

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

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

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "British Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

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

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:—
1. To aid students and inquirers in their researches into certain phenomena known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects; by correspondence and otherwise; and to collect statistical facts respecting Spiritualism.

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circular regulations, directions "how to form spirit circles," and catalogue of books in the library, will any further information, can be obtained on application.

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

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

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The library contains a large collection of the best works on Spiritualism and occult subjects, including some very rare and valuable ones; also various works on historical, speculative, and scientific subjects, by the best authors. A Lending Library has also been formed.

Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, but not of the lending library.

Free seances for inquirers have been instituted through the liberality of some of the members, admission to which may be obtained through any member, or on application to the secretary.

Suitable rooms may be hired on moderate terms for seances, with cabinet, &c., and also for committee or other meetings. Light refreshments are provided at moderate charges.

Inquirers and foreign Spiritualists visiting England are cordially invited to visit the rooms, and the secretary will be happy to afford them any information in her power.

Communications should be addressed to the resident secretary, Miss Emily Kinslingbury, 38, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

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LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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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. Persons wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kinslingbury, 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 object of this Association is the discovery of truth in connection with Psychology. The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable. 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation. 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers. 3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion. February, 1875.

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NOTICE.—CHANGE OF RESIDENCE.—Mrs. Olive has removed to 15, Alinger-terrace, Alinger-road, King Henry's-road, Primrose-hill, N.W. Three minutes from Chalk-farm Station; five minutes from omnibus to Oxford-street or West-end. Seances as usual for clairvoyance, medical mesmerism, trance, tests, &c. Private seances by arrangement; public ditto, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d. Visits within ten miles two guineas, inclusive. PHYSICAL SEANCES, Light and Dark. Mrs. Olive has arranged for a series of Seances with Mr. Bullock, jun., on Mondays at 7 p.m. Admission, 5s. Materialisations and other interesting phenomena are now constantly produced under test conditions.

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

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

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The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER NINETEEN.

LONDON, FRIDAY, MAY 12th, 1876.

WAX MOULDS OF MATERIALISED SPIRIT HANDS.

THE remark has not unfrequently been made by experienced Spiritualists, that spiritual manifestations are always most powerful during the spring months, when all nature is bursting into fresh life, and the remarkable phenomena we have recorded within the past few weeks, tend to verify the idea. The test manifestations with Mr. Eglinton are of great value, not because other mediums may not obtain equally conclusive results, but because in his case they have been observed and recorded by good critical witnesses, whose testimony will carry weight with the public; all mediums should seek to get their best results thus verified. Last week we published how, while his right foot, enclosed in a spring boot, was outside the cabinet, a materialised spirit "right foot," the duplicate of his own, was moulded inside, under test conditions. This is a strong additional link in the chain of evidence in favour of the duplication which is already an absolutely proved fact to those who have had sufficient experience. To make the evidence still stronger, he might perhaps make an offer to the same circle, to be searched by one of its members, then to sit with his hands and feet projecting through holes in the side of the cabinet, his bare right hand in full sight, and so tied that it could not be drawn in through the hole. A duplicate mould in paraffin of his right hand, obtained under such conditions as these, would be a strong and a new link to add to the existing chain of evidence.

The plan of weighing paraffin to further prove that moulds from spirit hands are made on the spot, is a clumsy one, because the spirits could carry a paraffin hand into a cabinet, and carry other paraffin away, just as they sometimes transport solid objects after a *séance* begins; moreover, they are not above doing so, the average of spirits who produce physical manifestations being far more tricky than the mediums, the knowledge of which circumstance has been forced upon us by hard and unwillingly received experience. Some chemical reagent should be mixed with the paraffin, so that the chemist who put it in could afterwards test the moulds to see whether they had been made on the spot. Evidence that a spirit hand dematerialises inside a mould, would depend upon the unbroken mould presenting a narrow wrist; also upon the certificate of an expert microscopist that the texture of the mould of the skin was unbroken all round the narrowest part of the wrist, with no symptom of a fine longitudinal cut anywhere, or of a "dragging" motion of the materialised hand.

A REMARKABLE TEST *SEANCE* IN MANCHESTER.

WE, the undersigned, hereby testify to the following facts, which occurred in our presence at Mr. Reimers' room, on the 17th April, 1876. We weighed accurately three-quarters of a pound of paraffin, put it in a wash-basin, and poured boiling water over it, which soon melted it down. If a hand is dipped several times in this liquid the deposit of paraffin (when cool) forms a mould for a perfect cast. This vessel, along with another, filled with cold water, we placed in the corner of the room. Two curtains, six feet high and four feet wide, suspended on rods, formed a square cabinet with apertures (about 15 inches wide) at the top on each side. The wall being *detached* from the next house, and the cabinet nearly occupied with furniture, the idea of trap-doors was out of the question, as the floor was covered also with vessels, chair, &c. A lady friend, gifted with that mysterious power called mediumship, was, after the vessels were placed in the cabinet, secured by a bag of stiff net, pulled over her head, arms, and hands, and the tape running through the open seam was drawn as tightly as could be

done, then well knotted, and a piece of paper inserted, which would slip out in untying. The tape was knotted in one bow, and the ends pinned to the bag between the waist (round which the tape ran) and the head. All the witnesses agreed that the medium *alone* could not free herself without detection. In this helpless state we led her into the corner of the cabinet, which was, besides chair, vessels, bookcase (with open shelves) perfectly empty. There was *nothing visible* beyond these things, which we examined in full gaslight. The room was locked after the last guest arrived, that is, from the beginning of the proceedings.

We toned the light down to some extent, but could plainly see everything in the room, and took our seats about four feet by six away from the curtains. After some time, which was spent in singing or music, a face appeared at the front aperture and then moved to the other. Its glittering beautiful crown and white head-dress, and a black ribbon with golden cross round the neck, were seen with *equal distinctness by all*. Soon another female figure appeared, also with a conspicuous crown, *both showing at the same time*, and in turn ascending over the (open) top of the cabinet towards the ceiling, and gracefully saluting the sitters. The very strong voice of a man greeting from the corner announced the attempt to make casts. Then the first figure appeared again at the aperture beckoning Mr. Martheze to approach to shake hands. It took the ring from his finger, and Mr. Martheze saw at the same time the medium in the opposite corner and in the stiff net. The figure, however, vanished quickly towards the medium.

Mr. Martheze having returned to his seat, the voice from the cabinet asked which hand we desired, and soon after Mr. Martheze had again to come to the aperture, when the mould of a left hand came up, and on inspecting it the ring was found on one finger of the mould. Then Mr. Reimers was called and received in like manner the right hand, to be sent to his scientific friends in Leipzig, according to expressed wish. Next the medium was heard coughing; her cough had been *suppressed* the whole time (more than an hour); it had given rise to fears of an unsuccessful experiment, so violent were the fits at the beginning. After she came out of the cabinet we at once examined the knots, &c., and found everything exactly as before, even the pin, loosely fastened and easily shaken off by strong movements. We picked up all the remainder of the paraffin from the vessel, and weighing it together with the two moulds found a trifle over three-quarters of a pound, this small excess being due to the *amount of water* taken up by the paraffin, as plainly shown by squeezing it out of the remainder; the proportion of water in the moulds added to this would easily account for this difference. This terminated our experiments. The hands obtained differ widely in all respects from those of the medium, but all show minute markings (better revealed by a magnifying glass) of a living hand and of *the same individuality* that has more than once given a mould under the same test conditions.

We offer no theory for these strange facts, but simply give them as we received them; we fully understand how they may give rise to the wildest imagination on the part of enthusiastic witnesses, as well as of fanatical absent sceptics, *both taxing* in their explanations the credulity of the *inexperienced* in no small degree. Continuous, rigid, and severe investigation will alone clear the road from the intrusion of tempting phantasy, which is the welcome adornment of a proved truth, but must not come "on the way" to it. After the impostors, humbugs, or traitors have been sufficiently trumpeted out, the true facts gained in private circles by pure love for truth, coupled with sound intellect, not crippled by total ignorance or overtaxed brain, will have a chance of being placed before the public. Then a general

change of public opinion may force science to do what she now seems determined to refuse, namely, to investigate, and this apart from the opposition offered by the clergy.

J. N. TIEDEMAN MARTHEZE,
20, Palmira-square, Brighton.
CHRISTIAN REIMERS,
2, Ducie Avenue, Oxford-road, Manchester.
WILLIAM OXLEY,
65, Bury New-road, Manchester.
THOMAS GASKELL,
69, Oldham-road, Manchester.
HENRY MARSH,
Birch Cottage, Fairy-lane, Bury New-road,
Manchester.

Manchester, April 29th, 1876.

THE SPIRITUAL IDEAS OF AFRICAN SAVAGES.

BY BARON DIRCKINCK-HOLMFELD.

MODERN Spiritualism having made the mutual relationship between the spiritual and natural worlds more conspicuously and generally manifest than before, a new era in mankind's history has begun, and both psychology and anthropology, together with physiology, are being pushed into new lines of observation. Science feels the necessity for gathering, in a methodical way, information connected with those sciences from different parts of our globe, and at all times of its history. We live in a period of investigation, led on by rational critics. The old creeds prevailing in India, Japan, Africa, America, and the rest of the world, and also the remnants and corruptions of those creeds, are searched and sifted by numerous explorers and reporters, and learned literary men at home try to digest the observations and facts into systematical science.

The remnants of ancient creeds in Africa have particularly occupied the attention of the European *savants* since its interior has been the great object of exploration. The superstition and the fetichism of its sundry black, copper-coloured, and yellow tribes; their ordeals; and the absurd, nay, infernal machinations of their sorcerers, rainmakers, and exorcists, have been described by sundry travellers, as Magyar and Bastian. Even the superficial notices of Captain Burton have recently brought these insufficiently known matters before the public. Some valuable information may be gathered in the reports of the Berlin Mission to the Zulu-land, edited by its director, Dr. Wangemann (Berlin, 1875), which in the first chapters (pp. 4—11) treat of the theological traditions and notions still preserved by old men among the tribes of the Zulu-Kaffirs. The missionaries endorse the opinions of those who think that such African traditions are derived from the Mosaic dispensation, because they show some conformity with the Mosaic history of creation, circumcision, distinction between clean and unclean beasts, polygamy, and so on. It appears more likely that these scattered traditions and ceremonies are corrupted remnants of more ancient systems of religion. I abstain from entering here into the details of such disfigured traditions, and notice only a few points more especially relating to the theories about modern Spiritualism.

A great deal of scepticism, materialism, and naturalism nowadays prevails in these tribes, and only finds an imperfect remedy in the teachings of missionaries from the zealous sects of old perverted Christian churches. Some practical good may certainly be effected, when the civil power of annexing governments joins the missionaries in putting down superstitious excesses and obnoxious abuses of pagan priestcraft and worship. The path to future spiritual insight and genuine truth may thus be prepared, and the rugged soil made ready for future civilisation. In so far the missionary assistance may be far from absolutely detrimental. The egotism of Christian priestcraft may, perhaps, be quite as pernicious as the absurdity of the heathen; but, at all events, it is more manageable and accessible to reason.

The uncompromising materialism of the Zulus, which admits no doctrine which checks them in the enjoyment of sensual pleasures according to their animal taste, makes them reject the notions of sin and Divine prohibition, believing that such enjoyment is rather conformable with the intentions of the Ordainer of nature, from whom the unbounded despotic power of their chiefs and kings, and their forefathers, is derived. They have constantly preserved a notion of continued life after natural death.

They distinguish, as the report tells, p. 15, four sorts of spirits, or future existences; viz., 1. *Ama tongo*, possessing spiritual power either for good or for evil, and who preside as itongo, in the shape of a serpent, over every place and locality. 2. The *ijhlohzi*, who enter into some animal body, generally into serpents, and thence influence the destiny of man. 3. *Istunzi*, or shadows, which, by showing themselves in dreams or visions, make it evident that a reality must be at the bottom of them, and that the spirit, after having left the body, still has personal existence. 4. The *isituta*, the most common sort of spiritual beings, who wander about at the tombs, but also enter dwelling-places; they are restless, and often comforted by the living, and may be compared to imps, elves, and dwarfs, or the German "poltergeist."

Reincarnation is with the Zulus a belief; they hold that unprogressed spirits are still bound to earthly objects, or animals; a belief quite as crude as that of the Spiritists, but less absurd.

Piunberg, Holstein.

Mr. EGLINTON, physical medium, who recently announced his intention of visiting the provinces, will remain in London for some weeks yet.

A GHOST AT CHURCH IN YORK.

The following mysterious narrative is given in an anonymous letter in *The Newcastle Daily Chronicle* of May 2nd:—

On Good Friday last I went to Holy Trinity Church, York, for morning service, at 11 o'clock, and repaired with a friend to the gallery, being anxious to see a certain apparition which is said to haunt the place.

The gallery is situated at the extreme west end of the building, and faces the east window, from which it is distant some fifty feet or so. It is said that in the aisle and body of the church nothing is ever seen. The gallery was full, but no one seemed to have come there especially for the ghost, and though many of them afterwards said they saw it, they were not in the least affected by the apparition, treating it as a matter of course, to which they were well accustomed.

I kept my eyes fixed upon the east window for nearly the whole of the hour and a half during which the service lasted, but was not favoured with a sight of the phenomenon, although others saw it cross the window and return, and my friend, who knows it well, called my attention to the fact at the moment, yet I could perceive nothing. I, therefore, left the place as unbelieving as ever, and supposed that either I was the victim of a hoax, or that it required a great stretch of imagination to fancy that a passing shadow was the desired object. However, not liking to discredit the statements of many friends who were used to seeing it almost every Sunday, I consented on Easter Day to go to the same place and pew. The seat I occupied was not an advantageous one, a large brass chandelier being between me and the lower panes of the window. In the middle of the service, my eyes, which had hardly once moved from the left or north side of the window, were attracted by a bright light formed like a female robed and hooded passing from north to south with a rapid gliding motion outside the church, apparently at some distance. The window is Gothic, and, I fancy, from twenty to twenty-five feet high, by twelve to fifteen feet wide at the base. The panes through which the ghost shines are about five feet high and about half-way between the top and bottom. There are four divisions in the window, all of stained glass, of no particular pattern, the outer on right and left being of lighter colour than the two centre panes, and at the edge of each runs a rim of plain transparent white glass, about two inches wide, and adjoining the stone work. Through this rim, especially, could be seen what looked like a form transparent, but yet thick (if such a term can be used) with light. It did not resemble linen, for instance, but was far brighter, and would no doubt have been dazzling to a near observer. The robe was long, and trailed. The figure was of course not visible when it had crossed the window and passed behind the wall. My friend whispered to me that it would return, must return, and at the end of five minutes or so the same figure glided back from right to left, having turned round while out of sight. About half an hour later it again passed across from north to south, and having remained about ten seconds only, returned with what I believe to have been the figure of a young child, and stopped at the last pane but one, where both vanished. I did not see the child again, but a few seconds afterwards the woman reappeared, and completed the passage, behind the last pane, very rapidly. Nothing more was seen during the service, and no other opportunity presented itself to me for making observations. During each time the chandelier prevented me from obtaining a complete view, but there could be no doubt as to the shape, a certain amount of indistinctness, however, being caused by the stained glass. On the reappearance for the last time I saw the head, which was, I believe, that of the child, move up and down distinctly, as if nodding. The figure shone with dazzling brightness, and appeared to be at a considerable distance, say thirty yards or so, though at the same time as distinct as possible, considering the obstruction of coloured glass. Each time the level upon which it glided was precisely the same, and afterwards, on carrying a straight line from the spot in the gallery where I sat through the part of the glass where the feet of the figure shone, and continuing that line (in my mind's eye, with all the objects before me, except the ghost, whose position I had taken good notice of), I found that it would traverse a thick holly tree eight or nine feet high, at about four feet from the ground, and at two or three feet from the ground, a low wall about four feet high, and would reach the ground itself in the middle of a gravel yard belonging to the back premises of the house, called the vicarage, at a distance of twelve or fifteen yards from the window. Any person walking between the window and the holly tree would barely be seen at all, much less be seen in the place which the apparition occupies; and any one on the further side of the tree would be almost if not quite invisible, on account of the holly and other bushes and the dead wall. Any one about there at all can easily be seen from the many houses on all sides.

If it were a shadow thrown upon the glass of the window it would, of course, be seen by those who sit in the body of the church as well as those in the gallery.

It cannot be a reflection on the principle of Pepper's Ghost, which is produced by the figure actually being in a very strong light and appearing reflected on glass in a darkish spot. The lights both inside and outside of the church at York, which might be thought to produce the ghost, are precisely the reverse, and any figure required to be reproduced by reflection on the east window would have to be standing or walking in the centre of the aisle.

For the above facts I can vouch, and I have no reason to believe that the following are either incorrect or exaggerated.

It is said to appear very frequently on Trinity Sunday, and to bring two other figures on to the scene, another female, called the nurse, and the child. It is often seen as distinctly on a dark, rainy, or snowy day, as when the sun is shining. When I saw it the sun was not bright.

The motion is even, not at all jerky. Sometimes it glides swiftly; at other times slowly. It cannot be a mere accidental reflection, from a door or window, for instance, for the figure faces different ways, accord-

ing to the direction in which it is going; and it is not always alone, nor do the figures always act in concert.

One of my friends, with a companion, has watched outside on the wall, where he had a full view of the whole place around, during morning service. The ghost has been seen from the inside, while outside nothing was visible.

It is said to have haunted the church for 150, 200, and some authorities say 300 years, and there are many pretty legends connected with it.

One of the many traditions says that 300 years ago, during religious disturbances, a party of soldiers came to sack the convent attached to this church; that the abbess, a woman of great virtue and courage, stopped them as they were entering, declaring that they should enter over her dead body only, and that, should they succeed in their sacrilegious purpose, as they afterwards did, her spirit would haunt the place until the true Church were re-established, and a convent built on the same spot. Another story relates that during the plague, some two hundred years ago, a nurse and child died of the pestilence, and were necessarily buried outside the city walls, while the unfortunate mother of the child at her death was interred in Holy Trinity churchyard. Here the mother waits and receives the nurse and child, weeping and wringing her hands before parting with them. The same scene is often enacted several times during the same day, and even during the same service.

Whatever may have been the circumstances under which the ghost (if it is one, which it is hard to believe in these matter-of-fact days) commenced its peculiar promenade, I would recommend those who have the chance to go to Holy Trinity Church, York, and see for themselves, though an audience of the apparition cannot always be assured. A ghost in broad daylight does no harm, frightens no one, and ought to interest everybody.

A MYSTERIOUS "GLORY."

Mr. G. G. MITCHELL, of 25, North-bridge, Edinburgh, has favoured us with a copy of a photograph, containing in one corner a striking figure with radiating arms, resembling a systematically-designed and very beautiful "glory." The image in question is larger than half-a-crown, and the scientific men who unexpectedly obtained it are unable to account for its presence. The following is Mr. Mitchell's letter, which is dated May 5th, 1876:—

To the Editor of "The Spiritualist."

DEAR SIR,—I take the liberty of enclosing a photograph of a peculiar photographic figure, which was got in the physical laboratory of the University here lately. It was again shown before the Edinburgh Photographic Society on Wednesday evening last, but no satisfactory explanation could be offered regarding it. I enclose the statement of Mr. Matheson as to how it was obtained, thinking it would be of interest to you. You will doubtless have observed the matter noticed at some length in the *British Journal of Photography* for April 14th.

G. G. M.

The following is Mr. Matheson's report on the "glory" in question:—

19, Northumberland-street, Edinburgh, 3rd May, 1876.

This figure appeared on development of a photograph of the spectrum of the electric spark, a large number of which were, last summer, taken by Mr. W. W. J. Nicol, M.A. (Member of the Photo. Soc.), and myself, in the Physical Laboratory of the University.

It—being a complete puzzle to us—was at once shown to Professor Tait, who could not, however, suggest any probable cause arising from our apparatus, and he subsequently laid it before the Royal Society without any light being thrown upon its origin.

Our apparatus consisted of—1. The camera; 2. Lens (quartz); 3. Prism; 4. Tube (pasteboard), through which the light passed from the slit to the prism; 5. Slit; 6. Spark passing between the metal (lead) points; 7. Coil (Ruhmkorff) from which the electricity was conducted to the points by five iron wires; and, 8. Battery of three large Bunsen cells which were kept upstairs, in order to avoid the fumes, and connected with the coil by the usual copper wires.

The chemical and visible foci of the lens not being coincident we found the chemical focus by experiment. On this occasion our camera had been slightly moved from its place, and the portion of spectrum seen on the plate is thus rather out of focus. Beyond this, however, the conditions in no way—so far as we could judge—differed from those under which at least three dozen plates were taken both before and after without the shadow of any similar appearance, so that we may be said practically to have experimented in order to reproduce it.

The exposure in general lasted from two to ten minutes, the plates being kept moist by a solution of nitrate of magnesia; in this instance it was three minutes. No daylight was admitted to the room, our working light being supplied by a large yellow glass lantern, which threw its light entirely away from the camera.

The only metal knobs from which—as has been suggested—light could, in any circumstances, have been reflected on the lens, were in connection with the coil, and were so far to one side, and so much stained by acids, that I do not think it possible they could have produced any such effect.

ALEXR. MATHESON, M.A.

Mr. Harrison has sent the following reply:—

Spiritualist Newspaper Office, 38, Great Russell-street, W.C., London, May 9th, 1876.

DEAR SIR,—Recently in trying some photographic experiments of an unusual nature, I met with results resembling the one you enclose in two or three essential points, but not in all. I employed the wet plate glycerine process, by which the plate is kept damp for twenty-four hours or more, and in conjunction with Mr. Charles Blackburn, of

Manchester, and Mr. Cromwell F. Varley, was attempting to photograph the alleged odic light from magnets seen by Baron Reichenbach's sensitives. On some of the plates I obtained beautiful figures, consisting of fine curved lines radiating from centres, and in some instances extending from a central point over an area larger than that covered by the corona in the photograph you enclose me. The figures differed from yours chiefly in the circumstance that they were not so intense, and the lines were finer, fainter, and more numerous; still, the general effect was as beautiful as that which you have sent me.

My unexpected results at first puzzled me greatly, but after a time I noticed that I obtained the figures in the greatest perfection upon those films on which the largest amount of drying had taken place; I could not get the images at all upon a plate freshly taken out of the bath. In tracing out the cause still further, I noticed that the centre of each corona began at the spot upon which I poured on the developer, hence I came to the conclusion that microscopic crystals of nitrate of silver and organic matter had begun to form upon the plate, and that when I poured the developer upon these they were dislodged and washed over the film in lines radiating from a centre. Their faintness, as compared with yours, I attribute to the circumstance that the glycerine preservative contained but four or five grains of free nitrate of silver to the ounce, whereas the liquid upon your plate contained probably thirty grains to the ounce. In short, I think that what you have sent me is a phenomenon due chiefly to the drying of the plate in consequence of its having been too long out of the bath; if you re-examine the plate, to see by the thumb-mark at which corner it was held, you will perhaps discover that the centre of the glory is just where the particular operator is in the habit of pouring on the developer. If the phenomenon is not due to the drying of the plate, perhaps there was a floating pellicle on the surface of the developer, of some dust or chemical substance tending to rapidly decompose nitrate of silver.

I have read nothing but what you have sent me about your photograph; but I do not attribute the origin of the figure to that "*Unseen Universe*," of which Professor Tait has written so much, but the existence of which he has such an antipathy to seeing practically proved by actual facts. His courtesy during my short British Association visit to Edinburgh I remember with pleasure, and am pleased to see that knowledge is now being sought from spiritual sources by scientific men in Edinburgh—I hope, at the instigation of Professor Tait. The "glory" appears to me to have had a purely physical origin, which it was within the province of Professor Tait to explain.

If I can find any of my own plates mentioned in this letter, I will send one for your inspection.—Very truly yours,

WILLIAM H. HARRISON.

G. G. Mitchell, Esq.

SPIRITUAL MANIFESTATIONS IN PRIVATE LIFE.

MANY spirit circles are held and manifestations obtained among private families, particulars in relation to which seldom come beneath the public notice. We have just received from a lady the following interesting narrative relating to one such circle:—

A friend of mine who did not believe in Spiritualism sat a few days ago at a table, in company with an acquaintance or two, for fun; after they had sat for about five minutes the tables and chairs walked by themselves. There was moonlight in the room at the time. They at first had tiltings, which came with considerable power; next came raps. Then they took a piece of paper and a pencil, and put them under the table; some direct writing was obtained; they struck a light and read: "Beware! You are not what you seem! I will appear!" One of the sitters, much alarmed, said: "Oh, pray, don't appear! I cannot bear it!" The paper was again placed under the table, and the pencil wrote the answer: "Be not afraid, I am watching over you; you will get your heart's desire." After that they had more raps and tiltings; then a chair from another part of the room walked up to them, and the table rose in the air. This was the first sitting.

After the lapse of two weeks we sat again, with myself and another friend present. During the first ten minutes we obtained nothing, perhaps because new elements were present in the circle; but after the lapse of ten minutes the table began to shake; it next tilted, but no raps came. Afterwards we obtained a few faint raps, then suddenly one of us was illuminated with a brilliant phosphorescent light; it was a very strong light, and all of us saw it; we had darkened the room, and it came near a partly open shutter. The young lady who was thus illuminated shrieked, and appeared as if she were going to faint; she rushed out of the room, saying she would not sit any more; the rest of us remained at the table, but obtained nothing. After a short break we sat again, and nothing took place; then we all went to supper. After supper the same party went back, with the exception of the young lady who had been frightened, and myself. She said that she was quite satisfied that the illumination which came over her was not due to any light suddenly thrown in through the partially open shutter. Soon our friends came out of the *séance* room, having obtained nothing but a few tilts and raps, and they were going to bed tired and disappointed. I said to them that they had better sit again in the dining room, as it was ten o'clock, and very nearly the proper hour for ghosts. We sat round a little table which soon began to tilt, rap, and rise high in the air, until we were obliged to stand up in order to let it rise as far as it wished. After that, we joined hands without touching the table, and the table walked about while our hands were away from it. In this way it marched with deliberate and measured steps half down the room all by itself. This was in the dark, so we struck a light in order to see it in the act of walking; the moment the light was struck the table came down with a bang and moved no more. When the room was darkened again it finished its walk, then remained still. We said, "Do come back, table," and it came back.

A week later we held a third sitting with the same friends; another visitor and my Italian maid were also present. We had indistinct raps at first, then the large table rushed about frantically while our hands were upon it; this was in the dark. Next, three or four of us were touched; in one case a hand was felt. I am almost sure I heard two chairs walking about near me, but the others present did not hear them. Then we struck a light, and after a time we sat again in darkness, and saw lights on the table like fire-flies. The table rushed about again frantically, after three or four of us had left it, and jumped up in the air whenever a gentleman present asked it to do so. Whatever we asked, it tried to do. It ran round the room and banged against the large table, then flew over that table and came down over the other side while nobody was touching it.

HOW TO BE HAPPY.

A WELL-KNOWN and highly-esteemed social reformer, Adin Ballou was one of the first in America to recognise the reality and the importance of spiritual manifestations, and he courageously and intelligently avowed his faith in a treatise, which was afterwards reprinted in this country, with an excellent preface by Mr. Andrew Leighton, of Liverpool. As he was wise with the experience of a long life spent in more than usually deep social study, Mrs. Tebb, once his pupil, addressed to him the inquiry:—

“What are the true sources of happiness for the individual man or woman?”

In a letter dated 4th June, 1875, she was rewarded with the following admirable reply, which she reasonably argues should not be reserved for private appropriation:

“I. Happiness depends chiefly on the individual's internal conditions of body and mind and spirit, not very much on mere externals. Most people imagine the contrary, and therefore bemoan their disappointment.

“II. Right internal conditions of body, mind, and spirit are the source of health, reason, and moral order. Most people neglect or violate the laws of health, reason, and moral order, and therefore are sickly, unreasonable, and immoral—i.e., physically, intellectually and morally sinful and miserable.

“III. How are we to be internally right in body, mind, and spirit? By fidelity to the highest light, and openness to still higher light. Most people are unfaithful to their highest light, and repellent of higher, therefore they sin and are miserable. Many of them persistently adhere to customs, fashions, and habits which they know to be unhealthy, irrational, and vicious, yet complain that they are unhappy.

“IV. A minor yet important amount of happiness depends on right association in the circles of home and intimate friendship. If families selected intimates, and business partnerships were made up of rightly conditioned individuals or those conscientiously striving to be such, their communion would be pure, sweet, and elevating. Few consider this, and many therefore are unhappy. We ought to be the friends of all mankind, but must rely on select association in the family and small circles of intimate friends for happiness outside of individual self-hood. Yet too many seem to make home and select friendship only tents from which they sally out far and wide in quest of happiness. They rove for pleasure, and come home to frown and groan and get ready to rove again. Is it strange they are miserable?”

“V. The ancient axioms, ‘Study to want less rather than to have more,’ ‘Abstain that you may enjoy,’ point the way to true happiness. But the majority reverse these. They pile artificial wants like ‘Alps on Alps,’ and multiply their indulgences even unto death. It is no mystery why they are unhappy though in the highest ranks of the world.

“VI. Just and modest self-respect is indispensable to true happiness. But most people seek the admiration of others as their chief delight, live a life of external show, and die of false approbation.

“VII. Honestly acquired competence—the mean between poverty and riches—is most necessary to serene happiness; but few really believe this, and make mammon their god, who fails nine-tenths of his votaries, and palsies the other tenth with luxury or avarice.

“VIII. An unenvyous, unvengeful, forbearing spirit, which seeks to overcome evil with good only, is indispensable to pure happiness. Yet the majority of mankind, as individuals, communities, and nations, expend a large portion of their time and resources in resenting insults, retaliating

injuries, and crushing out offenders and enemies with deadly force. Still they wonder they are miserable.

“IX. The love and worship of one All-Perfect Heavenly Father, imbibing His spirit and imitating His example, even unto pure Christ-likeness, insure happiness. Yet millions ascribe to Him the attributes and spirit of an infinite and vindictive despot, worship Him as such, and treat their fellow-creatures accordingly. This they call religion, and are of course miserable.

“X. Finally, we must regard ourselves as immortal spirits, kindred to innumerable others throughout immensity, and destined to an eternity of discipline and progress. This in order to a just estimate of ourselves and others, in order to treat ourselves wisely and others fraternally, in order to moral elevation and happiness. Yet how few realise this! How many live and die sensualists. Still they wonder that they are miserable.

“But I must refrain. It is easier to play the *guide-board* than traveller, the preacher than the exemplar, to expatiate on the sources and precepts of happiness than to practise the dictates of wisdom. What I have been dashing off will hardly meet your wishes, or afford you edification. I do not write for the press or the public in these sheets, but hastily and suggestively for friendly eyes. Much of it is old and commonplace in the testimonies of moral philosophers. Still it is not the less true and valuable. To me it certainly is honest and deep conviction. Make the best of it you can, and drink from purer fountains, wherever you find them.”

The wisdom of these counsels we shall all confess; but the will to perform is what we lack, and know not how to obtain. When Thackeray lay sick one day, George Hodder asked him whether he had had good medical advice. “Certainly,” was his reply, “but what is the use of advice if you don't follow it? They tell me not to drink, and I *do* drink. They tell me not to smoke, and I *do* smoke. They tell me not to eat, and I *do* eat. In short, I do everything that I am desired *not* to do, and therefore what am I to expect?” Such confession, with variations, we have all to make. Nevertheless if we are to be saved from misery, we must discover what is right and do it; and as we do right, we gain strength to do better, and in the pleasantness of well-doing are gradually established.

TRANCE LECTURES IN NEWCASTLE.—Mr. Morse lectured twice on Sunday last. The subject in the afternoon was “Revelation, Inspiration, and Intuition;” Mr. Hare occupied the chair. The subject in the evening was “Nature and Revelation.” Mr. Adshad was the chairman, and the meeting was fully attended, all seats being occupied.

ON Wednesday, May 3rd, the usual monthly *soirée* of the National Association of Spiritualists was held at the Rooms of the Association, 38, Great Russell-street. The evening was spent in conversation, music, and the inspection of various objects of interest. Among these was one of Mr. Crookes's radiometers, illustrating that eminent chemist's late discovery with regard to the action of light. The Association *soirée* choir, under the direction of Miss Withall, sang some glees in their very best manner, and two ladies gave some solos.

FOREIGN SPIRITUAL PERIODICALS.—For the convenience of the public single copies of many Spiritual periodicals now published in foreign countries may be obtained at the branch office of *The Spiritualist* newspaper, but the cheapest plan of obtaining them is to subscribe for them by the year. Among the periodicals of good quality not yet much known in this country is the *American Spiritual Magazine*. Originally it was the same size as the *English Spiritual Magazine*, but recently it has been considerably enlarged; it is slightly orthodox in its tone, and contains carefully-selected matter. Another handsomely-printed American Spiritual magazine is the *Little Bouquet*, of Chicago. This is a neatly-bound and printed monthly periodical, designed for the use of children, in which respect it differs from any journal published in connection with the movement.

“THE TRAPPED MEDIUM.”—*The Western Daily Mercury* of April 24th, says of Mr. Reimers' brochure, *The Trapped Medium* (London: Harrison):—“Mr. Christian Reimers, the author of the little work before us, is evidently an ardent Spiritualist, and in his amusing description of two clever sceptics, takes care, like Dr. Johnson did in his reporting, not to let his adversaries have the best of the argument. Professor Molecule and Dr. Protoplaster submit the medium to all kinds in tests, and the futile result of their endeavours is not only explained of the text, but humorously exhibited in illustrations. From trifling inconveniences up to gunpowder, nothing, according to Mr. Reimers, comes amiss to the medium and the spirits—dynamite apparently remains to be tried. The professor and the doctor at length retire from the contest, overcome, if not convinced. Whether Mr. Reimers will make converts to Spiritualism by his booklet is doubtful; in any case his readers will be amused and interested, without being offended. Mr. Reimers has on this occasion placed all the dogmatism in the mouths of the non-Spiritualists.”

MR. BLACKBURN'S SEANCES.

PHYSICAL MANIFESTATIONS IN THE LIGHT.

THE usual weekly *séance* at these rooms, with Mr. Willie Eglinton as medium, was attended by Mrs. D. Fitz-Gerald, Mr. J. Romanes, Captain Rolleston, Mr. W. L. Caney, Mr. W. Millard, Mr. Hensleigh Wedgwood, Mrs. Michell, Mr. Charles Wellsten, Mr. C. Carter Blake, Doc. Sc., (Lecturer on Anatomy at Westminster Hospital); Mr. D. G. Fitz-Gerald, M. S. Tel. E. (who represented the *Séance* Committee of the Association), and myself.

Two gentlemen from the circle were selected as "tying committee," and after they had done their work most effectively, and we had seated ourselves in readiness to begin, the voice of "Joey," the presiding intelligence at Mr. Eglinton's *séances*, proclaimed from the cabinet that the tying must all be undone, as he had determined to try for physical manifestations in the light, and he wished the medium to be placed in a different position altogether. On asking "Joey" why he had allowed us to take so much trouble for nothing, he replied that he had rapped as loud as he could while the gentlemen were in the cabinet, but could not arrest their attention. This statement was borne out by the fact that two or three present, including myself, had heard the sounds, but had taken them to be those of a distant hammer.

Following Joey's directions, I sewed Mr. Eglinton's coat sleeves together behind his back, near the wrist, with strong white cotton; the tying committee then bound him in his chair, passing the tape round his neck, and placed him close behind the curtain, facing the company, with his knees and feet in sight. A small round table, with various objects upon it, was placed before the medium; the little stringed instrument, known as the Oxford chimes, was laid inverted across his knees, and a book and hand-bell were placed upon it. In a few moments the strings were played upon, though no visible hand was touching them; the book, the front of which was turned towards the sitters, opened and shut (this was repeated a great number of times, so that all present saw the experiment unmistakably); and the hand-bell was rung from within, that is, without being raised from the board. The musical box placed near the curtain, but fully in sight, was stopped and set going, while the lid remained shut.

Fingers, and at times a whole hand, were now and then protruded through the curtain. An instant after one of these had appeared, Captain Rolleston was requested to thrust his arm through the curtain, and ascertain whether the tying and sewing were as at first. He satisfied himself that they were, and the same testimony was given by another gentleman later on.

This was the first part of the *séance*. Mr. Eglinton was released from his bonds, and it was found that the muscles of his arms were in a cramped condition from the constrained attitude he had been forced to maintain. As all the sitters expressed their opinion that the manifestations were beyond a doubt genuine and convincing, it was agreed that a second short sitting should be held without putting the medium into bonds.

Mr. Eglinton sat, however, so close behind the curtain that on one occasion, when a large bare foot had been protruded, the sitters nearest the cabinet drew back the curtain, with "Joey's" permission, and showed Mr. Eglinton asleep or entranced, with his boots on his feet. Something like a face appeared between the curtains, but some of us were not at all sure about it. "Joey" asked for paper and pencil, and in another moment handed the paper out of the side window of the cabinet, with the word? *Evœe J. S.* in Greek characters upon it. "Joey" explained that he meant to express by this his joy that some friend in the cabinet had succeeded in materialising a face. E. KISLINGBURY.

Secretary to the British National Association of Spiritualists.
38, Great Russell-street, W.C.

DR. CARTER BLAKE has favoured us with the following critical remarks about the word "Evœe," given by direct spirit writing at the foregoing *séance* :—

The direct writing "Evœe" is of interest. The three first letters of this Latin interjection or exclamation are certainly

in Greek letters, but the fourth letter, as purporting to have been written by "Joey," may be ordinary Roman character, or scrawl. Mr. Eglinton informs me that he is not acquainted with the Greek language. I do not make this statement with a view to disparage him. It will of course be hardly necessary to remind those readers who have forgotten their Horace, that "Evœe" (from Gr. *evœi*; *oe*, Latin, and *oe*, Greek, being considered by all, except perhaps Mr. Ellis, as convertible diphthongs), was, as Littleton puts it, "A voice or noise that Bacchus' priests did use." Some have speculated that it was a cry by Syrian or Jewish Bacchic priests on the name Iove! Jahve! (vulgarly, Jehovah!) the sacred and unpronounceable name, which the Jews adored. It is singular to have such a word given, assumedly from the spirit of a clown, as it is more than probable that a certain accent on the first syllable may have a signification which all the Talmudists will understand, but which can only be read in type not often employed, but which the late Mr. G. R. Gliddon frequently used. Another theory may suggest that "Evœe" may be a bad spelling for "Joey" himself. For several reasons I should doubt this, as I see no cause for the elision of the first guttural. The substitution of a short for a long (and the *o* is so distinctly accented, that a *u* might as well have been given), and the uncertain (as to character) terminal vowel. The conditions under which the "message" was given were undoubtedly honest on Mr. Eglinton's part. C. C. BLAKE.

THE "BOOK OF MEDIUMS."—The *Book of Mediums*, by Allan Kardec, translated into English by Miss Blackwell, has been published this week, and copies may be obtained at *The Spiritualist* newspaper branch office. It is needless to say that the work of the translator has been most efficiently performed.

TEST PHYSICAL MANIFESTATIONS.—Some physical phenomena took place on Thursday evening at Newcastle, through the mediumship of Miss Fairlamb, and were eminently satisfactory on account of the conditions under which they took place. The medium was seated in front of the curtains of the cabinet, in full view of the sitters, who numbered about a dozen, including Messrs. Armstrong, Robson, Walton, Rhodes, Mrs. Fairlamb, Miss Colman, and one or two visitors. In addition to other ordinary phenomena, two long cardboard tubes were protruded simultaneously from each side of the cabinet, and playfully stroked and struck those nearest to it, according to requests made; and to remove all suspicion from the medium—who was conscious, and not bound—one of the sitters exclaimed—"Show your hands, Miss Fairlamb;" and she immediately held up both. While they were so held up the tubes were visible to all, moving about briskly and with no small amount of force. Any theory of the possibility of trickery on the part of the medium was not worthy of a moment's consideration; even had she not been requested to hold her hands up, it would have been extremely difficult, if not impossible, for her to have reached inside the cabinet, to pick up the tubes, to extend her arms, to put the tubes out, and then strike the sitters with unerring accuracy on each side at the same time. Moreover, it would have been necessary that she should not have been seen doing it by the dozen persons looking at her.

THE SHEREEFA SIDI-EL-HADJ-ABD-ES-SALEM.—Those who attended Mrs. Varley's private spirit circles some years ago, will remember Miss Keene, who was present at some of them, and displayed slight medial powers which she did not cultivate. Afterwards she was married to the Grand Shereef at Tangiers, and the circumstance involved him in political difficulties, it being then considered a reprehensible thing for a man in his sacred office to marry a Christian. The *Evening Standard* of May 4th last, says:—"The Grand Shereef, Sidi-El-Hadj-Abd-es-Salem, who had recently paid a visit to the Ouled Sidi Cheikh, and prevailed upon their leader, Si Soliman ben Kaddour, to disband his forces, has prematurely returned to his seat near Tangiers. The Ouled Sidi Cheikh, it may be as well to explain, is an Arab chief living on the borders of Algeria and Morocco, and had been lately making himself intensely disagreeable to the French. It is agreeable to learn that the Shereef, whose services were called into requisition as Head Pacifier, has succeeded in his mission; but it is painful to add that there was a little difference between 'El Santo' (which, we are informed, is the Shereef's designation amongst the faithful), and the people who were under obligations to him. The French authorities refused to permit the Mussulman dignitary to go to certain places which he was desirous of visiting, because of a revolt and hostile feeling there prevalent. It is said the French are desirous to arrest this insurrection with their own forces, and do not wish to be beholden to the Shereef for success, fearing the people might think him their superior, and that they could not manage without his help. An interesting peculiarity in connection with the Shereef's journey is the fact that he was accompanied by his wife, an English lady of distinguished appearance, dressed in the latest European fashion, and carrying in her arms her little son, Mulai Ali, who is now nearly two years old. On the Shereef's triumphal entry into the city of Tlemcen, we are told, the child was loudly cheered by the populace, who considered his birth a proof of the blessing of Allah upon the Shereef's marriage with a Christian. Surely, there must be a change coming over the spirit of Mohammedanism."

A SPIRIT MATERIALISING UNDER THE EYES OF THE OBSERVERS IN MANCHESTER.

BY WILLIAM OXLEY.

A MOST remarkable series of Spiritualistic phenomena, through the joint mediumship of Dr. Monck and Mrs. —, culminated in the gift of the secrets of materialisation, on Wednesday evening last week (May 3rd, 1876), at the house of Mr. —, Manchester, which, in the case of genuine manifestations, sets the matter at rest concerning the *modus operandi*. It provides also a golden key (to those who know how to use it), to unlock the mystery of matter and nature, and demonstrates the truth of the philosophic axiom uttered by the illustrious Swedenborg a century ago, viz., "That the natural universe is produced *through man*, and that all objective appearances presented to the external sight, are the exact representatives of the spiritual universe, or of that which is contained within the inner consciousness of life of humanity."

The system of transcendental philosophy enunciated in the writings of Swedenborg, yields to the spiritual man of science all that is required to unravel the mighty problem of life in all its infinite variety of organic and inorganic forms; the verbiage or words in which it is given are for the use of the intellectual faculty alone to understand; the meaning or application of the ideas contained within the words to the actual forms themselves, belongs to a still more interior faculty, which Swedenborg calls *the perception*; this, in reality, is the interior consciousness of the human spirit itself, and forms the ego of mankind, or the consciousness of being what we are. The question of spirit identity or individuality, that is, the connexion existing between the appearance of materialised or non-materialised spirit forms, and the personalities they formerly possessed in earth life, is a very intricate problem, and not easily disposed of to the satisfaction of those who cannot see in themselves anything more than a separate and distinct individuality. So far as my observation and experience extend, it would appear that the more recently deceased personalities are able to establish their identity, as we understand this term; but others who have progressed to higher or more interior states of existence, give *names* not so much applicable to personality as to certain *qualities* which are involved in the interior meaning of the names they give to themselves; and yet with each one there are idiosyncrasies whereby one cannot be mistaken or confounded with another. All these questions will form subject-matter for the thoughtful student of spiritual philosophy, and works about them will be forthcoming in future generations, as the world is prepared to receive and understand interior and spiritual truth.

The display of the wondrous power of modern mediumship is as yet but in its infancy, and considering the ill-usage to which mediums have been and are still subject, from so-called friends and foes, it is marvellous that so much has been accomplished. Making the fullest allowance for cases of imposture or fraud, which I believe are few and far between, and are probably more due to the desire of mediums to satisfy the cravings of curiosity, and the demands of sitters—who must have something for their money—than to wicked intention, there remains a number of highly gifted mediums who, if surrounded with sympathetic spirits in and out of the flesh, possess powers which can be utilised for the resolution of the greatest problems presented to the human mind. Without trespassing further, I proceed to narrate the facts of the memorable sitting referred to.

There were seven of us, including the two mediums, Dr. Monck and Mrs. —. The first part of the evening's sitting was taken up with matters interesting only to ourselves, with conversation with the various controls who spoke through Dr. Monck, who sat with us round the table. Then we were informed, by raps, that Dr. Monck was to retire inside the cabinet, which was formed by two damask curtains suspended on an iron rod across one corner of the room. We placed the table close up to the curtains, and took our seats, the two outermost being within a foot of the curtains; a fair light from a gas-lamp enabled us distinctly to see all objects in the room. "Samuel," the spirit, immediately made his presence known, and was the chief speaker and operator, although we had the direct utterances of "Michael"

and the redoubtable John King, whose voice there is no mistaking. In a short time the beautiful face of the spirit Lillie was seen at the opening, adorned with a head-dress sparkling with luminous symbolic designs. She asked if I would like to have a memento of her visit, and whether a crown of gold would be acceptable, to which I replied that, considering myself unworthy of that, I should like to have one composed of flowers corresponding to her own name. She then said that she appreciated the lily which we had presented to her (this was a tree lily with one flower which I had purchased and placed inside the cabinet), and that she would materialise some from that lily. In three minutes she appeared again at the opening with a beautiful wreath of flowers on her head, and, telling me to go close up to the curtain, she placed the wreath on my head. To our astonishment there was actually a wreath composed of lilies of the valley, white azaleas, and *spyraria japonica*, from which came a most delicious odour, filling the whole room. Where on earth the flowers came from, and the speed with which the wreath had been made (as certainly but three minutes before there were no flowers in the house but the one already referred to) are questions that are easier put than answered. Several sprigs of leaves and flowers were thrown out from the cabinet besides the wreath, and, strange to say, these soon faded, but the wreath kept in good condition all the next day, when I had it photographed. The flowers were tastefully arranged around a small branch, and tied with cotton, which Samuel afterwards told us was taken out of the pocket of one of the ladies present. The reel of cotton was found upon the top of the stick supporting the lily tree, and the lady testified that it was a reel of cotton which she had previously put into her pocket for domestic use.

Now comes the most extraordinary part of the proceedings. After the disposal of the wreath, Dr. Monck, still in trance, and controlled by Samuel, drew aside the curtains and showed himself and the form of Lillie standing in mid air fully four feet away from himself; he then closed the curtains, and, reopening them to their extremities, nothing but himself was visible. He next stood close to the table, the curtains still being opened, and from his right side there issued a thin white vapour, which gradually assumed a form, at first as of gossamer outline like a garment or robe, which became more dense or opaque; then appeared the head with a crown adorned by a luminous lily; and finally the full materialised form of Lillie, who spoke to us; she was about three feet high, with her feet resting on the table, and while thus standing Dr. Monck, or rather Samuel through him, handled the drapery, showing us that it was real and material. This was repeated three times, the materialised form gradually dissolving each time before our eyes. The fourth time, when the form was fully completed, Lillie floated up two feet above the curtain, which was partially drawn, and while Dr. Monck was clapping his hands and looking up and speaking to her, Lillie moved her lips, and bowed to us several times, she then descended and stood in mid air about a foot away from the medium, and dissolved away while we were all gazing at the wondrous scene.

After this the medium closed the curtains, and sat down on his chair. In a few minutes he awoke out of his trance, and came out. While we all stood talking over the wonders we had witnessed, several flowers, white azalias, fell from the ceiling; one of them I picked up and placed between the leaves of my pocket-book, intending to preserve it, but on opening it the next morning to take out the flower not a trace of it was left; it had vanished.

The other medium had had a gold ring taken from her some weeks ago by the spirit Mike, and as he spoke to us by the direct voice he was asked if he still had the ring, to which he replied that he had, and immediately it was thrown out from the cabinet, with a request that I would take it to the light and see certain letters on it which would certify if it was the same. I found the marks, and presenting it to the lady she declared it was the identical ring. The singularity of this affair is that it was taken away at Mr. Reimers' house some weeks ago, of which Dr. Monck knew nothing, and it was returned at the house where we were sitting (two miles away from the other), with Dr. Monck as medium. The history of the taking away and return of the pencil re-

ferred to in my last was very similar, but I feel I may not enlarge further, so leave the facts to speak for themselves.

It is needful to state that the light from a gas jet though subdued was yet quite sufficient for us to see distinctly the features of the spirit-form and medium; so distinct were they that a friend who saw the spirit-forms on a previous occasion declared "that he could swear to them wherever he saw them." On this occasion the form was that which we know as Lillie; the face is round and plump and well defined, and as *unlike* the medium's as two faces could possibly be, the eyes small and brilliant, the hair in curls of golden hue, and the hands small and beautifully formed; when the other spirit Bertie appears she is invariably somewhat shorter in stature than Lillie, although, strange to say, on this occasion Lillie appeared to be not more than three feet high, while on other occasions we have seen her a little above four feet high.

The spirit-form known as Bertie has rather an oval face, with curls of a dark auburn colour and somewhat prominent nose, whereas Lillie's is wider; altogether the face and bodily outlines are so distinct and defined that it is impossible to mistake one for the other, and when fully formed the only thing that distinguishes them from ourselves is that they are more beautiful to look upon and more comely to behold.

We have seen the head and bust of the spirit Mike (but not the whole form); he has a large massive round head, well proportioned, with small piercing dark eyes, a moustache and thick beard of a jet black colour, and appears with a white turban. None of these forms have that ghastly white observable in many of the spirit faces so frequently seen, but have a shade of colour which makes their countenances pleasant to look upon. I have been particular in these narrations, as details are of great consequence, and I assure you that the facts are under rather than overstated.

Higher Broughton, Manchester, May 5th, 1875.

WELL-AUTHENTICATED APPARITIONS OF DYING PERSONS.*

By HENSLEIGH WEDGWOOD.

"In the early part of the last century, a member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family under the care of a relation, who, instead of sending frequent letters in those days of slow and expensive communication between distant places, engaged to keep a minute journal, to be transmitted to the mother at any convenient opportunity, of all that concerned her three little children, aged seven, six, and four. After an absence of three weeks, when on her homeward way, she was seized with illness at Cocker-mouth, and died in a few days, even before the husband at Settle could hear by post of the commencement of her illness. The season was winter, when, in the mountainous border-land between the counties, the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time as well as facts was beyond the doubtfulness of mere memory, or of any even unconscious attempt to bring them into agreement with each other. One morning between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them all sitting up in their beds in great excitement and delight, crying out, 'Mamma has been here! Mamma has been here!' And the little one said, 'She called, "Come, Esther!"' Nothing could make them doubt the fact, intensely visible as it was to each of them; and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay on her dying bed at Cocker-mouth, to those who were watching her tenderly and listening for her latest breath, she said, 'I should be ready

to go if I could but see my children.' She then closed her eyes, they thought to reopen them no more, but after ten minutes of perfect stillness she looked up brightly and said, 'I am ready now, I have been with my children,' and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minute were the same. One of the three children was my grandmother, Sarah Birkbeck (daughter of William Birkbeck, banker, of Settle), afterwards wife of Dr. Fell, of Ulverstone, from whom I had the above, almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it, or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest of the three, died soon after. Her brother and sister only heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking on them. My grandmother and her brother were both persons remarkable for strong matter-of-fact, rather than imaginative, minds, and to whom it was especially difficult to accept anything on faith, or merely hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of reason or of common experience; but their early impression of the supernatural made them, not superstitious, but devout believers in the truths of Divine revelation, and in the mysteries of the soul's relation to the unseen and spiritual world.

S. H. Fox."

"Tröban, near Falmouth. 1872."

Communicated to me by Mrs. Backhouse, wife of E. Backhouse, Esq., M.P. for Darlington, and daughter of Mrs. Fox.

H. WEDGWOOD.

April, 1876.

I may add that the interest of the foregoing narrative is greatly enhanced by comparison with the story of Mary Goffe, first published by Baxter and better known, from the *Footfalls on the Boundary of Another World*, by R. Dale Owen. In June, 1691, Mary Goffe lay dying at her father's house, at Malling, about nine miles from Rochester, where she had left her two little children. When she felt herself near her end, she expressed a vehement desire to go and die with her children, and begged her husband to hire a horse for that purpose. When told that she could not get out of bed, nor sit on a horse, she begged them to try. "If I cannot sit," said she, "I will lie all along upon the horse, for I must go to see my poor babes." Between one and two in the morning she fell into a trance: her eyes were open, her jaw fallen. The nurse who sat up with her, doubted whether she were alive or dead. The next morning she told her mother that she had been at home with her children. "That is impossible," said her mother, "for you have been in bed all the while." "Yes," replied the other, "but I was with them last night when I was asleep."

The same night, a little before two, the nurse at Rochester saw the likeness of Mary Goffe come out of the next chamber (in which the eldest child slept), and stand by her bedside for a quarter of an hour. Her eyes moved, and her mouth went, but she said nothing. The nurse sat up in bed and looked steadfastly on the apparition, and finally adjured it to say who it was. It went away, and the nurse slipped on her clothes and followed, and not seeing what became of it, became grievously affrighted, and walked about upon the wharf for some hours, until at six o'clock she was taken into a neighbour's house, to whom she related all that had happened, and confidently affirmed, "If ever I saw her in all my life, I saw her this night."

In the course of the morning the neighbour was sent for to Malling, where she found Mrs. Goffe dying. The mother told her how much her daughter had longed to see her children, and said she had seen them, which brought to the woman's mind what the nurse had told her at Rochester, which till then she had regarded as the dream of a dis-tempered fancy.

The clergyman who writes the account to Baxter, had it immediately after the funeral, from Mrs. Goffe's father, and

* A communication read on Thursday, last week, before the Psychological Society of Great Britain.

within a week or two after, he examined everybody concerned in the narrative; the sick nurse who sat up with her, the children's nurse at Rochester, the neighbour who took her in, and Mrs. Goffe's mother.

HOW *THE TIMES* SETTLES THE QUESTION OF THE REALITY OF APPARITIONS.

MR. WEDGWOOD, the author of the preceding paper, will be pleased to see how *The Times* newspaper of April 19th explains to the intelligent British public the real nature of apparitions such as he has described:—

"In the case of so-called 'apparitions' it is well-known that a visible appearance, which is ordinarily due to an image formed in the eye by the light reflected from an external object, and then conveyed by the optic nerve to a certain part of the brain, may be precisely simulated by a change which originates in the brain itself even although there is no external object, and no visual image. Furthermore, it is known that a brain change of this kind is produced very frequently, and in many states of disordered health, and the results of the change are called 'subjective' sensations, in order to distinguish them from the 'objective' sensations, which are produced in the ordinary way. The insane are very liable to subjective sensations which in their case are called 'hallucinations,' and which are referred, not to the eyes only, but to other organs also. They see phantoms, but they also hear strange voices and smell strange odours. Persons suffering from *delirium tremens*, whether this has been brought on by drink, or by nervous exhaustion innocently incurred, are almost always the subjects of hallucinations; and they occur also in far less serious states of emotional excitement or of disturbed circulation."

Further on, while speaking upon the subject of dreams, the same writer in *The Times* says:

"All are perfectly explicable as natural phenomena. We have no space to enter into the necessary explanations, but all who desire may find them in a book which we have lately noticed—Dr. Carpenter's *Principles of Mental Physiology*. Dreams, in most instances, are results of what Dr. Carpenter calls 'unconscious cerebration'; and the phenomena of Spiritualism, although naturally more complex, and often additionally complicated by imposture, are easy to be understood by those who will take the pains to acquaint themselves with some of the elementary principles of mental activity."

This paragraph displays modest advertising proclivities not unlike those of Dr. Carpenter, whose utterances on psychological subjects are regarded by Spiritualists who have practical knowledge, as the acme of absurdity, as unworthy a moment's attention, and striking examples of unlimited uninformed prepossession. The Editor of *The Times*, the reviewer, and Dr. Carpenter (if the two latter be not the same) should try to make their theories fit in with Mr. Wedgwood's facts, and the circumstance that the late Lord Brougham was so frightened as to jump out of a bath in London when he saw the apparition of a friend who was then dying in India, and this before the days of electric telegraphs to the East.

We are very much (says a Yankee editor) of the opinion of Charles Dickens after once attending a *séance*. Having requested the attendance of the spirit of Lindley Murray, he was informed that the spectre awaited his questioning. "Are you the spirit of Lindley Murray?" asked the great author. "I am," replied the incorporeal visitor. Mr. Dickens was immediately convinced. So are we.

THE PERSECUTED EDITOR OF THE "REVUE SPIRITE."—Letters have been received from M. Leymarie, dated, "Prison de la Santé, 3rd May." He says: "To say that I am happy in this place (*que je m'amuse*) would be contrary to the truth; nevertheless, I can affirm that our philosophy is a great support to me in my solitude, and when I reflect on the cause of my incarceration, I smile in recalling the words of Virgil—'How can so much anger enter the hearts of the gods!' My cell is about as large as a cage of tame birds at the Jardin des Plantes, and yet I am said to be an aristocrat, *recommandé*, it is supposed, as a friend of the Home Minister! My occupation is making match boxes!"

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

The minutes of the last meeting were read and confirmed, after which the following new members were elected: Captain Kelso, R.N., Mr. W. W. Westcott, and the Rev. C. J. Taylor.

Mr. F. K. Munton, the honorary secretary, next read a communication from Mr. Hensleigh Wedgwood, which is printed on another page of this issue.

Mr. George Harris, LL.D., F.S.A., then read the following paper:—

OBJECTIONS TO PSYCHOLOGICAL FACTS EXAMINED.

I propose in a series of very short papers to bring under the notice of the Psychological Society a few cases of what I consider well established psychological phenomena, some of which have come under my own notice, while others have been communicated to me by persons of undoubted credit. Having laid the facts before them, I shall leave it to the members of the society to draw their own conclusions from the premises submitted.

Before however I proceed to state the circumstances to which I advert, I intend in the present preliminary paper, to refer to what appear to me to be the two principal arguments, the main missiles if I may so term them, by which the real existence of psychological and supernatural phenomena of every kind is sought to be attacked, and which form a line of reasoning that to several persons appears quite satisfactory and even conclusive.

In many cases of controversy, arguments are adopted by one side or the other, not because they are the most satisfactory which might be used, but simply because they best serve the object of the disputant. Ridicule for instance, comes in very well where reasoning would fail, and fallacies will do to prop up a falling case, when we are afraid to try sound logic. The late Mr. Mill well remarked that every new theory has to stand three different tests. First, it is treated with absolute scorn. It is next assailed with ridicule of every description. And if it can stand the brunt of these two ordeals, fair argument is resorted to to determine its truth. Psychological phenomena have not, I consider, as yet been subjected to the last of these processes. The principal arguments by which they are sought to be confuted are those which attempt to throw scorn and ridicule on the whole system. The subject is at present deemed by many not to be worth the effort of sober reasoning.

The two arguments to which I refer as the leading agencies by which psychology is sought to be stamped out, as we may term it, are:—

1. That in every case of asserted psychological phenomena, the balance of apparent probability will be found decidedly to preponderate against it.

2. That each case of this kind will be found on examination to be the result of delusion or deception.

The term supernatural, as it is commonly used, appears to me to be open to much objection, and to create a prejudice in inquiries of this kind, which it is very difficult to dispel. As it is ordinarily applied, it seems to indicate, or at any rate to assume, or admit, that the phenomena alluded to are contrary to the regular course of nature, and so ought not to command credit; whereas in reality all that it implies is that they are contrary to or beyond our own experience of the course of nature, which is but very limited. Before we can pronounce with certainty what proceedings are contrary to that course, we must know with certainty what is the actual and regular order of that course. Hence, psychological and spiritual phenomena are in reality no more out of the course of nature than are the ordinary operations of material beings which we constantly witness. They are simply out of and beyond the range of our own limited experience of nature, and so on this account we somewhat presumptuously pronounce them to be out of the course of nature itself.

If we are to regulate our belief as regards ordinary events by what appears to us the balance of probability, we shall be often mistaken in our judgment. In fact, in order to determine with any degree of certainty the probable issue of events in any given case, we ought to possess a full and complete knowledge of all the various operations that together contribute to determine such issue; but of which we are in the great majority of such instances in a state of extreme, if not complete ignorance. This is peculiarly the case with regard to phenomena of a psychological, supernatural, or spiritual character.

That truth is stranger than fiction, is a maxim established by wide experience. And yet if we are to be guided by what seems to us to be probability, we must often disregard truth, and follow error in order to be on the side of such apparent probability. In many cases of murder, where the criminal has been convicted on conclusive evidence, the actual weight of seeming probabilities appears to be on the side of the culprit. He has committed an atrocious crime, without any apparent motive, by which he could gain nothing, and for which the decided chances were that he would forfeit his life; looking at the obvious probabilities of the case, is it not more likely that the witnesses against him were mistaken or untruthful, than that a man should commit an act so wholly against his interest, and without any adequate inducement.

The fallacy of the test of probability as a conclusive argument in cases which are beyond the ordinary course of events, and which demanded a special application of the reason to their investigation, which is precisely the case with psychological, spiritual, and so-called supernatural phenomena, has been well shown by Archbishop Whately in his historic doubts respecting Napoleon Bonaparte, in which he points out from the career of this extraordinary man that if we are to be guided by mere probabilities, our belief will be that he never existed

at all, and that the whole story of his life is a fiction invented by the newspapers. Thus, what could be more improbable than the story of his rise from obscurity to the highest eminence? So, though descriptions of his battles agree, different persons give totally different accounts of his character. The relation of his fall seems as improbable as that of his rise; and more improbable still is the account of his return from Elba, and re-assumption of power. The archbishop adds in a post-script that inquiries having been set on foot to ascertain whether there really is such a person as this Napoleon Bonaparte, we are told that he is gone to an out-of-the-way island in the Atlantic; and when he is followed there, it is said that he is dead, and a stone is pointed out under which it is asserted that his body has been buried. Now, I will venture to assert that few cases of psychological phenomena, nay, I will go further, and say that some of the most astonishing assertions of apparitions, and of spiritual manifestations, are not half so apparently improbable as the story of Napoleon the First. Yet nobody doubts of his real existence, so utterly fallacious is the balance of seeming probability, taken by itself, as a test of the truth of any matter requiring careful and comprehensive inquiry.

Those who contend that each case of the kind alluded to should be determined by the apparent weight of two opposing probabilities, tell you that one should be set against the other, and the issue be decided according as the balance prevails. Consequently they will maintain that in every case of supposed supernatural phenomena it is safer to conclude that the witnesses were mistaken, than that the phenomena in question were actually real. But, as Archbishop Whately remarks, how few persons can give a satisfactory reason for their conviction in cases where it appears to be most sure and well grounded. The fact is that they mistake, or rather misunderstand, the grounds of their own conviction.

Indeed, as the Archbishop remarks, all the evidence that we have as to the existence of Napoleon Bonaparte rests on mere newspaper reports, while the fabrications of foreign newspapers are notorious. Their statements, too, were obtained from mere hearsay, or copied from other journals. They had an interest, too, in inventing these marvellous stories, in order to effect a sale of their journals. And in this respect they were all leagued together. Yet, with all this, the discrepancies in their statements are quite irreconcilable. Even those who assert that they actually saw Napoleon when he was in Torbay, only know that they saw a man in a cocked hat, who, they were told by somebody, was the man.

But some persons may very fairly exclaim, If we are not to be guided by what seems to us to be the balance of probability in cases where we have to exercise our judgment, how are we to be guided? This brings us to the real point in the controversy. We are rightly guided by probability in all those cases where our knowledge respecting the causes and events that precede and determine the result, is complete and accurate. It is in inquiries respecting psychological, spiritual, and so-called supernatural phenomena, where our knowledge is peculiarly imperfect in this respect, that the test of probability utterly fails.

The accuracy of determination in cases of arithmetical operations is owing entirely to the certainty of our knowledge respecting the numbers to be taken into account. If by any mistake items on either side are omitted, all surmises as to the probable amount of the sum told, must prove abortive. In most cases of inquiry into psychological phenomena, a large number of the items which should have been taken into the account will be found to have been omitted.

The other main argument against the reality of psychological and so-called supernatural existences is, that as some of them have been discovered to be the result of delusion or deceit, so they must all be concluded to be of this class. Because a bank-note which I have in my possession turns out on examination to be forged, are all bank-notes to be rejected as spurious? Because some professional men have been found to be unworthy of confidence, are all professional men to be alike distrusted and discarded? A vast number, I believe, of asserted psychological and (so-called) supernatural phenomena are unworthy of credit, and have been proved to be the result of delusion or imposture. But that does not prove that all phenomena of this description are of this class. Each case of this sort ought to be examined independently, and to stand upon its own merits. I could indeed adduce some cases of this description, some of them within my own personal experience, where the appearances were undoubtedly to be accounted for by ordinary causes, which had nothing of the so-called supernatural about them.

It is, however, most important, and indeed essential here, to bear in mind that, although a hundred cases of delusion or imposture will not suffice to prove that there are no real cases of psychological or supernatural phenomena, one real case of this kind, fairly and conclusively proved, will serve absolutely to establish the existence of the order. Indeed, the very fact of imposture being practised proves that the reality which is imitated is in existence. On the whole, it appears to me that at certain periods men have been too much inclined to superstition, and too eager to give credit to any appearance of a supernatural order; while, on the other hand, it can hardly be denied that at other periods, and particularly in the present age, they have gone as much into the opposite extreme, possibly from a reaction caused by a consciousness of the folly of the former proceeding. Matter seems now only to be regarded. Spirit, and its operations and phenomena, are not only disregarded, but their very existence is denied. And yet there can be no doubt that spirit is as real as, and far more potent than, matter. In conclusion, I do not hesitate to express my conviction that a total disbelief in psychological phenomena of every kind, is in every respect fully as irrational and unphilosophical as is the extravagant credulity with regard to these matters which prevailed in the dark ages, and to the ridicule cast upon them, which is mainly owing to the disinclination at the present day to test such inquiries by

the strict and severe processes of reason, which alone must be our guide.

THE VALUE OF HUMAN TESTIMONY IN SUPPORT OF PSYCHOLOGICAL PHENOMENA.

Mr. Charles Carleton Massey opened the discussion on Mr. Harris's paper, by remarking that the first objection commonly made to psychological phenomena was a reproduction of the argument of Hume in his celebrated essay on Miracles, to the effect that a miracle could not be proved to be real by human testimony; this argument had been well dealt with by Mr. Wallace in his book, *Miracles and Modern Spiritualism*. The reliance of man upon what is known as the course of nature depended entirely upon experience, and so did the reliance upon testimony, but in the first case that experience was uniform, and not so on the other. Some persons assumed that these psychological phenomena were so exceptional and rare, that the scale in which the uniformity of nature was weighed utterly outbalanced apparent deviations from that course. In every age there had been perpetually recurring testimony to these existing variations, and there could be no doubt that if popular discredit were not unnecessarily thrown upon them, more evidence would be forthcoming than that which the public at present possessed. Remembering this, strong testimony existed in favour of the reality of such exceptional occurrences. The *Spectator* thought the argument of Mr. Wallace the most conclusive that had ever been attempted in reply to Hume. At the same time, inquirers should keep their eyes open to the failure of testimony in regard to the phenomena. When weighing testimony every portion of it which was of a vicious nature must be removed, but their confidence in the rest was legitimate and fair to some extent. In many of the cases there was a screw loose, and he would say to those who were in the habit of observing such phenomena—"Do so under conditions which are absolutely unexceptionable." This idea should be impressed upon those who were in the habit of observing psychological phenomena, but that was not the place to speak upon the point he had just urged.

ARE PSYCHOLOGICAL PHENOMENA OPPOSED TO THE ORDER OF NATURE?

The Chairman asked what men of science meant when they said that supernatural phenomena were opposed to the order of nature? In the present day men's ideas of the order of nature had changed very much from what they were a few years ago, when they believed that the whole of the material universe had been made in six days. At the present time they had a different kind of knowledge, and knew for certain that the world was not made in the way described, but by development in an infinitude of time. They knew now that man had progressed from a state altogether different to the present, and that in millions of years to come his ideas of the order of nature will have expanded still more. Although men of science had had experience of this change from ancient ideas, they still talked about things being "contrary to the order of nature," forgetting that those things in which they now believed were not accepted as truths a few hundred years ago. What authority had they for saying that no new force could be discovered, remembering that the force of electricity had been found out within the historical period? They might laugh at the idea of psychic or soul force, but why should they? Ages ago, if somebody had said that the force of electricity pervaded human beings, and could be obtained by rubbing sealing-wax, the idea would have been met with ridicule, especially when it was asserted that the new power would cause small pieces of paper to rise against the force of gravitation; the objectors would say that it was a delusion, that what they saw was fancy, or that the person who exhibited the experiment was tricking them, for it could not be a fact; how could things possibly rise against the force of gravitation? They might be told to "try it," and they would answer that if they saw it they would not believe, because it was contrary to the laws of nature. Since Dr. Carpenter first began to attack psychic realities, he had turned round a great deal from his first position, and now tried to explain them away upon the "prepossession" theory, forgetting that prepossession was to be found on both sides. To a certain extent Dr. Carpenter was right, for every man who had had experience in a court of justice knew that prepossession influenced the evidence. If they wanted to get anything proved by men of science, it was well known that numbers of them could be put into the witness-box to prove anything whatever. He had recently had a case under his own notice about the construction of the Portsmouth Waterworks, in which eminent men of science swore on the one hand that the proposed works would be cheap at £20,000, whilst on the other side they swore that they would be dear at £14,000; they did so honestly, but they were prepossessed; they looked at their own side of the question only, and they entered the witness-box to support a theory rather than to discover what was true. Evidence was necessarily coloured in this way in the case of every inquiry. Witnesses should never care what the issue is, but want to state and to know only the very truth. (Applause.) Dr. Carpenter forgot that his argument applied equally to himself and to those who broached the subject of psychological phenomena with strong prepossessions against them. He, and others like him, did not sit down to discover what was true, but to prove if possible that the thing to which they objected was false, and that prepossession in their minds coloured everything they saw and heard. Anything at all the other way was ignored, and they stood before the public as prejudiced witnesses. (Applause.) Nevertheless, the questions they had raised deserved consideration.

SEANCES UNDER TEST CONDITIONS—THE INVESTIGATING COMMITTEE OF THE PSYCHOLOGICAL SOCIETY.

Mr. F. K. Munton stated that the question was substantially one which had been discussed by that society eighteen months ago, and he regretted that from unavoidable circumstances Mr. Harris's paper had been somewhat curtailed, consequently they had lost much which

they would have liked to have heard that night. He could not agree with Mr. Harris in his argument that because there were cases of imposture, there must therefore somewhere or other be a reality; but he thought that if one single case of the reality of a psychological phenomenon had been proved, it was as good as if they had proved a thousand. Still, if they tried to prove something entirely contrary to their previous experience, it was their duty to prove it to the hilt. (Applause.) He was in the Court of Queen's Bench recently, when the counsel on one side said—"My Lord, I will take for granted such and such things," and the reply was—"I never take anything for granted," and that is the best plan on all occasions. He (Mr. Munton) did not say the phenomena did not occur, for it was within his own experience that they did occur, but there was often looseness in the evidence on the part of those who witnessed them, and not unfrequently there was a link wanting in the evidence. He thought that there was a certain amount of reason on the part of many learned professors for the course they had taken in keeping aloof from the subject; although they had not treated the question altogether fairly, they still had some ground for their position; so many cases had been established to be imposture, that they had the right to demand extra proof of the instances wherein the phenomena were said to be true. The Psychological Society had appointed an investigating committee of about a dozen persons of all shades of opinion; some of them had witnessed the phenomena before, and were full believers therein; others of them admitted the facts but accounted for them by other than the popular theory; and the rest who had been appointed on the committee had not only never seen the facts, but stoutly asserted that they never should or could see them. With all these varieties of opinion present, he thought that the committee was fairly constituted. Whether they could produce a report which would be satisfactory to the society on the one hand, and to the public on the other, was another question. The more he himself saw of the phenomena, the more convinced he was of the prevalence of imposture. The testimony of ordinary witnesses was not very trustworthy; he had seen how very easily his own friends deceived themselves. He did not wish to cast the slightest doubt on the fact of the existence of the phenomena in question, for he believed in them; but as an active supporter of the Psychological Society he believed that there was much deception to clear away, and that the members of the committee must be thoroughly on the alert to guard against self-deception. He had discovered during the last eighteen months that there was a vast difference in his own feelings when sitting in the dark instead of in the light; he did not say that no facts whatever could be proved if they took place in darkness, but he had observed that after sitting in the dark for a long time, people were not so well able to observe things, in consequence of a change which gradually took place in themselves. From what he had seen, he thought that the time was coming when the alleged phenomena would be seen in the light, and that was a point that the observers were all aiming at; they were very anxious to see things in such a way that they should be altogether unmistakable. The phenomena were contrary to previous experience, so they were entitled to say that they required more evidence in relation to them than to any others. The society would take measures which would absolutely prevent the possibility of imposture.

THE CONDITIONS INFLUENCING SPIRITUAL MANIFESTATIONS.

Mr. Bergheim said that there was a difficulty in getting a repetition of the phenomena. Faraday once told him of the difficulty he had in repeating electrical experiments before a large audience, although the experiments had gone off well in the laboratory; and if the same argument had been brought against Faraday on this account that had been brought against spiritual phenomena, the audience would have said to him, "You are a humbug! It must have been phosphorus loose on the outside of a bottle, and you fancied it was a spark!" Whenever Faraday failed, he tried to find out the cause of his want of success. Suppose that long ago, when very little was known about electricity, a man told his friend that by rubbing a piece of amber he could attract a straw from the table, that friend might try it by rubbing the amber upon a damp dress in a damp room, and the experiment would fail. It was better to try to discover the cause of the failure than to rashly assert that such things had never taken place. He (Mr. Bergheim) had been present at many investigations of the phenomena, and when they were produced freely everybody was pleased, but when they did not take place they pulled long faces, and went away disgusted at the waste of time. They had better have sat down to find out what was the difference of conditions between the *séance* that failed and the one that went off well, even if they found that difference to consist merely in the number of nails they had in their boots. Scientific men wanted to know how to get the phenomena with tolerable certainty, consequently they must be told the right conditions, or they would fail, just as it was of no use to search for mushrooms in a desert. The committee should first of all try to discover what was the peculiarity of the people called mediums, then what conditions they should avoid when they wanted to obtain successful results. If the committee were successful one evening they ought to know how to be able to be successful the next.

JUGGLERS AMONG MEDIUMS AND MEN OF SCIENCE.

The Rev. W. Stainton-Moses, M.A., remarked that if Professor Faraday had ever proposed to investigate Spiritualism, with all its difficulties, he would have had a rare treat. (Laughter.) Difficulties were put in the way of inquirers by persons who objected to any investigation at all. Why should they object to investigation? (Hear, hear.) If psychology were one vast disease, what was the objection to its investigation? Electricity might be investigated, and why not psychology? The Psychological Society intended to deal only with facts; objections to investigation were mainly brought up by men of science, and the said objectors took it for granted that those who

wished to inquire into the phenomena were either knaves or fools, incapable of putting two and two together, or of being able to trace out cause and effect; all this jumping to conclusions was to be found on the other side, and not on the side of investigators. Dr. Carpenter's last book was full of "prepossession" from one end to the other. It would be all very well if he kept upon his own ground, but if a man wrote to prove that a thing could not possibly take place, he must of necessity write it from prepossession, and nothing else. (Hear, hear.) How could he know without investigating? (Hear, hear.) Those only would arrive at valuable results who entered into the investigation desirous of obtaining truth, whatever the truth might be, and wherever it might land them, and a man did not do that who started with a theory; for instance, the man who started on the investigation to prove that spirits were acting at the other end of the line, as well as the man who started with the intention of proving that there were no spirits there, was acting under the influence of prepossession; the mean between the two was the position of the unbiassed mind. When the phenomena were so well understood that anybody could say to a scientific man that he would produce them in any room, under any reasonable conditions which the disbeliever chose to impose, Spiritualism would be in a much better state than at present; still, the conditions prescribed by disbelievers must be reasonable, just as a slight alteration in conditions would prevent the evolution of electricity altogether. He had not much confidence in investigating committees. The Harvard University committee had been afraid to state that which it knew, and the St. Petersburg committee—supposing M. Aksakof's version to be the true one, as it might be assumed to be—had displayed conduct which was a wholesale disgrace to science. (Applause.) There had been no end of exposures of fraudulent mediums, it was true, but there had been exposures of men of science also. (Hear, hear.) All the fair dealing on these subjects was not to be found in one bag. He hoped to see the time when committees would not be appointed to prove that two and two make four, but to elucidate the conditions under which the phenomena occur. If half the time spent in trying to convince people who did not want to be convinced were spent in elucidating the laws governing the phenomena, and in developing the phenomena, so that a tumbler could be raised from the table and held some time in the air whenever it was desired to present such a fact, then there would be a much greater power in the movement of converting disbelievers.

SPIRITUALISM AND SCIENCE.

Mr. Colliu said that scientific men had been well abused, and that there was a misunderstanding of terms used by psychologists and materialists. The simile of the president, that the force of electricity when not generally known would have involved those who knew about it in abuse, was a somewhat unfair one, and not to the point, for the alleged psychological phenomena were not brought in the same way under the notice of men of science. If, for instance, he disbelieved in magnetism, those who knew about it would show him on the spot that a piece of iron rose to a magnet, and he would be obliged to admit it; if they then told him that this was done by spirits, he should be justified in thinking the explanation unsatisfactory. A man was not justified in saying that known laws did not explain any phenomena, until he could produce some law which did explain them. Certain laws turned up so frequently that they had been formulated; they were intersected at certain points by other laws which were not yet recognised; when those laws were eliminated which were known, others of which they were at present ignorant would be discovered, and these others seemed for the time being to reverse the order of nature. He supposed that half the recent discoveries of value had arisen from investigating anomalous actions. Prepossession and expectant attention had been spoken of, but scientific men were not free from such failings. He believed that Tyndall had said of Faraday, that when Sir Humphrey Davy first brought the new metal potassium under his observation, and recommended the performance with it of a certain experiment, Faraday said to him—"What am I to look for?"

Mr. George Harris, in reply to the various speakers, said that in his paper he had intended only to grapple with two main arguments, namely, the improbability of the reality of the phenomena, and the circumstance that many of the cases turned out upon investigation to be failures. Ridicule had been thrown at the facts, but little argument. Mr. John Stuart Mill had said that all new things were at first assailed by scorn, next by ridicule, and lastly by sound argument. Psychological phenomena were now in the second stage, and he hoped that before long they would be found in the third. It was remarkable that with regard to supernatural phenomena, there had been no country in any age of the world, either savage or civilised, that had not believed in them, and that circumstance ought to have great weight. (Hear, hear.) Witnesses often deceived themselves. Once he was present when an old lady made a long statement, and afterwards in the course of cross-examination she left only one-fifth of her first statement uncontradicted; the next day she asked the court to allow her to withdraw the other fifth. (Laughter.) She had not intended to deceive them, but was led away by her own feelings. How scientific men contradicted each other was well exemplified in cases of insanity, for one set of medical men were ready to prove that all men were sane, whilst another set were ready to prove that all were more or less mad. Science had done much to clear away superstition, but psychological phenomena stood upon a firmer footing than they ever did before. This, again, tended to show their reality. He was glad that such an animated debate had followed the reading of his paper, and considered it to be an earnest of the hearty way in which the investigating committee would enter upon its labours.

The Chairman remarked that physicists, in imposing their own conditions upon psychological phenomena, forgot that they were not dealing with the inanimate objects they were in the habit of handling, but

with intelligent beings, even supposing that the facts had nothing more than a mental root. Therefore they could do little but watch and wait; they were not handling inanimate matter, but dealing with some intelligence possessing passions and emotions. If they required to apply to intelligent beings that which they would apply to unintelligent matter, they were not acting in a manner founded either upon reason or justice. (Applause.)

The Secretary announced that at the next meeting Mr. Tagore would read a second paper on "The Psychology of the Hindoos."

At the next meeting also Mr. Harris will offer some remarks on the account given by Lord Clarendon of the apparition of Sir George Villiers.

Correspondence.

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

A SEANCE WITH MR. ARTHUR CÖLMAN.

SIR,—You may perhaps consider the following account of an impromptu *séance*, held at my house last Tuesday evening, of sufficient interest to insert in your journal.

I will commence by briefly stating that Mr. Arthur Cölmán and Mr. Potts called to spend a few hours with me, without, however, any intention or expectation of sitting for manifestations.

Immediately on Mr. Cölmán's entrance, the raps in all parts of the room became so numerous that it was suggested we should sit at the table to ascertain if our spirit friends wished to communicate with us.

The room was accordingly slightly darkened, and we took our seats; the table then became apparently alive, and tilted and moved about in a most eccentric manner. It was quite evident, however, on close scrutiny, that Mr. Cölmán exerted no physical force to produce the extraordinary movements we witnessed.

It will be well for me here to state that the size of the room in which we were sitting is 18 ft. 9 in. by 11 ft. 4 in., and the only access to it by one door. In a corner of the room I have had a sort of frame-work erected, projecting about two feet from the wall, and about six feet in height, to admit of curtains being suspended from it, so as to enclose it and form a cabinet.

I was desired to hang curtains over the frame, and Mr. Cölmán was directed to take his seat within. The room was then completely darkened, the door locked, and the table pushed up to the curtains. I and Mr. Potts seated ourselves at the table facing the cabinet. After waiting about five minutes, we heard deep groans and sighs proceeding from the corner of the cabinet where the medium was seated, and gradually a luminous appearance became faintly visible, emanating from the centre of the cabinet. This luminosity slowly advanced, increasing in intensity, and revealing as it approached the head and bust of a man, apparently about forty years of age, having a magnificent grey beard, and holding in his hand a substance emitting a pale greenish light, with which he illuminated his features.

The figure, which, by-the-by, appeared to be only material as far as the waist, stated in a clear, distinct voice—entirely unlike the voice of the medium—that his name was William Scott, and that he had been a doctor in earth-life. He allowed us to stroke and examine his beard, he holding the lamp behind it so as to render it distinctly visible; he also permitted us to shake hands with him, his hands feeling perfectly warm and lifelike, in fact, as natural in every respect as our own. He bade us listen while he breathed heavily, as a man would after severe physical exertion, and also clashed his teeth together, the sound being very distinctly heard as he stood close to us. He floated up to the ceiling and looked down upon us, the back of his head apparently resting against the ceiling. At times his lamp flashed forth so brilliantly that the contents of the room, including his own form, draped in a beautiful white material, similar to cambric, were clearly visible.

Furthermore, to convince us beyond a doubt that the medium and the spirit were two distinct individuals, I was desired to approach the cabinet, when the spirit, by the light of his lamp, showed me the recumbent form of the entranced medium.

We were then requested to light a candle, when the spirits would endeavour to manifest in the light.

In a few minutes a female face peeped through the curtains, and addressed me by my Christian name. The voice I immediately recognised as that of my deceased wife. She asked me if I recognised her. I replied—"I do partially, but should have less difficulty if you would remove your veil." This she instantly did, and, to my unspeakable joy, I saw and recognised her well-remembered features. Involuntarily I exclaimed, "Yes! that is you beyond all doubt."

I had her hand in mine for some minutes, and recognised that also in an equally unmistakable manner.

She expressed her joy and delight at this blessed recognition, and that she had been enabled to give me such convincing proof of her continued existence and undying affection.

The spirits then informed us that they would endeavour to speak to us in the direct voice, and in the light, while the medium was visible. Mr. Cölmán thereupon appeared in front of the curtains, and, while deep moans came from him, a brief conversation was carried on by us with the spirit Johnny Grey, the spirit speaking in short ejaculatory and broken words, obviously with great difficulty, but none the less with perfect distinctness.

We were especially requested to watch critically the medium's face while the voice was speaking, and we could detect no movement of a muscle except that produced by the continuous and uninterrupted heavings of the chest, occasioned by his moans. In fact, that a voice was speaking to us, and that it did not proceed from the lips of Mr. Cölmán, was quite manifest.

I must not forget to mention that afterwards, during supper, the table

was moved and tilted while we were busily engaged plying our knives and forks, and loud knocks were heard and felt on the sofa on which Mr. Potts was sitting.

Before bidding us good night our invisible friends informed us that however wonderful we might consider the manifestations with which they had astonished us that evening, they were as nothing compared with what they would give if we continued to furnish them with similar conditions.

We again sat yesterday evening, when William Scott showed himself more distinctly than on Tuesday, in fact, in full lamp light, as high as it could be turned up without the lamp smoking. We also unmistakably heard the voices of Johnny Grey and the medium in conversation, especially when the spirit woke the medium up at the close of the sitting.

In conclusion, I may mention the following incident as being, to say the least, a remarkable coincidence.

Miss Eager, who, by the way, is entirely unknown to Mr. Cölmán, they never having spoken to each other, was spending an hour with me on Sunday evening. She was entranced and became clairvoyant. While in this condition she said that she saw my wife in the cabinet with two male spirits, apparently engaged in consultation. One of the spirits she described as having a splendid beard reaching nearly to his waist.

In the course of our *séance* yesterday evening I asked the spirit William Scott, described in the foregoing, if he had been to see me on Tuesday evening. He replied in the affirmative, and corroborated Miss Eager's statements in every respect.

JOSEPH COTTERELL.

10, Addison-place, Melbourne-square, Brixton, 7th May, 1876.

I have much pleasure in adding my testimony to the above.

HEWLETT POTTS.

MATERIALIZATION OF A FULL FIGURE.

SIR,—A short time since, in describing to you some of the physical phenomena obtained at Mrs. Bullock's Hall, 19, Church-street, Islington, through the mediumship of Mr. E. Bullock, junr., I stated that we were expecting the materialisation of the whole figure, and that when we had obtained this desirable species of manifestation, I would inform you of the fact.

I have much pleasure in stating that at our last Tuesday evening's *séance* our hopes were most fully and unmistakably realised, under the following circumstances:—

Our circle comprised about thirty persons, and although many were strangers, great harmony prevailed.

The first part of the *séance* was in the dark, and of about the average quality and quantity of manifestations generally obtained at this hall, such as bells ringing to the time of our singing, guitar played by invisible hands whilst floating over our heads, musical box weighing 19 lbs. floated, and placed on the floor outside the circle, flowers and sweets distributed, hands materialised and used to touch the sitters, my own mother's and father's being amongst them; concluding by taking the medium's chair from him and placing it on the table, then floating the medium round the circle, and eventually landing him on the table, in his chair. All hands were joined during this sitting, and whilst the medium floated I held him by one hand and another gentleman by the other.

We now received instructions to "light up, and place the medium in the cabinet." The spirit of Daniel Watts, intimating his intention of trying to materialise himself, a stranger bound the medium to his chair, and examined the cabinet; we then placed the guitar, tube, &c., inside, and put down the curtain. The guitar was almost instantly seen over the top of the cabinet, knocking the wall; then the musical box, which had been kept on the platform outside the cabinet appeared at the aperture, and also at the top of the cabinet, which was open at top.

Several hands of various sizes and complexions, and the head and face of Daniel Watts, now appeared at the aperture in succession. Daniel, clothed in a long white robe, then came out at one side of the curtain, and called Mrs. Swindin—a lady, whose ministrations to her daughter, lately deceased, had prevented her attendance for nine months—and cordially shook hands with her, stating that he was glad to see her. He then retired, and coming out at the other side, advanced to the centre of the platform, and said, in a clear, natural voice, "Mr. Bullock, will you give me a pair of scissors?" A pair of shears was then brought from upstairs, which Mr. Bullock handed to the spirit, who took them, and, making a fold in his garment, proceeded to cut out a piece from it, measuring about nine inches by four. He then held the robe out, to show us that the piece had been rematerialised, and having said, "Mr. Starnes, did you see me?" and received my affirmative reply, he retired, saying, very impressively, "God bless you all!"

Small portions of the piece cut out were then given to all who applied for them, and the remainder retained by Mr. Bullock at the hall, who will be happy to show it to any one making personal application to him to inspect it.

The fabric of the garment is similar to that sold by linendrapers as Victoria lawn, and having had about twenty years' experience in that trade, it is with difficulty I can bring my mind to realise the fact that it was not manufactured at or near Manchester, it being in appearance made of cotton, coarsely woven, and dressed in the usual way in which most common, thin cotton textures are. And yet at the same time I am as confident that the piece in question was actually cut off by the hand of the embodied spirit, Daniel Watts, as I am of my own existence. Several of my friends to whom I have shown a specimen of the above, consider me now fully qualified for Colney Hatch, one very intelligent friend, advising me to be careful how I circulated such tales as this, stating that if I told it to a policeman he would have me locked up and examined by the divisional surgeon, and then it

would be "a case" with me. Of course I can afford to laugh at all such comments as these, knowing that when I go to an asylum for believing in spiritual manifestations similar to those which I have so imperfectly described, I shall go in company with some of the loftiest minds and greatest men of science of the present day, who have had the courage to look a new truth in the face, to critically and patiently examine it, and having discovered it to be not a myth, a delusion, or the product of an over-heated imagination, but an emanation from the great central sun of truth itself, have also had the courage fearlessly to assert their convictions, in spite of the sneers of materialism and the anathemas of superstition.

Daniel Watts is no stranger to us at Islington; this is the third time I have seen him, although I never saw him come out on the platform before. He has been in the habit of speaking to us, and producing spirit lights for about ten or twelve months. GEORGE STARNES.

22, Sparsholt-road, Crouch-hill, N.

MR. COATES' CASE.

SIR,—While admitting that in the frenzy of a moment, in an evil hour, a sad and painful occurrence took place, yet I ask, for the sake of the past, from all who have known me, that they suspend judgment in my case until the issue of the indictment at the forthcoming sessions. To all who know my painful position it is unnecessary to say anything, and to those who do not it is equally futile to try to explain. But to all I would say, as well as to yourself (you having published the imperfect account of the affair from the *Liverpool Courier*), "Judge not according to the appearance, but judge righteous judgment."—John vii. 24. In conclusion, if any man knows aught against me, he will find ample opportunity to state it at the trial. I remain in Liverpool to abide the result.—Yours in sorrow,

JAS. COATES.

74, Queen's-road, Everton, Liverpool, May 7, 1876.

P.S.—The magistrate who presided has admitted me to bail in the small sum of fifty pounds, which was promptly furnished by a comparative stranger.—J. C.

"THROWN OFF" DUPLICATIONS.

SIR,—The subjects considered in Mr. Harrison's article in last number, touch so closely on the old philosophy of Democritus and Epicurus, that I may be excused for suggesting the adoption of a nomenclature which has the advantage of age, and which may simplify some questions.

The theory of the Epicurean philosophy was essentially that of Democritus. The atoms of which the universe is formed are constantly throwing off some of their parts, *ἀπορροαι*,* and these in contact with the senses, produce sensation, *αισθησις*. But Epicurus, as Mr. G. H. Lewes has well pointed out, did not maintain that these *ἀπορροαι* were images of the atoms; he believed them to have a certain resemblance to their atoms, but was unable to point out where, and in how far this resemblance exists. Every sensation (*e.g.* that which an observer outside the cabinet feels of the grasp of a "spirit hand") must be true as a sensation; and as such it can neither be proved nor contradicted; it is *ἀλογος*. The faculty of recollecting the various sensations, or of conception, *προλεψις*, leads to the formation of general ideas, and it is in these general ideas that error may reside; *e.g.* a sensation may be perfectly true, and represent the occurrence of an objective entity, but the general idea that such sensation is referable to any particular cause may be false.

Till such true cause of the phenomena which are now under investigation is demonstrated to all persons, will you allow me to suggest a return to the old modes of thought, as exemplified by the coinage of the word *aporcuisis*, as applied to a form which exists apart and at a distance from the body of the "medium," and which may or may not duplicate or resemble a part or parts of his own structure. If any of your readers could suggest a shorter or more elegant word I should be obliged.

C. CARTER BLAKE.

THE OBTAINING OF RELIABLE COMMUNICATIONS FROM DEPARTED FRIENDS.

SIR,—Apart from the usual motives of affection or curiosity, or of scientific interest in the momentous question which Spiritualism has now made the leading order of the day, to the intellect and conscience of civilised mankind—apart, I say, from these motives, many situations exist in which it would be of very great importance to families, and to individuals, to be able to get *reliable communications* from deceased relatives or friends. There is many a secret buried in a grave, many a wrong that might be remedied, many a sorrow consoled, many a tormenting doubt resolved, could but certain lips, now closed in death, reopen, with no uncertain sound, to the appeal of the living.

I can point out means to that end which, when prosecuted with a righteous and religious purpose, such as should command the desire of the seeker to the favour of good spirits, would secure its accomplishment, if not with absolute certainty, with at least very, very strong probability.

There is a medium in Paris, a lady of high respectability (whose name I cannot publish, but who is already known as "Mme. R." to such of your readers as have followed my letters about Publius Syrus), who seems never to fail in the exercise of her wonderful faculty. For the purpose of doing good, either the Count de Bullet or myself will readily introduce to her any person who may bring us a recommendation from the editor of any Spiritualist journal, or from any Spiritualist society, in England or on the Continent, and we can promise that she will at least do her best for the gratification of their legitimate wishes.

* An analogous verb, *ἀπορριπρω*, is used "to throw aside, or down, or cast down, out, or down," in Acts xxvii. 43, so it cannot be said to be an out-of-the-way word.

What will then take place will be as follows:—She will give them (on proper introduction) a sitting, one or more. If the spirit from whom they seek information should be present, attracted by affection or by sympathy with them, the name will be pretty surely announced to them by the table tilting to the letters of the alphabet. They can then interrogate the spirit in their own language (the lady knowing no other than French. If the desired spirit should not be present, some other spirit friend (to be identified by his name) is sure to be there, who would then be pretty sure to bring them, or to cause to be brought to them, the desired one.

To multiply probability as to the reliableness of the result, I would recommend that before coming they should consult the best medium or mediums within their reach at home, even though their confidence in them might be uncertain, and if the results obtained should coincide or correspond, they may feel reasonably assured of its correctness.

I am specially prompted to make this suggestion, for the benefit of those to whom it may be useful, by the following incident which occurred a few days ago. An American friend of mine had a particular and very proper reason for desiring to obtain a certain piece of information from no less a person than the late Mr. Greeley, the world-wide-known editor of the *New York Tribune*, and the opposition candidate against General Grant at the last Presidential election. Greeley alone could give it, and Greeley living would not have failed to give it. I took him to Mme. R. In response to his request, a spirit present at once gave his name as "HORACE GREELEY," and proceeded to give an answer to the inquiry put to him, an answer which contained *intrinsic evidence of its correctness*. I also had known him long years ago, with personal relations somewhat peculiar, and he also answered what I said to him in a way entirely corresponding to what might have been expected. It was impossible to doubt, from the intrinsic evidence, that it was really *Horace Greeley*, and no mistake. The whole passed in English, of which language the lady does not know a word.

I also took yesterday to Mme. R. another friend, the Hungarian Count, to whom two spirit friends gave their names correctly, with replies opposite, and to his satisfaction correct. One of them was a cousin of his, and on the name being given, he took out from his pocket his cigar-case, and showed me the name inscribed in the inside. In both these cases the friends I introduced were not known even by name to the lady.

In similar manner I have myself received appropriate responses at different times from three relatives, giving maiden or middle names, as well as Christian and surnames. One of them answered correctly a written letter I had sent to her (see my former letter on "A new Spiritual Post-office," in your paper some weeks ago), in which were six distinct points of inquiry, one of which involved the giving me (correctly) the names of three other brothers and a sister long deceased. In regard to my Latin communications from Publius Syrus, I may say that they now number *six* (at my last date to *The Spiritualist* they were five), in the course of which there have been given the names of four of his contemporaries, viz., *Julius Kesar, Laberius, Dolabella, Cassius*.

I send you this letter for the benefit of those whom it may interest, believing that there may be persons among your readers who would gladly take the trouble of the journey to Paris for the object of which it suggests to them the opportunity. They will judge for themselves by the evidences above submitted of the remarkable powers of Mme. R.

J. L. O'SULLIVAN.

Paris, April 30th.

AFFECTION IN SPIRIT CIRCLES.

SIR,—Not enough stress can be laid on Mr. Harrison's remark in a recent *Spiritualist* that the indispensable element of "affection" is ignored on the part of scientific men in testing spiritual phenomena. To compare a medium with a musical box, to be wound up in any place, is a sad mistake. Affection, along with other dispositions of the mind, forms an essential ingredient—becomes in a certain sense more materialistic—in the spirit circle. If this affection, which is in general in close affinity with confidence in a well-tested, reliable medium, could be established at once in a new circle, without a trained medium, surprising phenomena may occur just the same. A powerful medium would thus be the instantaneous result of favourable surroundings, otherwise elicited by gradual development.

C. REINERS.

THE INFLUENCE OF ATMOSPHERIC CONDITIONS ON MEDIUMS.

SIR,—A gentleman, who is at once a physiologist, a metaphysician, and an earnest inquirer into the facts of Spiritualism, has requested me to ask your readers whether any observations have ever been made on the influence exercised by the north-east wind on the functions of mediumship; and what are the results, if any, of such observations?

E. K.

MISS FOWLER'S PHYSICAL MANIFESTATIONS.—The success of Miss Fowler's experiment of obtaining physical manifestations in the light is becoming greater with each trial. Last Thursday evening Miss Fowler was secured by a comparatively new and searching accurate investigator, who at the close of that part of the *séance* devoted to these particular physical manifestations, declared himself completely satisfied as to their genuineness, as well as to the thoroughness of the test.

ANSWERS TO CORRESPONDENTS.

SEVERAL interesting communications reached us on Wednesday which might have been forwarded earlier in the week, instead of at the last moment before going to press. Their publication is consequently delayed for a week. Letters which reach the office on Mondays and Tuesdays usually take precedence, as regards time of publication, of those which arrive later.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Diocetical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; moderately abridged edition, 6s.

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

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

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

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

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

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

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

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

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be delusory. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttleton. 2 Vols., crown 8vo., 15s.

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

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