

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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All communications for the Advertising Department of this newspaper, to be addressed to Mr. J. Selwood, 38, Great Russell-street, London; and orders intended for the Editor's issue should reach the office not later than by the first post on the previous Wednesday morning. All communications for the Literary Department should be addressed to the Editor.

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- III.—Insensibility to Fire.
- IV.—Clairvoyance and Somnambulism.
- V.—Clairaudience.
- VI.—Dreams and Visions.
- VII.—Trance and Ecstasy.
- VIII.—Holy Ghost.
- IX.—Heresies and Contentions.
- X.—Prayer.
- XI.—The Ministry of Angels.
- XII.—Death.
- XIII.—The Spirit World.
- XIV.—Spiritualism and the Church.
- XV.—Spiritualism and Science.
- XVI.—Conclusion.

The above work has just been issued in America, and copies may be had in a week or two, price 10s. 6d. each, at *The Spiritualist Newspaper Branch Office*, 38, Great Russell-street, London, W.C.

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Illustrated by Fac-similes of Forty-five Drawings and Writings, the direct work of the Spirits.

From numerous eulogistic expressions of opinion by subscribers, the publisher has much pleasure in giving the following from S. C. Hall, Esq.:

Avenue Villa, 50 Holland-street, Kensington, W.
December 27, 1875.

DEAR MR. NISBET,—You have sent me a most wonderful book. It has given me intense delight. I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy—with only one exception, *The Book*, which this book so thoroughly upholds. Surely it will be so with all who believe in and love the Lord Christ. . . . Blessed be the God of love and mercy, who sent him to reveal and to elucidate the great truths of the Gospel. Mrs. Hall is reading it now. But I must read it again, and yet again. It will companion the New Testament that stands at my head-bed, and in which I read a chapter every night. Send me two more copies. . . . Burns says it is cheap; it is worth its weight in diamonds. But I wish it had been in two volumes.—Ever truly yours,
S. C. HALL.

The following expressions of opinion are taken from letters of subscribers:—"The most remarkable book of the age."—"Most highly spoken of on all sides."—"A clergyman of the English Church says: 'I have never read a volume with such absorbed interest, so deeply suggestive and fertile in good thoughts.'—"An enchanting volume. Send me other five copies."—"Does infinite credit to yourself and the cause of Spiritualism."—"A book so much to enlighten, and so much to cheer."—"I am delighted with your beautiful book."—"Hafed is a miracle. I have never done admiring it or dear David, the medium."—"A rev. doctor says: 'I have read it with the deepest interest.'—"It is wonderfully interesting."—"I never read a book on Spiritualism half so interesting and calculated to do good as Hafed is."

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WINTER MEETINGS.
A continuation of these meetings will be held at the Rooms of the Association for reading and discussing papers on Spiritualism and kindred topics. They recommenced on Monday, January 24th at 7.30 o'clock, and will be held fortnightly until the end of April. Friends having papers to communicate are requested to send them at an early date to the Secretary, at 38, Great Russell-street, Bloomsbury, W.C.

ANNALI DELLO SPIRITISMO IN ITALIA.
—Rivista Psicologica di Nicoford Filaleto. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

TESTIMONIAL TO MR. W. H. HARRISON.
THE COMMITTEE has much pleasure in announcing that the PRESENTATION of the TESTIMONIAL to Mr. W. H. HARRISON will take place at a public *Seance* to be held in the Cavendish Rooms, 71, Mortimer Street, on Wednesday, February 2nd. Tickets to be had on application to Miss Kishlingbury, 38, Great Russell-street, W.C. price 1s. The chair will be taken by Mr. Martin R. Smith.

EAST LONDON SPIRITUAL MEETINGS.
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.

AS I am compiling a work of Psychological importance, I would be exceedingly grateful to any one who will furnish me with well attested facts of Manifestations of any description arising from and distinctly traceable to Spiritualism. I also wish for written or printed cases of Imposture in connection with the same object as regards public or private mediums. In this momentous and most important undertaking, I ask the assistance of every honest Investigator and Truthseeker. In any instance where books or pamphlets treating this subject are forwarded to me, I will readily pay the market value of such. All letters, manuscripts, books or pamphlets, to be addressed to me, "D. D. HOME, Nice, France, *Poste Restante*," till May 1st, and after this date to "Paris, France, *Poste Restante*."
D. D. HOME.
Nice, January 9th, 1876.

THE SPIRITUAL INSTITUTION,
19, CHURCH-STREET, ISLINGTON.

ON SUNDAY NEXT Mr. Lawrence and other Mediums will occupy the platform; and on Sunday, Feb. 13th, the Annual Meeting of the above Institution will be held. Tea on the table at five. Conference will commence at seven; when all are invited to attend and take part in the proceedings. Tickets for tea 1s. each. J. Swindon, president.

QUEBEC HALL, 25, QUEBEC-STREET, MARYLEBONE-ROAD.

A PUBLIC MEETING will be held at above address on Tuesday, Feb. 15th, at eight o'clock, for the Purpose of Reorganising an Association of Inquirers into Spiritualism.

All the late members and friends of the Marylebone Society, and Spiritualists generally, who, by their counsel or otherwise, can assist, as well as persons anxious to inquire into the subject, are cordially invited to be present.

Admission Free. No Collection.

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camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "professional mediums."

Mr. Cutter, having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman.

Selecting Dr. Morrow as the "sitter," and a third person to place his hand on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and, accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend signiors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove, indeed, that "life was but an empty dream."

But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded with sceptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass-plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! *Hartman had never touched the plates, or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!* While sceptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped during that great and conclusive trial.

Conclusive, in that, while Messrs. Cutter, Murhman, and others do not admit the "spiritual" origin of the form on the plate, yet they all agreed that Mr. Hartman did not and could not under the circumstances, of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All present finally agreed to sign a certificate as justly due and fairly earned by Mr. Hartman.

CERTIFICATE OF THE RESULT.

We, the undersigned, having taken part in the public investigation of spirit-photography given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple, all practical photographers.

"E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M.D., and Robert Leslie.

"Cincinnati, O., Dec. 25, 1875."

THE INTERNATIONAL MEMORIAL ON BEHALF OF M. LEYMARIE.—We are requested to state that as it is expected that M. Leymarie's trial will come on as soon as the French elections are over, the sheets for signatures to the petition which are now distributed about Great Britain, should be filled up and sent in without delay, to the office from which they were issued.

DIRECT SPIRIT WRITING THROUGH DR. SLADE'S MEDIUMSHIP.*

BY EUGENE CROWELL, M.D.

PERHAPS I shall never forget my first *séance* with Henry Slade, of New York. He was at that time—August, 1870—on a visit to Brooklyn, where I was residing, and reading in a daily paper a notice of his remarkable gifts, I forthwith called upon him at his rooms, accompanied by my wife. This was the first visit to the State, and he had been in the city only two days, while I also was comparatively a stranger there. Of course I was incredulous, as I had never before witnessed spirit writing, and availed myself of the opportunity of his absence from the room to examine the furniture, and the only table there, by turning the latter on its side, and to give all a thorough inspection. He soon returned, and we became seated, he at one side of the table and we at the other, with a corner between him and us. The raps were immediately heard, when he placed a slate, upon which was a tiny bit of pencil, under the leaf of the table, but not so far under as to be wholly covered, pressing it upward in contact with the leaf, supporting it in position with one hand, while the other was laid upon the table in contact with ours.

In a moment the bit of pencil was heard writing, and upon the cessation of the sounds the slate was withdrawn, and we read the words: "Good evening, friends." The slate being replaced the sounds were again heard, and upon being removed we found written: "From your son John." An infant son of ours of that name had passed away many years before. The next message was: "Dear mother, I live and am with you: John." My wife here remarked she was unable to understand how a child only eight months old at the time of his death could write, when it was written: "Dear mother, I am a young man now." This certainly was in some degree satisfactory, for it was more than twenty years since he had left earth, but what followed was more startling, for the next communication was written in a bold masculine hand: "Elizabeth, believe your son; Seth Crowell."

This was the name of my father when living, and as he passed away more than forty years previously, the reader can judge what probability there was that the medium could have known his name, or the name of my infant son, or the first name of my wife; or even if it were possible for him to have known all this, he did not write those sentences, nor had he any direct agency in writing them, as any liberal sceptic will admit who will take the trouble to sit with him and observe for himself. At this *séance* we were also favoured with music from an accordion, produced without visible hands, the keys working in full sight of us all, and the whole was done in a room well lighted by the rays of the sun.

At a sitting with the same medium, March 2nd, 1871, he held the slate under the corner of the table so that it was only partially concealed, and requested me to support the end nearest me. Upon taking it he released his hold, leaving it wholly in my hand, when he replaced his hand upon the table with the other. In a moment I heard the pencil writing, and upon its cessation I withdrew the slate, and found upon it a message purporting to be from a deceased relative. It was pertinent and signed with the full name.

The medium then held the slate under the table on a level with our knees, and requested me to also grasp it with one hand. Upon my taking it he released his hold, leaving it in my hand, while he replaced his upon the table with his other. In a moment I felt a strong force exerted against me, as if there were two strong hands grasping the other end of the slate, and I was compelled to exert my full strength to retain possession of it. This continued perhaps for a minute, when it ceased. All occurred in broad daylight.

At another *séance* with the same medium, January 16th, 1871, after he had been controlled in an unconscious state and had recovered himself, he said he felt that the influence upon my wife was so strong that she would be able to obtain a message on the slate by herself. He then handed her the slate, directing her to place it under the edge of the table in the usual manner, and to press it firmly upward in contact with the leaf. She complied, supporting it with one hand, with the thumb clasp the upper edge of the table, and placing her other hand upon the latter, the medium also placing both

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

his hands there upon both of mine, so that every hand excepting the one of hers that held the slate was in full view upon the table. After a few moments the bit of pencil was heard writing, and as soon as the sounds ceased the slate was withdrawn by my wife, and upon it in well written characters we read: "God bless you, my child. J. W." These two letters were the first two initials of her father's name.

At my own house, where slate and pencil had been previously provided by myself, Dr. Slade being present, we received a number of communications written on the slate in the same manner, all appropriate and signed with the names of deceased relatives.

Twice the writing has been freely effected when I placed the slate under the table leaf, and there held it firmly in contact with the lower surface, the medium not touching it, both his hands being placed upon my remaining hand in full view.

At least half-a-dozen times I have seen him place small pieces of pencil on the middle of the exposed surface of the table, and over these the slate, then placing our four hands together on the table just in front of us, the writing has taken place just the same as when the slate has been under the leaf. Here the writing was done on the under side of the slate, and I have more than once on these occasions received messages, which, closely and distinctly written, covered one side of it.

At one time—Feb. 4, 1873—the slate which I had inspected and carefully cleaned, was placed on the middle of the table with the usual fragment of pencil under it, the medium and I being seated together with our hands joined near the edge of the table. We sat thus about a minute, when he arose and passed to the opposite side, and there seated himself at least four feet from that side of the table, his hands at my request being raised and in full view, and while thus seated the writing continued, and when finished I found it to be a communication clearly, closely, and regularly written, signed with the name of a deceased friend, covering all the lower surface of the slate.

Upon three separate occasions I have known him to take a double slate, or two slates united by hinges, and after I had inspected their surfaces, and rubbed them with my moistened fingers, he has placed a mite of pencil upon one of them, then closed them and placed the slates thus folded upon the table near its centre, a foot or more from our united hands, and in each instance both of the inner surfaces were covered with writing, and signed with the name of a friend in spirit life. All these things took place in daylight, in a room thoroughly well-lighted, the rays of the sun streaming upon the floor.

Then again, at a *séance* with the same medium, in a room well lighted with gas, a beautiful hand, evidently that of a female, emerged from under the table, and with a pencil wrote upon a sheet of paper placed on a slate on my wife's lap, an affectionate message to which was signed the name of one who was very dear to us, and who had passed away some six months previously. The hand was perfectly formed, and we both recognised it, and every movement was as free, natural, and graceful as possible, and the writing though not well done was effected letter by letter with deliberation and apparent freedom. There was nothing visible above the wrist, the hand did not terminate abruptly, no distinct line marking the separation, but where the upper portion of the wrist should have been nothing was visible. It remained in sight at least five minutes.

With Mr. Foster, I have repeatedly known writing to be produced while he held both paper and pencil between two adjoining fingers of one hand, he holding the writing materials under the table, while the other hand was placed on it. Twice while thus held I have inclined over and seen the pencil write, and in both instances names were written backwards, which were those of deceased friends, of whom he could not possibly have had any knowledge.

At a *séance* with this medium, I inquired how the writing on the slate was effected at Dr. Slade's. The answer given by a spirit friend was:

"The writing on the slate is produced in the simplest way. The smaller the pencil the more easily we can write; the larger the pencil the greater the difficulty. We move

the point by our will-power entirely, and that enables us to write; very few spirits can directly control the pencil. That is the reason why the medium's wife comes so often to show other spirits how to do this."

When a person receives a letter from a friend, he finds in addition to the address the date and name of place where written, followed by the communication itself, referring to incidents or matters with which he is familiar, or which are probable, and, lastly, he finds a familiar name signed thereto.

He knows that the person whose name is there signed wrote the letter, or some friend wrote it for him at his request, or that some person has forged the letter and signature. One of these three things has occurred, and it is precisely the same with a written message appropriately directed and signed, when executed in the presence of a medium, upon or under a slate while the latter rests untouched upon the table before his eyes, or while perhaps he assists in holding it closely in contact with the under surface of the table, or, as sometimes occurs, while both pencil and slate or paper are out of reach of any person present. He knows that no mortal hand wrote the message, and it must, therefore, have been written by an invisible hand or agency, and that agency must, like that which wrote the letter, be intelligent. As in the case of the letter, he knows either that the spirit whose name is there signed wrote the message, or some other spirit wrote it for him at his request, or that a spirit or something that possesses the intelligence and power that we suppose attach to a spirit, forged the communication. In either case a spirit or intelligence beyond mortal wrote it.

A mode of writing by spirits which strongly impresses the observer, is that where letters suddenly appear, of a bright scarlet colour, usually upon the hand or arm of the medium, as occurs with Mr. Foster. I am not aware that any ancient record is known of this mode of spirit-writing, but in the modern history of the Catholic Church some instances of it are recorded; among them that of the prioress of the Ursuline nuns at Loudon, in France, about the year 1635. The names of St. Joseph and the Virgin appeared upon her hands, and remained there for some time, and Mr. Thomas Killigrew, an Englishman, says: "I saw her hand, white as my hand, and in an instant change colour all along the vein and become red, and all on a sudden a word distinctly appeared, and the word was Joseph."

THE ROYAL INSTITUTION.

THE SPONTANEOUS-GENERATION PROBLEM.

LAST Friday night, Dr. John Tyndall, F.R.S., delivered the first Friday evening lecture of the session at the Royal Institution, to an overflowing audience. Every inch of standing room was occupied, and every passage whence a glimpse of the lecturer could be obtained filled. Dr. George Busk, F.R.S., late President of the Royal College of Surgeons, occupied the chair. Among the listeners were Professor Huxley, F.R.S., Lady Arthur Russell, Mr. Cromwell Varley, F.R.S., Lord C. Hamilton, Lady Hamilton, Mr. H. D. Jencken, M.R.I., Mrs. Kate Fox-Jencken, Sir John Lubbock, Bart., M.P., Lady Lubbock, Mr. William Spottiswoode, F.R.S., Mr. Longman, Mr. R. Hannah, F.S.A., Sir J. Hannen, Mr. Warren de la Rue, F.R.S., the Baroness Burdett-Coutts, Lady M. Egerton, Sir F. Pollock, Lady Everest, Col. Campbell, Mrs. Limond Strong, Sir H. Thompson, Admiral Codrington, Mr. Liebrich, Dr. E. Frankland, F.R.S., the Right Rev. the Bishop of Honolulu, Dr. Price, Mr. W. N. Hartley, F.C.S., Mr. B. Vincent, Mr. Hughes, Mr. C. W. Siemens, F.R.S., Mrs. Siemens, Captain Douglas Galton, F.R.S., Mr. Francis Galton, F.R.S., Mr. W. C. Roberts, F.R.S., Dr. Allman, Professor W. K. Clifford, Mr. J. F. Collingwood, and Mr. W. H. Harrison.

The substance of Professor Tyndall's lecture was that he had discovered that putrefaction would not begin in infusions of meat and other organic substances, if they were kept in common air which had been freed from floating particles of matter. In common air there is plenty of floating dust, dirt, and germs, which can be seen more or less by the naked eye, by the way in which they reflect sunlight from

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(ESTABLISHED 1873.)

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The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER FOUR.

LONDON, FRIDAY, JANUARY 28th, 1876.

EXPERIMENTAL PSYCHOLOGICAL INVESTIGATION.

LAST Monday night some experiments were tried at one of the fortnightly meetings in connection with Spiritualism, held at 38, Great Russell-street, having a strong interest in relation to trance mediumship. A youth upon the platform was put in what mesmerist lecturers call a biological state, that is to say, he was compelled to do whatever the mesmerist willed; and after he had gone through a few not particularly edifying performances at the command of Mr. Redman, he was, at the request of one of the visitors, made to see a spirit. When asked to describe the same, he pictured an orthodox angel, and when asked her name, said that it was Sarah Godbold, a young lady not unknown to the sensitive in his normal state, only, he remarked, that she looked much more beautiful on the present occasion. He was then made to believe that she was inspiring him to utter thoughts to the public calculated to benefit mankind at large; and under these conditions he uttered a very few sentiments which had not been put into his head by the mesmerist. When it is remembered that some of the more experienced mesmerists dispute the spiritual origin of the phenomena, on the ground that the medium is a mesmeric sensitive acting under the desire or anticipation of the circle that he will see spirits, the importance of these experiments will be apparent. Supposing the sensitive to have had a natural talent for oratory, and an idea that he was able to instruct the public, might not a long oration have been given instead of a few sentences? Then again, as the sensitive was apparently wide awake, yet made to do most ridiculous things at the will of the operator, to what extent are mediums responsible for their actions, who may be said to be more or less in this same state at all times? A few more experiments of the kind might solve some of these questions, and there would be no harm in trying whether, as in the case stated by Mr. Desmond Fitz-Gerald, physical facts can be produced at a distance by the spirit of a biologised person. The circumstances were, that a mesmerist made the spirit of his sensitive touch some persons who resided in a distant house, and those persons were frightened into the belief that they had been interfered with by a ghost. Such experiments as these should be systematically tried. An attempt might also be made to obtain physical effects by ordering the spirit of a mesmerised sensitive to move a chair or a table. Supposing these things can be systematically done, they will by no means sweep away the verities of Spiritualism, because of the many cases in which particulars about departed friends not known to anybody in the room are given with accuracy. At the same time, in all Spiritual manifestations some of these powers may be at work to a certain extent, and nothing but painstaking experiment can show what is the amount of their influence upon phenomena in which all Spiritualists are so deeply interested.

~~~~~ SPIRIT PHOTOGRAPHY UNDER TEST CONDITIONS.

ALTHOUGH spirit photography is a fact, it has not been closely studied, and has long been more or less under a cloud among Spiritualists, because of the utterly untruthful and untrustworthy character of some, though not all, of the mediums in France, America, and England, who have possessed the power. The following excellent case of a spirit photograph taken under test conditions, is now attracting considerable attention in America, and we quote the interesting details from *The Spiritual Scientist* (Boston) of January 6th last:—

Among others, Mr. Jay J. Hartman has been producing

“spirit pictures” at Teeple’s gallery, No. 100, West Fourth-street, Cincinnati. He has been bitterly denounced as a trickster by the sceptics and unbelievers, and lately one of our morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private “test sittings” that seemed satisfactory, yet even many of his friends began to doubt him, until he, last week, published a card that on Saturday morning, December 25th, he would permit free public investigation, addressed to the public generally and to the photographers especially; he said that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, chemicals—in fact, everything, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no trickery.

Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photographic gallery of Mr. V. Cutter, No. 28, West Fourth-street. Mr. Cutter, being an expert in detecting the “spirit-picture trickery,” and as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strange sceptics and practical men quick to detect fraud.

Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter’s rooms.

Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this point as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong sceptic, the three entered the dark room, Mr. Murhman furnishing his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate and then sitting for a “picture.”

Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry: “No result.” Sceptics somewhat jubilant.

Another plate was ordered, Mr. Murhman again following Hartman through. No result. Unbelief above par, and rising rapidly.

Mr. Cutter, the proprietor of the gallery, a strong sceptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the “holder,” he seemed to be so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result.

Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the

their surfaces when that light passes through a hole in a shutter into an otherwise dark room. The lecturer employed closed boxes a foot or two square, with a pane of glass in each of the opposite ends, also in front. These boxes were painted over with glycerine inside, and allowed to rest for three or four days, in which time the floating dust settled down from the air and stuck to the sides of the box. When a strong beam of light from the electric lamp was then sent through the glass ends of the box, it could not be seen tracking its way through the enclosure, because there were no floating particles there to scatter it by reflection. Glass test-tubes were projected through the bottom of each box, with their mouths inside; these tubes had been three-parts filled through a pipette with infusions of meat, which infusions were afterwards boiled by the application of heat to the bottoms of the tubes, in order to destroy any floating germs which might be in the water. After this the various infusions of hare, rabbit, beef, mutton, sole, wild duck, fowl, and so on, were found to keep good in the purified air for months; he exhibited specimens which had been prepared last October, and were as fresh as when first inserted in the boxes. Under ordinary conditions the solutions would begin to decompose in twenty-four hours. Sewer gas and other noxious gases would not produce putrefaction if they were first freed from floating particles. In putrefaction myriads of bacteria put in an appearance; these are lively little animals, to be seen only by the aid of powerful microscopes; they shoot about in liquids with great velocity, and are, in short, a kind of minute but remarkably active water-flea. They vary in colour; some are a bright green. Their germs seem to float in the air in swarms, for Professor Tyndall has discovered that infusions of meat exposed to the air on certain days absorb fewer germs than those upon other days. He said that there could be no putrefaction without the presence of bacteria, which acted like chemists in organic solutions; also, like chemists, they spent most of their time in making bad smells. The general results of his experiments were against the hypothesis of spontaneous generation; they tended to prove that the living bacteria come from the germs in the atmosphere as certainly as plants come from seeds, and the experiments furnished no evidence that living organisms were ever spontaneously generated from inorganic matter.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday night, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, Mr. Serjeant Cox presided. There was a good attendance.

The minutes of the last meeting were read and confirmed.

Mr. F. K. Munton, the honorary secretary, then announced that the following new members had been elected:—The Rev. D. Dutton, Mr. Percy Gordon, and Mr. A. L. Elder. Mr. Albany Fonblanque, the British Consul at New Orleans, was elected an honorary member.

The Honorary Secretary next announced that the Council had passed certain resolutions as to the reception of communications in relation to psychological phenomena, as those facts ought to be well vouched for before they were submitted to the society. He added that the society invited communications from all quarters of facts and phenomena witnessed by the writer, or obtained from authentic sources, on the following important questions in psychology:—1. Remarkable cases of heredity in man, animals, or plants. 2. Psychological phenomena that may have given rise to the belief prevalent in all countries in the existence of "the double," as exemplified especially in the second sight of Scotland and the *doppel-ganger* of Germany. 3. Facts and phenomena illustrative of the power of supersensuous perception alleged to be exhibited in somnambulism and other abnormal conditions. Correspondents were requested to observe the following conditions:—1. To report only facts and phenomena—(a) That they have personally witnessed. (b) That they have received from a reliable witness. (c) That they have found in some book of accepted authority, ancient or modern. 2. In all cases the correspondent must give his or her name and address. When reporting information received from another, the name and address of the informant, but only for the assurance of the Council. No name will be published if desired to be omitted. (3) The facts must be reported as briefly as possible, without comment; but the tests and conditions under which the phenomena were exhibited should be minutely detailed. The Secretary added that the society is about to publish a periodical *Record of Psychological Facts and Phenomena*, in which these contributions will be collected. Before sitting down he had also to announce that the annual meeting of the society will be held on Thursday, the 24th Feb. Nothing but business would have to be transacted at the annual meeting, but he hoped that the members would attend, because any suggestions they might make would be useful to the Council.

The Rev. W. Stainton-Moses, M.A., asked whether discussions

would follow statements of psychological facts, the same as after the reading of papers.

The President said that there could be no discussion as to causes, but only as to the facts themselves, that is to say, questions only could be put, and there would be no discussion.

CLAIRVOYANCE IN MR. SERJEANT COX'S FAMILY.

The President said that he wished to make known the particulars of a case which had occurred in his own family. Matilda C—, aged fifteen, had fits of a cataleptic character, which attacked her at irregular intervals, and seized her at unexpected times. At such times she became insensible, and had to be carried to a couch; at first she was rigid, but the flexure of the limbs was afterwards partially restored; her power of speech was lost, and she could express her feelings only by actions. While in this state she had a supersensuous power of perception. She was conscious of her father's approach before any of her senses had been affected in the ordinary way; she could feel his influence when he was at least a quarter of a mile from the house. The insensible form upon the sofa gave notice of his approach with unfailing certainty a quarter of an hour or more before he arrived. If he (Mr. Cox) opened a book containing pictures, she could see those pictures, although she was in another part of the room, and would throw herself into the attitudes of the persons represented in any engraving at which he might be looking at the time. Even had her eyes been open she could not have seen those pictures in the ordinary way. This state lasted for more than a year, and experiments were tried many times during that period, so that the facts were proved conclusively, beyond all manner of doubt. It had been objected that she perhaps knew the book and guessed at the pictures, consequently he tried her with books and pictures borrowed from strangers; moreover, in a volume containing thirty pictures, she never once made a mistake as to the particular picture at which he was looking. He found by experiment that she saw his mental impressions, and not the pictures themselves, for she could only see as much of any engraving as he saw himself. Sometimes she wished for something not in the room, and if her attendant, who went to fetch it, touched the wrong thing, she showed signs of displeasure and annoyance. This experiment was repeatedly tried. She did not see the object itself, but the impression on the mind of the attendant, for when the latter was blindfolded there was no perception on the part of the patient. While in this abnormal state the patient was graceful in all her actions, and more than commonly intelligent; she could play games of cards with skill with her eyes closed, whilst in her normal state she could not play a game at cards at all. In her waking state she could not tell what had taken place in her cataleptic state, but in one cataleptic state she remembered all that had taken place during her previous attack. She was his own sister. He took it to be a case of mind-sympathy, not of mind-reading.

THE WAINWRIGHT CASE.

The Secretary called attention to a published letter alleged to have been written by Stokes to Wainwright. He thought from the diction of the letter that it was not written by Stokes at all. He had tried to get at Stokes to find out about the matter, but had failed. The Psychological Society would be glad to have the history of that letter, for reliable information upon it would be of value.

A listener asked whether the father of the cataleptic patient always came home at one time, or at varying times each day.

The President said that he came home at irregular times. Her power lasted for twelve months, and then gradually died out.

EXPERIENCES WITH A NEW YORK CLAIRVOYANT.

Mr. Charles Carleton Massey, barrister-at-law, rose and said:—

Having become interested in the investigation of certain disputed psychological phenomena, I availed myself of the long vacation to pursue the inquiry in the United States of America. Reports had reached me, from an apparently trustworthy source, of very extraordinary and wonderful occurrences of this description in that country; and I desired to bring to the observation of them such a dispassionate regard and appreciation of evidence, as a mind open to conviction but not too eager to be convinced, a legal training, and some experience in this investigation would be likely to ensure. In the present state of our information I do not think that any one, unprepared by personal experience, could, or indeed ought to, accept as sufficient any statement confirmatory of the class of phenomena to which I have just been referring. The most that can reasonably be expected is to establish a *prima facie* case for investigation. With this object I am quite ready to impart to the society any of my own experiences, although, be it remarked, that in so doing but one voice is added to the already abundant testimony. What I have to describe was witnessed in America, but similar facts are of daily occurrence in this country, although not, so far as I am aware, in bright light, or in the case of one, and antecedently the most incredible class of phenomena under such unexceptional test conditions as I observed it. This evening, however, as the agenda paper is somewhat crowded, I will confine myself to an account of a sitting, or rather two sittings, which I had in New York with a clairvoyant named West, and to which I bespeak your especial attention for the bearing which it has upon Dr. Carpenter's explanation of similar facts in the case of Mr. Foster, and which will be found on pages 308—10 of *Mental Physiology*. I went twice, but the description of one visit will suffice, save that on the first occasion I went with a friend, on the second I was alone. Mr., or as he calls himself, "Dr." West, being engaged, we were shown into an empty room adjoining the sitting room. A young woman brought me a sheet of white and tolerably thick note paper, and a pencil, desiring me to write ten questions, each on a separate slip of paper, which I was afterwards to fold up by simply doubling it in both its dimensions. I was also desired not to interpose *vicâ voce* questions or remarks during the *séance*. Nor were the written questions to be long or involved. Thus instructed, I prepared them, the young woman

having left the room, which was occupied only by my friend and myself. I showed only one of my questions to the former, one other I wrote at his suggestion. And I may mention here that, bearing Dr. Carpenter's explanation distinctly in mind, I was prepared to take good care that no part of the pencil with which I wrote should be visible to West. On the occasion of my first visit I did not trust altogether to being alone with my friend in the room, but took the precaution to write with my back to the partition wall. On the second occasion I wrote the questions in the sitting room, but Dr. West was out of the room during the greater part of the time, and most assuredly had not for a single moment the opportunity of employing the singular faculty with which Dr. Carpenter credits Mr. Foster, of reading what is written from observation of the motions of the top of the pencil. But to put this, as well as the hypothesis of "thought reading," altogether out of the question, as soon as I had written my questions and folded up the slips, I shuffled the latter well together, so that I was myself utterly ignorant which of the questions I was handing to the clairvoyant, as I must take leave to call him. He took his seat opposite me, with a slate on the table before him. He wrote on the slate, however, only twice, usually answering *vivâ voce*. I handed him one of the slips of paper, which he would take in the palm of his left hand, without looking at it, and hold quite passively. I watched particularly for any movement of the fingers over the paper, as I had heard it suggested that, like some blind persons, he might have acquired the facility of reading written characters, though little raised, by passing the fingers over them. I do not think any one could so have read my questions, as I wrote them very lightly, on paper of ordinary thickness, which was folded as I have described. However, that was certainly not how West did it. He professed that the answers were communicated to him by writing, which only he could see on his sleeve, which he frequently consulted, asking that the supposed writing should be made plainer. Be that as it may, the fact is that in every case, without one single exception, he read my twenty questions correctly. The evidence for this is that he answered each of them either in the terms of the question, or in terms that were clearly relevant to it. As each question was answered, he handed me back the slip of paper containing it. On this I indorsed the answer, then opened it, and compared question and answer. I will proceed to give some specimens;—

Q.—Is there any sufficient reason why I should not sail for England on Saturday?

Ans.—Better not sail on that day. If you wait you will get some satisfaction you will otherwise miss.

Q.—What answer, in substance, shall I get to the letter I posted yesterday?

Ans.—Answer will be satisfactory: especially in regard to something you have suggested or asked.

Q.—Shall I get a letter from my friend F. before I leave America?

Ans.—Yes, you will get a letter from him.

Q.—On what day did I leave Liverpool for New York?

Ans.—Cannot answer. A date, day of month or week, wanted.

Q.—Is — (a relative in England) well at this time?

Ans.—He is not well, but will soon get over this little attack.

Q.—Has anything of importance happened to any of my friends or relatives since I left England?

Ans.—Yes, I think deep trouble; you are wanted from across water.

Q.—Who stole the money of the Ronels' young friend, Miss Sheart?

Ans.—Bring something belonging to, or used by, the thief, and we can trace him out.

Q.—What was the name of my brother's last ship?

Ans.—Don't know her name or your brother's.

Q.—Who will be the first of my friends that I see on my return?

Ans.—Cannot tell you that; don't know who they will be.

In one case a word I had written was mistaken for another, giving occasion for an answer which rather puzzled me till the blunder was explained. Warned by some sinister answers to certain private questions, I had asked, "Shall I have any great anxiety before the end of the year?" the answer being, "An annuity, or large sum of money—that will seem large to you—which will produce income, will come to you before the end of the year." This prediction has not been fulfilled. (Laughter.)

The questions were certainly read, and two of them were answered rightly, while one was answered partly rightly but partly wrongly. But these merely related to expected letters. In two cases I was told they would arrive; in one case the day that the letter would reach me was accurately given. In the third case I was told, rightly, that a letter—the writer not specified—would arrive about, and probably just after, the time of my leaving, and that another would reach New York not before I had arrived in England. In the same answer I was informed that one of my letters would be "of considerable importance," which may have been suggested by my apparent solicitude, but certainly not by the fact. As regards the test, the questions answered were either those which suggested, or seemed to suggest, the answer expected, or to which an answer could be given which had an even chance of being right, or the answer to which could not, or not easily, be verified. The others were evaded, usually on the plea of want of rapport. Thus this plea was urged to a general question respecting one of my English relatives, whereas to a particular question relating to the health of another, I got an answer, but such as I could not verify. There is one question, from which, when answered, as it almost invariably is, in the affirmative, I can always infer the bad faith, I will not say of the clairvoyant, but of the answering intelligence, whatever it may be. Ask if you are yourself mediumistic, and a hundred to one you will be told that you only require "development" to make a first-rate instrument of the spirits. Dr. West's assurance that I could become "a splendid medium," effectually prevented my counting upon the "annuity" which he had likewise promised.

I submit this case to the society, remarking that it seems to establish a distinction between abnormal sight and the preternatural intelligence of things distant, past and future, which is supposed to be associated with, and even to be characteristic of, clairvoyance. But its chief

value in my eyes is, that it is in all essential respects a reproduction of that which was witnessed by Dr. Carpenter with Mr. Foster, excluding, however, the possibility by which the learned doctor thought he could account for all that happened. It is certain that West saw no part of the pencil as I wrote my questions, and that he did read the latter, while the folded slips of paper on which they were written were grasped in his hand. (Applause.)

DR. CARPENTER'S WILD ASSUMPTIONS.

The Chairman asked Mr. Massey to read Dr. Carpenter's explanation, upon which Mr. Massey read two pages from Carpenter's *Mental Physiology*.

Mr. Stainton-Moses said that Dr. Carpenter's statement was inconsistent with itself, and self-contradictory, for he said that after he (Dr. Carpenter) had written the name of a person, Foster, the medium, gave him the time and cause of death. As Dr. Carpenter only wrote the name, how did that give Foster the information as to the time and cause of death? (Hear, hear, and applause.) He submitted, therefore, that Dr. Carpenter confuted himself upon his own thesis. Unconscious cerebration was merely a way of getting out of a difficulty which Dr. Carpenter could not explain, for that gentleman was utterly incompetent to account for the facts which he had himself set forth. Mr. Massey need not have gone to America to see phenomena which were plentiful in England: it was not that the phenomena did not exist in this metropolis, but that honest and patient investigation of them were not to be found. (Hear, hear.) The facts were such as to demand investigation, and the leaders of public opinion must sooner or later come forward and say whether or no these things were so. He hoped that a society like their own would not scorn to walk in the steps of the Dialectical Society by trying experiments and reporting upon them. The public would be glad to have these things brought home to them, would be glad to have reliable evidence relating to facts taking place in the presence of trained observers. At present descriptions of facts were coloured by too much sentiment, and the prepossessions on the part of the observers were to be found not alone on the side of those who believed in the manifestations. Let there be a fair field, and no favour. (Applause.)

A member asked whether the name and date mentioned by Mr. Stainton-Moses had not been given to Dr. Carpenter by raps, when the latter pointed to the letters of the alphabet which he held in his hand?

Mr. Massey said that it was not stated so in the book; Dr. Carpenter said that Foster brought out the words in reply on his arm in red letters.

SPIRIT IDENTITY.

Mr. Serjeant Cox said that he saw Foster a few days before Dr. Carpenter, and that then Foster never touched the papers at all. He (Serjeant Cox) read the question at a side table, so that Foster could not see the pencil, and one of the strangers to Foster who was present afterwards dropped the folded papers one by one upon the table, upon which strong raps came when the right paper fell. The alphabet was sometimes called over by a person who did not know what the question was. The sentence written out always had relation to the person named in the paper. Miss Mulock, the authoress, was present at the time, and in the reply given by Foster it was stated that the person mentioned had died in Wales; the disease she died of and the inscription on her tombstone were also given. At that moment nobody knew what the folded paper contained, but when it was opened it was found to have upon it the name of a governess of Miss Mulock's who had died in Wales, and the particulars given by Foster were perfectly true. In ten or twelve cases there was no mistaking the answers given in Foster's presence.

A gentleman asked whether any facts were stated not known to somebody present.

Mr. Serjeant Cox: No. Therefore I think it was a kind of thought-reading.

Mr. J. E. Saunders, in speaking of the "thought reading" theory, mentioned a singular case in point, and also one of clairvoyance. In both of these instances he knew the parties to be incapable of deception.

Mr. Manton also vouched for a remarkable example of clairvoyance in the case of a lady of his acquaintance, where something was found, owing to a communication of this character, and which could not have been brought about by information in the ordinary way.

A member present said that thought reading did not cover the whole of the phenomena that had been mentioned by Mr. Serjeant Cox. He knew a clairvoyant who, at a distance of forty-four miles, described the progress of the illness of a friend from day to day, and her statements were invariably confirmed when letters arrived by post. One day she said she would not enter the sick room any more, because the young lady was dead, and the mother and sister were in the next room weeping. This was scarcely believed, as the patient was not expected to die so soon, yet the news was confirmed by post. This clairvoyant, perhaps, gave thirty or forty revelations altogether, describing the room and the pictures on the walls.

The President said that most of the cases he had seen he had traced to thought reading. Such a phenomenon could almost be explained upon physical grounds; for instance, if two strings of the same length were stretched to the same pitch, and a vibratory movement was given to one of them, the other, although untouched would sound in unison, the vibrations being carried to it by the surrounding air and the floor of the room. He expected that the sympathy between two brains was of somewhat the same nature. It should be remembered that the brain was very sensitive, also that one square inch of it was estimated to contain one hundred millions of fibres. Consequently it was a very delicate instrument, and there was every reason to suppose that vibrations occurring in one brain would set up vibrations of some of the fibres in another brain. They would remember what

a frequent occurrence it was for two persons to suddenly begin to speak at the same time in order to express the same thought.

Mr. Coffin asked whether Mr. Serjeant Cox supposed the vibrations to be communicated from one brain to another by the ordinary ether, or by the air, or by some hypothetical supernatural medium.

The President thought most likely by the air or by the ether. Very small vibrations were conveyed by the atmosphere. He had been present at some experiments shown by Sir Charles Wheatstone a few days before his death, in which a sensitive flame, six inches long, was placed in the room, and it was impossible to touch two halfpence, however gently, in any part of the room, without the gas-flame shortening itself to the sound.

Mr. Webster Glynes said that it was a fixed law in physics that two strings should vibrate, as stated by Mr. Serjeant Cox, but it did not hold good in the case of human brains; for instance, there were very few brains in the world like Mr. Foster's.

The President remarked that the power would vary according to the structure of the brain; but he thought it probable that every person had more or less sensitiveness to the thoughts of others. What a very common thing it was, in the middle of a conversation about an absent person, for that person to make his appearance, a familiar fact which had given rise to the old proverb, "Speak of the devil and he is sure to appear." He supposed that under abnormal conditions the brain might become extraordinarily sensitive, and that was the case perhaps with Foster.

Mr. Coffin said that he did not wish to be understood as agreeing with the theory which the president had propounded.

Mr. Dunlop stated that he had known people who could read the thoughts of persons, but not concealed writings. A well-known Government Commissioner from the north of India went one day to see Foster with a friend. They gave the names of Smith and Robinson. One of them wrote the name of his deceased father, whilst the other wrote the name of a young assistant-surgeon, Richard Halliwell, who died in India. Foster said to one of them, "The spirit of Theophilus Mellor is in the room," and to the other he said, "The spirit of Dick Halliwell is here." Now the name of Mr. Halliwell never entered that man's mind except as Dick Halliwell; he was familiarly known everywhere and by everybody as "Dick," but in writing the name on paper he had put the proper name, Richard; therefore it was clear that the name had not been obtained by reading what was on the paper, but by some other method.

Mr. Massey said that the facts just stated were consistent with the spiritual theory, as well as with the thought-reading theory.

Mr. Stainton-Moses narrated how he had been present among private friends when a message was given purporting to come from a person who had died in Shanklin; the name, day, and other particulars were stated. Nobody present knew anything in relation to the statements, but, when the *Globe* newspaper came in that evening, the death was found recorded therein, with the exception of the Christian name of the deceased; so it was not known whether the latter were right or wrong. Next morning the same death was recorded in the *Times*, with the Christian name of the deceased added, and it agreed with the name previously received. How could thought-reading account for such a circumstance as that?

The President said that the society must define what it meant by "matter" and what it meant by "spirit" to avoid confusion in the discussions, and in a short paper which he would read at a future meeting, he would try to define what might be understood to be meant when these terms were used.

Mr. Tagore said that the president would do well if at the same time he explained what he meant by the word "supersensuous."

The proceedings then closed.

THE BRIXTON PSYCHOLOGICAL SOCIETY.

A SEANCE WITH MR. EGLINGTON.

LAST Saturday night a *séance* to witness physical manifestations through the mediumship of Mr. Eglinton, was attended by several of the members of the Brixton Psychological Society at the house of Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, 6, Loughboro'-road North, Brixton, S.W., Mr. Fitz-Gerald having kindly lent his drawing-room for the purpose. The *séance* was a dark one. Mr. Eglinton had never been in the house before, and all through the first part of the sitting his hands were held—that on the one side by Mr. G. R. Tapp, and that on the other by Miss Ponder, who both testified that the hands of the medium were thus secured throughout the entire sitting. Under these conditions some of the usual manifestations occurred; that is to say, the guitar flew about the room occasionally, playing tunes, and a very heavy musical box, about two feet long, also flew about while playing, and occasionally touched some of the sitters gently on the tops of their heads in its flight. During the second part of the sitting the table was removed, and Mr. Eglinton sat in the centre of the circle, whilst all the spectators were seated in a ring round him, clasping their hands. Under these conditions the music was played as before, and a mouth organ was rapped upon the ceiling and floor alternately with considerable rapidity, that is to say, about twice in a second. The knocks against the floor and ceiling were firm; it was quite clear that the instrument was not thrown to produce the effect.

THE address of Mrs. Powell, widow of the late Mr. Powell, of the *Spiritual Times*, is 27, River-street, Cambridgeport, Massachusetts.

AN attempt is being made to reconstruct the Marylebone Society of Spiritualists on a new basis. An advertisement on the subject will be found in another column.

PROBABLE VISIT OF DR. SLADE TO ENGLAND.

For some weeks past a correspondence has been going on between Prince Wittgenstein and Mr. Harrison, also between Mr. Blackburn and Mr. Harrison, on the desirability of encouraging first-rate American mediums to come to England and to St. Petersburg. The result of this correspondence was that as Dr. Slade bears the general reputation of being about the best test medium in America—at least such is the estimate put upon him by most of the American Spiritual periodicals, by Mr. Peebles, and by others—that Prince Wittgenstein authorised Mr. Harrison to write to him and offer him £4 per day to visit St. Petersburg for the purposes of the Scientific Committee at the University there. It was further proposed to him that his expenses from New York to St. Petersburg and back, should be paid.

Mr. Blackburn's desire, more recently expressed, was to bring a good medium to England, to still further prove the facts of materialisation, and to give *séances* at Great Russell-street, in connection with the British National Association of Spiritualists. He expressed himself willing to subscribe largely towards this object, provided he could find others to join him. He suggested that if the object of bringing over a good medium were the obtaining of test materialisations, Mrs. Andrews, through whom such phenomena first began with regularity in America, would be the best one for the purpose.

Just at the present time it seems to us that the presence of a good test medium for physical manifestations, who can obtain simple phenomena under all conditions, and in the face of opposing influences, would be the best for English Spiritualism, and Dr. Slade appears to answer to this description. We say "appears," because it is necessary to be careful, after all the exaggerated stories that have been printed, for instance, about the Eddy brothers. It has recently been revealed that few of their manifestations have been given under test conditions, and that they are in every way, so says Mr. Joy, an utterly untruthful and untrustworthy family. Such being the case, of course their manifestations would not be of the slightest value except under severe physical tests, which as a general rule they do not give, although the pressure of public opinion brought to bear upon them may force them and their spirits to meet the demand on the part of the public. Dr. Slade has a well-established name as a test medium.

Good test mediums are always well off; they have a circle of friends of their own, in whose homes they can give *séances*, and are protected from insult and annoyance, so they have little temptation to quit the locality in which they are well established. Least of all would they care to do so to face a committee of scientific men, seeing how unfairly mediums have been treated, and how virulently abused by the Harvard University in America, by Dr. Carpenter and Professor Tyndall in England, and by others who in the eyes of the uninformed multitude are supposed to represent the scientific world, whether they do so in reality or not. Thus it is possible that Dr. Slade, like our own Mr. Williams, may not care to go to St. Petersburg for the sake of money, but it would be a very different thing if Mr. Blackburn's idea were put in force. He would get rest and regain exhausted vitality during his journey across the Atlantic. On his arrival he would for a time, at all events, be among friends, and if the majority of his *séances* were at the outset given to the members of the National Association of Spiritualists, he would no doubt be willing to give test *séances* also to disbelievers specially worth converting, including representatives of the chief London daily newspapers. Moreover, if he were brought to England, the St. Petersburg committee would doubtless be pleased that he had made a journey half-way to their city. What is probably required to attract him or other good mediums the rest of the distance, is some guarantee that the members of the St. Petersburg Scientific Committee are more honest than most of those scientific men who have preceded them. If the committee were to authenticate any manifestation its members have already seen, as evidence that in order to save their own skins they are not afraid to testify to any abnormal phenomena they may witness, at once the chief

obstacle to mediums going to St. Petersburg would be removed.

The more remarkable features of Dr. Slade's mediumship are that when he holds a clean slate horizontally and high in the air, in daylight, a pencil then upon it, but out of sight, frequently rises on end and writes out a message. A crumb of pencil placed between two clean slates, commonly writes out messages in his presence. As in many other spiritual manifestations, the actual act of writing is usually screened from the eyesight of the observers, in accordance with some psychical law not yet understood. Some time ago he also obtained materialisations under test conditions, for he sat outside a simply constructed cabinet with the spectators, and faces appeared at the aperture. The faces, however, were in most, if not in all cases, lifeless.

EXPERIMENTS IN MESMERISM.

LAST Monday night there was a full attendance at one of the ordinary fortnightly meetings of members, on the premises of the British National Association of Spiritualists, 38, Great Russell-street, Bloomsbury, London, in order to witness some experiments in mesmerism.

Mr. J. M. Gully, M.D., presided, and in the course of his opening remarks said that the experiments about to be made by Mr. Redman were intimately connected with the subject of Spiritualism. It was thirty-five years since he (Dr. Gully) began his investigation of mesmerism, a subject which he took up in consequence of some experiments which his friend, the late Dr. Elliotson, had made in the University Hospital, and from the time he found it to be true he had constantly used it as a remedial agent. Although it might take some time to establish the real nature of mesmerism, it appeared to bear some relation to the human spirit and to be more or less under its control. He knew that the human body was acted upon by mesmerism when the subject under influence was unaware that any attempts were being made to mesmerise him. He had seen this proved in the year 1849 in the case of Mr. P. P. Tytler, the historian, who was then under his medical care. Mr. Tytler was married the second time to a young wife, at an age when his brain had given way a little, so that he took a strong and groundless dislike to his wife. He would never allow her to dress his leg, although he knew that she desired to attend to him; in short, he was snappish. When advised to try mesmerism he said he would rather die fifty times than do so, so by his (Dr. Gully's) advice, his wife at noon-day made passes over her husband from head to heels while he was asleep; although he knew nothing about it, directly he awoke he called his wife his "darling," and from that moment would never let her go out of his sight or let anybody else do anything for him. This case might be called "coincidence," but if so it was a very remarkable example. Mr. Tytler died three weeks afterwards. His wife was ever afterwards very thankful that she had been advised to try mesmerism. He (Dr. Gully) had made friends come to his house by simply willing that they should do so. The practice of mesmerism seemed to have fallen off. *The Zoist*, its organ, died some years ago, and the Mesmeric Infirmary had since been given up. Although, for a time, mesmerism seemed to have fallen into abeyance, it would be necessary to study it in connection with Spiritualism, since it was a power that could not be thought to depend upon muscle and flesh, but upon something far more subtle.

Mr. S. R. Redman said that mesmerism was of two kinds, the one depending much upon sympathy, and the other upon impressions. A mesmeric subject felt a languor creeping over his limbs, then his eyes closed as if little strings were pulling the lids down. He did not wish to close them, but felt obliged to do so. Next he lost the senses of taste and smell, his speech became paralysed, then his hearing went, and last of all he lost his feeling. The sensitive was then in a state of sympathy with the operator, wishing what he wished, and even thinking what he thought. If the operator took anything to drink the patient thought that he was drinking too. In so far as the philosophy of the subject was concerned he (Mr. Redman) was a disciple of Dr. Dods, of America. In the other mesmeric state the sensitive did whatever the operator ordered him to do; it was a permanent state, that is to say that if the mesmerist ordered him to do certain work he would go on doing it until stopped; yet all this time the sensitive was trying with all his power to break the spell without being able to do so. Suppose they assumed man to consist of spirit, body, and soul, he thought that the spirit might pass from the body, and the soul remain behind; in mesmerism he had taken life from the body until only a flutter remained; he did not know how much further he might have gone in the experiment, and should not like to try. In mesmerism they made downward passes over the sensitive from head to foot, and it was the custom to awake him with upward passes, which however were liable to give the subject a headache. It was consequently better to put the backs of the hands together, and throw them out horizontally in removing the influence. In placing the patient under what was called "biological" control, the method of action was different. He was peremptorily told to do certain things, and that he had no power to refuse; in fact he was brought strongly under the will of the operator. Mr. Redman illustrated this by "biologising," as it is called, one of his sensitives. He then made him forget his own name and take that of "Mary," and caused him to do several ridiculous things, as usual at mesmeric lectures. He then asked the sensitive, who was a young man about twenty years of age, and named Martin, whether he was wide awake and in his normal state, to which the reply "Yes" was given. "And you are perfectly sure your name is Mary?" said Mr. Redman. "Yes, quite

sure," was the answer. Mr. Redman turned to the audience and remarked that a medium under control was in a similar state, and could not be held more responsible for his actions than the youth upon the platform. He then said to the sensitive, "Were you christened Mary?" "Yes, I suppose I was," was the reply. The lecturer then pointed out that in the mesmeric state of the individual before them the impression was fixed upon his mind, and that until it was removed by the command of the operator he would firmly believe his name to be "Mary." He then asked the subject what dress he had on. He replied that he had on a dark bodice. Mr. Redman said, "Is there any fringe on the dress?" and the answer was "No, of course not."

Dr. Gully then put several questions to the sensitive, who at first did not appear to hear them, but afterwards stated that he had a headache. Dr. Gully said to him, "What makes you say you are 'Mary'?" and he answered, "Because I am Mary." "How long have you been so?" said Dr. Gully. "Ever since I was christened, I believe." Dr. Gully then felt his pulse, and said that it was singularly slow and weak, not more than fifty, tending to show that the patient was not in a state of excitement.

Mr. Redman then made passes behind the sensitive without uttering a word, and the effect of the passes was evidently felt, for he slowly drew the subject in any direction he pleased by making passes behind him.

Mr. Redman next made him believe that he was a donkey, and caused him to walk about on all fours. Then he mesmerised another boy whose name was J. F. Berge, and who in a short time was caused to believe himself to be Thomas William Moon. Mr. Redman then said to him, "Are you responsible for your actions now?" "Yes." "If anybody told you to take anything from a shop would you do it?" "No." "Why not?" "Because it would not be right." "And your name is Thomas William Moon?" "Yes." Mr. Redman then made him believe that he was a bricklayer, and set him to work with some bricks, mortar, and an imaginary trowel, with which he laboured industriously for the next half-hour, while the mesmerist gave attention to the other sensitive.

Mr. Redman performed other experiments of the same kind, and assured the company that they were all of an entirely genuine nature. He further said that the sensitives liked to be placed in that state; many, he knew, came very willingly to his lectures, and he always gave them free tickets.

Dr. Gully remarked that he was once at a lecture where two boys were in a similar state, and he thought of the two first lines of the Iliad in Greek; one of the boys repeated it in good Greek; he was a working boy, who had no knowledge of the language. This experiment was a startling one, because he (Dr. Gully) was merely a spectator, and had not said anything.

Mr. Redman said that at first, after Mr. Martin had been operated upon, he remembered all that he had been doing while under the influence, but on subsequent occasions he had no such power of remembrance.

Mr. King asked whether Mr. Redman had known sensitives to see spirits while under the influence.

Mr. Redman said "No."

Mr. Tapp asked Mr. Redman if he had ever found another power to take possession of the sensitive, and to defy him.

Mr. Redman: No.

Mr. Rogers asked whether either of the boys could read Mr. Redman's thoughts.

Mr. Redman said that he believed that such cases sometimes occurred, although he had little opportunity to try experiments, because, in showing these things upon a public platform, the audience usually asked for amusement.

Mr. Harrison asked Mr. Redman to cause his sensitive to see spirits, and the following conversation then took place between Mr. Redman and his subject.

Mr. Redman—Did you ever see an angel?

Mr. Martin—No; it is impossible.

Mr. Redman—All things are possible. Do you see that beautiful light there?

Mr. Martin—Yes. Three.

Mr. Redman—What lights are they?

Mr. Martin—Gaslights, of course. (Laughter.)

Mr. Redman—But do you see that cloud, that dark cloud? Do you see it brightening?

Mr. Martin—Yes.

Mr. Redman—What do you see where it parts?

Mr. Martin—The sun.

Mr. Redman—Do you see that spirit between the clouds?

Mr. Martin—I see something white.

Mr. Redman—Watch it well, and tell me what you see.

Mr. Martin—I see a white robe and a fair head of hair, and regular features. Oh, she is so bright! She has her hands down under her white robe. Oh, she has such a pretty face; she is below the clouds now.

Mr. Redman—She is coming to you.

Mr. Harrison, to Mr. Redman—Please tell him that the angel is coming to inspire him to give an address to the public on the future life.

Mr. Redman, to the sensitive—Now stand still and speak; she is coming to inspire you—to put words into your mouth.

Mr. Martin—Mankind, prepare! Something is coming, but I cannot talk; she has a much better voice than I have.

Mr. Redman—That does not matter, she will speak through you. Say what she inspires you to utter.

Mr. Martin—Mankind, be up and doing, happier days will come. (Here he made a long pause.)

Mr. Redman—Speak the words she puts into your mouth. She is telling you about the future life.

Mr. Martin—The future life will be a glorious one; there will be more angels like me, and one greater than all. I hear her speaking.

Mr. Redman.—How is she robed?

Mr. Martin.—She has a long white robe and a fair head of hair, a bright face, and her hands seem to be under the robe; she does not seem to have any feet; she has blue eyes.

Mr. Redman.—Ask her her name.

Mr. Martin.—Will you tell me your name, Miss? (Laughter.) She says her name is Sarah Godbold.

Mr. Redman.—Do you remember her?

Mr. Martin.—Yes, but she is much prettier now.

Mr. Harrison said—I have asked for the performance of this experiment, because some of the older mesmerists, including Mr. Serjeant Cox, think that mediums are mesmeric sensitives in the same state as Mr. Martin, and that the will, or expectation of the audience that they shall see spirits, acts upon them in the same way that Mr. Redman's orders act upon the sensitive now before us. There may be a certain amount of truth in this, but it will not cover everything.

Mr. Redman said that he intended to try some experiments in private in order to solve many problems.

Mr. Gray wrote a name upon a piece of paper, and asked Mr. Redman to will the sensitive to utter it.

Mr. Redman tried this, but without success.

Mr. C. C. Massey asked whether the minds of the sensitives would go on working without Mr. Redman's control.

Mr. Redman.—Yes, I have only to suggest a thing, and they take that as a starting point, their minds working away in unexpected directions; sometimes they will be very witty. The mind seems to wander in eccentric tracks.

Mr. Harrison asked whether, if these sensitives lived with Mr. Redman, and he biologised them every day at meal times, making them believe that they had plenty to eat, he could keep them alive for two months; because a Yankee gentleman thought of starting a boarding house upon that principle.

Mr. Redman said that it could not be done, but that if it were practicable, it would pay very well.

Dr. Gully then announced that a discussion upon the experiments would take place in the rooms of the Association on Monday evening, the 7th of February next.

Shortly afterwards the proceedings closed.

Correspondence.

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

OCCULTISM.

SIR,—I read with great interest the article by Colonel Olcott concerning the American "Theosophical Society"; also your review of the same, headed "What is Magic"? and your last correspondent on the subject, who signed himself or herself "An English member of the Theosophical Society." With your permission I will briefly state my views on the subject. As a Spiritualist I can receive no theory on supposition, and would desire the "Occultists" to produce their facts before propounding a theory. I could hail with pleasure any new discovery in the spiritual realm; but evidence must accompany it, as sound, as weighty, as unequivocal, and as clearly cognisable to our sensory faculties as those adduced to demonstrate the truth of spiritual communion. I would desire less reliance placed on ancient writings, and more on hard matter-of-fact experiment. I would respectfully remind our Occultist friends that their less gifted brethren are still engaged in the terribly up-hill battle of Spiritualistic propaganda, and will receive but scanty support in their arduous mission by the premature announcement of a spirit-monkey theory. If true, by all means let us receive the knowledge; the onus of proof lies with the promoters. I would not as a searcher after truth throw the slightest obstacle in their way, but think it my duty to jealously guard the Spiritualistic domain, not permitting the smallest encroachment either by friend or foe until they have fairly earned the right to admission. If the Occultists are right in their supposition, that elementary spirits exist, and produce many of the physical phenomena at spirit circles, and that their action may be subordinated to the human will, it were wise if they endeavoured to utilise the power of these spirits in the interest of humanity in a manner somewhat analogous to our employment of the inferior animals in this mundane sphere. Perhaps Shakespeare was a prophet as well as a poet when he endowed his masterly Prospero with the power of controlling and commanding the spirits of the air to his advantage. Whatever we may think of this matter, it is certainly wise that every department of human endeavour be left absolutely free and untrammelled, that Nature's secrets may be explored from every intelligent standpoint. Having made these comments, it may be well to state the sometimes forgotten fact that Spiritualists have fought and struggled through many weary years against the most intense public prejudice and bigotry to establish the truth of the cause, and cannot therefore be expected to lightly accept new theories based on somewhat doubtful evidence, simply because a few from out their ranks, who claim to be advanced, propound them.

If the members of the Theosophical Society deem their studies and experiments of greater value to the human race than the promulgation of the mighty truths of Spiritualism, they possess a perfect right to that view of the case, but they must not complain if the great body of spiritual pioneers declines to follow their lead. Speaking for myself I would sincerely thank them (the Occultists) for any positive knowledge they afford me relating to spirit—whether agreeable to my present convictions or otherwise, but shall not yield an inch of ground until the most conclusive evidence is furnished me.

J. W. MAHONEY.

1, Cambrian-place, Anglesey-street, Lozells, Birmingham.

ELEMENTARY SPIRITS.

SIR,—A belief in the existence of elementary spirits has been held all along by the followers of Allan Kardec; and the question seems to me to be, not so much whether they are "spirits other than those of human origin," as laid down by the modern Occultists, according to your correspondent, an English member of the Theosophical Society: but whether they may not be in one of the phases of the origin of human beings? In other words, whether we may not have been, once upon a time, elementary spirits ourselves. The three questions, 1st, That of men being "sparks struck off from Deity itself," as alleged in 'Spirit Teachings,' and in other articles of *The Spiritualist*; 2nd, The question of elementary spirits; and 3rdly, That of the incarnation and reincarnation of spirits. These three questions have all cropped up lately in such quick succession, and in such intimate connection with each other as to give Spiritualists new sources for thought, and perhaps for guidance; just as their perplexities were becoming almost equal to their knowledge and their progress; stupendous as, indeed, were some of the phenomena and scientific results attained by them. But what about these "elementaries" who appear to be, some of them, as inconsequent and as selfish as can be well conceived, and what is more, to all appearance, sometimes utterly unsympathetic, hard-hearted and treacherous towards their mediums; like the wolf, of which the poet sings—

Nor lodges pity in his shaggy breast.

Like the infant, who, on his mother's bosom, the medium through whom he draws his substance and his strength, meets the suffering he sometimes causes her with a smile? What about these but that we learn, by analogy, that life is an education, and that all must be ignorant, weak, foolish, and inconsequent, if not unfeeling and brutal, before they can be wise, and that knowledge comes but rarely by intuition?

It appears, according to the spiritual law of progress, that all must gain wisdom for themselves, however long they may be about it; so that when perfect felicity comes with wisdom at length and for ever, they may feel that they have learned good from evil by the physical and moral sweat of their own brows.

Accorded, for example's sake,
That every cure must find its ache.
Should we not suffering endure
That every ache may find its cure?
By our own efforts we must rise
To know the value of a prize,
Learning the pleasure of obtaining
By the up-hill work of gaining.
And not, like senseless butterflies,
In careless, gay, unthinking guise,
Enjoy the sun we know not why,
And flutter till we fall and die.

The second proposition of the Occultists, as quoted by your correspondent, which alleges that "the human will has power to control certain classes of these spirits," shows the very close connection that exists between Spiritualism and magic; for that a magician may control and be assisted by spirits without his even believing in them, is more than probable, and that the movements of spirits are not confined to magic or to Spiritualism, as we understand the latter, we may rest assured.

There is, however, one sensible difference between a magician and a medium, as spoken of in modern terms. Whatever may be the advantages of the medium over the magician in many respects, in one the magician is the superior. The magician controls his familiar spirits, while the medium proper is generally controlled, though it is quite possible (since we find that certain conjurors have now turned mediums) that they were passive mediums all along, and were really the controlled when they were playing the part of the controllers, just as a servant in a comedy sometimes, by command of his master, takes his master's place. That spirits, to be controlled at all, must be of a low order, none can doubt; but that some magic men, even of the present day, have strong wills, combined with medium power, which in conjunction fit them for this work, we can hardly question.

M. Kardec says in *Ciel et l'Enfer* (Heaven and Hell), p. 185:—"There is no method of compelling a spirit to come to you against his will so long as he is your equal or your superior in morality, for you have then no authority whatever over him. If he is your inferior you can compel him to come, if it be for his good; for in that case other spirits give you their assistance." May we not then hope that some of the conjurors may, by their superior moral attainments, greatly benefit, in a moral sense, those of their familiars whose talents they so frequently hold in requisition, in return for the very material help given them by the latter?

I once heard a conjuror ejaculate words which, being interpreted, meant, "Infernal spirits obey." He spoke these words in his own language on an English platform, and their result was the phenomenon of matter passing through matter, and this occurred whenever these words were pronounced in a well lighted room. For "infernal" let us supplement the term "elementary," and perhaps we have gained the key note of magic.

I once heard a conjuror, in the south of France, tell his audience that strange objects which they unexpectedly found in their pockets were placed there by the spirit of his grandfather. This observation caused much laughter, but I put down that fact also on the tablets of my memory, for this last magic man was not contented with "elementaries," he went higher up the spiritual ladder than that, and many a truth is spoken in apparent jest.

M. Kardec was quite in accord with the Occultists as regards the lack of reasoning qualities in elementary spirits. He called them "primitive spirits"—*esprits primitifs*—and in his *Ciel et l'Enfer*, p. 343, we find the following:—"An entirely primitive spirit would be but slightly accessible to reason; but it is quite different in the case of those spirits

who have had life experience." While, in drawing a distinction between magic and Spiritualism, in answer to an attack from the Cardinal Archbishop of Rheims, in the year 1865 (for the Archbishop of Toulouse, who wrote against Spiritualism a year or two ago, had been anticipated by the above-named prelate in high clerical denunciation against the new heresy), M. Kardec says, in p. 158 of *Ciel et l'Enfer*, "Magic, by the aid of its formularies and cabalistic agency, had the reputation of revealing secrets and working wonders, through *constraining spirits* to bow to the will of men, for the satisfaction of their desires." "But now-a-days," he adds, "we know that spirits are only the souls of men; we call them solely for the purpose of receiving good counsel from them, or with the view of giving good counsel to the unprogressed among them, or through a desire to continue our *rapprochement* with beings whom we love." Primitive spirits, we may suppose, he regarded as spirits of men in embryo, when, he said, "spirits are only the souls of men."

M. A. CANTAB.

COLONEL OLCOTT ON PSYCHOLOGICAL PHENOMENA.

SIR,—Mr. C. C. Massey makes an important omission in his account of our *séance* with Dr. H. Slade, in this city, on the evening of October 14th, which I beg to supply. He describes the direct writing obtained when the medium and I held the slate under the edge of the table, and when the pencil was laid upon the table and the slate covered it over, and no one touched it. But we made one other experiment which I regarded as peculiarly satisfactory. I placed the pencil between Mr. Massey's two new slates, and held them in my own hand, at my right side—away from Dr. Slade and next to Mr. Massey—and the writing was obtained as easily as before. As I have no mediumistic power whatever, and as under the circumstances deception was impossible, it is a fair inference that the force exerted by or through Slade can operate for the production of written messages independently of his personal contact with the thing to be written upon.

I have had the same phenomenon occur in the presence of other persons similarly endowed; as, for instance, where pencil writing has come upon the under-side of a card upon whose face I was scribbling at the time, and inside a note-book placed in my bosom to try the experiment. I have also, in more than twenty cases, found the familiar writing of a certain spirit friend inside letters delivered to me by the postman, upon my opening the envelopes—the letters coming from correspondents in various parts of the world, and some from persons who knew nothing and cared less about Spiritualistic phenomena.

In Lane's *Modern Egyptian* you will find an account of the experience which two visitors had with a famous sheikh, part of which bears upon this question. One of them desired an answer to a sealed letter, which he handed the sheikh and which was addressed to his own father, then living in a place far distant from the locality when the *séance* was occurring. The sheikh placed the letter behind one of the cushions of his divan, and shortly after turning down the cushion the visitor found his own letter gone and another addressed to himself, in his father's familiar handwriting, replying to his questions and giving him unsought information about things that moment transpiring at home.

Once this happened to me. I wrote a letter to a dear friend of mine who resided several thousand miles away from here—in India. I laid it, sealed, upon the mantel-shelf, where I could have it under my eye the whole time. In about an hour I looked and found my own envelope with unbroken seal, my own note inside, and *inside that*, and upon a sheet of coloured paper unlike anything in my own possession, and unlike anything that I ever saw letters written upon in America, *was a reply from my correspondent*, in his own handwriting.

I might multiply stories of personal experience like this, but these will suffice to illustrate my point, viz.: That there are certain subtle forces, which can be controlled by will-power to produce written communications, even at great distances. Now, what are these forces, and how does will-power control them? Can any Spiritualist, with only such knowledge as he has obtained in circles or through mediums, explain? They can give vague theories, but only theories. It is not pretended that the writing is done, like ordinary writing, by a spirit's tracing the characters with ink or pencil. I have heard them say it is a chemical effect; but how produced, pray? Some time since I sat with the President of the Photographic Section of the American Institute, to witness the slate writing of a certain Doctor Cozine, which is far more wonderful than Slade's. The communications came upon the slate in bright blue and red colours, and no pencil or crayon was used by us, and I held one end of the slate myself. In my own experience I have seen the writing in pastil, ink, lead-pencil, and slate pencil, to say nothing of the direct paintings of figures, flowers, and other objects on paper and satin; how are these done?

Another point I wish to call attention to. In your issue of the 26th ultimo, I read some very sensible talk by Mr. Jencken (as, indeed, what he says generally is) about the cause of the lying communications given by spirits. He puts this query. "Why was this? Was it that the messages came from very inferior beings, who surrounded particular individuals?" And he truthfully adds—"circumstances such as these very much opposed the progress of Spiritualism." No more pertinent question has been asked; no truer assertion made. It is high time that this question should be pondered by every intelligent person interested in the subject. We have gone on for nearly thirty years, receiving communications and viewing phenomena, and taking it for granted that all those which are genuine are made by disembodied human spirits. This has caused all the trouble, and made all the odium.

But the Eastern people make no such mistakes. They do not believe that all their communications are from departed friends, nor all their physical phenomena produced by them. They know better. There is not a hungry fakir or tattered sheikh who could not have taught us where to seek for the truth. They could have shown us how to produce slate-writing ourselves, or any other form of physical manifestation, by con-

trolling the currents of the "Universal Ether" by will power, and calling in the help of the elementary beings who exist in its bosom. They could have taught us what a direful calamity it is to yield to physical mediumship to the extent of perfect passivity—which is the same as saying to give oneself over as the helpless slave of the "elementaries." Let us hope that when men of such character as Mr. Jencken formulate questions like that which I have quoted above they will be pondered over.

A few of us in this country have organised the Theosophical Society for the express purpose of looking into the science which, so far as we can discover, is alone competent to afford us this desired knowledge.

One would suppose that the inquiry was a proper one, and that, if we could prove to Spiritualists that these "very inferior beings" of Mr. Jencken's do surround certain individuals—individuals known as physical mediums—and made them lie, and cheat, and indulge in immoral practices, we should be doing a very great service. But no sooner did I broach the idea that the "elementaries" of the Theosophists, the "Dwellers of the Threshold" of Bulwer, and these "inferior beings" were identical, than I was set upon and giped at by every noisy creature who could handle a quill and gain access to the Spiritualist papers. Worse than that; I, who had been thickly besmeared with praise for my previous writings, was openly charged with conspiracy to cheat a virtuous public; and some of these dogs—for their behaviour shames the human species—fell to slandering good people, and circulating all sorts of calumnies about their private characters. But I, at least, am not the man to be turned aside from the accomplishment of a lawful purpose by any such means; and now that we have begun our investigations, we mean to pursue them until we get at the truth which lies at the bottom of this filthy well. We look to the brave and true souls in Great Britain, in France, in Russia, and all over the world, for sympathy and help. We want you, above all, as representing the better portion of English Spiritualism, to feel that not one of us has the slightest sympathy with Free Love or Free Lovers, that we have no selfish ends to promote, no dogmas to inculcate; that while we have deep sympathy for the misfortunes of the unhappy people who are under the dominion of "inferior beings," we neither consult them as guides to philosophy nor as oracles of our departed friends. We study their cases as the physician his patient; their phenomena as the scientific observer any other manifestation of natural law. Our bread is cast upon the waters: will you send it back to us after many days?

HENRY S. OLCOTT.

The Theosophical Society,
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REINCARNATION.

Judge.—"Do you seriously think that what is invisible can be photographed?"
Witness.—"Sir, the fact is, these things should be studied to be understood."

Bugnet's Trial, 1875.

Fat Cardinal.—"If this world turns round as you say, how can I sit here without being upset?"
Galileo.—"Oh dear! oh dear!"

SIR,—*Da obulum Belisario*. To induce the editor of the *Spiritual Magazine* for once to publish a short article *pro repetitis incarnationibus*, I promised him that I would never trouble him again with any more of my effusions on the subject, unless he wished me to do so. As he has not expressed that wish in publishing Mr. Brevior's reply to it, I must keep my word as a gentleman, and, as a prudent man I will abstain from knocking again at that door in Paternoster-row. Wishing, however, for the sake of truth, to give a short rejoinder to Mr. Brevior, I crave the hospitality of your periodical, and as a blind reincarnationist, like blind Belisarius, I beg to rest awhile on the plinth of that amongst your columns on the capital of which is written, "I allow others to express a different opinion to my own."

I do not intend bringing Mr. Brevior to the issue of an argument; this would be a herculean feat beyond my strength. His resources for slipping like an eel out of your hands are inexhaustible. You ask him a single question, and instead of a straightforward reply, down he comes with an avalanche of other questions and disquisitions, doubts, banter, and sarcasm, wit, humour, and satire, quotations, scraps of poetry, and lots of empty phrases, some well turned and polished, others such as these—"neo-paganism," "baneful superstition," "pestilential breath"—rather rough. You invite him to examine the claims of reincarnation, and he refers you to fighting Bob; you appeal to his reason, and he cackles, crows, and thrusts a roasted fowl before you. (See *Spiritual Magazine* for September, 1875, page 421). This may be extremely witty, but not worthy of grey-haired men as we both are, especially when treating of a subject that may appear very funny to him, but which has engaged the attention of the greatest minds of the world for the last fifty centuries. He then coolly informs you that discussion is not an infallible guide to truth. Certainly not, if carried on in this way. With that perversion natural to sceptics, my friend Brevior has read all my article wrong, and even makes me take *Providence under my patronage*, and mocks me as a new apostle. Was he not one of the first apostles of Spiritualism? And where would any just cause be without first apostles? Such an opponent I must give up, as he has spiritually given up the Tyndalls, the Huxleys, the Carpenters, and the Bradlaughs, who, to avenge themselves for this dereliction, persist in calling him an "incorrigible idiot" for his belief in Spiritualism. But as behind Mr. Brevior there are many English Spiritualists eager to know what to think of the doctrine of reincarnation, it is well that I should expose the art of sophistry employed by its opponents, and the flimsy nature of the objections brought forward against one of the fundamental doctrines of the spiritual philosophy.

To my question, whether he thought at least one incarnation necessary for the human soul, Mr. Brevior in reply expresses his doubt whether even one incarnation for us is indispensable. (What a pity he was not consulted in time on the subject!) Then, as if fresh from the moon, he complains of the paucity of facts in favour of reincarnation.

I do not know exactly what he really means by facts! Would he like to handle the bones of his previous incarnations, or be made acquainted with the pedigree of the various families he has graced with his presence? If so, I cannot satisfy him. But for reasonable facts: I would ask him, where was he when, in the twenty-seventh year of modern Spiritualism, in the City of London (not in Japan) there took place one of the most memorable *séances* since the beginning of our era—when spirit Thomas Ronalds, making himself visible, tangible, and audible, after stating that he had once been in the flesh of a Persian prince, showed to a great clairvoyante present the double of himself, dressed in Oriental costume? How was that fact received by those who will not give in to reincarnation? The *Spiritual Magazine* curled its lips in aristocratic scorn, whilst another spiritual print of most opposite tendencies, lashing itself into a perfect fury, declared spirit Ronalds to be a fib-teller; his double was denounced on Brunmagem principle as a “manufactured article;” the clairvoyante, one of the best in London, was alleged to have been biologically bamboozled (as if after forgery biologising was also necessary); and a ring, which the spirit averred had belonged to him when a Persian, and which was eventually found in a London shop, was pointed out as something more poisonous than an asp.

Fact No. 2. In the same year of modern Spiritualism, Miss Lottie Fowler, of world-wide fame, clairvoyantly saw spirits dressed in the military uniform of the last century, surrounding and greeting the present Prince Wittgenstein, in whom they recognised a chief who led them in the battles of American independence. How was this fact treated? The *Spiritual Magazine* did not remain mute this time, called our kindly teachers of the spheres *pigtailed company*, and the perpetrator of this piece of wit, ignoring even that spirit and body are things as distinct as a man and his coat, and that spirits see spiritual things apart from matter, wondered how they could recognise the prince, considering that he is now a *totally different person*. When we see Spiritualists so ignorant of the first rudiments of the science of which they are fain to be the adepts, no wonder they are unfit for receiving more advanced revelations, *dat nitem sicut lanam*, and that they are in themselves an example of the necessity of reincarnation. Asking for more facts? After this inhospitable, irrational, irreverential manner of receiving both the heavenly visitors and their teachings by a section of the London Spiritualists, with Mr. Brevior at their head, to be still hallooing for more facts is, to say the least, an impertinence.

Mr. Brevior hints at an exaggeration when I tell him that I could put one thousand questions to him to prove the necessity of the doctrine of reincarnation as a torch that makes clear the justice of God. I could ask him many more than a thousand; indeed, I could ask him as many as there are unsolved problems in life—those problems which will ever puzzle him, and seldom a reincarnationist. He furthermore charges me with not fairly representing the arguments brought to bear against reincarnation. He thinks, perhaps, the following a crushing one: “The theory of reincarnation destroys the principle of identity. If Elias was really reincarnated in John the Baptist, then there no longer exists an Elias or a John the Baptist.” (See *Spiritual Magazine*, 1864, page 101.) When will the anti-reincarnationists understand that reincarnation means nothing else than a change of station, of abode, of circumstances, in which to fortify and educate the spirit before entering into his eternal career? Where is the pity if John, besides Elias, had also been Adam? What affections, what interests, what laws would have been trampled under foot? Who cares? Would the objector? He is much mistaken if he thinks that naughty little Willie and the great English poet, author and Nestor of English Spiritualism, are one and the same person. No; his body has ten times been changed, and his spirit is no longer what it was seventy years ago. And if he imagines that temporary oblivion of the past is a destroyer of identity, his identity has been destroyed about thirty thousand times in as many slumbers as he has had during his stay on this earth. Considering the endless existence of man and the infinite number of heavens forming the landmarks of his eternal career, why this lamenting, why this whining about the score of lessons *on matter and how to conquer it*, when the time in taking them does not represent even the billionth-part of one breath of eternity? And why object to the spirit entering the spheres stronger and wiser by the experience gathered through the plurality of his earthly existences? Surely such objections are not worthy of the great and erudite thinker who projected them. Spiritualism is the study for ever, and it does not behove those who know that we have scarcely learnt its alpha, to close and clasp the book.

Naples, January 19th, 1876.

G. DAMIANI.

SIR,—In justice to myself, please allow me to inform the Continental readers of *The Spiritualist* that my reference to “Spiritualism in France,” although only published by you last week, was written and sent to you several months ago—in the summer of 1875, I believe. Your usual editorial fairness in giving space—even if late—to “all shades of opinion,” and the somewhat limited size of the old series of *The Spiritualist*, will at once explain the unavoidably tardy appearance of a letter, the sentiments of which, I do not now, in all points, endorse. When I wrote the above *épître* I was scarcely so “well informed” as to the many estimable foreigners who swear by a doctrine which I am bound to respect as a certain expression of influential public opinion, however much I may object to it, as my own present personal belief. Therefore, without in the least retreating from the position I still hold in regard to *theoretical* Spiritualism, I am inclined to dispassionately examine the arguments of those clever and well-meaning kinsfolk who preach the peculiar doctrines of the Allan Kardec school. Meanwhile, my sympathies run in the direction of the scientific investigations represented by your journal.

J. T. MARKLEY.

3, Crawthorne-street, Peterboro', Jan. 16.

DR. CARPENTER AND SPIRITUALISM.

To the Editor of “*The Edinburgh Daily Review*.”

SIR,—Is Spiritualism mere delusion and fraud, and if not, then what amount of truth and substance is in it? What are the facts which will stand examination, and what are the tricks or pretensions which will be exposed to light immediately that the matter is thoroughly inquired into? These are questions worthy of being settled in the present day, when doubts and unbeliefs regarding the possibility of the supernatural are stealing into so many minds.

Edinburgh philosophers have never had an opportunity of investigating the subject of modern Spiritualism; we have no resident Spiritualistic power, private or professional amongst us. How is this? Are the Spiritualists afraid to trust the examination of their pretensions to the hard-headed Modern Athenians? or is there no prophet or apostle possessing sufficient enthusiasm to attempt to interest us in a subject which, if true, affords a direct proof both of the existence of a spiritual world and of a future state?

Dr. Carpenter has a carefully written article in the *Contemporary Review* of this month entitled “The Fallacies of Testimony in Relation to the Supernatural.” I confess I cannot regard this paper as a very important contribution towards the removal of our difficulties.

Dr. Carpenter doubts if we have any adequate historical ground for the belief that any departure from the laws of nature has ever taken place. And, as regards the phenomena of modern Spiritualism, he thinks they are to be explained as the result of visual illusion; “the eye,” as has been said by Carlyle, “sees what it brings the power to see.” Prepossession in favour of the illusions being at the foundation, imagination does all the rest; or, to express it in conformity with the Doctor’s physiological theory, “changes in the cerebrum which answer to the higher mental states act downwards upon the sensorium at its base, in the same way as changes in the organs of sense act upwards upon it, the same change being produced in the sensorium by the action of the cerebrum as by the action of the external senses on it.”

These psychological and physiological explanations may, perhaps, satisfy those who are entirely unread in works on Spiritualism, but when we see through a now extensive literature—British and American—that professors, statesmen, medical practitioners, naturalists, lawyers, and judges are ready to give their names, and attest that they have seen in private dwellings, and without the intervention of professional mediums, heavy tables, as in the instance attested by the committee of the Dialectical Society of London, weighing 90 lbs., rise in the air and perform a variety of movements without any human contact, and that they have seen men and women float in the air, and have seen phantom hands and entire phantom forms of deceased relatives emerge in good gaslight, and grasp the hands and converse with the spectators—when we read this we confess we scarcely feel that the doctor’s explanation is the proper one, viz., that all these persons were the fools of the senses; neither is it easy to believe that the witnesses of the phenomena were in every case deceived by dexterous adepts. Almost equally difficult is it to bring ourselves to believe that so many private parties could be found so base as to perpetrate such deceptions on their friends. Altogether we confess ourselves puzzled and adrift, and unable to come to any satisfactory conclusion. Nor do we believe that by mere reading any one can thoroughly satisfy his own mind on a subject like this, which by its rapid growth has become one of the most wonderful phenomena of modern times.

As one who confesses himself ready to stand for truth in whatever unexpected form it may present itself, I think there is a call for some of the leading Spiritualists of London to come to Edinburgh, and give us a chance of judging regarding the matter. I think they will experience no difficulty in collecting a party of inquirers perfectly capable of giving a calm and unprejudiced examination, and who will at the same time have their eyes open for the detection of anything like fraud.

That fraud has at times been practised by paid mediums is well known; but it must be kept in mind that occasional cases of fraud no more prove the entire falsity of all these mysterious manifestations than a forged sovereign establishes the non-existence of the pure coin of the realm.

INVESTIGATOR.

Edinburgh, Jan. 18, 1876.

PRIZE ESSAYS.

SIR,—The choice of a gold medal or £20, offered by the National Association of Spiritualists, having been left to the option of the writer of the prize essay, Miss Blackwell wishes me to state that she has chosen the sum of money, in preference to the medal, only in order that she might have the pleasure of restoring it to the cause she has most at heart. The amount is to be divided equally between the needs of the movement in England and in France, thus:—To the British National Association of Spiritualists, £5; Harrison Testimonial, £2; Mr. Burns, £2; Dr. Sexton, £1; the other £10 to the Kardec Society of Paris, whose treasury has been severely drained by the expenses of the judicial proceedings against M. Leymarie, and who have not, as yet, received any assistance in the matter.

EMILY KISLINGBURY.

RECEPTION AT MRS. GREGORY’S.—On Wednesday night, last week, Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, gave a reception to Spiritualistic and other friends, including Viscountess Avonmore, Lady Milford, Mr. St. George Stock, Sir William Fairfax, Lady Fairfax, Rev. Mr. Haweis, Mr. Eyre, Dr. Allman, Mrs. Allman, Miss Otley, Dr. Rae, Mrs. Rae, Mr. Mosley, Mrs. Mosley, Mr. John C. Ward, Mrs. Limond Strong, Mr. Charles Hope, Mrs. Charles Hope, Miss Hope, Mr. Emmet, Miss Emmet, Mr. Wood, Mr. Napier, Mrs. Showers, Miss Showers, Mr. Wedgwood, Miss Fowler, Rev. Mr. Fisher, Mr. Buchanan, the Rev. Mr. Bayne, Mrs. Bayne, and Mr. W. H. Harrison.

Provincial News.

UTTOXETER.

A TEST SEANCE WITH THE BAMFORD BROTHERS.

To the Editor of "The Spiritualist."

SIR,—On Saturday evening Mr. J. Bamford, of Macclesfield, and his two sons, Joseph and Walter, gave a successful *séance* at my house in the presence of ten persons. The younger brother, Walter, having his hands securely fastened behind him, by stitching the sleeves to each other and to his vest, was then securely sealed; he was next placed in a calico bag, which was drawn tightly round his neck and again sealed; he was also fastened to the chair on which he was seated and further secured. A temporary cabinet of curtains was placed across a corner of the well-lighted room, into which the medium and the chair were carried; a bell was placed on his knee, and was violently rung immediately on closing the curtains. Each person in succession was then requested to place his or her hand between the curtain opening and inside the cabinet, when the bell was placed in the hand of each in turn and again taken away; fingers also touched the sitters' hands, in some cases giving a sharp pinch. We were then desired to place a marked shilling and two rings on the boy's knee, and the shilling was forthwith transferred to the medium's vest pocket, and a ring on to a finger of each hand, as was ascertained by feeling through the bag; this fact was also confirmed after he was removed from it; the time taken was ten seconds in each case. A small waiter with an empty glass, and a pint jug filled with water, was placed on a stool inside the cabinet, and on closing the curtain a portion of the water was poured out of the jug into the glass; three raps were then given on the wall to signal us to look again: the water was returned to the jug. This was repeated several times. The jug, glass, and water were then removed from the stool on to the boy's knee, then back again; the water was next poured from the jug on to the tray, and returned from the tray into the jug, which must have been difficult in the semi-darkness of the cabinet. After the removal of the tray and jug, a book (*Hafed*) was placed on the boy's knee, the curtains being drawn aside so that all could see the book oscillating about; the cover was opened by invisible means and afterwards closed. We took the boy out of the cabinet and found him, on removing the bag, exactly the same as when first placed therein, the shilling in his pocket and a ring on each finger. An accordion was then held under the table by the boy Walter's right hand, the keys downwards, his other hand being on the table, and his feet visible; the accordion played a few notes only, the power being almost exhausted. A slate was also held by one corner under the table with one hand by the medium, the other hand was on the table. A pencil was placed on the slate, when writing was distinctly heard, a message being given on the under side of the slate. The following morning, at about ten o'clock, a small memorandum book was held in one hand of the boy Walter inside the cabinet, himself kneeling on a chair outside, when a message was written, "Good-by to you all." The elder boy Joseph is not so powerful a physical medium, but being a writing medium, is very useful to obtain directions. Mr. Bamford himself gives every facility for investigation, and is desirous of giving every test the boys can obtain.

WM. VERNON.

Uttoxeter.

MANCHESTER.

PRIVATE SEANCES IN MANCHESTER.

To the Editor of "The Spiritualist."

SIR,—I am prepared by experience to expect some weak results after a brilliant success, and the law of reaction, applicable to any force, shows itself here too. A real failure, however, seems impossible with my medium, when health is in good order, and if the materialisation misses, raps or voices take an intensified character, so much so, that apparently the amount of force is the same, only concentrated in another channel. The other day, after vain attempts to appear, the voice of the spirit "Mike," conversed with me in such a manner, that I dropped at once the idea that the medium supplied it in some way with her organism, and had it not have been in my own room, I should have caught myself looking for a secret trap-door.

Enjoying our usual social glass at the table, raps came from different parts of the room. I said, "I suppose suspicion, vexation, trouble, cynicism, and the like, which seem to us only so many mere expressions of nothing but thoughts, are to you blocks of matter barring your way to us?" Strong raps answered in the affirmative. "A perfectly harmonious circle, then, means the liquidity of our aura, to make passage easy to you, and antagonistic minds harden it as ice the river?" Showers of raps expressed consent. As I do not like to be always too serious, I continued—"For all that, I don't believe in spirits, but I know you are honest. Tell me, are these things not all done by the tricks of the medium?" Loudly and quickly three knocks came from all. So I asked, "Do you believe in spirits?" "No?" was rapped with glee. "Then we are sold?" "Yes," was the reply. "Then," I concluded, "I shall be a sceptic until our next meeting. Good night, ye rogues!" Then came a succession of raps, as if they were trotting off laughing.

Yesterday I tried the paraffin process. The spirit came splendidly (out of the net while the medium was in it) and peeped through an aperture and over the top of the cabinet, her small hands playing with the cross, which I gave to her under the same test conditions. After an attempt at dipping the hand in the melted paraffin, the voice whispered, "We must have patience, we shall succeed ere long. We require so much more power when we have to touch your earthly elements." This remark impressed me very much, especially when "Mike" confirmed it with his manly voice. In the after sitting I got by raps a message

from one of our band, I presume. I copied it as it came, showing interruptions in clear transmission, but easily corrected:—"Ester Barton, earth life in the reign of King Henry VIII. I was hung Tybourn for being a medium. I lived in Adington, Kent, with a prest who made heaps of mo fomy power. He flowerd the advise of public opinion. To save his life called me impostor." (I asked his name.) "Ruchard," C. REIMERS.

2, Ducle Avenue, Jan. 24, 1876.

DUBLIN.

SPIRITUALISM IN DUBLIN.

To the Editor of "The Spiritualist."

SIR,—As there are no public mediums in Dublin at present, and no organisation among the resident Spiritualists, some account of what is really going on in this city may not be uninteresting to the general public. There appears to be less prejudice against Spiritualism in Dublin than in many other places, and it has been treated with fairness by at least a portion of the local press. Several private circles are held, and the feeling of outsiders is rather that of interested curiosity than of hostility, and many of the best known men in the town are known to be more or less favourable to Spiritualism.

A few days ago I was favoured with an invitation to a private circle, where nothing is done to precipitate results, but where the communications given are as spontaneous as possible. The phenomena, though not very striking, are well marked, and communications are obtained both by tipping and rapping, the latter being very distinct and decided. Two short messages of a general character were given by the alphabet by tipping; but as only Christian names were given, they were less satisfactory than could have been wished, though both were applicable to myself. A small number, written down or spoken, would be rapped out, and also, though with more difficulty, in answer to a mental request. The message "Love for God" was then spelt out by rapping, the drift of the communication being different to what suggested itself to our minds at the commencement.

A somewhat singular experiment was then tried with success. I was requested to write down, out of sight of the sitters, any word of three letters, cover over two, and look at the first. I therefore wrote down U N D in large capitals, behind the cover of "Hafed," which was lying on the large table at which I sat, away from the small one; and covered over the two last letters. The alphabet was twice called over; no response. The third time D was given, then N, and lastly not U, at which I was looking all the time, but A, thus translating the German word inversely into English. We tried again, and A N D was given, thus again translating the German word directly, but the U they would not give. Afterwards I wrote down A I D, and the letters C F G were given, each, be it noted, two letters (in point of alphabetical order), from one of the written letters, though not in the same order. We could not get anything nearer, but the above cases could not fairly be attributed to thought-reading.

I have, however, received a letter giving an account of the development of healing mediumship at this circle, and append the following extract:—"During our sittings the week after Christmas, we received two communications informing us that we would soon receive instructions enabling us to cure many diseases. Knowing a lady, an intimate friend of mine, who has been suffering from acute rheumatism during the last two or three years, we decided on trying what could be done to afford relief. Accordingly we invited the lady to come on Sunday evening last [Jan. 2], when we received instructions to make a liniment, and rub it on the part affected on certain days, and in a peculiar way, repeating the Lord's Prayer three times during the rubbing. We lost no time in trying the remedy. The third rubbing has now [Jan. 8] been applied, and the lady has since been completely exempt from pain, although she previously suffered extremely and continuously, especially at night, which deprived her of rest and sleep, and is already much improved in appearance, and in health and spirits. The communication in reference to the curative power came to us altogether unsolicited and unsuspected, as our desires and efforts were directed only to the elucidation of the power to acquire proof of the great fact of the truth and reality of the existence of another and independent order of invisible beings, and their power to communicate with us."

I may add that, although many things might be suggested to explain the uses of the Lord's Prayer in connection with the remedy, yet it is to be hoped that no one would regard it in the most obvious, but lowest and most materialistic light—that of a charm. I have no personal knowledge of the case myself, but from the character and position of the parties concerned, I cannot doubt the correctness of their statement.

W. F. K.

Dublin, Jan. 18, 1876.

LIVERPOOL.

SUNDAY SERVICES IN LIVERPOOL.

The platform of the Liverpool Psychological Society was occupied last Sunday by Dr. Hitchman, Mr. Ainsworth, and Mr. J. Monck; the latter was also the lecturer. He called attention to the words of the psalmist, "Let the beauty of the Lord our God be upon us," and observed that perfection existed only in the Lord; in Him were all forms, activities, and qualities absolutely and infinitely perfect. He was the maker and former of all things. In His own divine nature existed the infinitely perfect prototypes of all that was beautiful and good in the universe and in man, and from the exhaustless fountain of His wisdom emanated the plastic power which created and sustained them. There was a divine beauty as well as a divine power, and wisdom, and love. He added that this is a beautiful world, and retains many of the lineaments of its divine prototype. We cannot open our eyes without

seeing it, if our lives are at all attuned to the harmonics of the universe. The attributes of the Creator were seen in the various hues of light that flash and sparkle, in the rude and shapeless stones of the earth, in the various combinations of mountain and valley, hill and dale, stream and lake, and ocean, in the various forms and textures of the vegetable creation, in grass and in forest, in slender plant and wide-spreading tree, and, above all, in the flowers which seem to be the very embodiment of the most chaste and delicate beauty. The lineaments of the Creator were seen in the beauty of the glories of night, when earth is canopied by a broad firmament of jet gemmed with diamonds of suns. If such was the grandeur of the material universe what must be the radiant effulgence of that world of spirits of which this was the outward and physical sign? When he thought of the verities and purities of that world, so wonderful that they surpassed all description, his heart swelled with indescribable emotion; he felt inclined to bow his head, and his heart too, in shame that he should ever have a selfish wish, that he should ever distrust the goodness of a love that manifested in such forms, that made such provisions for the wants, and such a glorious habitation for the dwelling-place of its children. The lecturer went from beauty in matter to beauty in mind and spirit. He contended that the human body is passive to the forces that act upon it. It offers no resistance, except that which inheres in its substance; it assumes any shape that plastic power can give it. The body would take any form the soul gave it; the soul was the mould into which the body was cast, and the outer form was the expression of the inner life. But to the spirit was given the power of receiving or rejecting the higher life that would mould it to the various forms of heaven. As beauty in the material world originated in the divine love and wisdom, so human beauty had its original in the same source. It had been said that man was the maker of his own fortune, but it was equally true that he was the maker of himself, of his own spiritual form; he was every day changing his features and moulding his form after a heavenly or inferior model, for man originated nothing; his agency consisted only in reception and in use. The way to become beautiful was to become good; and the way to become good was to live in harmony with nature, and the inner promptings of the soul. "Let the beauty of the Lord our God be upon us" should be the aim of men through life.

NEWCASTLE-ON-TYNE.

ETERNAL PUNISHMENT.

A course of theological lectures, of a progressive character, is now being delivered by the Rev. Alfred Payne, the pastor, in the Church of the Divine Unity, every Sunday evening. Last Sunday "The Popular Doctrine of Hell," was the subject, and in treating of the doctrine in reference to God, he asked what should we think of a man who put a dog in a baker's oven and baked it alive? The doctrine was contrary to his moral sense, and if it was in the Bible he would be compelled, for his part, to reject it. The popular method of taking the texts in their literal meaning was wrong, and after quoting different passages, both in the Old and New Testaments, he argued that the rendering of the Hebrew word *Sheol*, and the Greek *Hades*, simply meant the unseen world where all spirits pass, whether good or bad; and even the word "everlasting" simply meant "for ages," otherwise how could the statement in the Psalms be accepted, that the doors of the temple were everlasting? In reference to the teaching of Jesus that a man was in danger of hell fire for calling his brother a fool, it was simply symbolic. They should not mistake a loving Father and make Him an omnipotent fiend, nor should they turn love to fear. The doctrine in its aspects to humanity changed natural instincts after death; it taught that a mother would sing praises to the justice of God, while she knew that her offspring were in everlasting torments. If a few years of punishment in this world, hardens a criminal and bars his return to a certain extent to a higher life, what must be the feelings of the eternally damned? When he looked abroad at the beauties of creation, they led him to seek in imagination to pierce the veil of the unseen world, to find there surpassing grandeur, for the tender mercies of the Lord were over all His works. The lectures are well attended and among the listeners are not a few Spiritualists.

MRS. MAKDOUGALL GREGORY'S article on Mediumship has been reprinted from *The Spiritualist* in *The Harbinger of Light*, Australia.

THE BIRMINGHAM BAZAAR.—The Spiritualistic bazaar in Birmingham was entirely successful. Whatever may be said against bazaars in general, it is certain that in this case a fair nucleus of a building fund has been realised, which could not have been obtained in any other way under existing conditions. Gifts flowed in weekly from quarters wholly unexpected; the goods were sold at cheap rates, but none were sacrificed. Every one was satisfied with the prices; a good round sum was obtained, and sufficient goods left to make a good show on a future occasion, supposing they are not sold privately in the meantime, which is at present intended. The committee cordially thanks the various contributors and purchasers.—R. HARPER.

IMITATION MANIFESTATIONS.—Misses Wood and Fairlamb being away, Mr. W. R. Armstrong, jun., gave an imitation *séance* to the other members of the Newcastle Spiritualist Society on Wednesday last week, to show how much could be done in that way. He was handcuffed and tied in a bag, yet made musical instruments jingle, and got his coat on and off. Afterwards the bag was found to be tied inside instead of outside. The handcuffs were probably a good specimen of turning work in iron, in which no joint can be seen when handed round for examination, but which can be instantly liberated from the chain by a strong wrench in the right direction, like similar specimens of iron-work recently presented by Mr. Gledstanes to the National Association of Spiritualists.

PRESENTATION OF THE HARRISON TESTIMONIAL.

At the *soirée* of the British National Association of Spiritualists on Wednesday evening next, to be held at the Cavendish Rooms, Mortimer-street, Regent-street, the presentation of the Testimonial to Mr. W. H. Harrison will form part of the evening's proceedings. Mr. Martin R. Smith will occupy the chair, and will give an address suited to the occasion. Mr. C. F. Varley, F.R.S., and Mr. H. D. Jencken, M.R.I., will also address the meeting. Mr. W. H. Harrison will give a general review of the position of the Spiritual movement.

The choir of the National Association—formed by the Misses Withall, whose efforts at the last *soirée* at 38, Great Russell-Street, gave much pleasure to all the listeners—has kindly promised to officiate on the approaching occasion. Mrs. Ross-Church (Florence Marryat) will sing "Joan of Arc" (*Lindsay Stoper*), and "Distant Shore" (*A. Sullivan*); and Miss Ella Dietz will also contribute to the entertainment of the company. The programme is therefore unusually attractive.

It is preferred that tickets be purchased beforehand, but they can be obtained at the doors, price one shilling each.

Friends who intend to subscribe to the testimonial, but who have not yet done so, are requested to inform the secretary at once. On reference to the list in our advertisement columns it will be seen that considerable additions have been made since last week, and the total amount, including the guarantee fund, is at present between £600 and £700.

Mr. T. P. Barkas lectured in Newcastle on Thursday evening last week on "Recent Scientific Discoveries," chiefly spectrum analysis, which he illustrated by experiment. He considered that we were on the eve of very great scientific discoveries, and said that it behoved his listeners to investigate all new facts which they might hear or read of from day to day; to be impartial, and not to judge hastily if they happened to be contrary to their preconceived opinions. Mr. Armstrong, Medical Officer of Health, occupied the chair.

LECTURE AT BRIXTON.—Last Tuesday evening, by invitation of the Brixton Psychological Society, Dr. Sexton delivered at Gloucester Hall, Brixton, a lecture entitled "Objections to Spiritualism Stated and Examined." Mr. E. P. Ashton occupied the chair, and Dr. Sexton was supported also by Mr. Desmond FitzGerald, vice-president of the society. Throughout the lecturer's masterly oration, no traces of his recent illness were perceptible. Dr. Sexton soon riveted the attention of his audience; and, in his peroration, appeared to kindle in all present an enthusiasm for the truths which, by some amongst them, had been previously ignored or condemned. At the close, the lecturer received a unanimous vote of thanks, together with an invitation to revisit Brixton on an early occasion.

MR. MORSE IN THE PROVINCES.—Mr. J. J. Morse, trance speaker, is continuing his labours in the provinces, and during this week has delivered trance addresses in Darlington and Saltburn-by-the-Sea. In the former town the two meetings were held in the meeting room of the local Spiritualists, in Mount-street, and was well attended. Both lectures gave great satisfaction to the audiences. A social meeting was held on Tuesday evening, a good company gathering. During next week Mr. Morse will deliver trance addresses in Newcastle, at the Freemasons' Hall, Newgate-street, on Sunday at 2.30 and 7 p.m., and on Monday and Wednesday at 8 p.m. A *soirée* will take place on Thursday at 6 p.m., at the same Hall. Mr. Morse's other engagements are Jarrow, February 8th, Bishop Auckland, February 13th, South Shields, February 22nd and 23rd, Glasgow, February 27th. He may be addressed next week, care of Mr. J. Hare, 15, Chester-creseent, Newcastle-on-Tyne.

SPIRITUAL FACES IN WAX.—Professor Denton lectured in Paine Hall yesterday afternoon, says *The Boston Advertiser*, and at the close said that he had hit upon a way to produce casts of the faces, hands, and feet of the spirits. It was done in this way: Into a bucket containing paraffin was poured hot water. The paraffin came to the surface, and if the finger or hand was immersed in it the paraffin would adhere, and, cooling, the coating could be removed intact. Plaster could then be poured into the mould and a cast obtained. Professor Denton said that in that way he had obtained casts of different members of spiritual bodies, and announced that the experiment would then and there be tried. A pail of paraffin was brought forth, into which any one had an opportunity to thrust his finger. The exact weight was taken, so that if the spirits employed any of its contents the lessened weight would show it. The pail of wax was placed beneath a table, the sides of which, at least those towards the audience, were completely shut in by a black cloth. Mrs. Hardy, a medium, took her place on the side of the table, opposite the audience, and all left the platform except an inquiring sceptic who wished a nearer view. The hall was then darkened and the coming of the spirits awaited. The intervening time was taken up in a not very pleasant discussion between believers and non-believers. Mrs. Hardy announced once or twice to parties near that she heard the spirits at work with the paraffin, but the sceptic who sat near was not so fortunate. At length it was announced that the spirits had completed their work. The table was removed, and beside the pail, on a shawl, borrowed from the audience, lay a mould of a face. The spirit had dipped its face in the paraffin several times, let it harden, deposited the mask on the shawl, and withdrawn. The pail and its contents were weighed and found to be about 3 ounces lighter than when it went under the table. The mould and detached portions of wax which the spirit had dropped in its manifestations weighed about 3 ounces. Believers in Spiritualism found the mould warm to the touch; non-believers did not. However, the mould was there, and apparently by no human agency. A cast is to be made from the mould to ascertain, if possible, what departed spirit it represents. The Spiritualists were jubilant over the result, and non-believers were in a deeper maze than ever.—*Milwaukee Sentinel*, Dec. 24.

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Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that in order the more completely to devote his attention to the *Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the *Engineer* newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

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