lecturer, which was seconded and carried with acclamation.

DR. JOHN PUNSON has just returned to England from India with his family, and is now residing with Mr. Henry Cook, at Hackney.

THE celebrated Euler, having demonstrated certain properties of arches, adds, "All experience is in contradiction to this, but this is no reason for doubting its truth."—Coleridge's *Aids to Reflection*.

ALLEGED ELEMENTARY SPIRITS.—A private letter from M. Aksakof, of St. Petersburg, says:—"Perhaps it will be interesting for you to know that Prince A. Dolgorouky, the great authority on mesmerism, has written me that he has ascertained that the spirits which play the most prominent part at *séances* are elementaries—gnomes, &c. His clairvoyants have seen them and describe them."

MR. J. J. MORSE IN THE PROVINCES.—Mr. Morse has been delivering trance addresses in Bishop Auckland, Newcastle-on-Tyne, and Liverpool during the past few weeks, and his labours have met with favour and acceptance. On Sunday last two discourses were delivered through his trance mediumship in the County Court Rooms, Halifax. The afternoon lecture was on "Salvation," and that in the evening upon "Spirituality." The attendance on each occasion was good. Mr. Morse gave his services free of cost, in aid of the Scattergood testimonial. During the close of this week he has been addressing meetings in Ossett. On Sunday next he will address meetings at 2.30 and 7.0 p.m., in the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne. His engagements are Halifax, May 13th; Manchester, May 14th and 15th; Liverpool, May 21st; Sheffield, May 22nd; Jersey (Channel Islands), May 26th till June 1st. Societies desiring his services are requested to address Mr. Morse, at Warwick Cottage, Old Ford-road, Bow, London, E.

## MISS LOTTIE FOWLER'S PHYSICAL SEANCES.

CABINET MANIFESTATIONS UNDER THE EYES OF OBSERVERS.

To the Editor of "The Spiritualist."

SIR,—At Miss Fowler's *séance* for physical manifestations last Thursday, at which I was present, two chief points of interest occurred, deserving of special notice.

Miss Fowler was bound to her chair, with her hands behind her, her sleeves having been first sewn together near the wrist with white cotton. She sat behind a curtain, and a table, with guitar, tambourine, and hand-bells was placed near her, also behind the curtain. The objects on the table were thrown out in front and at the side of the curtain, a hand and part of an arm being then visible. The other sitters present were Mr. H. Wedgwood, Mr. and Mrs. Regan, and Mr. H. A. Kersey, of Newcastle. I asked to be allowed to look in and see the hands at work. This favour was granted to me and to Mr. Kersey at the same time. We saw the table rock gently to and fro; the tambourine and other objects also moved slightly on the table; but no hands were visible. On resuming our seats, the hands came out again immediately. It was quickly ascertained that Miss Fowler remained bound exactly as before.

Miss Fowler has always said that she does not see the hands during these physical manifestations; she only knows that the objects are moved. The second manifestation of peculiar interest was the opening and shutting of a book placed on Miss Fowler's knees while her hands were still tied to the back of the chair. Miss Fowler then sat in front of the curtain. The light was not strong, but it was sufficiently good to enable all to see perfectly the various antics of the book. The cover was opened and closed, the leaves raised one by one; then the book stood on end, and finally turned completely over. A bell was placed upon it, which first moved slightly, and gradually became more and more agitated, until it succeeded, apparently, in ringing itself.

This manifestation, if encouraged with more and more light, would be of great value, and, certainly, Miss Fowler deserves every commendation for her ready compliance with the conditions necessary for placing these elementary phenomena beyond the region of doubtful appearances.

EMILY KISLINGBURY.

38, Great Russell-street.

## Provincial News.

### NEWCASTLE.

SEANCE AT WEIRS COURT.—On Tuesday evening last week, about four and twenty members of the Newcastle Society of Spiritualists assembled at Weirs Court, and with Miss Fairlamb as medium, sat for the materialisation of spirit forms. The medium was securely corded to an arm chair by Mr. Davison, who commenced his tying from the back, and having well secured her arms and body to the chair, two labels were attached to the cord at different positions as it was knotted; these labels the medium could not see. Mr. Pickup and Mr. Rhodes each marked a label, also the position of it; the ends of the cord were brought to and fastened low down on the back leg of the chair. The tying altogether was such as no person in a similar condition could release himself from, or if released, refasten himself and get the knots and labels in the same position again, in a dark cabinet. Inside the cabinet was placed a blank sheet of note paper and a pencil; the medium was placed inside, the curtains were closed, and in a subdued light three different figures made their appearance separately, one three feet high, another about the same height as the medium, and the other (judging by the height of the cabinet), some six or eight inches taller. The sitters nearest the cabinet on each side received various marks of attention, and at the close of the *séance*, on bringing the medium out, it was found that the cording, knots, and labels were all exact and untampered with in the least, and the note paper was written on in two different handwritings, with two different signatures. The medium had no knowledge of the paper being placed inside the cabinet, and was unconscious for some minutes after being brought out. The *séance* lasted a little over an hour.—J. T. RHODES.

The *North of England Review* contains an article on "Jesus and Spiritualism."

THE WEIRS COURT MEETINGS.—On Sunday evening last Mr. J. T. Rhodes read "Spiritualism as Demonstrated by Ancient and Modern History," by Judge Edmonds. Mr. T. P. Barkas, F.G.S., occupied the chair.

A PERSECUTED PREACHER.—Mr. James Wilson, of Ulgham, near Newcastle, dissenting minister, having had his pulpit taken from him and lost his occupation, has issued a circular, setting forth that having been slandered of late, and charged with becoming an apostate "from grace and from Christ," he will give his friends the opportunity of meeting him "like what they want to be called—Christians," and is ready to meet any man or woman at any place, to discuss the matter, as "a believer in Jesus, and at the same time a Spiritualist," and one who thinks that modern Spiritualism is in strict harmony with the Bible. He intends for the future to act as a missionary lecturer for the district.

NATIONAL ASSOCIATION ALLIED SOCIETIES.—The following resolution was recently passed by the Council of the National Association of Spiritualists:—"That the members of societies in alliance with the National Association be admitted, on presentation of their cards of membership, to the same privileges as regards meetings and *séances* as ordinary members of the National Association, and that the secretary of each allied society be requested to furnish annually to the secretary of the National Association a complete list of the members of such local and allied society."

## Poetry.

## WITH APRIL—ALONE!

AWAY from rattling, money-winning wheels,  
 From eash-creating smoke, from shouting crowds;  
 Supremely lost to friends, and dead to foes;  
 Removed from politics—which sour the soul;  
 Exchanging pen for lute; the factory fires  
 For soothing sunsets; scream of engine's pipes  
 For Philomel's sweet, non-subscription songs!  
 In greening lanes, or fields of forward green,  
 By bending, beauteous, softly-flowing brooks,  
 Courting the shadows, zephyrs, fountains' spray;  
 Entranced,—or dreaming from excess of thought,  
 The eye in fruitful, photographic ease—  
 A heart bewildered, purified, and bless'd  
 With holiness, unknown to fighting crowds:  
 Alone with April births, and near to God,  
 The poet bath his banqueting in peace,  
 Where blooms the daisy by the woodland fringe,  
 Or where the cowslip goldens through the day.  
 O Paradise! how lovely, wondrous, wild!  
 Who can report this festival to heaven?  
 And art thou, April, Niobe of months?  
 Thy hallow'd tears a christening?—not a death;  
 The birth of buttercups—no lifeless stone,  
 As when fine sorrow petrifies the heart,  
 And leaves the slowly hardening statue—cold!  
 Ah! no, the weeper, weepeth here for joy!  
 The sadness is a resurrection psalm,  
 And showers are shorn of gloom by laughing suns,—  
 By skies which only frown to hide their love,  
 As sweethearts fairly hide their burning bliss  
 Through looks affected to disguise a mood  
 Ripening in silence for the afterglow!  
 Burst forth! amid the rainy tenderness,  
 Ye buds, ye hanging berries, leaves, and boughs!  
 Awake! shy flow'rets on the breasts of hills,  
 I want a garland for my shepherdess!  
 And soon must glean the shining fallow-lands!

\* \* \* \* \*  
 All nature madly musical—we dream;  
 A vision of the earlier springs we see;  
 The olden Aprils haunt us with the new,  
 And heaven seems gained, without a coffin gate:  
 All life! all love, all beauty opening!  
 Sweet-footed summer starting from the south,  
 Enriched with orchard hues and tropic noons.

3, Crawthorne-street, Peterborough.

J. T. MARKLEY.

## Correspondence.

*Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]*

## SPIRITUAL VISION DEVELOPED BY MESMERISM.

SIR,—I find in your report of a recent meeting of the National Association of Spiritualists that Dr. Gully said "that he had seen clairvoyants who had been developed by mesmerism, but under those conditions sensitives never seemed to see spirits: they only saw things on the plane of the earth." I have little doubt that this statement is true as regards the generality of mesmerically developed clairvoyants, but I do not think it is true as regards all such. Many years ago, perhaps twenty years ago, I mesmerised a pit lad at Newcastle-on-Tyne, and succeeded in inducing unconsciousness to external objects. I soon found that he was capable of answering questions, and I endeavoured to ascertain his views as to immortality. He avowed himself a materialist: said in the most positive way that no individual existed after death. He emphatically asserted that nothing remained of a man after death but the chemical elements which composed his body. Quite without premeditation I placed my hand on his head without any idea of calling his phrenological organs into action, when he instantly dropped on his knees, and, clasping his hands together, burst into tears, exclaiming—"Sister! Oh, I see sister!" "What sister?" said I. "Is she gone away from earth, or still in this life?" "Oh," said he, "she passed away some years ago." "How?" returned I; "I thought you denied any life after this." "Yes," he answered; "but I knew no better. She is there! she is there!" pointing to the space before him. He described the flowing hair, the shining countenance, and white robes of the happy ones, weeping most naturally and unrestrainedly as he did so. He knew nothing of all this on his return to his normal state. It was a remarkable scene; its phenomena were totally unexpected by me—therefore not the result of my volition. It is true the organ of veneration and spirituality may have been brought into action by my touch, and have introduced their appropriate scenery: but are we to suppose that the action of these noble organs results in mere hallucinations, that they have no objective realities to work upon, and that the apparition of a sister was merely the baseless fabric of a vision? I might have answered this question in the affirmative five and twenty years ago, but in the face of the facts of modern Spiritualism I am inclined to hold a contrary opinion.

It is many years since I looked through Cahagnet's book, but if I recollect aright, spirits are reported there to have been frequently seen by clairvoyants under mesmeric influence.

Andrew Jackson Davis, who became developed by mesmerism, dictated *Nature's Divine Revelations* in the mesmeric trance, and in that book described the different states of mind in the celestial spheres.

I had so often, in fact, read accounts of clairvoyants under mesmeric influences seeing spirits, that, in a long and interesting conversation I

had with Mr. Benjamin Coleman fifteen or sixteen years ago about the hypothesis that the new phenomena were due to spirits, I asserted my belief in its truth; and one of the reasons I gave for that belief, I recollect, was that, if we found the statements of clairvoyants as to phenomena occurring at a distance on this earth reliable, where we could verify them, it was but reasonable to put trust in their statements as to phenomena from their nature not verifiable—such as the existence and appearance of spirits; it was but reasoning to the unknown from data which he had tested and verified as to the known. Mr. Coleman's observation was "That's Robert Chambers's argument." Let me take this opportunity of acknowledging gratefully the great pleasure I take in reading the discussions of the Psychological Society, and my appreciation of the great work that society is doing; as well as the transactions of the National Association. The friendly intercourse of cultivated minds has long been a desideratum in the Spiritualist movement.

THOMAS HAYLE.

Rochdale.

## INDIVIDUALITY.

SIR,—The admirable speculations of "G. T. C. M." on the above and related terms lead to a result which has been arrived at, more or less explicitly, by all profound thinkers. The problem, and the considerations which lead up to it, may be stated thus. Individuality is constituted by difference. Now, difference is either of state or place, unless there is also a difference that eludes definition and cannot be represented, namely, of substance or existence. Take, first, the difference of place. Suppose two drops of water or grains of sand so exactly similar in size and composition, that not only is no difference in these respects to be detected, but none exists. Or take two elementary molecules—say of hydrogen. In that case the difference which constitutes their several individualities is one of place only, unless, as aforesaid, there is a difference of substance or existence, which would ensue if space for them was not. To pass from differences of place to those of state. Take two self-conscious egos. Eliminate from the consideration all the locality of organism, and regard them as having exactly similar states at the same time, acted on by exactly similar forces, producing exactly correspondent modifications. The possibility of this must be conceded if the difference is to be inherent and not contingent. We must ignore the fact that in the very form of the supposition—two—we have postulated difference, and then ask in what the difference, if any, consists? Obviously we have got down to the rock. It lies little below the surface in all metaphysical researches. That rock is substance, the unknown *Noumenon* of Kant. The moment we strike this rock the problem rises up before us, which may be expressed in three words—"Noumenon or *Noúmena*?" Is there only "the One," or has "the Many" an independent and not merely a contingent and relative subsistence? "What constitutes Individuality?" is only another way of asking "What is Being?" That there are differences between relative egos far more profound than any that come to light in this stage of existence, that the successive elimination of these differences will only reveal deeper and deeper ones, always expressed as, and in, spiritual localisation, may be conjectured with more or less of certainty. Must the upward ascent be represented by parallel or by converging lines? That is the question. To reach eternity, in which all difference is hushed, may require an infinite time. But, deriving all finite existences from the One, we are led by analogy to conceive that life is differentiated by passing through media of successive densities, just as light is broken up and manifested by the same cause. These media would be planes of existence, and, in rising from one to another of lesser density, differences due to the grosser would be merged in the rarer. Then spirits would be divided by more subtle and intimate distinctions than can find expression here, but not less real.

To attempt to discover the ground of individuality here appears to me a perfectly hopeless quest; yet not useless, if, in seeking for finite unity, we come upon the potentiality of infinite development. It is this potentiality of differentiation by development that we are obscurely conscious of as the ground of our individuality. Individuality, regarded as substance, is not an atom but an egg. It is the self-consciousness of the tree in the germ. But if we ask for an eternal and necessary as well as a relative and progressive foundation of life, we find it only in that which negates and absorbs all difference, the abysmal depth of the one. Allow me to add that all that has been, and I think all that can be said to the purpose upon the question of essential distinctions, is to be found in Plato. Comparatively few have sufficient patience, mental preparation, and appreciation of exact thought to grapple victoriously with the endless definitions and distinctions of the *Parmenides*; but G. T. C. M. is evidently one of them. It should be read with Taylor's introduction.

C. C. M.

## THE SOLUTION OF PUBLIC MYSTERIES.

SIR,—As Spiritualists we may expect to be ridiculed and discredited when any communication affecting a public event (such as the Blackburn murder), to which some mystery attaches, is offered by us with a view to its explanation. Notwithstanding this, were concerted action to take place in spirit circles in any given locality, or where mediums are situated who would be of service in the matter of unravelling a mystery, a great power would be exercised for the rapid advancement of Spiritualism in public estimation.

I am keenly alive to the necessity for prudent action in the publication of such communications as may purport to explain any secret circumstances connected with public crimes, the issues hanging upon the ultimate solution being too serious for rash or premature action. Besides, no Spiritualist—or, indeed, any humane person—could feel desirous to be instrumental in causing the execution of a fellow creature, however debased and sin-stained he may be. In cases where crime is not an element in the question, there would still be no less cause for caution. But were circles, as I have indicated, to concert measures for the

acquisition of all information possible upon any given points, and having sat for the special purpose, afterwards compare results carefully, and draw up a statement of what has been given at the separate sittings, great benefit might accrue. Let this document be signed and sealed, if need be, and given into the hands of some person of standing and intelligence, so that its date and terms may afterwards be put beyond a doubt. If deemed advisable, and if the circumstances warranted it, the contents might appear in *The Spiritualist*. Of course, the usual readers are perfectly aware that all messages are not reliable, nor are they expected to be found so, because all spirits are not reliable—just as all men are not to be depended upon. Besides, there are other disturbing influences, so that a note to that effect should accompany the publication of any such communications.

Could we do something like this in reference to these ever recurring notorious public matters, shipwrecks, and so on, I feel that we should do more in a few years to plant the feet of our movement more firmly before the face of society than a hundred years of hard work such as is now engaged in, in order to maintain the truth in the face of large odds.

G. G.

#### THE SCATTERGOOD TESTIMONIAL—POSTPONEMENT OF THE MEETING.

SIR,—The presentation meeting announced to be held in Halifax last Tuesday, the 1st of May, had to be postponed in consequence of a telegram from Boston, U.S., stating that Mr. Scattergood was dangerously ill, and that Mrs. Scattergood must go at once.

Our sister, after a few hurried arrangements, and under these distressing circumstances, sailed by the steamship *Wyoming* last Wednesday, not knowing whether she will meet her husband "in the form," or land in America a widow.

The committee have decided to hold a meeting in the old Court-house, Halifax, on Saturday, the 13th May, when they trust a large gathering of Mr. and Mrs. Scattergood's friends will take place. The committee respectfully but urgently appeal to the friends who have not yet sent in their contributions, to do so, to the undersigned, by cheque, P.O.O., or stamps.

In addition to subscriptions already received from the London friends, we beg to acknowledge two guineas from Mrs. Catherine Berry.

The whole of the business connected with the fund will be closed at the meeting in Halifax, and the proceeds, with an album of photographs, will be sent to Boston the following Tuesday by the Cunard steamship.

On behalf of the committee,

JOHN LAMONT.

199, London-road, Liverpool.

#### A STRANGE STORY—SEARCHING FOR HUSBANDS.

SIR,—The phases of Spiritualism are many, and they trench upon ground occupied by most of the sciences, therefore in calling attention to circumstances which have a bearing upon psychology in a department which has not been taken up as yet, I do it as a duty on the part of an investigator.

In our day it is difficult to understand the reasonableness of all the prohibitions which the Bible contains against the practice of certain spiritual performances. We may hazard a conjecture that some of the rites were so vile that humanity would be degraded by them, even at that day. The question now arises, are any of these forbidden things practised to-day? Travellers in the East may throw some light upon this question; but it is my desire to elicit information as to similar practices in Europe.

A lady whom I knew—Mrs. P.—informs me how she and two of her cousins tried to find out who should be their husbands. Time, between eleven and twelve o'clock at night. They set the doors and all means of access to the house wide open; then they made three small cakes—I do not wish to say how—and baked them, after which they set the table and the requisite number of chairs. They then retired from the table and seated themselves to watch. They had not long to wait, for the operation of a power commenced almost immediately, but, not in the manner they had been led to expect.

Two of the ladies saw nothing, but all three heard great noises; the other lady saw a spectre coffin glide across the floor, and this lady died within the year.

The effect upon all of them was such that they could not move until the disturbances had passed away. This was not the only effect, for it became known afterwards that it strongly and strangely affected one who paid his addresses to the lady who told me of the proceedings. The gentleman lived some miles apart from the lady, but told her about his "feeling so bad" on the night in question. She did not say what she and her friends had been doing, neither did she ever tell him, even after marriage.

Is it not against such proceedings as these that some of the Bible prohibitions are directed?

We must take into consideration the motives that prompted the action, and upon their face they bear the impress of a selfish, idle curiosity, total ignorance of the powers they were calling forth, and a belief that they would see their "sweethearts." There is next the effect it produced on the man, although several miles away, and the effect it produced on him was anything but beneficial.

The rite was harmless enough in itself; but all such are not the same, and I daresay many readers of *The Spiritualist* will know of many different rites, and may be able to furnish other facts. Why should the performance of such an act as I have related produce these early and powerful effects, certainly different to those which the operators expected, both as regarded themselves and in the phenomena which resulted?

The subject is important, and opens a field of research which may have important bearings upon the Spiritualistic movement.

Is the power in question a beneficent one? Can it be subjected?

THOS. HICKLING.

321, Scotland-road, Liverpool.

#### OBSERVATION OF FRIVOLOUS MANIFESTATIONS NOT CULTIVATION THEREOF.

SIR,—I am glad to see that Mr. Varley has met what I conceive to be Dr. Gully's misapprehension of his position.

I understood Mr. Varley to say that even the frivolous side of Spiritualism is worthy of observation—not that it is worthy of cultivation. The two things are distinct to my mind, and mark two different standpoints.

Mr. Rogers wished to see the religious side cultivated, for the edification of sitters, mediums, and spirits, and deprecated the too great prominence of lower characteristics. This is the position of the educator and the moralist. Mr. Varley advocated the correct observation of the working of all forms of Spiritualism, without passing judgment on any. This is the standpoint of the man of science. The two positions are perfectly compatible, and need not come into collision, in my opinion.

EMILY KISLINGBURY.

38, Great Russell-street.

#### PHYSICAL MANIFESTATIONS AT ISLINGTON.

SIR,—It may not be uninteresting to your readers if I give a brief account of some *séances* for physical manifestations which I have attended lately, with Mr. E. Bullock, junior, as medium.

The first was a private one, held at the residence of Mr. Cotterell. Conditions—the medium placed between two strangers, both of whom afterwards stated that they held him firmly the whole time. Phenomena—ringing of bells, touches by hands, lights, fans used, and a decanter transferred from the sideboard to the table.

The second was at the Hall, Church-street, Islington. Conditions—a circle round the table and an outer circle, all hands held. I was one of the sitters at the table. In addition to the above-mentioned phenomena, we had the direct voice, rings taken from one and passed to others. My head was hit by a bladder, although I had bent it down to the table, and my hand was taken hold of and lifted up until I could go no farther, being on tip-toe. I am taller, and have longer arms than the medium.

The third was at the Islington Hall. Conditions the same as before. This time I sat next the medium, and placed my foot on his, and my knee against his; Mr. Starns did the same on the other side. The light had hardly been put out, when the guitar was heard being moved, and it soon floated over our heads. The musical box, weighing some nineteen pounds, was carried to the outer circle, lights were shown, and one was attached to the bell. Daniel Watts soon greeted us, speaking in the direct voice, and we felt his hand patting ours and our heads. At the mental request of several sitters, the musical box was made to play fast, or stop altogether. Soon after I felt an entirely different hand touching my head, pulling my hair, and patting me energetically. I was told it was my Indian guide Lighthouse, who was quite delighted that he was thus able to make his presence known.

In answer to my mental wish, Daniel Watts placed his hand in mine. I held it firmly, it was gradually withdrawn, until I held one finger only, which slipped from my grasp like a piece of putty. Lily said Daniel had materialised it too strongly to allow me to hold all the fingers as they dissolved, but he was pleased that he had succeeded as regards one finger. In the light *séance* for materialisations the medium was tied with tapes, behind a curtain stretched across a corner of the room. I sat close to the curtain, outside, with my feet on his. Several hands appeared at the aperture, one, a lady's, was said to be that of Mr. Starns's mother. Lighthouse again materialised his, and put it out so that I could see it this time, and it was quite brown. My photograph, which was hanging on the wall inside the cabinet, was taken down, and handed out to me, and then a picture frame that had been hanging over it, was also put out and dropped over my head, thus framing the original instead of the portrait.

That, sir, is my experience. I have noticed a marked increase of power each time, as also an increased willingness to submit to tests, and I gladly add my testimony to that already given, as to the remarkable powers now being developed with Mr. Bullock.

E. W. WALLIS.

18, Spencer-street, Goswell-road, London.

#### SPIRITUALISM AND BERKELEYISM.

SIR,—I feel it to be due to Mr. Henry G. Atkinson not to let his letter pass unnoticed, especially as he has been so polite as to compliment me. Nevertheless, I am somewhat at a loss how to reply. For after an attentive perusal of Mr. Atkinson's letter, I find myself in the position of plain St. Peter with regard to the productions of his brother Apostle, and am fain to confess that there are some things in it "hard to be understood." I can only hope that I shall not "wrest them to my own perdition." On the first hurried glance I imagined that Mr. Atkinson had stepped forward as a living vindication of the truth of my remark, that it might be expected that some thinkers would maintain the materialistic or quasi-materialistic side in the metaphysical controversies of a future life. This view was suggested by the criticism he brings forward on my recent paper, that "it is only creating unnecessary difficulties to require and suppose another and inner nature and shrine of consciousness." More careful consideration, however, has brought me round to the exactly opposite conclusion. According to Bacon's view, which Mr. Atkinson seems to reassert, the spiritual nature of man is "neither an organised body nor a compound." This is what I myself endeavoured to set forth; only I supposed that the unorganised substance, to which the name "spirit" should in strict speaking be appropriated, was accompanied, even after death, by some kind of external organism, whereby it became manifest to kindred intelligences. Now, since Mr. Atkinson combats the notion of a distinction between an inner and an outer nature after death, it is obvious that he must deny the existence either of one or the other. Not of the inner, for he maintains that spirit is unorganised; therefore, of the outer. He denies

then the existence of the spiritual body, which is the mainspring of Spiritualistic doctrine. Of course we cannot quarrel with any one for doing so; only it is well to be explicit.

As regards the question of Berkeleyism, I suppose I must also endeavour to say something, though I am greatly averse to "plucking the unripe fruit of wisdom," and giving immature thoughts to the public, especially a public so intelligent as the circle of readers which this paper commands.

That Berkeley identifies perception and object, or rather, that he regards an object as a synthesis of perceptions, is most true. But there is another side to Berkeley's philosophy, the side on which he himself laid most stress, which has been allowed to drop out of sight in subsequent Idealism. Berkeley did not rest in perceptions as ultimate facts, as his followers are given to do. Let us see the exact point of difference between himself and his antagonists. Common sense says there is an external reality, the cause of our sensations. "Yes," says Bishop Berkeley, "and this external reality is God." Orthodox philosophers maintained that the Deity acted upon human perceptions through the intervention of a something called "matter." The peculiarity of Berkeley's system was that he left nothing intermediate between the mind and its Maker. There was nothing anywhere but the voice of God speaking to the spirit of man. A little explanation of this matter, though trite, is perhaps admissible. After Locke had written, people already began to be a little mystified about the nature of matter. It was generally conceded that what are called "secondary qualities" of matter, such as colour, light, heat, sound, taste, smell, and so on, which are believed to depend on the shape and arrangement of its ultimate particles, were not resident in external objects, but only in the mind which perceived them. What did really exist outside of us was a certain configuration, arrangement, and motion of atoms. To diverse combinations of atoms when brought into contact with a sentient being, the ideas of the secondary qualities were by Divine power attached. There was still, we see, a certain amount of reality left to external objects, for Locke himself maintained that the "primary qualities," namely, extension, figure, solidity, and mobility do exist, as we perceive them, in something outside of us, and are no way contingent upon our minds. Every particle of matter, however minute, was possessed of all these properties. It had extension in three dimensions, occupying a certain portion of space; had figure of some sort; was either in motion or rest; and was solid or impenetrable, that is to say, no other particle of matter could occupy the same space as itself at the same time. There was a real world then outside of us, which would exist if we and all our like were gone. But what a world! a grey shadow, having form, but colourless, void of light, void of genial warmth, and plunged in everlasting night. Encomiasts of nature are wont to tell us how she lavishes her gifts regardless of man's presence; how in wildernesses, untrodden by human feet, the birds pour their music on the air and spread their varied plumage, the breezes murmur through the trees, the melody of the waters sounds in the valleys, gay insects flaunt their colours in the sunlight, while a thousand flowers display their tints and lade the unregarding air with odours. Now the fact is, Locke would say, that these sights and sounds of beauty are not there. The animals indeed have a world of their own—a world of secondary qualities, such as their puny brains will contain. But man being absent, man's world is not. The colours are no more than an arrangement of atoms; nature's music is mechanical motion; the scent of the flowers, a fume of particles. This, then, was what Locke left us—a belief in a certain configuration, arrangement, and motion of particles, as the only absolute existence outside of us; all else being relative to the human faculties. Berkeley, coming after him, declared that he ought either to have gone farther or else not so far. He had left us committed to a philosophical belief in one world, while our senses presented to us another. The senses of sight, hearing, taste, and smell had fallen victims to Locke, and had been obliged to confess their imposition; all the qualities that came through them were abstracted from matter, and referred to mind. But he had respected the sense of touch. The qualities with which that sense makes us acquainted, to wit, extension, form, and solidity, were certainly external to and independent of us. "Seeing is believing, but touching is the truth." Berkeley, however, laid hands on the sense of touch, denied independent externality of the properties of bodies which it presents to us, thus sending the primary after the secondary qualities; in fact, made a clean sweep of matter, and left mind standing out as the one great fact of the universe. But, while abolishing matter as believed in by his opponents, he declared that he was restoring it as believed in by the vulgar. For do the vulgar distinguish between the secondary and the primary qualities of matter? Do they believe that the form is in the object, and the colour in their minds? No; they believe that the object itself has both shape and colour. And they are right, says the bishop, for the shape and the colour, and all other qualities, not only exist in, but constitute the object. The object, and our perception of the object, were in his view one and the same. But if Berkeley agreed with the unthinking vulgar who accepted matter as they found it, he also agreed with the philosophers in holding that there must be some cause of our perceptions. Only he maintained that that cause was active, not passive. It was, in fact, the Will of God. He saw nothing gained by interposing a passive, unintelligent agent between the Divine Will and its effect.

Now, when I spoke of recent psychological discoveries having given such startling support to Berkeley's theory of existence, what I had in my mind was principally the phenomena of mesmerism. There we see transacted on a small scale what Berkeley supposes to take place on a large one. The patient under control is thrown into a world of the mesmerist's creation; every one of his senses is supplied with its object; he can bring none of them to detect the fallacy of the others. But the mesmerist's effort of will is temporary and confined in its

action; and so we call the patient's state a delusion: the Divine Will is continuous and universal, and we call the world around us a reality.

St. GEORGE STOCK.

#### SPIRITUALISM IN LANCASHIRE.

SIR,—As one of the executive members of "The Lancashire Spiritualist Committee" of working Spiritualists, I have great pleasure in calling the attention of the readers of *The Spiritualist* to its work and progress in the various towns in Lancashire and surrounding districts, also to the schemes for the further development and extension of this useful undertaking. Meetings and literature on Spiritualism and its teachings have been carried to many towns and some thousands of people who before were quite in ignorance of the fact, and the majority even of the name, of Spiritualism. To give more than mere verbal instructions how to form a circle, ten thousand hymn papers were printed for the various meetings, with Emma Hardinge's rules for forming spirit circles on the back; these papers were given gratuitously to every person attending the meetings, thus they had a double shot in the shape of a trance or normal address, and rules how to investigate the matter at their leisure, and most particularly at their own homes, where trickery, collusion, or conjuring could not be the cause of any phenomena that might take place under the instructions and conditions laid down in the papers.

In many places where for the first time these meetings, or any Spiritualist meetings whatever, have been held, a vigorous correspondence has sprung up in the local papers, which has always been well defended and ventilated by the Spiritualists in the district; this alone has been the means of introducing the subject to many intelligent minds which otherwise would have been left in entire ignorance of the subject.

To carry on and further develop this useful work, it is proposed at the next Conference, to be held at Manchester May 7th, 1876, to establish a guarantee fund value £500, to cover a period of five years, being £100 per year. Of this sum £50 per year will be expended in literature and pamphlets, to be sold, and partly given gratuitously, at the various meetings, and £50 per year will be devoted to lectures, &c. If this scheme be well supported by Spiritualists and friends of the cause, future committees will be able successfully to establish the foundation for the spread of Spiritualism in every town, village and district throughout Lancashire and surrounding counties. Yorkshire has now joined in this work, inaugurating it by a conference held at Halifax on Good Friday last, where plans were laid down for their guidance by members of the Lancashire committee, whose practical knowledge of this kind of work will greatly help them in the formation of their committee. The Lancashire committee now consists of about forty members, representing towns in the three counties of Lancashire, Cheshire, and Derbyshire. After the formation and adoption of the £500 guarantee fund, the members might be increased to extend over a wider field of action. To the Spiritualists who subscribe to this fund the following will explain the system:—If £5 be promised, then the subscriber will pay £1 per year, or 5s. per quarter; if £1 be promised, then 4s. per year, or 1s. per quarter; and so on, whatever may be the sum promised, from £1 and upwards. As this committee acts independently, and in union with all societies and sections, it claims the attention of all Spiritualists and friends who have sympathy for the cause and prosperity of the work of the Lancashire committee.

JOHN HARTLEY.

Hyde, April 29th, 1876.

#### PUBLIUS SYRUS.

SIR,—I do not despair of even Mr. St. George Stock himself giving in to the genuineness of the spirit who, calling himself Publius Syrus, has now given me four distinct communications in Latin, or, to be more strictly accurate, three to me in Latin, and one to Count de Bullet in French, as being one of the moral sentences left by him, the correctness of which I verified at the National Library. These communications I venture to repeat, because collectively they so much strengthen the presumption which any one singly would go far to justify:—

- 1.—*Pecunia oportet imperes, non servias* (to Bullet).
- 2.—*Quos vult perdere Jupiter dementat*.
- 3.—*Lux, lux veritatis! Quid semper fugis? Sequimur, invocamus, sed semper passus nostri voluntarii torquent viam*.
- 4.—*Veritas recta brevis Deus* (the last three to me).

Mr. St. G. Stock began by arguing that the No. 2 could not have been from Publius Syrus, because *dementare* (to make mad) was not found in any author of his purely classical age, and appeared only in the much later non-classical Christian writer, Lactantius, and there as an intransitive verb; i.e., with the meaning, to be mad. He candidly cited the proper form of the intransitive *dementire*, as appearing in Lucretius, enough to stamp it as good classical Latin. I replied that usage and analogy marked out *dementare* as the natural and proper Latin form for the expression of the idea to make mad, while *dementire*, by the same usage and analogy, was the proper form for that of to be mad; and suggested that the word in Lactantius was probably a copyist's error, than which nothing was more common. I might have greatly fortified that suggestion if I had had at hand at the moment a *Facciolati* from which I might have quoted from his own Lactantius another passage, showing that he perfectly understood *dementire* as the proper form of the intransitive, and therefore was little likely to have committed the barbarism of *dementabat* as an intransitive, namely, "*Instinctu demonis percutis, dementit, effertur, insanit*." I also pointed out—that what the honest, as well as the able, pen of Mr. St. G. Stock now frankly concedes—that the extremely fragmentary character of such relics of the classical age proper as have come down to us, deprives of much force the argument that a word did not exist because it does not happen



to appear in those surviving relics, while, if the word in dispute was in accordance with the rules of usage and analogy, it is probable that it did exist in the speech of Rome, just as hundreds and thousands of good and true English words in daily London use, would not be found in the English "classics" if two thousands of years hence there should only survive manuscript fragments of a few such authors as Shakespeare and Spenser, Byron and Dickens. Mr. St. George Stock impeached my statement of the rule of usage in regard to the verbs in *are* and *ire*, and now considers that he did so with such success as to authorise him to say "Mr. O'Sullivan's plea for its existence (*dementare*) as a transitive verb on the ground of analogy, I think I have sufficiently shown, in another letter, to be groundless." He will kindly pardon me if I venture to demur to this; but since he thus recurs to it, I must justify my "plea." This, however, I prefer to consign to the separate form of another letter, which your general readers may have the more convenience in skipping. I shall leave the conclusion, on this dry etymological question, to your Latinist readers. I am more than half inclined to leave it to my critic himself.

What is really interesting to Spiritualists is the question whether this was really Publius Syrus or not, who communicated under that name the four Latin sentences referred to. If not himself, it was necessarily, I repeat, some lying spirit familiar with his works, and a perfect Latinist, who in that case must be not less blasphemously hypocritical than impudently mendacious—two of his sentences being to the eulogy of Truth in the highest, since he says in effect that *Truth is God*. Mr. St. George Stock does not admit the necessity of this alternative between the real Publius Syrus *redivivus* (or rather still *living*) and a personating impostor, though he confesses that "it is difficult to throw any third theory into shape." But he then shadows forth faint outlines of some ghost of an idea about a person's "memory" (seeming to mean mine) being transmitted or reflected to—what, or whom? I can only guess at a glimmer of a meaning from what then follows: "There may be psychological laws which compel the intelligence with which we are brought into contact by Spiritualism, to throw itself into the form of some personality congenial to the mental attitude of the person communicating." By this "intelligence with which we are brought into contact" does Mr. St. G. Stock mean a "spirit?" If so, why not say so? Does he mean that this "intelligence" or spirit, as we plain and straightforward people call it, takes its knowledge out of my supposed unconscious memory, and a "form of some personality" from my "mental attitude?" But that theory conflicts with the facts, as I have before set them forth. It was not to me, nor in any wise through me, that this "Publius Syrus" first appeared, but to Count Bullet and through a lady medium, both unacquainted with Latin and with his name, while my part was merely to hunt up in his works (of which I can swear that I never in my life read a page) the original of that which he gave in French, for the declared purpose of indicating, and at the same time of proving, who and what he was. If Mr. St. George Stock will insist (in spite of my protestations that the thing was not so, and was impossible) that I unconsciously either remembered or composed, and then reflected to the "intelligence" with which I was brought into contact the last three of the four Latin sentences, which did come through me (i.e., which were dictated to me), I cannot help his mind playing about that or any other fantastic supposition which may be "congenial to his mental attitude;" but even the license of fancy or of dream cannot go the length of thus explaining away the first one, which did *not* come through me at all—to which I was a total stranger till it was brought to me for explanation. And even the last three, which did come through me, are not quotations from the fragments we have of the writings of Publius Syrus. They are in prose, and neither iambic nor trochaic lines, and I presume the third and fourth to be either citations from lost portions of his prose writings, or else new compositions of his own; the second is that time-worn text, the authorship of which has been hitherto unknown, and of which the exact form is as given above by himself when now declaring it to have come down by oral tradition from him.

To Spiritualists, who know that disincarnated spirits do exist and often communicate with us, the evidence is, I submit, conclusive that this *really is* Publius Syrus. I can discover no flaw in the case, on the intrinsic evidence, while we have also the good and revered Glaucus confirming the identity. To those who say, with Sir David Brewster, that "spirit is the last thing they will give in to"—who act, if they do not say, "Perish proof, perish logic, perish belief in any human testimony to facts, rather than accept spirits"—or who, simply ignoring the whole matter, are proud in their ignorance (having, as Dr. Johnson said, a great deal to be proud of)—to those I have nothing to say, nor is it to them I address myself. Not many years divide the youngest of them from the time when they will find it all out for themselves. In the meanwhile we Spiritualists can well afford to smile at their theory that we are all fools in our reasonings and liars as to our facts.

But I am far from classing Mr. St. George Stock among such. The respect I profess for him is no vain phrase of courtesy in controversy. I think he is farther gone, if not in, yet towards, the acceptance of the sweet and sacred truth of Spiritualism than he himself yet knows. I rather suspect that he thus fights hard against the genuineness of the Publius Syrus, whom it has fallen to me to introduce into our literature, less in the spirit of one resolved not to be convinced than in that of that respectable and useful functionary, the *avvocato di Diavolo*, whose official duty it is to resist to the last, and by all conceivable arguments, the canonisation of a new Catholic saint.

Time has been when I myself fought off in my own mind, in a similar way, that to which evidence compelled me at last to yield. And I can wish Mr. St. George Stock nothing better on this earth than the supreme blessedness of arrival at the same eventual conclusion.

J. L. O'SULLIVAN.

Paris.

#### THE CLAIRVOYANCE OF THE BLIND.

SIR,—If you can afford me a little of your valuable space, I should like to ask of your numerous experienced correspondents and readers, if they can inform me of any instance in which a person *born blind*, and who had never gained the sense of sight by the visual organs, had possessed the faculty of clairvoyance, whether in somnambulic, spontaneous, or induced trance, or in cataleptic seizure? and, if so, what was the nature of the descriptions given by such subjects of colour, form, light, &c.?

H. VENMAN.

20, Pimlico-road, S.W., April 29th, 1876.

#### PROGRESS IN SPIRIT LIFE.

SIR,—The communications of the spirit claiming to be Mr. Guppy, obtained by Mr. Gledstanes through Mme. Veh (No. 191 of your *Spiritualist*) are of paramount interest, not only to the friends of the deceased—who cannot but be struck by the many incontrovertible indications of his personal identity—but to all inquirers into Spiritualism, who cannot but appreciate the manifestation of the singular state of mind through which the spiritual man Guppy appears to view his progress and ulterior development. The candid confession of his own "nothingness" I consider to be a happy prognostic of a certain advance. It confirms the conviction that unbiased reflection (what the French call *recueillement*) is needed to reach the neutral ground from which real progress has to start.

When meditating upon the deeper hints about the insufficiency of his intelligence in his terrestrial form, which he calls "my proud, inflated ignorance, called intelligence," we feel justified in thinking that most of those daring theorists who, like our friend, when constructing his "Mary Jane" hypothesis, are bold enough to swamp the poor intellect of the public by an arrogant fiction of their own brain, and by the grotesque products of their inflated self-admiration, will, when re-awakening on the other side of the Styx, find themselves, in the best case, in somewhat the state so graphically described by our departed friend. This state of impotency and bereavement, which, according to the Guppy confession, is the lot of all those who neglected the opportunities given them while on earth, and of which the confessions of the spirit Voltaire, as reported years ago from America, gives confirmatory information, is of course not only that of the more or less conspicuous Spiritualists who in the United States and in England by their wanton speculations, or by incoherent and mystifying communications of would-be advanced spirits, mislead the staring public—not to mention the deluded *folliculaires* who follow the erratic track of reincarnationism—but it is manifestly also the lot of the scientific antagonists of Spiritualism, and of a great many of the wiseacres who call their entangled sophistry "philosophy," and who honour their prejudices and sensuous phantasms by calling them the science, exclusively rational. Allow me, in conformity with the *exempla illustrant*, to make a quotation from the recently published old ideas of the not always successful explorer, Captain R. F. Burton. Among Spiritualists he is famous for the words he publicly pronounced when, after several inquiring *séances* with the Davenportes, having ascertained that there were no tricks or delusions, he declared "if any thing could persuade him to risk the leap from natural to spiritual causes, it would be the inconceivable absurdity of the explanations by which the antagonists of Spiritualism tried to explain the phenomena." This unpersuaded doubter, though acknowledging the truth of the facts, states his views in his *Trips to Gorilla Land* (London, 1876, 2 vols), page 90 of the 1st vol., in the following way: "Nothing can be more illogical than the awe and respect claimed by Mr. Herbert Spencer for a being of which the very essence is that nothing can be known of it. As the idea grows, the several modes and forms of the *Unknowable*, the Ormuzd and the Ahriman of the Dualist, whose personifications of good and evil lose force and significance, making place for that *lure*, of which they are the rude exponents. The marvellous spread of Spiritualism, whose *God* is the *Unknowable*, and whose prophet was *Swedenborg*, is but the polished forms of the 'Mpongive Hambo and Hoga,' of negro superstition. Beneficent phantasms have succeeded to the malevolent ghosts, as the God of love formerly took the place of the God of fear. The future of Spiritualism may be defined as 'Hades with Progress.' The very vagueness of the modern faith assimilates it to its most ancient forms, which we are studying on the Gaboon river. Fetichism is the first dawn of a faith in things not seen—the supernatural. It must be studied without preconceived ideas. Africans believe not in soul or spirit, but in ghost—which is a subject of fear and awe."

Captain Burton shows a fair specimen of that ignorance which neglects all opportunities of getting at spiritual truth, and of developing that intelligence which certainly in great profusion has been bestowed upon him. Instead of profiting by the use of the talent given to his care, he prefers abiding in a state of doubt, the consequence of which is so accurately described by the Guppy spirit. The communications from this spirit corroborate the opinion that good and reliable information may be derived from the next world. Howsoever important the benefit may be, which the well-authenticated mere facts are calculated to bestow on mankind, it always remains uncertain whether the mind of man is prepared and disposed to draw right and practical conclusions from them. The communications themselves, persuasive and comforting as they often are, will supply means and motives where the mere facts are ineffective. But the *sine qua non* for making the communications beneficial is a firm faith in spiritual truth itself. The communications may confirm such faith, and assist in developing the germs of it. But unless man is prepared to discern the spirits, and to test them according to truth, independently of their sayings and teachings, the ground is always unsafe, *serpens latet in herbis*, and intense critical examination is needed to avoid dangers and misleading delusions. We know that spirits generally interpret and elaborate the false views

and tendencies of those they control. It is thus a happy circumstance that Captain Burton is not an inquisitive medium, who would get queer communications from African medicine men. Better to wait until he himself is able to communicate from the region he now thinks to be unknowable.

D. H.

Pinneberg, Holstein, April 30th, 1876.

### DEWDROPS FROM THE SPIRIT LAND.

A SPIRIT MESSAGE THROUGH THE MEDIUMSHIP OF A LADY.

"HEAVEN is in you, according to your powers of reception. The higher you advance spiritually, the higher heavenly joys may you taste. These always flow into hearts receptive. God never withholds happiness, which is the life and breath of His being, from any creature: the gift of life insures the gift of happiness. All have happiness: the tiniest insect sporting in the evening breeze in shady hollows—the minnow in its shallow pool—the blind earthworm in its toilsome groove—the swallow skimming across your lawns—or the eagle soaring above the haunts of men—each enjoys that happiness which is inseparable from life, according to the capacities of its being. Wherever we look, happiness, the happiness of life, and heaven is nothing more nor less, may be seen.

"This external world, the outgrowth of the inner world of thought, the panorama of the Divine mind, constantly changing, constantly progressing, bearing on its surface the impress of the Divine plan, and, therefore, thought—this world presents, in all its varying aspects of life (animal, vegetable, and mineral), only a picture of happiness. You may see it in the stately lily, gathering its fragrance in a spotless cup for favoured ones; in the nestling violet, attracting by its hidden sweetness; in the lowly pansy, known as such, with open-hearted sincerity spreading its rich petals with ever-smiling welcome; in the queenly rose, whose sweet heart-breath never dies, but hangs in the air 'e'en above its very dust; all the vegetable kingdom—towering trees, waving reeds, mosses, and grasses, velveting the sunset-turned hill-sides—all speak to you the poem of happiness, heaven, beauty. Only man has power to pervert, obstruct, deform, or destroy this happiness, this heaven. Created in the image of his Maker—free, he may lift the desecrating hand if he so wills, and change the Divine purpose. From him alone has sprung, and can spring, the opposite to heaven, with all its demon ugliness and death. He is the origin of his own destruction, and may be the origin of his own salvation, the artificer of his own heaven. God is the cause of his being; but man is absolutely free to make or mar his own happiness as he wills, according to the knowledge he possesses. This soul God-proceeding must return unto God, and along the road he wages a desperate battle with ignorance, leaving behind him the wrecks and ruins of his blind mistakes, and many a fair monument and memorial of his triumphs, until the crown of divinity, won by hard toil through many lives, glitters on his brow, and he stands ripened to angelhood, with God-like mind, heaven-producing, and heaven-encircled."

THE *Times* of April 18th, says of the performances of Messrs Maskelyne and Cooke—"They suffice to bewilder and amuse audiences whose principal wish is to be amused, and whose interest in Spiritualism is nil."

MR. ROBERT DALE OWEN is now in Philadelphia, and will shortly visit England. The *Spiritual Scientist* says that M. Aksakof still upholds his engagement of Dr. Slade, who consequently will go to St. Petersburg, and visit England *en route*.

A DIABOLICAL ROMANCE.—Can Mr. Epes Sargent, of Boston, give any information about the following story, which we extract from *The Echo* (London) daily newspaper, of April 2nd, 1870: "Boston (Massachusetts) has a really sensational story. Recently, in a town hard by, a public ball was given. The daughter of a couple who keep a boarding-house set her heart on going, and in company with one of the boarders, designated J—. The girl's parents objected to her going to the ball, especially in company with J—, but she said that she was determined to go, and that if she could not go with J—, she would 'accept the company of the devil should he offer to attend her.' On the night of the ball she slipped out of the house in proper trim, except that she had to buy boots for the occasion; and, having procured these, she was returning to put them on, when she met J—, as she supposed, and he persuaded her to go with him to the ball at once, and change her boots in the ladies' dressing-room. J— was her partner in the first dance, but afterwards disappeared until supper-time, then suddenly presenting himself, with rather frivolous excuses for his absence, and inviting her down to the supper-room. Offended by his neglect, she said she would return home at once, and he attended her thither. Very little was said by either party until they had nearly reached the house, when J— informed his companion that he was not going in; and, presenting her with a beautiful pearl-handled penknife, and asking her, when she used it, to think of him, he suddenly left her. The girl, on telling her mother all that had passed, was astounded at learning that J— had not been out of the house since early nightfall, and went to bed before the hour at which the ball began. The girl refused to believe it; but, after some discussion, her mother took her to J—'s room, and there he was seen calmly and profoundly sleeping. Nothing more could be said, and the daughter retired for the night. A strange sound shortly afterwards brought the mother to the girl's chamber, and she was found with her throat cut with the penknife given to her by her companion at the ball. She lingered until noon, and then died, declaring that, remembering what she had said in her determination to go to the dance, she used the knife because she was overwhelmed by horrible suspicions as to who it was that, personating J—, became her partner. The *Boston Post* declares that these statements are all strictly true, and can be vouched for by the very best authority."

TRAGICAL RESULTS OF HALLUCINATION.—The *Standard* of April 26th narrates how a medical man named Charles Grimes, suffering from *delirium tremens*, and about twenty-six years of age, had lodgings at 57, Euston-square, London, and on April 25th the other lodgers were awoken by loud knocking, followed by crashes, as if he were breaking up the furniture in his room. A policeman was called and attempted to break open the door with an iron bar, when the man inside shot a bullet through the panel of the door. Sergeant Pearson and police-constable Stone were then called in, and when they broke open the door Sergeant Pearson was shot through the wrist of his right hand, also just above the hip. The second constable, Stone, received a shot in his abdomen. A button broke the force of the bullet, thus saving his life. The man Grimes was then secured, and the pistol was found to be a five-chambered revolver. He is now in the insane ward of St. Pancras workhouse, and in the course of an interview he said that he was a surgeon by profession. He took a furnished apartment at the house, No. 57, Euston-square, where he occupied the second floor back room. Soon after he went there he discovered that the apartment under his was occupied by a mesmerist, who had a lot of people with him. He was made very uncomfortable by means of what he afterwards found out were wires connected with galvanic batteries introduced through the ceiling of the lower room and the floor into his apartment. By these wires the mesmerist would fill his room with a stupefying vapour, which he found affected his brain, and which for a long while he could not account for. He had taken the wires passing into his room for bell wires, and, therefore, did not attempt to remove them. But his suspicions were aroused as to their character by ascertaining that the man below was a mesmerist. He had overheard a good deal of the conversation that went on in that room; some of it related to himself and property they found out that he had in his baggage. On Monday night he went to bed, and about half-past two or three in the morning he was awoken by the talking in the room below between the mesmerist, the medium, and others. On listening he distinctly heard them entering into a plan to rob him. He heard the medium tell them in what part of the baggage his pocket-book and other property was, and that they could come up stairs and get it while he was asleep. Hearing this, he immediately jumped out of bed and locked his room door, and then loaded his five-barrelled revolver, which he always carried with him loaded when travelling. Presently he heard them coming up stairs, and then they knocked at the door, and said they wanted to tell him something. It was he who first shouted for police out of the back window. They then shook his door more violently, and threatened to burst it open, on which he warned them that he was armed, that he knew what their object was; that the first who entered would be shot. In a few minutes they began to break open the door with a crowbar, or something, and as they entered he fired, and he did not know when he did so that it was at a policeman. He then heard a voice, which he believed to be the landlord's, call out to rush upon him, and as they rushed in—six or seven in all—he fired his revolver anyhow, all round. He then said, pressing his hand to his forehead, "You may suppose I was very much excited, and had no idea it was the police till after I had fired; but you see I soon found out," pointing to his nose, and showing his arms and the bruises on his legs. "I am sorry to say," he added, "I fear one of the balls severely injured one man. I heard two others were struck, but I don't think they were much hurt. After battering me about a good deal, as you see, they brought me here, and I do not know what they are going to do with me. I shall be exceedingly sorry if the poor man, whom I believe to be wounded, is much injured." This statement was made without the slightest evidence that the unfortunate man was labouring under any delusion.

ODIC FLAMES FROM MAGNETS.—At the last of the fortnightly meetings of the members of the British National Association of Spiritualists, towards the close of the proceedings, the secretary produced two photographs which had just been presented to the Association by Mr. Henry Collen, and which he stated to have been obtained in a dark box by the action of odic flames from magnets. The method of their production was not described. Mr. Harrison said that in conjunction with Mr. Varley and Mr. Blackburn, he had made some hundreds of experiments in the attempt to photograph the odic flames from magnets which had been seen by Baron Reichenbach's sensitives. He used both permanent and electro-magnets, and at the outset obtained results exactly similar in appearance to those produced by Mr. Collen, but after obtaining them set to work to find out their cause. He discovered them to be due to the close proximity of any solid object to a moist photographic plate. He removed the poles of the magnet by means of which he had at first obtained the results, and substituted two dummy poles, made of wood, with the result that the same photographic images were obtained as when the magnet had been there. He then cut patterns on the surface of a flat block of wood, which he placed within a small fraction of an inch in front of the photographic plate, and he found that he could photograph these patterns without the presence of any magnet, for the result was not due to magnetism, or to light, but to unequal evaporation or radiation from the surface of the sensitive plate, so that one part of it would decompose the developer before the other. The details of many of these experiments were described by him in an article published many months ago in the *British Journal of Photography*. He had no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there. He would forward the Association a copy of his article in the *British Journal of Photography* to attach to the photographs just presented, that the public might not be misled by the fruits of a scientific mistake. Mr. Collen was greatly to be praised for his attempt to solve an important scientific problem, and he hoped that he would be successful in evolving results.

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[December, 1875.]

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.