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Contents.

Experiences in Spiritualism at Oxford in 1872; No. II. By St. George Stock, M.A.—A Shower of Written Messages in the Light—Powerful Physical Manifestations in the Light—The Position of Spiritualism—Hume's Hypothesis—An Unsuccessful Seance—Anomalies of Mediumship—A Youthful Inspirational Medium—The Dying Child	132
Brixton Psychological Society	135
Spiritualism in Australia. By the Rev. J. Tyerman	136
Turkish Atrocities:—Appeal to Spiritualists	136
Dr. Carpenter on the Slade Prosecution	137
Aid for Mr. Cogman	137
The Trial of Messrs. Slade and Simmons at Bow-street Police-court. (Illustration)	138
Reprehensible Conduct of the Graphic Newspaper	139
Lecture on "A Recent Visit to the British Association"	139
Epigrams. By Gerald Massey	139
Florence Marryat	140
Poetry:—"Vineia"	140
Correspondence:—The Legal Position of Mediums—Planchette Messages—Allan Kardec's Doctrines—The Spiritual Origin of Human Events—A Powerful Seance in Swansea—Imitations of Spiritual Phenomena—The Education of Children	140
Spiritualism in South Africa	142
Strong Physical Manifestations in Manchester. By Christian Kelmors	143
Direct Spirit Writing at Malvern	144
Answers to Correspondents	144
Paragraphs:—Spiritualist Discussion Meetings, 136; Spiritualism in Dalton, 136; Suicide	144

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

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

VOLUME NINE. NUMBER TWELVE.

LONDON, FRIDAY, OCTOBER 20th, 1876.

EXPERIENCES IN SPIRITUALISM AT OXFORD IN 1872.

No. II.

BY ST. GEORGE STOCK, M.A.

At the close of my last paper I stated the general impression left on my mind by my first *séance*: but the reader, if he is at all of a sceptical disposition, can readily understand that there were mental reactions, and that moments of belief alternated with violent paroxysms of doubt. The *séance* was held at the very end of term, and my friend Harrison left Oxford at the close of the week, but before he went I obtained his permission to hold a *séance* in his room on the following Tuesday, when I determined to search the pockets of the boys before beginning. I now proceed to an account of this second *séance* held in his absence.

Eight boys had assembled to meet me—one more than were present on the Thursday preceding. That boy (so Harrison told me) had for some reason or other provoked the displeasure of the spirits, who had so mercilessly pelted him in the dark that he had been fairly driven to run for his life. It had since been intimated, however, both by passive-writing and by the messages conveyed on paper, that he had now become a better medium: and so he was readmitted.

A SHOWER OF WRITTEN MESSAGES IN THE LIGHT.

We took tea together, as before. While the boys were still seated round the table, I rose and walked to the mantel-piece, turning over in my mind how I should broach to the boys my intention of examining their pockets. There were four candles burning on the mantel-piece, by the side of which I took my stand. The boys, as I have said, were still seated round the table, which was at a considerable distance, and were chatting together about some game of cricket. Such was the position of affairs in the room, when a shower of folded papers descended on me, floating gradually down, as if dropped very gently. One of them alighted on my hand, and so called my attention to the rest. They did not seem, as the stones did, to come from or through the ceiling, but rather to start into sudden existence in the air above me. It was physically impossible for these papers to have been thrown at me by the boys at the table, and I thought it perfectly ludicrous after this to propose the examination I had intended, a test having been given me far more satisfactory than any I could have devised. I have since regretted that I did not prosecute my search, nor should I now be surprised to learn that those papers which I saw thus descend through the air had been originally in the boys' pockets. It would constitute exactly that embarrassing mixture of apparent fraud with undoubted miracle which so perplexes us in dealing with mediums; a state of things which arises, as I believe, in many cases from mediums being the unconscious instruments of some intelligent power which has no objection whatever to resort to trickery. There is an economy of the supernatural observable in *séances*, and where fraud is possible, fraud is preferred. The papers which fell upon me thus in the full light were precisely like those of the former evening, and contained the strongest internal evidence of being the production of boys. After the *séances* were all over, it came to my ears that a certain school-fellow of some of the boys we sat with asserted that Peachy, one of the mediums, had told him that one or two of the boys had been seen to write the mysterious papers in school. Peachy had himself then left Oxford, but it came out that he had never been inside the school where he said the papers were written. The evidence on this point is therefore very weak; but, notwithstanding, I think it a highly probable hypothesis that these papers were written by the boys themselves in the ordinary method of human production. This hypothesis, I

say, is probable, but it is not to my mind necessary, for on one occasion an incident occurred sufficient to suggest a different explanation. We placed a sheet of paper and a pencil under a side-table near the door. Then we all of us retired to a sofa at the other end of the room and extinguished the lights. My friend Harrison occupied one end of the sofa and I the other, and we were responsible for the boys between us. I am morally certain that no one stirred from that sofa, yet we distinctly heard the scratching of the pencil on the paper, and on lighting up discovered some message written. I forget now what its purport was; but it was of a commonplace description, and in boy's handwriting. This is one of the most curious facts that occurred at my first *séance*, and it is strange that I should have omitted to record it in its proper place.

To return, however, to the *séance* which I held by myself, the papers which I have described as being showered down on me mostly contained directions for the proceedings of the evening. It was ordered, as before, that Datton and Peachy, the two best mediums, should first be entranced, and on another paper permission was given to two other boys to be entranced if they chose. We were likewise requested to burn incense until the room was full of smoke. I cannot refrain from mentioning here that this idea of incense seems due to many of the boys having been habitual attendants at the very ritualistic church of St. Barnabas; though I have heard of its use at other *séances*. The boys' minds certainly ran on Ritualism, and a priest with biretta made a frequent appearance in their automatic drawing.

The shower of papers I have spoken of seemed a special compliment to myself, and as if intended for my conviction, an end which it certainly obtained. But, presently afterwards, while the candles were still alight, and the tea-things were being removed from the room by a little girl, another and more copious shower of papers began to fall on the table round which the boys were collected, who, one and all eagerly scrambled to pick them up.

POWERFUL PHYSICAL MANIFESTATIONS IN THE LIGHT.

After this we began to arrange the room for the *séance*, papers meanwhile falling in all directions. Their contents were of the same commonplace or trifling character as on previous occasions. One of them gave us the promise, already fulfilled, that there would be plenty of papers that night. Another that I picked up contained the initials of all the boys in the room, but without any mention of myself. This is significant when coupled with the fact that none of the mediums were acquainted with my Christian name. Another paper informed us that the writing of bad spirits leant to the right; that of good spirits to the left. This was a more cheering explanation of the frequent backward writing than my own theory of an attempt at disguise. As soon as the candles were put out the performance went on more merrily than ever. Papers still descended in abundance, which we picked up and read when, as was the case every now and then, I lighted one of the candles. The disagreeable tone in which the principal medium spoke gave me the impression that the spirits had not their company manners on. We had had a hint of this before in one of the papers, which unpolitely stated that one of the boys was "a damned fool." His character was quite exceptional. The boy who picked it up off the floor seemed genuinely shocked, and at once threw it into the fire. This impression was soon deepened by the character which the meeting assumed, which was one of the utmost noise and riot. The most portentous knockings were heard all over the room; stones were thrown in abundance, and many of the largest things in the room were recklessly hurled on the floor. I had come merely to satisfy myself that there was no imposture on the part of the boys, and did not wish any entrancing to take place that

night, as I felt sure it must be injurious to the patients. I was already satisfied; so I conveyed the two mediums who had become insensible out of the room, and then lighted the only candle which had been left unbroken. The invisible powers seemed very reluctant to bring the *séance* to an end so soon; for even after this stones continued frequently to be thrown, and the things in the room were tossed about in the most surprising way. There were two black hair-cushions on the sofa. One of these I saw jump over the arm of the sofa into the corner of the room, no one touching it; the other deliberately got up and hit me on the head. At another time a shower of quill pens and a pencil descended on several of us (after the manner of the papers) as we were standing in a knot in the corner of the room. The pencil happens to be in my pocket at present—a BB Rowney.

THE POSITION OF SCEPTICISM—HUME'S HYPOTHESIS.

Such, then, was my second *séance*. Perhaps I may be pardoned another extract from my diary, which shows the frame of mind in which it left me. Under the head of Sunday, March 17, I find the following entry: "Having witnessed such extraordinary phenomena, and being solely desirous of arriving at truth, I saw no reason why I should observe silence respecting them, and accordingly freely related my experiences to my friends. The result was no other than what I might have anticipated—utter incredulity, astonishment, and, in some instances, ill-disguised contempt. I had let myself be grossly imposed upon by a parcel of knavish lads; I had worked myself up into such a state of nervous excitability that I imagined I saw and felt things which I could not have seen or felt; I was unable to discern between the evidence of the senses and what I inferred from their evidence; I was silly; I was mad; I was drunk. Even those who professed to believe that the facts took place as I stated, were ready to account for them on any hypothesis rather than that of spiritual agency. This was natural enough, and I should probably have been in the same frame of mind myself had I been told these things by another, and not had the advantage of direct observation. As it is, the only way to account for them seems to me to be by supposing the presence of invisible personal agents, of whatsoever kind; that point I do not undertake to determine. This hypothesis I will hold until I can substitute for it another which better explains the facts. I see no likelihood of such a one turning up; but far be it from me to shut my eyes to inquiries in a contrary direction. The ridicule entailed upon me by defending this position I am proof against. I know how impossible it is for people who have had no direct observation of these things to estimate the amount of conviction that they carry to the mind of one who has directly observed them. For while people have an immense respect for their own senses, they have very little respect for those of others. But besides the acknowledged difference between evidence at first and second hand, there is another reason which induces me to tolerate, if not to sympathise with, the incredulity of my friends. I know that the prevalent modes of thought are such as to render it impossible for them to look with anything but contempt upon a theory which involves the violation of known natural laws. Man and nature are the only agents in the universe that science will hear of. Whatever marvels cannot be accounted for by natural laws must have been produced by fraud on the part of man. The interference of other personal agents besides man is a notion utterly foreign to scientific experience, and so may be scouted without inquiry. The attitude of Hume in his *Essay on Miracles*—viz., that under any circumstances whatever, it is more probable that witnesses should lie than that a miracle should happen, is now, in relation to the present age at least, the attitude of all minds, even of those religious persons who declaim most loudly against Hume's profane scepticism. Never has any position obtained a more complete triumph than this; and yet never, it seems to me, has a more bare-faced assumption been passed off as a deep philosophical doctrine."

AN UNSUCCESSFUL SEANCE.

The account I have given of two very successful *séances* has now to be followed by an account of two failures. Experiments that fail are often as instructive as experiments that succeed. On Thursday, March 14th, the day after the

remarkable *séance* which has just been recorded, I repaired again to No. 10, Museum-street, and arranged with Dabber, the boy who lived in the house, to have another *séance* that evening, to which I determined to invite my friend Mr. Jeans (now Fellow of Hertford, and one of the masters at Haileybury) as being the most stubborn disbeliever among my acquaintance. When we arrived in the evening at seven o'clock we found to our disappointment that a serious hitch had occurred in the proceedings. The noise that had been made on several occasions had disturbed the neighbours. (It would have been very strange if it had not.) They had complained to the delegates of lodging-houses, who threatened to take away the landlady's license if the disturbances were continued. The consequence was, she had refused to admit the boys into the house when they came, and the greater number of them had gone off before we arrived. With some persuasion, however, I prevailed on the landlady to allow three who had remained to enter along with myself, and a fourth was added in her own son. On previous occasions it had always been required that the party should be together in the room for half an hour or so before the business of the *séance* commenced. Now, however, we could not have tea to occupy this interval. Neither was there any incense to propitiate the spirits, or, which comes to the same thing, to give confidence to the mediums. These circumstances, added to the fewness of our numbers, were very damping.

For a long time there was silence interrupted only by my friend's sarcastic comments or by suggestions on the part of the boys who were anxious for the honour of the spirits. At length noises began to be heard about the room, and we were enabled to converse with the operators by putting questions to them, which they answered by rapping. The set of signals previously established was one rap for "yes," two for "no," three for doubtful, and six for "a mistake." By this means we were informed that no stones or papers would be thrown that night. The manifestations were most unsatisfactory, as all the raps and noises came from the vicinity of the mediums, giving Jeans ground for suspecting the whole thing to be imposture. The spirits appeared to be in a very angry mood, and gave negative answers with great vehemence. It seemed as though the boys jumped out of their places and pounded down on the floor with their full weight. Once we were startled by a sound as if some metallic substance were dashed violently on the floor. On lighting up we discovered a sugar-tongs lying in the middle of the room, which Dabber declared must have been taken out of the cupboard. The whole of this part of the performance was rather suggestive of imposture than convincing to the sceptical mind. Had it not been for my previous experience I should never have doubted but that the persons in the room were solely responsible for the motions and noises. Two of the boys were obliged to leave early in the evening, and then the whole company was reduced to four. By the suggestion of the two remaining boys, Dabber and Peachy, who perceived that my friend suspected them, the four of us seated ourselves on the sofa, with the two boys between Jeans and myself. On our putting some question to the spirits, there came a loud pound on the floor quite close to us, just as if Dabber, who was next to me, had lifted his foot and stamped on the floor under him, but I could not discover the least motion on his part, and he earnestly denied having done so. After this there was no more rapping or noise of any description. Presently, however, Peachy began to mutter and babble. I disliked allowing the boys to fall into the trance, and had determined not to do so again; but my desire that my friend should have every opportunity of witnessing phenomena prevailed, and I did not interfere. Two controls occupied the medium successively, but the communications they made to us were of the most unsatisfactory kind. The rest of the spirits, we were told, had gone away, as there were not enough mediums present. The two who remained were in a very perverse mood. They talked in a very jocular style, and took up my questions in a wrong sense, or, more frequently refused to answer them at all. We repeatedly asked the first who he was, but could get no answer out of him but "Me." The second refused point blank to tell his name, but gave us an impossible address of his residence during life, consisting of a jumble of places in Oxford and

London. Each of the spirits bade us "good-night" on taking his departure. When the last had gone, there was nothing for us to do but to bring Peachy round. This was a work requiring time and patience. Of course a person merely reading this account might easily carry away the impression that the child was acting a part; but my friend, than whom a more obdurate disbeliever could not be found, was satisfied at the time that the symptoms of pain and debility exhibited by the medium were not feigned. For a long time he could not walk or stand upright unsupported, but lay wherever we put him, moving his limbs in a convulsive kind of way, and shading his eyes from the light, which it pained him to have brought near them. Jeans examined his pulse, and found that at first it was beating very fast, but its rate decreased as the effects of the trance wore off. Gradually he became quite restored, after which my friend and I departed and discussed the matter together at my lodgings. His opinion was that the rapping and throwing about of the furniture were the result of sheer imposture, and that the phenomena of the trance were to be ascribed to the hysterical state of excitement into which the boy had worked himself up. In this opinion I admitted that he was justified, so far as his personal experience went.

ANOMALIES OF MEDIUMSHIP.

With regard to the noises on this occasion having all come from near the mediums, I have this to remark. There is no doubt that the physical power displayed at *séances* is derived from, or in some way connected with, the medium. The completely materialised forms which have been seen and felt, though apparently independent, have yet some mysterious connection with the medium's body. I have known arms (with coat-sleeves on!) to come from and return to the medium while his natural arms were tightly held. Now in proportion to the amount of power at a *séance* can the phenomena take place at a greater or less distance from the medium. So when conditions are unfavourable rappings must come from near the medium. This unavoidably gives rise to painful suspicion of perfectly honourable mediums. But more awkward still is the fact, and I have reason to believe that it is a fact, that under very unfavourable conditions, the power cannot be made external to the medium at all, but acts only through his limbs; so that the medium sometimes plays the impostor without willing or knowing it, the invisible operator (whom I assume) being in some cases perhaps as ignorant of the misarrangement of the manifestation as he.

The intelligence displayed at *séances*, so far as my experience carries me, is as much the product of the medium or circle as the physical power. The phenomena of trance and of passive writing are obviously akin. In both we find the contents of the medium's mind shaped into a separate personality. This requires, I think, the action of an extraneous will, and on this I base my plea for the spiritual origin of these phenomena. One might be inclined then to attribute the effects to *spirit* and not to spirits only; the will manifested seems to bear every resemblance to the capricious action of limited agents, and so I assign the phenomena to personal beings, not impersonal force. But, to return to the boy-mediums, I had no reason to doubt their sincerity when they declared themselves unconscious of what they said in the trance. The unfeigned surprise with which they often listened to a relation of it was the best proof I could have. After having been entranced they sometimes gave a great deal of trouble by continuing to talk when they were not wanted to—the wires still trembled after use. They told me that in that state they were perfectly conscious of everything that was being said and done around them, but had no control over their own words, feeling compelled to talk. To speak sharply to them, however, had some effect in keeping them quiet.

On Monday, April 8th, my friend Harrison held a very remarkable *séance* in his rooms, at which I was not present, but though I value his testimony as much as my own observation, I abstain from giving an account of it, as he can himself do so, if he feels inclined, to far greater advantage. The only other *séance* which I attended with the same mediums was a dead failure. It occurred on Thursday, April 11, 1872. I was again anxious to proselytise, and

had brought our college tutor along with me. There were only three mediums present, and nothing took place except table-turning and automatic writing. He was convinced that the writing was sheer imposture, and has regarded me ever since as a weak-minded enthusiast, which is the kind of penalty one has to pay for indulging curiosity in this very fascinating subject.

A YOUTHFUL INSPIRATIONAL MEDIUM.

It will perhaps be worth while, before concluding, to give some verses that were produced under the dictation of the "spirits," as they illustrate the genesis of inspirational poetry:—

THE DYING CHILD.

A nice old man one evening mild
Sat by his first but dying child.
The child, looking up in his father's eyes,
Says, "I am now rising into the skies,
"Where you and I, if good, shall rise,
"To meet the Lord in the air."

"But you must still follow the steps you tread,
"Until you are mingled among the dead.
"But, father, the angel is bidding me go;
"Some faithful will pick up the seed you sow;
"And you will not have to undergo,
"The troubles you think you will."

The poor old father with eyes full of tears,
And trying to stifle all manner of fears,
Says, "I will remember you when you are gone,
"And strew pretty flowers on the top of your tomb,
"And then hope to meet you in Heaven, your new home,
"Where all is so glorious and bright."

It was a boy named Dutton through whose hand these verses were written. I asked him if he had ever heard or seen them before, and he said no, but that he was very fond of poetry and would greatly like to be able to write it. He likewise told me that previously to these some verses had been written which were very much like some he had read shortly before, and were prefaced by the query, "Shall I write you something I read a little while ago?"

There was no prophetic or clairvoyant knowledge displayed throughout the *séances*, except in a single instance, which I give for what it is worth. When the *séances* first began, the spirits were asked whether the boys would ever get into trouble for attending them, and had given the answer "Yes; three months hence." No attention was paid at the time to the warning; but just about three months from their commencement the *séances* of the "Fiery Circle" were brought to an untimely close. The authorities of St. John's Choir School did not approve of their boys resorting to undergraduates' rooms, and interfered to stop the practice. So my investigations in this direction came to an end.

BRIXTON PSYCHOLOGICAL SOCIETY.

A GENERAL meeting of the members of the above society was held on Tuesday evening, October 3rd, at Mr. Desmond Fitz-Gerald's, 6, Loughborough-road-north, Brixton, after a Council meeting the same evening. Mr. Fitz-Gerald having been voted to the chair, the treasurer gave an account of the financial position of the society, and reported the balance in hand. Mr. Frances, hon. sec., made a statement of the progress of the society during the past year, enumerating the meetings that had been held, the *séances* with different mediums, and the satisfactory results that had been obtained; and, while he could not speak of a large influx of members, those they had obtained were remarkable for the genuine spirit of inquiry they displayed, and their diligent search for the interesting truths the society was formed to discover. Tested by the touchstone of commercial success, the society was not so flourishing as it deserved to be; but on the score of valuable knowledge obtained and communicated there was no cause for complaint.

Mr. Fitz-Gerald said that the resolution passed at the Council, that the members use every endeavour to promote and sustain the Brixton Psychological Society, would be fully carried out. The society was gradually extending its sphere of operation and usefulness. He suggested that the society should advertise in the Spiritual papers, and other means be taken to make its existence better known.

Mr. Frances proposed, and Mr. Tapp seconded—"That a vote of thanks be given to Mr. and Mrs. Fitz-Gerald for their great kindness in giving the society a home, and the generous hospitality they had always extended to the members."

This resolution was cordially and unanimously agreed to, and, with a few words of reply from Mr. Fitz-Gerald, the meeting terminated.

MR. ENMORE JONES and Dr. George Wyld, and not the gentlemen named in the daily papers, were bail for Messrs. Slade and Simmons.

SPIRITUALISM IN AUSTRALIA.

BY THE REV. J. TYRMAN.

147, Woolloomooloo-street, Sydney, New South Wales, Australia,
August 25, 1876.

I HAVE not much Australian news to report that will be of interest to you. I am still settled in Sydney, and am likely to be so for some time to come, though I still intend visiting America, and possibly England too. I hold my Sunday meetings in the Victoria Theatre now, and have done so for the past eight months, during which time very large audiences have assembled. Indeed, the way in which the attendance has kept up has been as surprising as gratifying, and proves the deep and wide-spread interest felt in Spiritualistic and freethought subjects. In addition to the lectures I have given on Spiritualism, my preliminary reading is often taken from the *Spiritualist*, and other organs of the cause, so that the people are pretty well posted up in the state of the movement in different parts of the world. There are several circles in and around Sydney, at which steady progress is being made, though nothing startling has yet occurred at any of them. The news of Trickett's victory in the great boat-race on the Thames, was given at three or four circles nearly a fortnight before the mail arrived, while the cable was interrupted; the exact length by which he won was also given at a circle that I sometimes attend. This has made some who formerly scouted it, think that there is something in it; but alas, many such persons would only use it as an aid in gambling, if they believed in it. Some of them have said that they would have betted upon Trickett, and could have made a lot of money if they had known of those messages and could have relied upon them. I have raised my voice as loudly as possible to protest against Spiritualism being prostituted to any such vile purposes, as to enable one man to take advantage of the ignorance of another. Besides, information sought for such objects would often be unreliable, for the class of mind that would seek it would be likely to attract untruthful and deceiving spirits.

An incident occurred at the circle above referred to, and on the evening when the information about Trickett was given, which is worth relating. The medium had often appeared to be controlled by foreign spirits, but it was difficult to test the matter, as no member of the circle understood the language that was professed to be spoken. But on this occasion an Italian was present, and no sooner had the medium been controlled, and commenced to speak, than he recognised his native tongue; not only so, but the control professed to be his father, and for over an hour he held conversation with his son on matters known only to themselves. The Italian had never been at a circle before, and was very much astonished, for he not only identified his father by his reference to matters only known to themselves, but declared that the medium personated his father's voice and manner with wonderful fidelity. The medium knows no language but the English, and that but imperfectly. Such cases entirely upset the theories of Dr. Carpenter, Serjeant Cox, and others.

"The Association of Inquirers into Spiritualism" has resumed its meetings, which were suspended during the hot summer months, and now meets once a month. The Hon. J. B. Wilson is president. He is an old Spiritualist, who had the courage to show his colours when the cause was more unpopular than it is now. The meetings of the Association are very fairly attended, though there is sometimes a difficulty in getting up a discussion. The main object of the meetings is to supply information to inquirers into Spiritualism. There are many avowedly interested in the question, and anxiously waiting for proof of its truth; and I regret to say there are not a few who believe in it, and admit it in private, and yet have not the courage to openly identify themselves with it for fear of the injury it would do them.

I have just returned from a second visit to Brisbane, the capital of Queensland, nearly 600 miles from Sydney. An Association of Liberals was formed after my first visit, about fourteen months ago, and it holds a meeting every Sunday evening, at which one of the friends reads a paper on some subject of interest, and is followed by others who discuss what he has advanced. It was that Association which

wanted me to give a second course of lectures. I was there two Sundays, on which days I lectured to very large audiences. My last week-night lecture was on Spiritualism, and it attracted the largest week-night audience we had. The cause of Spiritualism is rather low in Brisbane. There are a good many individual believers in it, but there is no organised effort to extend a knowledge of it. Some of the members of the Freethought Association are so bitterly opposed to Spiritualism, that, out of deference to them, the friends have not introduced it at the Sunday meetings so often as they would have liked, but they intend to give more prominence to it in future. How illiberal and intolerant many so-called Freethinkers are!

I have not heard much of the state of the cause in Melbourne and Victoria generally of late. The Davenport Brothers have arrived in Melbourne, and will, no doubt, give an impetus to Spiritualism in that city. I suppose they will visit Sydney and other leading places.

I am glad to see that the National Association of Spiritualists is gradually gaining in public favour. The conduct of some in opposing its formation, and in such a spirit, is much regretted by most Spiritualists in Australia.

TURKISH ATROCITIES.

APPEAL TO SPIRITUALISTS.

Committee.

SIR CHARLES ISHAM, BART.	COLONEL GRECK, M.I.C.E.
KENINGALE COOK, ESQ., D.C.L.	ALGERNON JOY, ESQ., M.I.C.E.
W. E. CORNER, ESQ.	MISS KISLINGBURY.
N. FARYAN DAWE, ESQ.	J. N. T. MARTHEZE, ESQ.
G. DESMOND FITZ-GERALD, ESQ.	MRS. MITCHELL.
MRS. DESMOND FITZ-GERALD.	A. C. SWINTON, ESQ.

The terrible cruelties and privations to which the inhabitants of some of the Turkish provinces have been subjected, and the immediate and dire need of the survivors, have induced this appeal to Spiritualists to assist in mitigating their sufferings.

The following amounts have been already either received or promised:

	£	s.	d.
Sir Charles Isham, Bart.	10	0	0
J. N. T. Martheze, Esq.	7	0	0
Colonel Greck, M.I.C.E.	5	5	0
C. Blackburn, Esq.	5	0	0
N. F. Dawe, Esq.	2	2	0
A. C. Swinton, Esq.	2	2	0
Algernon Joy, Esq., M.I.C.E.	2	0	0
Theo. Taunton, Esq.	1	1	0
A. R. Wallace, Esq., F.R.G.S.	1	0	0
Collection at Doughty Hall, Sept. 24th	12	13	6
Proceeds of Mrs. Olive's Séance	2	16	0
Miss Leigh Hunt's Lecture	0	16	0
	51	15	6

Further donations are earnestly solicited, and should be sent *at once* to the undersigned, as the list must shortly be closed.

THEO. TAUNTON, Hon. Sec.

Raymond Lodge, Versailles-road, Anerley, S.E.

MR. CHARLES BLACKBURN has wisely had a wire-net partition placed in the cabinet of the National Association of Spiritualists, in order to test the genuineness of certain materialisation manifestations. It is desired that the spirits shall appear in material form, on one side of the screen, while the medium is on the other.

SPIRITUALIST DISCUSSION MEETINGS.—The Experimental Research Committee of the National Association of Spiritualists has received authority from the Council to organise fortnightly discussion meetings to be held during the winter months at 38, Great Russell-street. The first meeting will be held on Monday, Nov. 6th, when Mr. Desmond Fitz-Gerald, M.S.Tel.E., will read a paper on "The Devising of Tests in relation to Physical Phenomena."

SPIRITUALISM IN DALSTON.—A meeting of the Council of the Dalston Association of Inquirers into Spiritualism was held at the Association's Rooms, 74, Navarino-road, Dalston, London, E., on Thursday evening, the 12th inst. Present—Mrs. Amelia Corner, vice-president, in the chair; Mr. Thomas Blyton, Mr. John Rouse, and Mr. Jonathan Tozeland. The minutes of the last meeting were read and confirmed. Letters of general interest were read from Mr. W. Collier, Miss Kislingbury, Mrs. Weldon, Rev. G. T. Driffield, M.A., Mr. A. J. Coppen, and the Rev. H. N. Grimley, M.A., of the University College, Aberystwyth. Presentations received since last meeting were laid upon the table and accepted, with a cordial vote of thanks to the respective donors—viz., Dr. George Sexton, M.A., Miss F. J. Theobald, and the Rev. H. N. Grimley, M.A. Captain James was unanimously elected an ordinary member of the Association. Notice of resignation of membership from Mr. Robert Nelson Dawson was submitted, and "accepted with regret." The engagement of Mrs. Bassett for a series of three special *séances*, on the last Thursday evenings in September, October, and November, was reported, and the arrangements confirmed. Terms for proposed engagement of Mr. Francis G. Herne for a series of special *séances* were submitted, and the consideration thereof deferred.

DR. CARPENTER ON THE SLADE PROSECUTION.

THE *Daily News* has published the following correspondence between Dr. W. B. Carpenter, of 56, Regent's Park-road, N.W., and Professor E. Ray Lankester, of 38, Belsize Park, London, N.W. :—

To the Editor of the "*Daily News*."

SIR,—I regret that the manner in which my name was brought forward in the cross-examination of Professor Ray Lankester at Bow-street yesterday, renders it necessary for me to trouble you with a few words of personal explanation. As Professor Ray Lankester admitted, he inserted my name in the summonses which he took out against Dr. Slade, without any authority from me; and since he left me in entire ignorance of his having done so, my first knowledge that I had been made a party to the proceeding was derived from the police report of Oct. 2. Some days previously, however, in reply to a request made by Professor Ray Lankester that I would appear at Bow-street in support of his summons, I not only declined to do so (on the ground of other engagements), but expressed my disapproval of the whole proceeding as almost certain to do more harm than good. As Dr. Slade had not only not received money from me (as he was charged with having done), but had accepted my challenge to a trial of his powers at my own house, and with my own table, chairs and slates, I considered it due to him, as well as to myself, that I should let him know that the use made of my name in the Bow-street proceeding was not only unauthorised by me, but was contrary to my expressed wish. I regret that Professor Ray Lankester, having placed my name on the charge-sheet without any authority from me, should not have caused its removal as soon as he learned my disapproval of the proceeding; and that when my letter to Dr. Slade was shown to him in court, he did not explain that this referred to a letter he had received from me after he had taken out the summonses, but before the case first came on.—I remain, sir, your obedient servant,

WILLIAM B. CARPENTER.

56, Regent's-park-road, Oct. 11th.

To the Editor of "*The Daily News*." (Oct. 13th.)

SIR,—It appears to me a matter for regret that the proceedings in a court of law should be made the subject of a newspaper correspondence, before they have come to a termination. Since, however, you have admitted a letter from Dr. Carpenter, criticising my action, I must be allowed to reply to him. I do not consider that I am called upon to offer any explanation to Dr. Carpenter for citing his name before the magistrate who granted the summons against Slade, and I have no further responsibility in the matter than is involved in publicly re-stating what he had publicly stated already himself. I am not aware that it is in my power, did I desire to do so, to alter the charge-sheet. The charge against Slade and Simmons of "conspiring to obtain money" from Dr. Carpenter and others by fraudulent pretences, and against Slade of "professing to make use of subtle crafts" in order to impose upon Dr. Carpenter, may or may not be affected by the fact that that particular gentleman was admitted to the entertainment free of charge. Upon this matter Dr. Carpenter is not at liberty, in the present state of the case, to offer an opinion. I must beg Dr. Carpenter to observe that he is no more made "a party to the charge" than is the servant-girl who is cited in court as the dupe of a fortuneteller.

I must, on the other hand, point out that (no doubt unintentionally) Dr. Carpenter made a statement which was absolutely untrue, and which caused me profound astonishment on reading it in Bow-street police-court, when he asserted that his name had been inserted in the summons "contrary to his expressed wish."—I am, Sir, yours faithfully,

E. RAY LANKESTER.

To the Editor of the "*Daily News*." (Oct. 14th.)

SIR,—I greatly regret that Professor Ray Lankester should have rendered it necessary for me again to address you, for the purpose of disproving the assertion you have permitted him to make, that the letter of mine which was placed in his hands last Tuesday in the Bow-street Police-court contained "a statement which was absolutely untrue"—namely, that "my name had been inserted in the summons 'contrary to my expressed wish.'" If, instead of making this charge on his own impression of the import of my letter, Professor Ray Lankester had obtained a copy of it, and had asked me (as a friend) for a private explanation of its meaning, he would have found that he had entirely misconceived it.

What the meaning of my letter really was will be better understood by the readers of the following concise statement of its antecedents, which I do not think that Professor Ray Lankester can gainsay in a single particular :—

1. In originally taking out his summons against Dr. Slade, Professor Ray Lankester cited me as one of several persons from whom Dr. Slade had obtained money under fraudulent pretences. For this citation he had no authority from me whatever. I have never said, either publicly or privately, that Dr. Slade had so obtained money from me, such not being the fact; and had I been aware that my name had been thus used I should at once have peremptorily insisted upon its withdrawal.

2. After the summons had been taken out, but some days before the case came into court, Professor Ray Lankester received from me, in reply to his request that I should appear at Bow-street in support of his summons, an expression of my disapproval of the whole proceeding.

3. Notwithstanding that I had thus expressed my disapproval, and that it had been in Professor Ray Lankester's power to instruct his solicitor, in opening his case, publicly to withdraw my name from it, and

to disavow my connection with the proceeding, I found myself, to my great surprise, paraded before the world in the police reports of October 2, in a manner which at once led both approvers and disapprovers of the prosecution to suppose me to be a promoter of it.

4. Having occasion to write to Dr. Slade on the next day with reference to an appointment he had proposed for the meeting at my house, I added the following paragraph: "The matter having been since brought before the public in a different way—to which I desire you to understand that I am not a party—my name having been introduced, not only without, but against my consent, I think it better to wait the result before taking any further action."

It will, I think, be now obvious that when I affirmed that my name had been introduced into the public proceedings, not only without, but against my consent, I stated what was strictly true. And it will be further obvious that in applying my words to what was a mere preliminary to those proceedings (even though in the technical sense a part of them), in citing as my *ipsissima verba* what was only his own impression of them, and in charging me upon that supposed citation with having stated what was "absolutely untrue," Professor Ray Lankester has done me a serious injustice. For this the only atonement I desire from him is a frank and immediate withdrawal of the last paragraph of the letter which appeared in your paper this morning.—I am, sir, your obedient servant,

WILLIAM B. CARPENTER.

Athenæum Club, Oct. 13th.

To the Editor of the "*Daily News*." (Oct. 14th.)

SIR,—A telegram received by me from Dr. Carpenter this morning leads me to suppose that he may write to you, offering the same explanation of his letter produced by Mr. Munton in Bow-street as that which he has thus offered to me. Should he do so, will you be so good as to publish this letter—but not otherwise.

1. The only "proceeding at the Bow-street police-court" in which Dr. Carpenter's name had been mentioned by me or anyone connected with the Slade prosecution previous to the production of Dr. Carpenter's letter by Mr. Munton, was the filling up of the summonses.

2. I have before me the only communication of any sort (except to-day's telegram) which I have received from Dr. Carpenter on this subject. It is dated Grasmere, Sept. 29. In it there is no complaint whatever as to the use of his name without permission, nor does he express any desire in the matter of any kind. The only remark which can be construed into an expression of dissent refers to the general policy of prosecution; it is, "I am not at all sure that you are well advised in bringing Slade before the police-court." I am not at liberty to publish Dr. Carpenter's letter in full (on account of the pending prosecution), but am ready to submit it to the perusal of a qualified peacemaker.

It is clear that Dr. Carpenter has been labouring under a failure of memory in supposing that he ever expressed a wish to me on this subject, or that I acted contrary to such expressed wish. It is time for him to admit this. He has to retract two erroneous statements in the letter produced at Bow-street which he has repeated in your issue of the 12th. The first is that the Bow-street proceeding in which his name occurs, namely, the summonses, could in any way be influenced by a letter written to me on the 29th of September. The second is that the letter written by him to me contained an expression of his wish in the matter. Dr. Carpenter owes the public as well as myself an apology for his inaccuracy.—Faithfully yours,

E. RAY LANKESTER.

AID FOR MR. COGMAN.

For ten or fifteen years Mr. and Mrs. Cogman have worked publicly in the promulgation of Spiritualism in East London, and on very slender means. They have carried on Sunday services regularly; they have kept a permanent establishment open for the benefit of inquirers, and Mr. Morse, and many other good workers in the movement were first introduced to a knowledge of Spiritualism by their agency. All this they have done with scarcely any public aid, because, by good management, and a dislike on Mr. Cogman's part to anything resembling a demoralising system of constantly asking for contributions, they have made their establishment nearly self-supporting, Mrs. Cogman paying the balance of loss out of money earned by needlework. From the following letter, it will be seen that Mr. Cogman is now dangerously ill, and that he requires aid which should be given without stint. So far as personal hard-work and daily self-sacrifice are concerned, Mr. Cogman and Mr. Thomas Blyton have probably done more for Spiritualism than any other persons in London :—

To the Editor of "*The Spiritualist*."

SIR,—Will you kindly allow me a small space in your paper to appeal to our Spiritualist friends for their assistance on behalf of our old worker, Mr. Cogman, of 15, St. Peter's-road, Mile-end, E. He has worked during many years for the benefit of Spiritualism without asking for payment, and is now lying dangerously ill, and without money to get necessities. All friends who will help in affording him relief will kindly send it to me in stamps or Post-Office orders.

AGNES MALTBY.

41, Marylebone-road, London, N.W.



THE TRIAL OF MESSRS. SLADE AND SIMMONS AT BOW-STREET POLICE COURT.

DRAWN BY C. GREGORY.

Is the accompanying engraving Dr. Slade is depicted standing to the left, with short curly black hair; Professor Lankester is represented giving evidence, and Mr. George Lewis stands with a slate in his hand. Mr. Flowers sits to the right, holding a pen. Mr. Simmons stands on the further side of Dr. Slade, and above the heads of the two defendants is the face of Mr. Emme-Jones, with spectacles.

REPREHENSIBLE CONDUCT OF THE GRAPHIC NEWS-PAPER.

Of the several gross instances of the prejudicing of the public mind by newspapers, while the Slade case is on trial, the *Graphic* has furnished one of the worst. The *Examiner* has already been made an example of in court, and the *Daily Telegraph* printed that Dr. Slade's *seances* were performances, and that, too, before a single witness had been heard.

The *Graphic* has printed at the bottom of its picture the following sentence from the evidence of the prosecutor:—

“PROFESSOR E. RAY LANKESTER (*giving evidence*): ‘I said, you have already written on the slate; I have watched you doing it each time, you are a scoundrel and an impostor.’”

Now, a chief point which came out in the evidence, was that Professor Lankester *never saw any writing done by Dr. Slade*. He merely *inferred*, from motions of the wrist, that writing was done. Thus the *Graphic* has conveyed a glaringly false idea to the public mind, while the case is on trial.

The artist has further displayed “*legal acumen*” in so doing, for by quoting a piece of actual evidence, he provides himself with some kind of excuse for the act.

Then the picture is not truthful. Dr. Slade was quiet and dignified all through the case, as shown in the far more trustworthy *Pictorial World* engraving. He did not show any of the graphically depicted excitement; and Professor Lankester, instead of looking happy over his evidence, seemed particularly uncomfortable.

Then, into the faces of one or more of the intelligent observers the artist has put expressions of sickly sentimentality. The whole picture is a disgraceful burlesque, and the quotation at the bottom is so at variance with the average of the evidence, as to be calculated to defeat the ends of justice.

LECTURE ON “A RECENT VISIT TO THE BRITISH ASSOCIATION.”

LAST evening the opening meeting of the St. George's Church Association was held in St. George's Church Schoolroom, Belfast, and was largely attended. Dr. H. Pardon occupied the chair.

Rev. Dr. McIlwaine prefaced his address by a sketch of the history of the Association, the first meeting of which was held in York in the year 1831, when its members numbered only 353. Dr. McIlwaine remarked in favourable terms on the fact that the existence and rule of the Supreme Author and Upholder of the Universe were distinctly avowed in the closing paragraph of Dr. Andrew's address, which thus contrasted favourably with the unseemly attack on Christianity made by Dr. Tyndall in his celebrated inaugural address in this town. The lecturer proceeded to notice in detail the proceedings in the several sections, more especially in the Anthropological department, to which he had given the greater portion of his attention. In connection with the proceedings therein, he entered at considerable length into the discussion raised by a paper read by Professor Barrett, of the College of Science, Dublin, on what that gentleman termed certain abnormal mental phenomena connected with mesmerism. Dr. McIlwaine characterised the introduction of such a subject, and the manner in which it was treated by Professor Barrett, as altogether unfit for discussion before a scientific assembly. He had ascertained—it was, indeed, well known now—that it was only by a sort of management it had been foisted into the proceedings of the Association, the question of its admission having been discussed at a committee of the section, and carried by the casting vote of the chairman, Mr. Wallace, the avowed Spiritualist, whose conduct, as chairman of the section, was afterwards of the most unfair kind to himself and others who attempted to expose the fallacies and weakness of Professor Barrett's paper. The lecturer proceeded to read from that document the statement of alleged facts on which a scientific inquiry was demanded. These amounted to nothing but the ordinary tricks and self-delusions of the practitioners in phreno-mesmerism (as they named it) and clairvoyance, and were utterly unworthy to be classed among subjects for scientific investigation. Dr. McIlwaine commented severely on the fact, admitted by Professor Barrett himself, that the subjects on whom he and others experimented were young and susceptible girls and boys, whose nervous system could not be so treated, even admitting the existence of the mesmeric influence, without extreme danger and impropriety. He also showed that, while Professor Barrett denied his belief in Spiritualism, his alleged facts led to that absurdity. He next proceeded to give an account of the scene which followed in the section when the president called up a number of speakers on his own side, and en-

deavoured to invalidate and throw discredit on the statements of himself and others, including Dr. Carpenter. The climax of such conduct was reached when Mr. Wallace threw discredit on the late Sir James Simpson, at which the entire meeting loudly expressed its disapprobation. Among other speakers in favour of Professor Barrett's views was Mr. Lane Fox, one of the vice-presidents of the section, who, as Dr. McIlwaine reminded the meeting, was the gentleman who at the Belfast meeting styled the religious opinions of his auditors “a kettle of fish.” Another of Professor Barrett's witnesses was Dr. Slade, whose appearance before the police-courts would afford a proper test of his credibility. Dr. McIlwaine further gave an interesting account of the remaining proceedings, and spoke in terms of high praise of the address of Professor Tait on “Force,” in which he convicted Dr. Tyndall of gross inaccuracy as a scientist, and severely rebuked him for his attack on the religious convictions of his hearers. The address, which occupied upwards of an hour in the delivery, was listened to with interest to the end, and throughout was frequently applauded.

On the motion of Dr. Wales, seconded by the Rev. Mr. Kinaghan, a vote of thanks was passed unanimously to the Rev. Dr. McIlwaine for his lecture.—*The Northern Whig* (Belfast).

EPIGRAMS.

BY GERALD MASSEY.

Jokes on the Slate, to raise the laugh,
Are hitherto one-sided.
Upon the other (half-and-half!)
I've written and derided.

One ray, at last, of penetrating light,
Hath pierced the darkness of our mental night.
So simple all supreme discoveries are!
But this is the supremest, simplest, far—
The only one in all the world who knew,
The young man made his juvenile *début*:
He came, saw, conquered, Caesar-like, elate!
Let him be crowned, then, Seizer of the Slate!

A young man to the Barber's went,
And did the Shaver seize, and
Charged him with barbarous intent
To cut the young man's weasand.
“’Tis useless to deny the fact;
In vain you threat or pray, Sir!
I swear I caught you in the act;
Your hand was on the razor!”

’Tis trickery. So you needn't “try
The spirits,”—fatal reason why.
The ease is in a nutshell curled.
Crack it. *There is no spirit world.*

So clever, confident, and young,
’Twere just as well had he been hung!
“Good heavens! What has the young man done?”
Married . . . to . . . Mrs. Partington!
She met the Ocean with a Mop;
He tried the other world to stop.

The apostle bade us “try the spirits,”
And judge them fairly, on their merits;
But did not clear instructions give
For catching things so fugitive
As spirits, in the Lawyer's sieve;
And, possibly, he might retort,
“I didn't mean at Bow Street Court!”

WE receive many letters about the Slade prosecution, including some from the Continent, but now is not the time for the publication of them.

MRS. WELDON'S “Sociable Evenings” begin early in November, on Mondays. Tickets, available for three months, may be obtained of Mr. W. H. Harrison, 38, Great Russell-street, W.C.

THE Dalston Association of Inquirers into Spiritualism has reprinted its prospectus and rules, which are models in their way, and the result of the experience of years. New local societies would do well to adopt them, in place of hastily-formed regulations.

FLORENCE MARRYAT.

(From *The Figaro* "Wednesday Programme.")

THE gifted and popular lady who, as novelist, editor, vocalist, reader, and public entertainer, has so often amused and delighted thousands of her fellow-countrymen and women, needs little or no introduction to the ordinary reader. We all know Florence Marryat (Mrs. Ross-Church) by her works, even if some of us happen to be unacquainted with her features. Those who indeed have the good fortune to claim acquaintanceship with Florence Marryat in social life, know her as a charming and gifted lady of society, a true Englishwoman and mother, and a being of true heart. The brightness and geniality of her nature are only equalled by her genuine kindness of disposition. She can be foe to no one, but many can claim her for a true friend, and one who will put herself to almost any inconvenience and trouble to do a kindly or a friendly action.

But, although it is only the barest justice to render fitting tribute to the possessor of such excellent and rare gifts, yet to the general public Florence Marryat will be chiefly known by her works. The child of the famous novelist, who, thanks to his native wit and his vigorous style, made himself a name which bids fair to be remembered so long as the English language is spoken, Florence Marryat has inherited much of the characteristic talent of her father, tempered in her case by wide experience, by a large knowledge of the world and of human nature, and by that polish which mixture with society can alone give. In *Gup* she has given us a sketch of Anglo-Indian life as it is, with a vast accumulation of tale and gossip, which proves its author of quick perception as well as of retentive memory. Few books of its sort have had a greater success or been more widely read than *Gup* since it first appeared in the pages of *Temple Bar*, and few works are more thoroughly worth reading and re-reading. It was early in life that Florence Marryat produced her first novel, *Love's Conflict*, and this established its author's ability, notwithstanding the fact that she laboured under the serious disadvantage of being known as the daughter of Captain Marryat. The world in general is sceptical as to the doctrine of hereditary genius, and it is difficult to induce it to believe that the child of a celebrated parent possesses any talent at all. There are so many instances to the contrary, and instances which are so easy to adduce, that the daughter of the famous novelist would—had it not been for her own manifest ability—have found it difficult to have made a name at all. But *Love's Conflict* was at once taken into popular favour, and *Woman against Woman* placed its author in a very high position amongst contemporary authors. From that time to the present the career of Florence Marryat has been one of uniform success, and of continued and increasing popularity. *Woman against Woman* was succeeded by *Veronique Petronel*, *The Girls of Peversham*, *Gerald Estcourt's Confessions*, *Nelly Brooke*, and others, and still later by *Fighting the Air*, and *My own Child*—Florence Marryat having, in the course of eleven years, published no less than eighteen novels.

One of the most admirable features of the novels by Florence Marryat is her earnest sympathy for women. As a general rule—to which there are, of course, a few exceptions—lady novelists appear to have the very smallest opinion of the members of their own sex. Things and thoughts about women which a man, with any suspicion of chivalry in his composition, would not dare to print, are written fearlessly by some lady novelists, whom we need not name. Authoresses, as a general rule, appear to seek to work for the depraved tastes of men alone, and do not attempt to bring out and improve in purity the beautiful nature of woman. With this fault—a glaring and not by any means an honourable one—no one can charge Florence Marryat. At times she may, indeed, be almost effeminate; she may show far too much of the woman in her works; but she has never forgotten her own sex, and the deference and respect which it should be universally paid. Florence Marryat is not unknown as a dramatist, and, besides a theatrical work written in collaboration with Sir Charles Young, she has partly constructed the entertainment with which she has delighted the amateurs of the provinces. For some considerable time she was the editor of *London Society*, and the popular magazine was never better managed than when under her able guidance. Increasing ties of authorship led her, a short time ago, to resign the post in which she had gained so much credit and honour, and the loss would have been severely felt if the lady editor of *London Society* had possessed a less efficient successor. A severe and much deplored accident recently compelled her to postpone for a time the completion of the provincial tour which she had so successfully commenced. This tour, undertaken in conjunction with Mr. George Grossmith, jun., had already proved highly successful, and the entertainment entitled "Entre Nous," which is written almost entirely by the two individuals who are its sole interpreters, was resumed on the 3rd instant. The drama she loves as only a woman of truly artistic instincts can love it, and in giving to the stage the brightest and cleverest of her children—Miss Eva Ross-Church—she has offered the best proof of her affection for it. Florence Marryat can still boast of the freshness of youth, and though now probably in the plenitude of her powers, she has practically her life before her. That she will be content to rest on the laurels she has so deservedly won is most unlikely, and we may yet expect many more able works of fiction from the same fluent pen. Meanwhile, Florence Marryat will remain the celebrated novelist and clever entertainer, popular with the public, envied by society, cherished by her many true friends, and adored by all who admire a genial nature, a warm heart, and all the many social and private virtues which can adorn an Englishwoman.

Poetry.

"VINETA."

A FAMOUS tradition belongs to the ancient town of Vineta, on the Baltic—once, it is said, the great emporium of the north of Europe—several times destroyed and built up again, till, in 1183, it was upheaved by an earthquake and swallowed up by a flood. The ruins of Vineta are popularly believed to be visible on certain days, and the bells audible below the waves, between the Pomerania and the island of Rugen. The following lines in relation thereto were sung at a *soirée* given by Sir William Thomson and other professors to the British Association at Glasgow:—

From the sea's deep hollow, faintly pealing,
Far off evening bells come sad and slow;
Faintly rise, the wondrous tale revealing
Of the old enchanted town below.
On the bosom of the flood reclining,
Ruined arch and wall and broken spire,
Down beneath the wat'ry mirror shining,
Gleam and flash in flakes of golden fire.
And the boatman who, at twilight hour,
Once that magic vision shall have seen,
Heedless how the crags may round him lour,
Evermore will haunt the charmed scene.

From the heart's deep hollow, faintly pealing
Far, I hear those bell notes sad and slow;
Ah! a wild and wondrous tale revealing
Of the drowned wreck of love below.
There a world in loveliness decaying
Lingers yet in beauty ere it die!
Phantom forms across my senses playing,
Flash like golden fire-flakes from the sky;
Lights are gleaming, fairy bells are ringing,
And I love to plunge and wander free
When I hear the angel voices singing—
In those ancient towers below the sea.

Correspondence.

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

THE LEGAL POSITION OF MEDIUMS.

SIR,—I do not know Dr. Slade, and can, therefore, offer no opinion as to the genuineness of the communications that are said to have been received through his agency. As there seems, however, to be some doubt as to whether it is not unlawful for a man to believe in anything that he cannot explain by those of the laws of nature with which every schoolboy is acquainted, I would recommend, if Dr. Slade is convicted, that summonses should be taken out against all the teachers of religion throughout the kingdom. If science is to sit in judgment on the one, let it do so on the other also. A very large portion of the latter lay claim to the possession and exercise of supernatural power. The most that I have ever heard Spiritualists say is that certain things occur in their presence for which they cannot account. Let this supernatural power be demonstrated by scientific experiment.

For some time past Spiritualists have been asking men of science to investigate the phenomena upon which their belief is founded; but it has always appeared to me to be about the same as asking the Pope his opinion of Protestantism, or the Archbishop of Canterbury his of Mr. Bradlaugh.

Much has been said about *paid* mediums; but I would ask, where is the man who possesses, to a larger extent than his fellows, any gift, talent, knowledge, power, opportunity, or anything else, that places it at the disposal of the public for nothing? And I would also ask, is it reasonable to expect a medium, who is sought after by the public, not only to give up his whole time, but to provide accommodation at his own expense, and without reward, for the pleasure, and in many cases simply to gratify the idle curiosity, of persons who are total strangers to him?

For myself I have never received one shilling, either directly or indirectly, for anything connected with Spiritualism. The interest I take in it is simply from having witnessed certain things which to my mind are infinitely more extraordinary than anything that is said to have occurred in the presence of Dr. Slade, and this when no paid medium has been present.

Until it has been decided whether it is lawful to take money for acting in the capacity of a medium, I would strongly advise all persons who do so, either to have it *distinctly understood in each instance* that it is as a *consideration for the use of their rooms only*, or else to call themselves *spirit conjurers*. By either of these means they will be sure to be on the safe side, as far as the law is concerned.

H. B. SANDERSON.

London, October 12, 1876.

PLANCHETTE MESSAGES.

To the Editor of the "Manchester Examiner and Times."

SIR,—Seeing the report in your paper of Dr. Slade's first appearance in the Bow-street Police-court on the 2nd inst., I write to give your readers a line or two from my own experience in this matter. It is not for me to say whether the doctor is an impostor or not; if he is, he deserves all that he may get, but proving him to be a swindler will not explain the mysteries of Spiritualism, or whatever else it may be called. Some time ago I purchased a planchette, and, after discovering what were the conditions under which it would write, I began, with the help of two ladies, to develop the hidden force—call it by any name you please—and very soon received some very strange revelations,

amongst which were the following. It wrote:—"A B C is in his grave." "What for?" "For committing forgery." "When?" "In 1842." "What was the nature of the forgery committed?" "He altered a rate-book in such a manner as to help onward a fraud." "How long will he have to remain in his grave?" "Until restitution is made for the wrong." "Is he conscious while in his grave?" "Yes." Now, sir, this was a matter about which no person in the room had any knowledge whatever; but I knew some of the friends of the deceased, and wrote to make inquiries, and found that it was true. I was assured that he had access to the rate-books in question about that time, and that the books were altered in the way stated, and that it was in his handwriting. Take another case. Some time ago I wrote a letter to a friend at S—, and gave it to my son to post, and without telling any one of the contents of my letter. I requested a lady to sit down to planchette, when the following questions were put:—"Are there any spirits in the room?" "Yes." "Who?" "Mr. A. M. M." "Do you know who I wrote to this morning?" "I do; it was to Mr. M—, of S—." "Do you know where he resides?" "I can find out." Will you go to his house at post time this evening and bring me word what he says respecting my letter?" "I will try and do so, and will be back here at nine o'clock to-night." Planchette immediately stopped all writing. At nine we went to it again, and it wrote:—"I have been to Mr. M—, of S—. I saw the letters delivered, but there was not one from you." Just upon that my son, to whom I had given the letter to post, came in, and upon inquiry I found that he had forgotten to post it until too late for the morning despatch, so that it was true my letter could not have reached its destination that evening. I then said, "The letter will be there to-morrow morning." "I will be there and bring you word about it at twelve o'clock." At that hour we received the following communication:—"I was at Mr. M—'s this morning. He received and read your letter, and said so and so about it, and that he would write you by to-night's post, so that you will hear in the morning." The morning brought me the promised letter, and the substance of it was the same as that which had been communicated to me the day before. Planchette says that it is done by the spirits of the dead. If it is not done by them, perhaps Dr. Ray Lankester, or some other friend, can tell me how it was done. I have seen the table turning, but that is not a matter which interests me so much. My anxiety is to know what independent power it is that gives intelligent answers to my questions, and volunteers information respecting matters of which no one in the room had any previous knowledge, but what subsequent inquiry has proved to be true. I am no Spiritualist, but I am waiting for some sensible solution of the thing. I most solemnly assert that the foregoing is true, and I could give many others equally strange. If you will kindly insert this letter I shall be obliged.

October 9.

ALLAN KARDEC'S DOCTRINES.

SIR,—Your correspondent, "J. W. F.," in your No. of Oct. 6th, says: "On the Mount of Transfiguration the veritable Elias appeared with Moses, and though the three disciples had known John personally, and had not known Elias, they did not confound the one with the other." No; they did not confound them, but were evidently confounded, not least, perhaps, by the recognition of John the Baptist. However, even as they came down from the mountain where Elias had appeared, Jesus gave the three disciples an explanation concerning the identity of Elias and John that must have led them to a decided conclusion upon this important point; for it was at this very time, after having just seen Elias, that the explanation was given, whereby they understood that Jesus, in speaking of Elias, spoke to them of John the Baptist.

M.A. (Cantab.)

THE SPIRITUAL ORIGIN OF HUMAN EVENTS.

SIR,—Marvellously ignorant, real or assumed, are the comments of the *Times* on the "supernatural," and wild indeed its hallucinations concerning hallucination, or that which is often falsely so called, as shewn in *The Spiritualist* of September 15th. There appear to be in the present day three orders of minds: one grasps quickly and naturally psychic subjects; a second grasps them in part at least, but ignores them, perhaps, for a selfish purpose; while a third goes grinding on honestly and cheerfully on the material plane, with its cart-loads of commentaries, contradictory of each other and of themselves, day after day, because he lacks spiritual discernment; not for want of evidence surely, for if Spiritualism has not been proved a reality at the present period, then no fact at all is capable of demonstration; but it is now generally acknowledged that a medium is as much a reality as a critic.

What personal incidents, what public events that stir up humanity to the quick have not a spiritual origin? How about this war between the Christian and the Moslem? How about these late meetings throughout our own country respecting some of the sorrowful results of that war? And still the public prints hold on to their matter in its grosser form as our high motors, as though it were not the unseen forces which rule the world, and not the seen; as though they did not make our most materialistic journals their most furious partisans. Suppose we should grant that, as A. J. Davis somewhere, I think, succinctly remarks, "Everything is the same thing;" supposing we should grant, I say, that spirit is but the fine end of matter, the latter becoming small by degrees and beautifully less, until it is refined into the former, like—save the mark!—a coachwhip, why is it that some handlers of the biological persuader can only use the butt end, being thereby incapacitated from touching the leaders, and when they ply their lumbering battery on those within the reach of any spirit, render themselves and their whole concern liable to, if not certain of, an overturn.

"Ghost stories," says the *Times* forsooth, "are undistinguishable from occurrences with which every physician is familiar." Yes, truly

physicians of the calibre of the critic, who can only see a material origin in the diseases of nations, and the diseases of men's bodies, and who are so aptly described in the *consultation of the doctors* in Ansley's *New Bath Guide*:—

Sad news in the papers; G-d knows who's to blame
The colonias seem to be all in a flame—
What can Portugal mean? Is she going to stir up
Convulsions and heats in the bowels of Europe?
"Twill be fatal if England relapses again,
From the ill blood and humours of Bourbon and Spain.
Says I—My good doctors, I can't understand
Why the deuce ye take so many patients in hand;
Ye've a great deal of practice as far as I find,
But since ye're come hither, do pray be so kind
To writo me out something that's good for the mind.

I have diverged from the text of the poem in one word only, but its applicability is made none the less by the change. What a good thing it would be if that admirable body of men, the medical profession, would study the spiritual body that runs through the whole frame more, and the lower organs less; and then, instead of ghost stories being undistinguishable from occurrences with which every physician is familiar, they would not only be familiar with them, but learn to distinguish concerning them.

This then is my answer to the *Times*, conveyed by the signs of the times. Instead of "ghost stories, bearing the trade mark of their human origin," things, on the contrary, most human in their superficial guise, can bear the trade mark of their spiritual origin. If we want proof of my assertion, let us but look with clairvoyant eyes into our madhouses, and many private houses also, and there will be found a vast number of cases that should be cured rather with medial or mesmeric power than with purgations and the douche. If we look at our bodies politic, what do we find there? We hardly ever hear of wars that have not manifestly their spiritual origin. Men of common sense would never enter into them unless they were stirred up by something stronger than their calm and quiet judgment. I do not say that spirits in the flesh, or out of it, who stir up to war are of a high order; the highest spirits are always on the side of peace, so are the highest men. Peace and good will towards all men is an angelic text, but men in general are not angelic, not even critics who write for the *Times*, so they will always take sides with partisan spirits like themselves, one party being generally as much led by passion as the other. Whereas, if their sympathies were equally balanced towards all mankind—which is, I fear, as yet but an angelic and Utopian idea—men, like the good angels, would not even take sides. These roublings of the populace are generally a matter of feeling, and thoroughly spiritual; and we know, if the doctors do not, that spirits, for the most part, are even more excitable than we are, and have a finger in everything human. Much of the wisdom and the unwisdom in which the *Times* leads the way is, I doubt not, ghostly. So ghosts lead men and not men ghosts, because unseen forces are always stronger than those that are seen. This is my answer to the *Times*. But any experienced medium could give a hundred proofs that real ghost stories do not and cannot "bear the trade mark of human origin," and the critic aforesaid may know this truth as well as I do, though he may not acknowledge it; for, if ghosts bear the trade mark of their human origin, why should one have made its appearance in the form of a dove? Is the critic prepared to deny it? Was that dove of human origin? He must be a medium, or at least a Spiritualist, if he would try to prove it. I should like to know his opinion on this point; and above all I should like that he should unexpectedly one day find himself in dead men's shoes; by which I mean a medium speaking spiritually and wisely as the advanced spirits would make him speak.

SCRUTATOR.

A POWERFUL SEANCE IN SWANSEA.

SIR,—On Saturday night last a dark *séance*, under very strict test conditions, was held at the Sailor's Home, Swansea, in which Mr. Willie Eglinton acted as medium. The apartment in which it was held was of an ordinary dining-room character, roomy and lofty; the circle was an extremely large one, numbering in all eighteen sitters, composed principally of earnest investigators, with a very few Spiritualists.

After attempting for about an hour to gain the necessary harmony, a slight change was made amongst the sitters, which resulted in the writer being placed on the right side of the medium; this change had the desired effect, and we were then presented with wonderful physical manifestations, superior to what I should imagine to be obtained at the *séances* of less popular mediums. The manifestations consisted of the chairs of three of the sitters, together with that of the medium, being taken from under them, and placed in front of them on the table. We saw beautiful lights, having all the appearance of miniature electric flashes. There was floating in the air a musical box, weighing seven pounds, and at the same time it played changing airs—stopping, going on, giving a single note, increasing rapidly, and *vice versa*, each of these movements being in response to requests made by the different sitters. This part of the phenomena, I may say, struck the minds of several as being of a most convincing nature. All the circle, with but one exception, felt numerous spirit touches on their hands, heads, and faces. One gentleman had some paper which had been placed on the table for spirit writing, forced into his mouth by a spirit finger, which he took the opportunity of biting; we afterwards learnt it happened to be the finger of Joey, who very soon showed his displeasure at such an act by handling the musical box and other articles in so rough a manner as to cause the medium to feel a little anxiety for their safety, and to beg him to "play" a little lighter.

The same gentleman had a pair of spectacles, which were hanging by a string from around his neck, placed very nicely over his nose. The next act was the removal of a box of matches by the spirits from his pocket to his hands. The writer, also, was an object of the spirits' not ice, for, at one time, after having had his chair taken away from him

and, consequently, being made to stand, he felt a hand trying to get into his coat pocket; next he felt two hands roughly attempting to force paper down his back; but, after a few seconds, the paper and hands passed away. Several other manifestations took place, all of which were either convincing or mystifying.

Of course, we had the usual chat with our medium's controls; but that I shall not repeat, for, in my opinion, to investigators it seldom is convincing, although oftentimes amusing, as in this particular case. After being informed that our medium's power was exhausted, we lighted the gas, and examined the papers that had been placed for direct writing, and were at the commencement of the sitting perfectly clear of words or any other kind of marks, but now one sheet had the following words written thereon—"God bless you," and another, "Joey"; and a third (which was very remarkable) contained the initials "D. G." These happened to be the initials of the gentleman opposite whom the sheet was found, but they were not in his style of handwriting.

Although the *séance* was of rather short duration, it gave great satisfaction, and a few of the circle hope at some future time to invite Mr. Eglington to come amongst them again. P. S.
Swansea, Oct. 5th, 1876.

IMITATIONS OF SPIRITUAL PHENOMENA.

SIR,—As Mr. Maskelyne has found "time and inclination" to address another of his misleading letters to you about my challenge to him, please kindly allow me again to set him and the public right.

One point he is right about. I certainly "never meant to risk a thousand pounds." I knew, almost as well as Mr. Maskelyne seems to do; that they were perfectly safe, so long as I adhered to the condition, which he finds so "absurd," of requiring him to perform his imitations of spiritual manifestations under the same circumstances as those under which the identical manifestations which he imitates should previously occur through my medium.

I might fairly decline to answer his question as to why I don't "trot out" my medium, until he answers mine, which is: Why should I trot him out? But I prefer to answer at once, as follows: 1st, because I neither have, nor ever pretended to have, "a medium with a speciality," if by that Mr. Maskelyne means a medium for some manifestations different from those which he pretends to imitate every day; 2nd, because, if I had one, trotting him out in the way proposed would not in any way serve the object I have in view, which is to "let the public see" what Mr. Maskelyne is. (For this purpose it would be difficult to find a medium whose powers should be insufficient, be it a Davenport, a Fay, or a Home.)

I think it is quite true that Mr. Maskelyne has, as he claims, given some Spiritualists useful lessons in imposture.

As regards his last paragraph, the question is not, "How does Mr. Maskelyne perform his tricks?"—which is a matter of quite secondary importance and interest—but, "Is he justified in stating, as he does, that the manifestations of mediums are produced by the same means, and that those means are trickery?" A. JOY.

Penzance, 22nd Sept., 1876.

THE EDUCATION OF CHILDREN.

SIR,—This is why I think rhythm more important in music than tune or tone—I, upon my methods, am not aiming at producing *solo* singers or "stars"—I am aiming at enabling all classes to find their amusement together in harmony. To know how to amuse and occupy oneself is a science in itself. We all know how much we like to hear the sound of our own voice, and I have often thought how queer it is so few people in the world know how to use it. A child will stand and scream unceasingly with glee, and the louder it screams the more it enjoys itself. I often allow all the children to amuse themselves by out-screaming each other. No cage of macaws ever was so noisy! They seem to find some ecstatic sensation of pleasure in their screeches and shrieks; unless I invented something to change the subject, I believe that, once encouraged, the children would screech till they were hoarse! and even then I believe they would continue to make some species of noise till they were incapacitated from uttering a sound. Some children are really born without what people call "voices," and their larynx must be constructed in such a manner that they cough very much if they try to scream in imitation of others. So, as I concluded, that, if there was something in a child's throat which made him cough when he wished to enjoy himself in company with others by shrieking, he would cough when he attempted to sing loud, I encouraged one particular child (whose case I am quoting) to scream and cough, to cough and scream, till at last the power of screaming had succeeded in vanquishing whatever it was in the construction of his throat which prevented him screaming. Although he will never have the extraordinary power and tone of voice most of the others possess, he sings quite as well as any of the others, and will have a more penetrating voice than singers of the present day have. He will modulate, enunciate, and sing in as good tune as the others. If he had not stumbled upon me, he would have been one of those people who think, when they are grown up, that they were born "without voice, ear, or anything." He would have lisped, stammered; he would have been unable to pronounce the *R*. "Red ribbon" would have sounded like "Wed Wibbon," and so forth. The whole construction of mouth and palate appeared very defective.

After nearly two years under my roof all defects had completely disappeared. The boy is about four years old. Let us suppose, however, that it were possible a singing voice could not be trained; if a child be trained to speak and intone in exact rhythm, it could always help in chorus. The great charm of chorus singing is the clearness and sameness of enunciation. This is at present unattainable, for this reason, that although there are plenty of chorus singers with excellent voices, they all pronounce so differently, that the *atrocious* pronunciation completely drowns the little good there may be among the mass. The word "Town," for instance. It is often pronounced as "Torn," with the

"n" of course inaudible! That is the usual way. It does not occur to singers that the word "Town" is in reality two syllables, divisible thus—"Tah-oon." Another way chorus singers have of pronouncing "Town" is "Teighoon," with a sharp and distinct twang on the first syllable.

If, therefore, a child is trained to pronounce *speaking* words in rhythm, and that it were to make use of a low-pitched note in the voice, even if it had no tune and no "vocal" tone, it would effectually help the "nerve" and "sinew" of choral singing. Drums have no notes, no scale, but how indispensable are they in orchestra. So in singing we might have many kinds of ways of chiselling effects, and many more than those afforded by the instruments of the orchestra. Violins and other stringed instruments all must commence with one single sound of the bow. That is the only *consonant* they possess; and are only required in certain vigorous passages, otherwise the *attack* should be undetected, and must commence (as it were) on a *soft vowel*. It is only by an *aural sound* I could give any one any idea of what I mean by *soft* and *harsh* vowels. To attempt to describe these sounds in writing would be impossible to me. I have no anatomical notion of the throat; I teach and act completely by instinct and by my gift of *causality*. To please phrenologists I take the opportunity of saying that the bumps of causality are the only ones I have strikingly developed, that they almost hurt my forehead at times, and, though it savours of some kind of connection with a certain old gentleman, I feel sometimes as if little horns would some day sprout there!

GEORGINA WELDON.

Tavistock House, Tavistock-square, W.C.

SPIRITUALISM IN SOUTH AFRICA.

By the mail which arrived last Monday, files of papers from Cape Town to Sept. 15th have been received. Warm discussions are taking place in the local newspapers on the subject of Spiritualism. A writer in the Cape Town *Daily News* speaks highly of Dr. Slade from personal knowledge. A correspondent of the *Cape Times* says:—

"One clever medical gentleman told me that if there were any truth about the matter it could only be the work of devils, or of spirits who would deceive, were it possible, even the elect. Now, sir, I am somewhat of a Calvinist, but I allow liberty of opinion and action to all. It struck me forcibly that if the devil could wield so mighty a power, other and brighter intelligences could not be debarred from the exercise of similar power and influence; and, as the good book itself decidedly confirms this theory, I determined to investigate for myself. With this view I attended a few sittings while in Cape Town, and while there saw quite enough and heard enough to make me feel very shaky concerning my own scepticism. On my return to Port Elizabeth, I at once commenced a series of sittings at my own family circle; the result is that several dear spirit friends have communicated with us, and by their agency placed the fact of spirit communion beyond doubt so far as we are concerned; and I would earnestly advise any real truth-seeker to adopt a similar course of investigation. We have spirit-writing, partial materialisation, inspirational addresses, thought-reading, symbolic representations, and spirit-lights. The most remarkable of all is the power our medium has of thought-reading and spirit description, one illustration of which may suffice. A friend called in at mid-day. The medium saw at once that he was attended by two spirits, a male and female; both were most accurately described, and in the most minute detail; he then in most unbounded astonishment admitted the absolute truth of each description. The attendant spirit friends were those of his father and mother. The medium then stated that the latter had passed away thirty-seven years ago, the former fourteen years and three-quarters, a fact which was verified; the house of the friend's early days was then vividly described, also, every masonic emblem on the apron of the spirit father—and certified to be correct in every particular. Now, sir, the medium is not a mason, and knows nothing of the craft, much less its emblems; therefore, I feel quite satisfied there is neither humbug nor unconscious cerebration. The friend has since sat with us and met a dear little spirit child of his. We have also a lady friend who has joined our circle, whose rank, position, and education are above reproach, and so thoroughly satisfied is she, that she never misses one opportunity of sitting with us. The communications to her have been marked and wonderful, recapitulating the early scenes of her life with exactitude; her spirit friends too have appeared, and the tests were admitted to be pre-eminently faithful, some of the communications being given in pure French, of which the medium knows comparatively nothing."

STRONG PHYSICAL MANIFESTATIONS IN MANCHESTER.

BY CHRISTIAN REIMERS.

A POWERFUL display of unexpected manifestations here, on the 8th of October, has completely routed a line of sceptics who desired to measure swords with the defenders of our cause. On my being asked to draw up a report of them, the foremost sceptics unanimously volunteered to put their names as witnesses of what occurred, a step which overtook me with surprise, considering the state of prejudice people here have been in because of misrepresentations. We, about a dozen, which number increased later on, assembled in a large private room, without thinking at all of having a *séance*. After a time, Mr. Donoe, a friend of mine, came in with a gentleman, Mr. Swallow, from Manchester, whom he introduced as a powerful private medium, who in London had had several remarkable private *séances*. His kind offer to try at once for manifestations was accepted.

We joined hands round a heavy circular table, after turning down the gas; the upper part of the windows, however, admitted enough light to let us see faint outlines of the table and surroundings. I sat with my back against the billiard-table, and held the left hand of Mr. Swallow, after expressing my desire to fill this place. The gentleman at my left, Mr. Westbury, desired an explanation of my wishing that seat; I calmed him with my word of honour not to assist in any kind of fraud, and, in the meantime, encouraged him to take no notice of what might transpire in my neighbourhood. No sooner was the circle formed than the table began to shift and tilt vigorously, causing laughter, more or less suppressed, evidently resulting from a mental fight between belief and suspicion. Heavy raps all round were like stones thrown into the waves of prevalent scepticism. Something dropped on the table. It was a piece of chalk from the billiard-table. Then a hat came and landed on one of the sitters. Confusion, the result of the sudden influx of perplexity, now began. "Who did it?"—"Who touched me?" the usual exclamations of beginners in this kind of work. Suddenly my sceptical gentleman to my left found a hat on his head; but our attention was soon turned in another direction.

Mr. Swallow sank, deeply entranced, to the floor, and Mr. Donoe, his neighbour, was greatly alarmed, having never seen the like before. "Oh, he is dead!" he cried, with choking voice—"Oh, strike a light!" "Never mind," I said; "it will be all right. Shall I light up?" A tremendous "No" was rapped immediately. The table then heaved violently, raps came with deafening power. Mr. Donoe was heard to groan, and a faint "Oh, oh, don't!" was followed by his dropping down too. A signal for "light" we at once responded to, and there lay the two gentlemen like corpses, their arms, with closed hands, through the railing of the chair. It was the remarkable chair test, the chair having been threaded on without the disjoining of their hands, and the group of flabbergasted gentlemen around this scene was picturesque and suggestive. The light being put out, there was a shuffling noise, and on relighting the chair was removed. Scarcely had the disentranced gentlemen resumed their seats when my sceptic to the left began violently shaking, and with a peculiar shriek went down under the billiard-table. I never parted with his hand. "What are you doing with me? They (who?) are pulling my coat. Oh, I say, strike a light!" and surely there was his coat nearly pulled off. "Oh dear me, sir," he asked, like a terrified child, "what does this mean? Is it dangerous? I never—" "Be at ease," I replied; "you are only a medium, that's all." But our friend, I am grieved to say, soon quitted the field, having been perfectly frightened.

The tumult attracted several guests from the ground floor. Among them I noticed a German, Herr Stade, who has sometimes expressed himself sharply and bitterly against Spiritualism, so I did not much like his presence. I thought that his tone of mind would disturb the flow of power. Pointing out the disadvantages of having outsiders, I invited him to join our chain of hands, and soon it became clear that we had another medium in our midst. Something fell on the table. It was his pocket-knife. But I was not over-quick in believing as genuine anything that took place near

him; and when I plainly saw an arm moving near his person; when a hat was put on his head, I requested him to stop that kind of joke. "You have put the hat on yourself," I said, with the certainty of a judge, and honestly indignant. "I beg your pardon, Mr. Reimers, you are wrong; I had nothing to do with it, as far as I know." At the same time the gentleman to his left assured me that he never ceased holding his hand. Now I understood that I had seen a "materialised" hand and arm. I observed several times, in the increasing moonlight, similar rapidly moving hands throwing and carrying things. Now began a perfect unfettering of power with which my pen cannot hold pace. Herr Stade, having constantly received proofs of the presence of invisibles, suddenly whispered, "Oh, hush, hush, hush!" then dropped on the floor, and after striking a match, there we found him, deeply entranced, with his hand firmly in that of his neighbour, who looked fairly bewildered at seeing the chair hanging on his arm! He had never before been at a *séance*, and had been totally sceptical up to this point, where he probably arrived at a change of opinion. After recovering his normal state, Herr Stade resumed his seat, and the "baptism of mediumship" came upon Mr. Donoe, who was carefully landed on the floor, after the chair had been pulled from under him, his neighbour to the right all the time exclaiming, "Oh! let go my hand, you squeeze it horribly." On striking the light, the chair was hanging on that very arm. This third chair test was the most convincing of all, for the gentleman had never left his seat, and all doubt was further stamped out, when, although with concentrated attention he held on to his neighbour's hand with a vengeance, the chair was in a few seconds found detached again. Loud raps on the distant legs of the billiard-table and floor were scarcely appreciated in the constant shower of manifestations.

I now proposed to our chairman, Mr. Boysdon, that he should sit on the table to keep it quiet with his eighteen to twenty stone weight. In order, I suppose, to restore his hold upon the now shaky ground of scepticism, he seized his pipe to secure one of the known realities of this world, and in cheerful humour took his seat on the table, which then tilted and jumped with renewed pleasure as in glee. After shaking the rider soundly, we heard a kind of groan, and the new medium was found stretched out in a profound trance, the pipe gracefully in his hand, his eyes closed. After darkening the room again his legs raised themselves at right angles to his body, a feat he could not accomplish in his normal state, without a strict Banting course of several months. His return to consciousness was marked too with that peculiar expression of feature betraying the influence of something strange. The scene at each relighting was indescribable. A couple of mediums entranced, others bending down towards them like figures on a little battle-field.

Lastly, I requested the spirits to restore the medium, and to close the *séance*. A remarkable discovery of the secret doings of the spirits was then made. I never saw anything like it before. One missed his watch, the other his pocket-book. Mr. Swallow had Mr. Donoe's overcoat on; Mr. Donoe that of Mr. Swallow. He missed his diamond ring. It was on the finger of another gentleman, firmly and tightly attached to the finger. In searching for the two missing watches, we discovered them hanging by their chains on the lamps of the billiard table, carefully hooked. I had in my pockets a glass tumbler and three billiard balls. There was much laughing, a general exchange of sundry articles found here and there. Herr Stade, who sat opposite to Mr. Swallow, produced the pocket-book of Mr. Swallow out of his (Herr Stade's) pocket; among its contents an accepted bill of £350 was discovered, for which no owner came forward at the time. Mr. Donoe missed two cigar cases, one of which was discovered minus cigars, the other in the hall down stairs, in a corner, where nobody thought of finding it. A cigar of a relative bulk to a 81-ton gun, in comparison with the usual size, was in that case, but nobody present had the remotest idea to whom it belonged. In conclusion, I may state that this *séance* has probably done more to create a wide-spread interest here than many others more beautiful and harmonious. It has exploded a rock of scepticism.

I have received the following letters about the *séance* :—

"26, Old Millgate, Manchester, Oct. 12th, 1876.

"MR. REIMERS, DEAR SIR,—I cannot possibly resist the temptation of writing to you (whether it is the influence of a spirit acting upon me or not I cannot say, but write I must), to express my great surprise at the effects I felt at the *séance* last Saturday evening. It was the first I was ever present at, but I hope it will not be the last. I can well understand sceptics not believing in it, but I would say 'let them attend once.' I was sitting beside you with my hands firm upon the table, when all at once I felt myself drawn under the billiard table, and my coat being pulled off my back; but for the turning on of the gas it would have been taken off. Altogether it is something marvellous, and I only wish you would enlighten me upon the subject, for I am so hard of belief that I must have some further proof. Hoping you will give me the opportunity of attending another *séance*, I remain, yours respectfully,

P. WESTBURY.

To the Editor of "The Spiritualist."

SIR,—Being casually the other evening at a leading club here of which I am a member, I wish to endorse other evidence which I understand you are in possession of as to the phenomena which then occurred, and which I fancy, indeed, think, are partly due to my mediumistic powers. I may further state that within the last few days I have been present in London at a similar *séance*, and the same manifestations were apparent.

A. H. SWALLOW.

Parkfield, Rusholme, Manchester.

P.S.—I may refer you to Mr. W. Cook, 99, Regent-street, or Mr. Campbell, 7, Russell-square, W.C.

To the Editor of "The Spiritualist."

SIR,—With regard to the *séance* on the 8th, as far as I know I did not loose the hand of Mr. Donoe when the chair was put on and off his arm.

J. HALL.

1, Beach-street, Manchester, June 15th.

One of our Manchester papers, the *Free Lance*, has been moved to burlesque the above *séance* by describing "A Dark *Séance* at the D'you-see Club, by a True Believer," as follows:—

I am a Spiritualist. I am also a member of the D'You See Club. Why do you laugh? Do you perceive any especial affinity between spirits and the institution in question? Ah, you mean with hot water and sugar. My friend, let us be serious. What I am about to relate to you are facts.

They occurred only so recently as Saturday night last. We had a dark *séance*. 'Twas I who suggested it. I have been much exercised lately by the mysterious communications addressed to an ungrateful, sceptical world through the medium of Dr. Slade and his wonderful slate. I have been to London and had a guinea's worth. I inquired of the spirit in attendance what was good for an ecstatic imagination. He replied, "Gin and water, and have your head pumped on three times a day." I tried the former on Saturday night at the club, which numbers amongst its members, I regret to say, many scoffers. By-and-bye I overheard fragments of a subdued conversation between two gentlemen present. They were discussing my beautiful and charmingly indefinite religion. I listened. They, too, were believers. I could contain myself no longer.

"Are you a Spiritualist, sir?" I inquired of him who had taken the principal part in the conversation.

"I am, sir," he replied gravely. "And my friend here is a medium; ain't you, Jack?"

"Just so," replied the gifted John.

"Gentlemen," I exclaimed, enraptured at my own idea, "let us have a *séance*."

"Agreed," replied Jack. "Waiter, another Scotch whiskey cold."

We sat round the table; believers, scoffers, and all. The latter were to hear a convincing proof of the truth of Spiritualism before the *séance* was over. The lights were turned down, and a profound silence reigned. Then the medium spoke.

"Is there any spirit present?" he demanded, in a voice rendered tremulous and impressive by the whiskey and water.

The response was in the affirmative.

"Will the spirit be good enough to give a manifestation?" inquired the medium. The spirit was good enough, and—Oh! happiness! selected me to manifest upon. In a twinkling it had knocked my hat over my eyes, and tied my legs to the chair. Could any thing be more conclusive?

The lights were turned up, and I could see (when my eyes had been extricated from the interior of my hat) that the scoffers were staggered.

Soon afterwards it was my turn to be staggered. The lights were again turned down, and another manifestation invited. Then I felt a blow on my left ear that knocked me off my chair.

The spirits were now actively at work. There was scuffling all round the table; scuffling and demoniac laughter, which curdled my blood to hear. Eviwaite, who draws the scale at eighteen stones, was lifted up bodily and thrown on the chandelier, alighting on top of me with great force. A sovereign which I had in my right hand waistcoat pocket was changed into a half-crown; my cigar case was deposited at the far end of the room, under the billiard table, the medium's whiskey was poured down the small of my back, and my pocket-book was by some mysterious force abstracted from my breast pocket and deposited under a spittoon. When it came to be examined I found that it was bereft of several banknotes, for which tailors' bills were substituted, the numbers of which are known and payment stopped. The notes and sovereign were afterwards found in the medium's friend's left boot, and the half-crown proved to be a bad

one. On getting home I found some cold tapioca pudding in my coat-tail pocket, and an obsolete order for two to the dress circle of the Royal, stuck into the band of my hat.

More manifestations are expected at the D'You-See, and I am glad to say that nearly all the scoffers are now converted.

More recently I have been present at another *séance*, which was a failure, because of the inharmonious conditions.

Ducie-avenue, Manchester.

DIRECT SPIRIT WRITING AT MALVERN.

The *Malvern News*, of Oct. 14th, contains a report, two and a half columns long, of *séances* with Mr. Eglinton, also some comments on the Slade prosecution. The reporter narrates how all the members of the circle held each other's hands in the dark, and describes the pranks played by a spirit, who called himself "Joey":—

"The musical box had been wound up twice by the sitters, and had run itself down, when, after a short time, Joey came, saying he wanted some more music, and proceeding to wind it up. After playing for some minutes it was lifted up and carried about the room, and placed on the head of the gentleman who held the medium's right hand. While that was being done he was asked if he held the right hand of Mr. Eglinton, and he assured the sitters that he did. The box was then placed on the table. The tambourines were lifted and heads struck with them, and at last so great was the force that the parchment of each was broken, and the instruments left on the heads of the gentlemen. Presently these were removed and placed on other heads. A soft delicate hand now touched each sitter on the head, face, arms, hands; and for fully two minutes one was pulling about our hair and beard. A voice said, 'I have come to help you to-night with the physical manifestations—they are just going to begin, but don't be alarmed.' Thereupon a shout was heard, 'My chair is gone!' and from the other side, 'And so is mine!' The circle was yet complete, and the medium was levitated till his feet were above the shoulders of his holders, one exclaiming, 'He's kicked me in the eye!' The sofa was turned on its side, three chairs placed one on the other, the table tilted, drawn away; a large print, in frame and glazed, was unhung from the wall, and gently placed, glass downwards, on the table. All this time the medium was groaning; when Joey asked for a light. This being instantly obtained, Mr. Eglinton was standing on his feet, but perfectly insensible, still being held by each hand. In a couple of minutes he came round, and saw the confusion made in the room. In the tilting of the table everything fell off, among the articles being the musical box, after whose safety he anxiously asked, and would not be satisfied till he had set it in play. He found it was unhurt. After a short time the circle was re-formed, and instructions given by Joey what was to be done next. He said they would not be able to materialize that night, but Mr. Eglinton's coat sleeves, at the wrist, were to be sewn together behind his back, and his coat sewn up in front. He was to sit in the cabinet with his knees exposed to view, on which were to be placed a book, bell, and writing materials. This was done, and some writing executed on the paper. The bell was rung and thrown on the floor. The book was then opened, and each sitter told to put a hand between the curtains. They were then touched by a hand, squeezed, or pinched, a hearty shake being bestowed on one young lady. At Joey's request the curtains were held back, the book being fully exposed to view, and so exhibited it was opened and shut several times without anything visibly touching it. When Mr. Eglinton came out of the cabinet, the sewing was intact, as he entered. And thus closed the fourth *séance*."

SUICIDE.—Sometimes the motive for suicide verges on the ridiculous, as in the case of Diedrich Braunlieben, 62 years of age, and old enough to have known better. This precious fool cuts his venerable throat because his second wife refused to go with him and assist him paying his respects to the grave of his first wife. The only creditable feature of the affair is that he had the good taste to cut his own throat, instead of getting mad with the second Mrs. Braunlieben and cutting hers.—*Chicago Tribune*.

ANSWERS TO CORRESPONDENTS.

A WRAPPER with a halfpenny stamp on it and the Exeter post-mark, has come to hand through the Post-Office without contents.

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 1s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

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

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

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

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

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

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

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnetism light. 5s.

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THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance which, when even used to obtain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 21s.; or 8s. per single volume.

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