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The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER FOUR.

LONDON, FRIDAY, AUGUST 25th, 1876.

UNPOPULAR SUBJECTS.

IN the course of the gradual development of the human race, new ideas in advance of those of preceding generations are born into the world, some good, some bad, and they forthwith proceed to do battle for their right to live. Whether these ideas be good or bad, they are always trodden down at first by uncultured people, the great majority of mankind not having yet arrived at the stage of thinking it to be a duty to examine without prejudice every new thing, to accept it if it be good, and to reject it if it be evil. Among Spiritualists, who see every day the fallacy of trusting either to antiquity or to authority, new ideas find a more fair reception than they meet anywhere else. For this reason every individual in the ranks of Spiritualism who has some new and excessively unpopular plan of reforming society, forthwith offers it to the Spiritual journals, and not unfrequently pleads that it is a dereliction from duty if the said scheme is not taken up. To such our reply usually is that Spiritualism is sufficiently unpopular with the outside world without fastening on to it half-a-dozen other unpopular reforms, however important and truthful they may be. A man may have a heavy box which it is right and proper and desirable should be taken up the stream; but he has no right to insist that a boatman whose craft is already laden to the water's edge shall take his heavy box on board simply because the object desired to be attained is a good one. The two cargoes would go to the bottom together, and the two mortals would not be considered the incarnate representatives of wisdom. Let this argument be sufficient for those ardent reformers who insist that the Spiritual periodicals should take up half-a-dozen unpopular reforms, in addition to those which it is their regular and unmistakable duty to carry through.

WHAT IS THE INTELLIGENCE?

BY CHARLES CARLETON MASSEY.

THE publication of the so-called message from Charles Bravo must have re-awakened in the minds of many thoughtful Spiritualists a problem of which the difficulties have hardly yet been enough appreciated. Owing to the notoriety which that communication has obtained, many of us probably have had within the last few days to encounter questions from our friends—the outside public—which we could not answer without very apparent doubt. With such mediums as Dr. Slade, and, it seems, Dr. Monck also, we shall have no difficulty in demonstrating our objective facts to all, men of science and others, who will take the trouble to come and see them. But that these facts cannot be relied upon as sufficient to satisfy speculative minds of spirit agency is evident from the silence of Mr. Crookes, and the expressed doubts of Mr. Serjeant Cox, who have both had as large an experience of these phenomena as any of us. Inasmuch as the force emanates from the medium, why may it not be directed by the unconscious exercise of his will and intelligence, as it is undoubtedly influenced by his wishes? That the physical manifestations in general, and such messages as are commonly written upon Dr. Slade's slates, leave the nature of the intelligence in much doubt, must needs be conceded. By establishing the action beyond the organism of a force originating within the organism, which force is probably the same as that by which muscular effects are produced, it may be said that we are so far from having proved spirit agency that we have not even disposed of Dr. Carpenter. The learning of Unconscious Cerebration is nearly as applicable to the transcorporeal as to the organic operations of a force obedient to the physiological changes of the brain. It may be said that the proved fact of the

direct suggestive influence of mind upon mind, deprives the communication of facts known to the investigator and unknown to the medium of its evidential value. Suppose that the psychological sensibility of the medium is so exquisite that the modifications of the investigator's brain, related to the contents of his consciousness or memory, set up corresponding vibrations in the brain of the medium, and that these put in appropriate motion the current, which in the active results of unconscious cerebration passes through the ideo-motor nerves, and which, perchance, in abnormally constituted persons, passes beyond these, producing the same results directly that it ordinarily effects by means of muscular contractions? We have the proved facts that some force does proceed from and operate beyond the organisation, and that muscular contractions are not necessary to make a pencil write. And we have the physiological fact of involuntary and unconscious intelligent action; and the fact of mesmeric influence—often unconsciously exercised and received. All that is done here is that these four facts are put together and made to co-operate. Any one who maintains that the movement of objects without contact, and direct writing, are insufficient to prove independent spirit agency must needs resort to some such explanation as the above. We may marvel that any one can entertain it, but we may be sure that the subtlest weapons of the physiological armoury will be drawn out before spiritual existences will be admitted. The battle of Spiritualism will have to be fought over the intelligence.

Of course we know that no such hypothesis will cover all our facts, and therefore it will be well to classify the latter according to the degree of evidence of independent intelligence they carry with them.

(1.) There is the sort of communication most frequently written on Dr. Slade's slates, an edifying little message about the truth and moral influence of Spiritualism. This is probably very much what the medium would say himself on the subject.

(2.) The revelation of a fact, unknown to the medium, but distinctly present to the mind of the investigator, purports to be made by a deceased participator in the knowledge of that fact. This is evidence which wholly fails to exclude the hypothesis which refers the phenomenon to cerebral activity, communicated from one brain to the other, and nerve force transmitted beyond the organism.

(3.) The fact, unknown to the medium, is within the memory, *i.e.*, within the power of recollection, but not present to the consciousness of the investigator. The remarkable message, through Dr. Slade's mediumship, recorded by Dr. Carter Blake, is an instance of this. Here the evidence is better, because to the hypothesis of brain sympathy must be added the further hypothesis that the *potential* contents of consciousness, or the tablets of the memory, can be passed on to the other brain, in order to avoid the conclusion of spirit agency. That would be a case of transmitted unconscious cerebration.

(4.) The fact, once known to the investigator, has passed wholly out of his power of recollection, but is subsequently verified. Should it turn out, in the case of Dr. Blake's message, that the figure preceding the reference to Mr. Crockett, has a significance once known to, but forgotten by Dr. Blake, this message would have an additional value. But we are not yet clear of Dr. Carpenter. In *Mental Physiology* a case is recorded in which a line from Young's *Night Thoughts* was quoted by a planchette, and the person whose hand was on the planchette had never, as far as he knew, read that book. Afterwards, finding a copy of it in his library, he assumed that he must have read it, and this is given by Dr. Carpenter as a case of unconscious cerebration.

(5.) When the fact never was within the investigator's knowledge, but is verified by inquiry (the medium's knowledge being of course excluded). This is the best evidence. Dr. Blake's message may turn out to have this value, and it is to be hoped we shall hear again from him on the subject. The case of "S. J. Sabel, Esq.," recorded in *The Spiritualist* of August 4th and 11th, would have this highest evidential value if we could prove that by no possibility could Dr. Slade have been in possession of information respecting him. There are some, but not many cases of this description, resting upon excellent authority. Notably that recorded by M.A. (Oxon), in the "Spirit Teaching," published January 21st, of this year, the best case of spirit identity I know of. But even when we have got to this point, we are still short of demonstrative proof of spirit identity, because it is conceivable that a deceiving spirit has obtained the information. But that is of little consequence to the end we have at present in view, namely, to exclude the intelligence of the medium. The same perplexities which beset us in considering the communications, arise also out of the physical phenomena. Just as we have a message, such as the Bravo one, which does not carry us beyond the intelligence of the medium, and perhaps, at the same sitting, another message bearing high evidence of an independent origin; so we have a visible hand, in all respects a duplication of the medium's, and then another, as witnessed by Serjeant Cox, small and feminine in appearance.

Spirit agency, however, if admitted necessarily in any case, will probably be applied to all. And then comes the question of deceiving spirits. Considerations upon this subject I propose to reserve for a further communication.

Temple, August 21st, 1876.

THE COMING FIEND.

From the "New York World," August 4th.

COLONEL OLCOTT, the great theosophist, seeks an Eastern sorcerer, and we wish that he may get him. We need some of the genuine old magic to clear the air, after the pestilent fog which has been evoked about us by way of the supernatural (without quarrelling about the meaning of "supernatural") here in New York. Who of us has not marvelled exceedingly at reading or hearing travellers' tales of the stupendous deeds in a perfectly incidental way, and for the most insignificant remuneration, by stray wizards of the Orient? If one of these jugglers can be induced to come over from Cairo or Bombay, and instruct sceptical New York audiences in the mysteries of practical theosophy, there need be no question of expenses. How he would draw,—causing palm trees to sprout in the Academy; borrowing children from the audience to cut into tender loins, and restoring them made whole, under a crust of pie, to their heart-broken parents; climbing up nothing to a proper plane, and then levitating calmly around the "horseshoe," and otherwise justifying Colonel Olcott and the Theosophical Society to the public mind! For although the theosophists fast much and pray daily to Adonai in presumably Oriental languages, and keep themselves as unspotted from the world as is by any means consistent with the condition of our New York streets, they have not yet climbed up the pillar of self-denial and faith so high that they can perform a real miracle (without quarrelling about the meaning of "miracle"). This one thing is lacking; and not only will the society get great renown; it will experience the substantial gratitude of all seers of shows and searchers of the unsearchable when it brings along its miracle-worker. Bring him along, by all means.

Colonel Olcott's letter of instructions to the agent whom he has despatched on this quest is very impressive. It bristles with the evidences of that theosophic study which is the only true preparation for high attainment in thaumaturgy and theurgy. Mr. E. S. Spaulding is the man whom, quite forgetting Stanley, the eyes of the civilised world will henceforth follow. It was right to cram him up well, for one theosophist differs from another theosophist in glory and erudition, after the manner of stars and of men. He is bidden to distinguish sharply between the *Er-Roo'-hwa'-nee*, which, as every child knows, is white magic, practised by the pure in heart, and founded on

intense theosophical knowledge, and the *Es-see-miya*, which, it is needless to say, is black magic, practised by Miltonic fiends, endowed with tremendous knowledge and power, and of equally tremendous depravity. He is to catch either kind of a sorcerer, however (privately, we do hope he will get a fiend), the object being merely to establish the fundamental truth, that what Colonel Olcott calls "theosophy" means something, and he is on no account to import a divinity. How he will puzzle the reporters when they swarm on board his steamer at Quarantine! How he will make the pulpits shake when his prize gets to work! How he will elude the police by levitating off like Fisk and Gould to Taylor's Hotel in Jersey! How—— But it is impossible to prefigure the sudden fillip which he will give in a thousand and one ways to the stately backwardness of our boasted civilisation. The Theosophical Society, by the way, engages itself to pay for bringing the fiend over. That seems to us unnecessary. Let him levitate and hitch Mr. Spaulding on behind. Let them appear together hovering over New York from the eastern sky, a true sign in the heavens, a new constellation of the Gemini, whereat the multitude shall flop confounded and confess a new faith, while the Theosophical Society, assembled on pier No. 1, holds Colonel Olcott forcibly down from joining them aloft. No true philosophy at this day can be kept selfishly secret. Old Socrates killed this esoteric business. It will be the square thing to let the fiend float in the sight of the whole people, and his time ought to be taken at both ends. We don't often get a fiend pure and simple. Let us not entreat this one so shabbily that no more will come to us.

A SEANCE WITH DR. SLADE.

BY FLORENCE JEFFREYS.

ON Wednesday, August 16th, 1876, I attended, accompanied by a friend, a *seance* given by Dr. Slade, at No. 8, Bedford-place, Russell-square.

Our sitting was held in a plainly-furnished drawing-room, in broad daylight, at about 3.30 p.m. Dr. Slade sat at the table sideways, with his feet to the right. My friend sat next him on his right, while I took my place facing the medium, on the opposite side of the table. We all placed our hands together, in the centre of the table, and almost immediately loud blows were heard, seeming to come alternately upon the floor and the table. While this was going on, both the medium's hands were fully visible with ours upon the table. The knocks ceased. I then produced a small slate which I had brought with me for the purpose. This Dr. Slade laid upon the top of the table, putting between it and the table a very small piece of slate pencil. He then placed one hand lightly upon it. In a few moments I could distinctly hear sounds of writing upon the slate. On turning it up, a short message was found to be written, in clear, legible characters. This occurred several times; in each case my friend's elbow rested upon the slate while the writing was going on. While we were thus sitting, a hand grasped my right knee firmly under the table. Dr. Slade then moved across the room, to procure a larger slate: this we examined to satisfy ourselves that there was nothing written upon it. The slate was then placed under the table, with a small piece of slate pencil upon it, Dr. Slade holding it with his right hand, and my friend with his left. My friend said that he kept the slate as close as possible to the table, but the pressure caused by the writing seemed to force it downwards. The result of this was, that shortly, a distinct sound of rapid writing was heard upon the slate, and a message, of which the following is a copy, was found to have been written:—

Dear Friends,—It is an undeniable fact that man is more willing to receive the mysterious than he is to receive plain teaching that appeals to his own reason, and will be approved by it. Now all theologians of the present day have the Bible for their foundation; they *all* differ. Now as they express the Bible it is the most mysterious book man's eyes ever beheld; everything there set down is clothed in mystery, when you look at it from *this standpoint*. Christ told the multitudes that he came to establish a new law, that he came to fulfil a mighty mission, but how few that follow His teaching, or follow His laws of love. Spiritualism comes and brings its own proof, as this letter is proof of the presence of

A. W. SLADE.

This message covered the whole side of the slate which had been *next* to the table. The lines were close together, and extremely evenly kept. We were conversing with Dr.

Slade more or less all the time the writing continued, and I noticed that whenever I loosed his hand the writing ceased; when I again held it it continued.

I was anxious to have a few words written upon my slate while I alone held it, which I might presume to show to my friends. Dr. Slade requested me to move near him, so I changed places with my friend, and held the slate with my left hand close under the table. The medium first made a few passes down my left arm with his right hand, then placed it so that all our five hands met in the centre of the table; the only one which was invisible being my left, which was holding the slate. In this position, and while my foot was upon the medium's left foot, his other to be plainly seen, I heard and felt the pencil writing, and on looking found upon my slate, which had been held by my own hand alone, "Good-bye, God bless you, Allie."

Previously to changing my seat, I had had a pocket-handkerchief upon my knee. On looking round, when the slate writing had finished, I observed that it was on the floor, at some distance from the table, on the opposite side to that on which Dr. Slade was sitting, and that it was tied up into a tight knot.

Before the *séance* concluded, and upon our raising our hands several times suddenly from the table, it was lifted up to a height of several inches from the floor.

I note down these facts as they occurred before me in broad daylight, under conditions absolutely precluding all possibility of deception.

DIRECT WRITING BY INVISIBLE OPERATORS.

BY F. W. PERCIVAL.

I CAN fully endorse what M. A. (Oxon) has stated in your columns in reference to the phenomena which occurred when he sat with Dr. Slade. "The invisible operators," he says, "knew exactly what they were going to do, and did it with promptitude and precision." I had a *séance* with Dr. Slade on Tuesday last, and in compliance with my request he placed on the table between us a double slate, on which he laid a scrap of pencil. As soon as the slate was closed, the sound of writing was heard, and when we opened it, a long message had been written which entirely covered both the upper and lower sides. The writing was straight and perfectly clear; the stops were all in their proper places; one of the words was underlined, and a quotation was marked by inverted commas. Certainly the invisible operators were prompt and precise, and they did their work well, notwithstanding frequent interruptions, for, as Serjeant Cox has pointed out, the writing ceases whenever the chain formed by the sitters and table is broken, and we tried the experiment several times. Moreover, they know well enough what good work is. I had placed under the table a sheet of paper with a lead pencil upon it, and during the *séance* they wrote on a slate, "We have *marked* the paper for you." A few words had been scrawled upon it; they had done their best, but could only "mark" it. I may mention that they had written on the side of the paper exposed to the light, and that on another occasion when I sat with Dr. Slade, they wrote a message on the upper side of a slate while he was holding it with one hand on the top of my head. It would appear that they can work in broad daylight, or even in the brightest sunshine. What seems to be a far greater hindrance is the action of the human eye.

Malvern, August 21st, 1876.

CURED BY PRAYER.—A remarkable cure by prayer has occurred in the case of a Foxboro' lady. She had suffered for two years from lung and spinal ailments. Recently she paid a visit to the Consumptives' Home at Grove Hall, which is under the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after assuring the doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before rising he rubbed his finger across her forehead, saying, "I anoint you with oil in the name of the Lord, amen." She says, "I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear." Since that time she has gained in health and strength, and considers herself well.—*Boston Herald*.

A SEARCH FOR A MAGICIAN.

(From the "New York Daily Graphic," Aug. 3rd.)

SOME time since nine Arabs arrived at this port from Trinidad, from which place they were sent entirely destitute by the local authorities. Shortly after four more Arabs arrived. On arriving here they were without means, and in danger of starving, and the local authorities considered that they were not bound to take care of them. Owing, however, to the kindness of Mayor Wickham they were admitted to Bellevue Hospital, and Colonel Henry S. Olcott exerted himself to raise the means to send them back to their country. There was some difficulty about this, however, for the captains of vessels sailing for Gibraltar feared that they might rise in mutiny. To reassure the captain who finally agreed to take them, Colonel Olcott persuaded a member of the Theosophical Society, Mr. E. S. Spaulding, to accompany the Arabs to Gibraltar, from whence they were to be shipped to Tunis. There is some mystery about these Arabs that it is difficult to dispel. They can give no account of how they first came to the West Indies. They say that all they can remember is that they found themselves in an open boat, and that they were nine days out before they reached Demerara, from whence they were sent to Trinidad.

The following letter, written to Mr. Spaulding by Colonel Henry S. Olcott, will be found of interest in this connection:

New York, August 2, 1876.

My Dear Sir,—The duties which, as a fellow of the Theosophical Society, you are expected to perform during your present journey are as follows:

After restoring the unfortunate Arabs under your care to their families, and presenting the letter of his Honour the Mayor to the American Consul at Tunis your service to the public will have terminated. You will then devote your time to two objects:

1. To seeing every possible phase of magical and necromantic phenomena, and taking notes of their minutest details, so as to be able to report the facts to the society.

2. To finding a real magician or sorcerer who will consent to come to this country with you and display his powers before the society.

As you are but a newly affiliated fellow, it is proper that I should inform you that what is termed magic is of a two-fold nature. As nature has its day and its night, its light and shadow, its spiritual (or energetic) and its natural (or objective) sides, so magic, which is the science of nature, has its good and bad sides. The good is called white magic; the bad black magic. The Egyptians call the former *Er-Roo' hha' nee*; the latter *Es-Sec miya*. White magic is theosophy—a science founded upon a practical, experimental knowledge of pure spiritual beings and the powers of one's own immortal soul. The practitioner must be physically and morally pure, unselfish, indifferent to worldly honours, ambitions, rewards, and strife. His life must be one apart from that of common men; in short, he must be in mind, body, and soul an Apollonius, a Jesus, a Buddha.

The devotees of black magic are men who, knowing the occult forces of nature, and the tremendous efficacy of the human will in subjugating them, nevertheless degrade their knowledge and power to base uses—the gratification of lust, avarice, hatred, selfishness of every kind. Many of the most wonderful phenomena of white magic these sorcerers will parody for the amusement of a crowd, or a trifling present. One of these sorcerers will, for a small fee, show you images of the dead, and enable you to converse with them in audible voice; or cause to pass before your eyes the representations of scenes transpiring at your own home, or any other place, no matter how distant. They will walk, self-levitated, in mid-air; climb poles, which rest upon nothing, until they positively go out of sight; and dismember themselves, even to decapitation, without injury. At a public hall in London, England, a friend of mine saw a performance by a party of such sorcerers, part of which consisted in thrusting knives through their cheeks, arms, and legs, and then, upon their withdrawal, instantly staunching the flow of blood, and healing the wounds without leaving a scar! I have a photograph of a Persian sorcerer and his subject, the latter having had his legs amputated, and being about to suffer decapitation at the hands of the former, with a perfect assurance that he will be put together again the next minute "as good as new."

Such trifles as writing inside sealed letters that never leave your person, the transportation of ponderable objects from one place to another, the serving of coffee and pipes to you by invisible servants, the showering of flowers upon you in open air or in a room, the convocation of thousands of snakes from their holes and nests, and the despatching of them without suffering any personal harm, are as common as table rappings in Boston.

All these things you should search after, study, and report to us. If you could persuade a real magician or sorcerer to come here and show us proofs of his will-power, you would do a great thing for the society and for science. For I give you my word that if these men will only put me in the way of showing what we mean by theosophy, I will select the most sceptical of our scientists, and either compel him to acknowledge that there is a spiritual side to the universe, or show that modern science writes above every graduate's diploma the legend, *Quanti est fallere*.

You will observe amongst the thaumaturgists of Morocco and Tunis that, while they exhibit every wonder of American mediumship, they exact none of its conditions of darkened rooms, sealed cabinets, hand-holding, and sound-drowning music; they will do everything for you in broad daylight, on the open ground, and without confederates or other apparatus than such as yourself furnish.

It is useless to impress upon your mind the importance of your supplementary mission. You have the opportunity to introduce to Western scientists, under the patronage, restrictions, and guarantees of a scientific society, those proofs of occult powers for lack of which they have been drifting into materialism and infidelity ever since the discoveries (?) of John Dalton, of Avogadro, and of Ampere forced our physicists and chemists to reconstruct our philosophies of cosmogony and chemism.

Upon receipt of a cable despatch that you have secured such a person as I have described, I will arrange with our treasurer a credit against which you can draw for the necessary expenses.—Yours truly,

HENRY S. OLCOTT,

President of the Theosophical Society.

To Edward S. Spaulding, F.T.S., &c.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE following letter, which has previously been published in these pages, was produced, but not read, at the last meeting of the Council of the National Association of Spiritualists:—

The Spiritualist Newspaper Office, July 15th, 1876.

LADIES AND GENTLEMEN,—At the last meeting of the Council you resolved to ask me to publish official reports of your proceedings, to be furnished by a Committee of the Council, so that, in addition to the regular *Spiritualist* report, another should be printed in the same journal about the same meeting.

The ground on which the publication of two records of the same meeting has been thus requested, is that the report in *The Spiritualist* of June 23rd, page 299, contains "misrepresentations," is "unsatisfactory," and is a "grievance." None of the speakers, however, pointed out a single inaccuracy, nor have I been able to discover one, or to obtain precise information as to the existence of a just cause of complaint. Further, I believe that the whole report is entirely accurate.

On these grounds I respectfully ask the Council to point out in writing any of the errors or misrepresentations alleged by Mr. Rogers to exist, and on which you based the resolution passed without the usual one month's notice.

If the report contains anything which is not accurate, the public ought, in the interests of truth, to have the error distinctly pointed out. If, on the other hand, the report is entirely accurate, and Mr. Rogers and others are unable to point out anything wrong, an unjust slur has been cast, and it remains for you to say what you will do in reference to the censorious and unchecked speeches made at the last meeting, also to say whether you intend to adhere to the resolution founded upon Mr. Rogers' assertions about inaccuracies which do not exist.

I will print this letter in *The Spiritualist* weeks before you receive it, to give members of your Council ample time to discover inaccuracies.

The report contains no opinions of the recorder. It contains only resolutions passed by the Council, and speeches made by members of the Council—nothing more. I assert that every remark reported was actually made; that every resolution recorded was actually passed; and that no member of the Council can deny these points. Why, then, blame the reporter?

Yours respectfully,

WILLIAM H. HARRISON.

No written statement as to what is the grievance has been given, nor was any specifically pointed out by anybody, except the solitary case of the few remarks made by the speakers on the abolition of the post of honorary secretary, not having been recorded. This solitary grievance of a particular member is not adequate cause for the appointment of a small committee with unusual powers sure to result before long in dissension. We have printed none but well-founded and necessary criticisms on public proceedings, and the said comments being just there is nothing for those to lay hold of who are discontented that public work cannot be done arbitrarily, without examination by observers.

No adequate cause for the appointment of the committee before it was established having been discovered, a foundation for the line of action is being sought subsequent to its accomplishment, as may be seen from the following letter:—

W. H. HARRISON, Esq.—SIR,—Allow me to correct some inaccuracies and to supply some omissions in your report of the last meeting of Council.

1. The resolution of the Correspondence Committee expressing the opinion that it was an act of discourtesy on the part of Mr. Harrison to write a letter to the Council, and to publish it before they received it, was unanimous and drafted by the chairman.

2. Mr. Rogers did not admit there was no error in the newspaper report in question as reported by you in paragraph 8, but stated that he had never said things attributed to him.

3. It was not "agreed that every member should give in his own vote at election of members of Council," but that members absent from the general meeting could vote for members of Council by sending in voting papers to the Secretary.

4. The rule prohibiting payment to members of Council for services rendered to the Association was not as stated by you in paragraph 13, "retained by a small majority;" it was abolished, and an amendment which would have been more effectual, was rejected by a small majority.

5. Paragraph 14. There never was a bye-law about foreign diplomas, only a resolution of council. It was proposed by a motion which had been put into the hands of Mr. Joy to incorporate this resolution in the rules.

Hoping you will correct these errors in your next issue,

THERESA BLAKE, Sec. pro tem.

We reply to these points in the order of their importance.

As regards objection No. 4 it is truly said that there was an error in our report, and fortunate would it have been for the Association had the facts been as we stated. Hitherto it has been the rule of the National Association, as with many other public bodies, that any person receiving money for services rendered to the Association shall not be permitted to sit at, or have a vote upon, the governing board. The adoption of such a principle is a great safeguard against organisations becoming corrupt and falling eventually into the hands of persons who do not work disinterestedly for the public good. On the motion of Mr. Dawson Rogers this wholesome rule and this high principle were abolished at the last

Council meeting, so that persons who receive money payment from the Association can now sit and vote at its Council. Probably no practical evil will just at present result from the alteration, since it merely gives Mr. Morse and Dr. Sexton the right to attend Council meetings, and to vote. But as time passes on, and more and more paid persons gain seats on the board, it will be impossible to remove them without giving great offence and causing contention; after a still further lapse of time they will probably become so numerous as to be able to command a majority on a division; thus a great organisation will stand before the world as a corrupt one, whereas it might have been saved had its founders adhered to high principles, and not deviated from a straight course to meet the petty conveniences of the hour. The abolition of the safeguard will place a strong and true weapon in the hands of the opponents of the National Association.

If at the present time that could be undone in the Church of England which has just been established in the National Association—if disinterested people had the administration of ecclesiastical revenues without power to receive anything themselves—what gigantic abuses would be reformed. Nothing would be heard of overpaid bishops and starving curates, and traffic in the "cure of souls" would be known no more.

Objection No. 5 in Mrs. Blake's letter refers to the following resolution passed some time ago by the Council:—

That all letters denoting the possession of honorary, scientific, literary, or university degrees or titles shall, when not conferred by any British society, be followed by the name of the country and town to which they belong, before insertion in any printed document, circular, advertisement, or placard of the British National Association of Spiritualists.

Mr. Dawson Rogers said at the last Council meeting that the above resolution never had been enforced, and never could be enforced. He further objected to its being made a rule. In this latter point he was quite right, because an organisation must have sunk very low when it is necessary to make a formal rule to prevent itself from displaying "bogus" learned titles on its printed public announcements; a natural sense of honour would guard any public body from committing an act of the kind. The resolution was originally passed to prevent persons adding a string of letters to their names, denoting great honours in the realms of learning and of science supposing they had been obtained in England, but which when obtained from abroad are, in many instances, comparatively worthless, enabling a man to appear among the uninformed as that which he is not. The custom in some learned bodies is to reject such persons, even as ordinary members, and examples can be pointed out. Thus the resolution of the Council is not nearly so stringent as the course adopted by many societies, and its non-enforcement is a simple encouragement to people to parade sham learned titles, with the sanction of the Council, in the midst of the names of honourable people. The parading of these shady credentials does harm to the movement; some time since a North of England paper was sent us, which strongly condemned a Spiritualist for putting an easily procurable American title after his name, as if it had been an English one of incomparably more value, and of course all the workers in the movement in locality could not have been pleased thereat.

In reference to objection No. 2, Mr. Rogers did admit that there was no error in the said report. He said that he admitted that "every remark reported was actually made—that every resolution recorded was actually passed;" he read these words from a printed letter, and said that he admitted that the remark was true.

As to the rest of the statements in Mrs. Blake's letter, they are merely quibbles and overstrained attempts to find fault. For instance, No. 3 raises the quibble that a man sending in his vote by post does not give it in himself. No. 1 finds fault without cause, for it is not of the slightest interest to the public whether the three members of the Correspondence Committee, Messrs. Calder, Rogers and Bennett, were unanimous or not, so it was not necessary to report the same.

Lastly, Mrs. Blake had no authority from the Council to send the above letter or any other for publication; she is not even a member of the National Association of Spiritualists. Miss Kislingbury being away on the Continent for a month's holiday, and Mr. Joy's post of honorary secretary having been abolished, Mrs. Blake, who is not a member of the Association, was retained to look after the reading room and to post on Miss Kislingbury's letters to her for a fortnight; and for two weeks after Mrs. Blake left, the offices were to be shut up altogether for want of a secretary. She had no authority to write letters on the business of the Association while she was looking after the reading-room, and the above letter was written a week after her fortnight's engagement was up, and when she had not the right even to enter the premises, not being a member, much less to write letters for publication on behalf of the National Association, signed "Secretary pro tem." As she is not a person who would grasp at such authority, this letter-writing act must have been instigated by some unseen person, who has given her instructions, and is gallantly shielding himself from public view behind a lady whom he has pushed into a centre of public contention. The Council may very properly make inquiries as to who induced Mrs. Blake, who is not connected with the Association, to write to a public newspaper in their name, without their sanction.

We have received the following letter on the same subject, and here and there in the same words, from Mr. Joy:—

To the Editor of "The Spiritualist."

SIR,—In the absence of the secretary, and as the acting secretary objects to the task, perhaps you will allow me to point out some errors and omissions in your report of the above.

1. The resolution of the Correspondence Committee, condemning the publication of your letter as discourteous, was reported as being "unanimous," and was drafted by the chairman, Mr. Calder, of his own free motion, and passed without amendment.

2. Mr. Rogers did not "admit that there was no error in the report." He only denied having said that people had been made to say things which they had not said.

3. It was not "agreed that every member should give in his own vote at election of members of Council," but that proxy papers should be done away with, and voting papers for election of members of Council should be issued to each member of the Association.

4. The rule prohibiting the payment of members of Council out of the funds of the Association, for work done for the Association, was abolished (most unfortunately, I think), an amendment of mine which would have made the clause more effective, instead of abolishing it, being rejected by a small majority.

5. There never was a bye-law about foreign diplomas; only a resolution of Council. The motion in my hands proposed to incorporate it in the rules; but as the feeling of the meeting appeared unanimous that it would be better placed in the bye-laws, and as I had no strong feeling on the subject either way, I withdrew my motion by consent.

The above corrections are in accordance with the minutes, and with the recollection of at least four persons who were present. I have not had an opportunity of comparing notes with any others, but it is my impression that all these points were perfectly clearly put, and understood by every member present.

A. Jor.

It will be seen that this is going over a newspaper report with a microscope, making efforts to find unnecessary faults. In answer to No. 1, it is not of the slightest interest to the public whether the vote of a committee of three persons was unanimous or not, and a circumstance not worth our while to take up space by reporting. As regards No. 2, Mr. Joy's statement is the reverse of fact. No. 3 is a mere quibble, arguing that a man posting his vote does not give it in himself. No. 4 was an error, and an important error on our part, and the only one worth bringing into public notice, although the effects of the record now demanded will be lamentable to the Council in the eyes of posterity. As regards No. 5, whether the matter was a bye-law or a mere resolution of the Council is not of the slightest interest to the public, and not worth correcting. With reference to the last paragraph the recollection of four persons is altogether wrong, and opposed to facts as regards objection No. 2.

While there are no vested commercial interests in the National Association of Spiritualists it is easy to establish good principles, and at the present time there is no difficulty whatever in deciding that persons who have a money interest in Spiritualism shall never sit or vote at its Council. But the Council has resolved that such persons shall henceforth be admitted, and has thereby opened the door to the entrance of a great flood of corruption in future years. When this evil has so grown that it cannot be eradicated at all, or only rooted out at the cost of great pain, those who will then suffer for the dereliction from principle of the early founders of the National Association, may ask how it was that no newspaper in the spiritual movement called attention to the planting of the seeds of evil. Therefore, not as a matter of finding fault, but as a matter of inalienable duty which we cannot evade, if we would, it is thought to be necessary to place on record this day in these pages, that the false step was pointed out at the time. Those who come after us may ask who supported Mr. Rogers in this step, but as no record is kept by the Council of the way by which the members vote this useful information is lost; it is information which the members of the National Association ought to possess in order to know whom to vote for at the next election of members of Council. As matters now stand, an individual may vote against the public interests of Spiritualism all through the year, and the members know nothing about it, and re-elect him at the close.

We have received the following letter on the subject from Mr. Whitear:—

To the Editor of "The Spiritualist."

SIR,—I would suggest that the difficulty about the month's notice might be obviated thus:—

If three-fourths of the Council present are of opinion that a certain question then mooted should be considered at once, without the month's notice required by the bye-laws, let it be done; but the decision then come to should be in force only till the time of the next meeting of the Council, on which occasion the subject should be red debated and voted upon. Any case of real urgency would thus be fairly met, though the Council would not commit themselves to more than a temporary decision of the question before them.

I would suggest, further, that any member of the Council who gives notice of a resolution, should append to the resolution proposed a brief written statement of the principal reasons he means to urge in its support—just the heads of his argument.

Lastly, I want to have a record kept of every question put, with the names of the Councillors voting for and against it; such record to be open to the inspection of the members of the Association. How otherwise can I possibly tell whether my nominees adopt a course which I, in general, approve? and how can I judge whether or not I think it for the interest of the Association to vote for their re-election?

W. WHITEAR.

For a time we have printed somewhat in detail much about the business proceedings of the National Association, in order to let the public see in what direction its legislation is drifting. When the evils which must spring from such legislation appear and begin to give trouble, we shall be able to point out that they were foreseen, and might have been avoided. Henceforth, however, not so much space will be given to such matters. A duty has been done in letting the public know in what direction the business is drifting, and our pointing out that the legislation is bad, has been construed into a personal attack upon Mr. Dawson Rogers, simply because he was the originator of most of these downward steps. But that is not our fault; it is the legislation we criticise and not the individual.

The money cost of this legislation is worth examination. At a meeting of the Prize Essays Committee, at which Mr. Martin Smith, Dr. Kenning Cook, Mr. Dawson Rogers, and Mr. W. H. Harrison were present, the latter offered to print the prize essays at his own risk if the copyright were given him; he did this because he knew that special heavy contributions from a few persons had to be given to clear the expenses of the National Association for the year, and as the public were then getting up a munificent testimonial to him, he did not mind incurring

the loss. Mr. Rogers instantly overruled this, by saying the National Association must print its essays itself, but volunteered no reason for the statement. Mr. Harrison said nothing more on the point. At the last Council meeting a letter from Mr. Martin Smith was read, pointing out that the loss over the Prize Essays now proves to be about £55. Messrs. Everitt and Rogers once stated to the Council that there was great dissatisfaction among members of the National Association in the provinces because the Council let a spare room on their premises to *The Spiritualist* newspaper; although they failed to establish or to carry their point, the inharmony they established will probably lead to the resignation of the office, and the taking of another elsewhere, at a loss to the Association of the rent, namely, £25 a year. The Association will then have to appoint a clerk, because of the loss of part of the present services of Mr. Harrison's clerk, thereby incurring further expenses to the extent of say £20 a year. What will be the additional expense of the carrying out of Mr. Rogers' plan of the printing of official reports by the National Association, for on this point there has not been one word of discussion? Shall we say £20 a year? Not having yet seen one of the reports, we have not the slightest idea of the cost. Thus heavy and wholly unnecessary expenses have been run up, towards which it is probable that those who forced them upon the Council will pay little or nothing, leaving nearly the whole cost to be borne by those who have disapproved their actions all along, and who believe the measures to have been bad in themselves, apart from their expensive nature. Lastly, Mr. Harrison having but a fleeting tenure of office on the premises, has not placed therein his scientific apparatus, which might have been useful to the Research Committee, and would last winter have been the means of affording both entertainment and instruction at the *soirées*. In the expectation that this apparatus would be placed there, the Council insured the goods on the premises at £100 more than would otherwise have been the case, so it is now necessary to revise the contract with the insurance company to comply with the requirements of the law.

Here we hope to close for a time the series of critical articles on the business proceedings of the National Association of Spiritualists; they were commenced from a sense of public duty, and in them the following points have been advocated:—

1. That the Council should not legislate on important questions the instant they are brought forward supported by *ex parte* statements, but should take time and give the members time to examine new propositions.
2. That the duties of the secretary should not gradually be delegated to committees, so that gradually the secretary becomes nothing more than a posting clerk, and no lady or gentleman fit to receive the members of the National Association would take the office.
3. That the abolition of the post of honorary secretary was injudicious, because in the absence of the secretary there is now no equally efficient person to do the work.
4. That allowing persons paid by the Association to sit and vote at its Council meetings, is the opening of a flood-gate for the entrance of corruption, and is the adoption of one of the worst features of the worst priestly organisations.
5. That the permitting of the parading of "bogus" learned titles on the printed public documents of the Association is not to its honour.
6. That before steps involving outlay of money are taken, their expense should be considered.
7. That the members of the National Association ought to know how their representatives on the Council vote on public questions.

MR. W. EGLINTON, physical medium, will return to London from Devonshire on Monday. In consequence of engagements in town, he will not be able to visit South Wales for the present.

THE RIGHT OF INQUIRY.—As we are endowed with reason, and as the inspiration of the Almighty hath given us understanding, so we are bound, by the very laws of our being, to extend our researches to the utmost verge of our mental capacity. He who would curb the human intellect, and say *this* or *that* is a subject with which we have no right to meddle, and into which we have no right to inquire, is not only recreant to duty as an intellectual and moral being, but betrays his own ignorance, and proves himself to be a bigot.—*Dr. J. B. Dods.*

MR. J. J. MORSE'S PROVINCIAL LABOURS.—Mr. Morse meets with continued favour, and success as a trance speaker in the provinces. His services are in great demand, and his time well occupied. Lately he has been attending a series of meetings at Ossett, near Wakefield, during which the local Spiritualists celebrated their third anniversary, by a *soirée*, conference, and a series of three trance addresses through Mr. Morse's mediumship. Mr. Morse also visited Batley Carr. His engagements are as follows:—Halifax, Aug. 27th; Saltsburn-by-the-Sea, Aug. 28th; Newcastle-on-Tyne, Sept. 3rd and 4th; Burnley, Sept. 10th; Wigan, Sept. 17th; London, Oct. 8th; Batley Carr, Oct. 14th and 15th. Societies desirous of engaging Mr. Morse's services for the autumn and winter terms are requested to write at once to him at Warwick Cottage, Old Ford-road, Bow, London, E.

PREMONITIONS.—Mr. Samuel Kilpatrick, a prominent business man of Williamsport, was found dead in a sleeping car at Philadelphia this morning. *The Gazette and Bulletin* of to-day says:—Mr. Kilpatrick left his home last night to take the 12.35 a.m. train for Philadelphia. Prior to leaving home he said to his wife that he never before felt so troubled about going away; that it seemed to him as if he would not return alive. She insisted upon him remaining at home, but he said it was necessary that he should go, his business demanded it. This morning, when Mr. William Butler, book-keeper for Mr. Kilpatrick, went to the house of the deceased, on Pine-street below the canal, Mrs. Kilpatrick told him that he need not tell her what was the matter, for she had had a dream during the night which informed her that her husband was dead.—*Harrisburg (Pa.) Telegraph.*

A SITTING WITH DR. SLADE.

BY ALFRED RUSSELL WALLACE.

My *séance* with Dr. Slade, on August 9th, was very similar in its details to that so admirably and fully described by Serjeant Cox, in the pages of *The Spiritualist*. Little is needed, therefore, but for me to confirm the accuracy of that description.

Writing came upon the upper part of the slate, when I myself held it pressed close up to the under-side of the table, both Dr. Slade's hands being upon the table in contact with my other hand. The writing was *audible* while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring.

Writing also came on the under-side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes.

A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped on mine, and his body was quiescent.

I was repeatedly touched and my clothes pulled on the side turned away from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair.

While Dr. Slade was holding the slate in one hand, the other being clasped on mine, a distinct hand rose rapidly up and down between the table and my body; and, finally, while Dr. Slade's hands and mine were both on the centre of the table, the further side rose up till it was nearly vertical, when the whole table rose and turned over on to my head.

These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed with slight variations by any of our men of science, and it is to be hoped that those who do not take the trouble to see them will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities.

It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error.

AN EXTRAORDINARY MATERIALISATION SEANCE.

BY T. P. BARKAS, F.G.S.

ON Tuesday evening, August 15th, 1876, I, by invitation, attended a *séance* at the house of Mr. Petty, No. 6, Suffolk-street, Newcastle-on-Tyne. The hour appointed for the commencement of the *séance* was eight o'clock, and I was requested to be present a few minutes before that time. I reached the house at 7.56 p.m., and found the company assembled in the *séance* room, which is a small, plainly furnished sitting-room on the first floor of the house—that is, the floor above the basement story, and about 12 or 14 feet above the level of the street. The room is 14 feet by 11 feet, and is entered by one door in the corner of the room; the window at the other end faces the main street. One corner or recess of the room formed of the front wall and gable end of the house was screened off by a dark curtain suspended by an iron rod; the window was entirely closed by deal boarding; the door or entrance of the room was locked, fastened from the inside, and fastened by a sneck, so that there was no access to, or egress from, the room. Across the window, and close to it, an ordinary double ended sofa was placed, and the medium, Mrs. Petty, a lady about forty years of age, stout and matronly, reclined upon the sofa, with her feet towards the curtained corner of the room, and her head at the other end of the sofa, resting on a pillow.

The company sat in the quadrant of a circle in the following order, and extended entirely from the end of the sofa on which the medium lay, round the two sides of the room close to the walls, thus preventing the possibility of either ingress or egress through the circle of the sitters. The sitters were in the following order—Mr. W. Petty next the sofa, Mrs. Hare, Mr. Lee, Mr. Hare, Mr. Barkas, Mrs.

Mould, Mr. Mould, Mr. Fenwick, and Mr. Petty. During the whole time the lamp was burning, and during the greater part of the time it burned so brightly that I could see with distinctness the features of all who were sitting in the room, and the medium lying on the sofa. That all present saw the medium on the sofa during the whole of the *séance* there is not the shadow of a doubt.

The *séance* commenced at eight o'clock promptly. A suitable hymn was sung, and Mr. Petty engaged in prayer, after which the musical box played and we sat in silence. After sitting for about twelve minutes the curtains screening the recess began to move, and a tall white form presented itself. This partial presentation took place five or six times, at intervals of about one minute, and finally a tall female form emerged from behind the curtains. She was draped in brilliantly white raiment, which covered her after the fashion of the clothing of the young girls of ancient Greece, or in a manner resembling to some extent the models used by modern artists. Over her head and face there was a thin almost perfectly transparent gauze veil; on her shoulders was a cape or cover, which descended a little below her waist. She was clothed from the neck to the feet in a loosely-fitting white garment; her bust, which was small and slightly developed, was loosely covered by her cape and dress, and her body and lower extremities were well covered by moderately ample skirts. When she raised her arms, which she frequently did, the cape fell from them and left exposed, slender arms, naked to the shoulder. She was as I have said slender, elegant and sylph-like, and the medium, who visibly lay on the sofa, is a stout and very fully developed matron. The figure was the beau ideal of a lovely girl in the first flush of womanhood; she moved about the room freely, gracefully, modestly, with all the air and modest grace of a girl accustomed to good society.

The figure, on first emerging from the recess, walked timidly into the centre of the room and looked modestly round on the circle of sitters. She approached Mr. J. Petty, and, after shaking hands with him, she went to Mrs. Hare, who presented her with a bouquet of flowers, which she gracefully accepted. She then went to Mrs. Mould and received a bouquet from her, and another from Mr. Petty, who sat at the end of the circle. Gathering these flowers in her hands she passed behind the curtains, and on her next appearance, in the course of a couple of minutes, she was without the flowers. She shook hands with and embraced Mr. W. Petty, kissed Mrs. Mould and others on the cheek and mouth, and nearly saluted the entire circle. When she approached me, she proffered her right hand, which I took in mine, and held it in mine while she kissed me on the brow. The feeling was that of human lips, and the sound that of kissing. Her hand was warm and moist. She again entered the recess, and I observed—as I perceived several times during this remarkable *séance*—that when the psychic form remained visibly in our presence for about five minutes, her garments became less white and substantial; that her power of motion appeared to decrease; but, after entering the recess, on returning, her dress was brilliantly white and her motions free and firm. She appeared to lose power and solidity in the open room. She entered the recess and reappeared in the midst of the sitters at least twenty times during the evening, and always with the same result. When next she presented herself, I was desirous of ascertaining her exact height, and requested permission to stand beside her; this she kindly granted, and I stood before and within a few inches of her. I then saw that the top of her head was on a level with my eyes, and that her height was five feet five inches; that is, three and a-half inches taller than the medium, who lay visible on the sofa. After the measuring she sat down on an unoccupied arm-chair, which stood near the centre of the room, and while she and we sat in a hushed and impressive silence, one of the gentlemen present introduced the following words, which were sung softly and earnestly by the company:—

When the hours of day are numbered,
And the voices of the night, &c.—(Hymn 143).

The hymn being finished she again retired, and re-appearing looked cautiously round the room, and when at a distance from her medium made mesmeric passes towards her. The

medium, who had up to that time lain perfectly still on the sofa, began to move, changing the position of her hands, and seemed to be under some peculiar influence; the psychic form or palpable apparition then approached the medium and bending over her, embraced and kissed her fervently, and for a short time medium and spirit-form were clasped in each other's arms. The psychic form then released herself from the medium, and sat on the sofa near her feet. Again retiring and re-appearing she sat gracefully on the vacant chair, and Mr. Hare rose and pronounced a very impressive and appropriate invocation. The form again retired, and returning sat beside her medium, bent gently over her, took her in her arms, and raised her up into a sitting posture.

In this position the normally and abnormally embodied human beings clung together for upwards of a minute, and then the medium was gently laid down upon her pillow. This scene produced so powerful an impression upon one of the sitters, that he burst into tears and sobbed like a distressed woman. Again the spirit-form retired and re-appeared and walked round the room, shaking hands with the sitters. I requested permission to feel her pulse and she immediately stepped towards me, extended her right hand, placed it in my left hand, and permitted me with the forefinger of my right hand to feel her pulse. It was feeble, but perfectly recognisable, and beat at what appeared to be the rate of seventy per minute. I counted the beats aloud as they occurred up to twenty beats. She afterwards sat on the arm chair, and was resting easily when we asked her to be kind enough to write in our presence. I supplied a pocket-book and paper to write upon, Mr. Mould supplied a pencil; she took these, and resting the book and paper on the arm of the chair, wrote "Good night," and I have now the paper containing the writing in my possession.

She entered the recess, reappeared, walked round the room, shook hands with all who were present, permitted some to feel her raiment, which, judging by feeling and appearance, appeared to consist of the finest muslin; after this she sat on the vacant chair, and Mr. Hare delivered a very suitable address of thanks to the visitor from the other world who had kindly favoured us with her presence on many previous occasions. She walked round the circle of sitters, shook hands with each, shook hands with and kissed Mrs. Hare, and audibly bid her "Good night." She retired within the curtains after having been with us for upwards of one hour and a half, and at ten o'clock this wonderful *séance* closed.

During her frequent visits to the circle I had several opportunities of seeing her face. On one occasion she stood at an angle between me and the light, and I saw her face and the profile of her features with great distinctness; the skin was somewhat dark, the features clean cut, but small, and remarkably well formed and refined. The weather was almost unbearably hot, and after the last appearance of our psychic visitor I slightly opened the door of the room and took charge of it until the light was turned fully up. The medium gradually and slowly recovered from the trance in which she had lain the whole evening, and was so feeble and exhausted that the two ladies present had to assist her across the room. Immediately she left the sofa I took up my position near it, moved it quite away from where it was standing, examined it carefully, drew aside the curtains of the recess, took down the curtains, and did not discover anything that presented the slightest appearance of deception. I examined minutely the walls and floor, and all were perfectly sound and good. In my opinion there was not the possibility of successful deception, nor was any deception attempted. If I required absolute proof of the genuineness and reality of these singular psychological phenomena I had it previously, because with the same medium I had seen the same form grow up in the middle of an open room out of apparent nothingness, and then before my eyes again become reduced to invisibility. There is no escape from accepting the genuineness of the series of phenomena just described, except that of absurdly denying absolutely the power of arriving at just conclusions respecting unusual occurrences.

I refrain at present from expressing any opinion as to theories, but as to facts I believe those just detailed are as real, genuine, and objective as the fact that the river Tyne flows past Newcastle-on-Tyne.

Newcastle-on-Tyne, August 19, 1876.

DIRECT SPIRIT WRITING.

BY ALEXANDER CALDER, PRESIDENT OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

I HAD a *séance* with Dr. Slade to-day, when I received the following message:—

DEAR SIR,—Man is not simply a physical being; hence his aims should not be solely physical. It is his highest duty to develop and unfold the intellectual powers that nature has lavished upon him; to cultivate and refine his spiritual part by a study of nature and her laws. By so doing he will obtain the true end of his existence.—I am,
A. W. SLADE.

Apart from the great truths which this message sets forth, the particular value to me is derived from the fact that it was obtained while I held the slate entirely in my own hand, and untouched by Dr. Slade. I had asked whether I might alone thus hold the slate for writing, and the answer came "I will try." Then followed the message, which forms an appropriate comment on a remark I had previously made. Let me add that during this writing, which was, as usual, perfectly audible, Dr. Slade and I were conversing on other matters.

1, Hereford-square, South Kensington, S.W., Aug. 22nd.

HEALING GIFTS AMONG THE ROMAN CATHOLICS.

BY J. M. PEEBLES.

WHEN in Paris, a few years since, I visited a Catholic church, famous for the "miracles" wrought therein. Hundreds of tablets with names and dates there to be seen, showed that within those walls by the "touch of the priest," the "lame were made to walk, the blind to see, and the deaf to hear." The Roman Catholic Church has never denied spiritual gifts, nor the reality of a present intercommunion between the two worlds. Of course, she proposes to monopolise the power—all of which is quite human, to say the least. In West Hoboken, N.Y., the "Passionist Fathers" have a large monastery and church attached thereto, where many "startling miracles"—rather, cures have been wrought through the exercise of "spiritual gifts." A reporter of the *New York Mercury* gives a thrilling account of these marvels. The healer is Father Victor. He touches the forehead with a relic, or with his hand. The reporter gives an account of the healing of Mattie Trahay (of St. Vitus' Dance), 141, Willoughby-street, Brooklyn. This is the closing of the reporter's version:—

On close questioning Mrs. Trahay, she did not personally know any person who had been healed, but she had met a good many who told of these cases, and she had every reason to believe that it was all true. She had perfect faith in it, or she would not have brought her sick child so long a distance. And the little one—only six years and five months old—was indeed sick. There was not an ounce of flesh on her limbs apparently. Her hands were like claws, and the poor little wan face looked prematurely aged with disease. On the return to the city there were no symptoms of her peculiar malady; and as she stepped into a car at West-street and Barclay, her eyes brightened up as if the healing power were at work in her veins. Children are not deceitful—they cannot be, if they try. Should the rich tide of health come immediately back to this poor little body, it will leave something for the sceptics to explain. As for the fathers of the Passion, in the words of Father Vitalian, "We have nothing to say about it. We do our part, and leave the rest to God. It may please Him to work the miracle, or He may see good reason to withhold His hand. In any case we must be content to keep at work. It only happens now as it did in the days of the Apostles, when they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." And again, when "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them and the evil spirit went out of them." Some ridicule us for what they call our superstition, but you see, after all, we only believe what all Christians believe eighteen hundred years ago.

I have seen quite a number of well-authenticated cases of healing through the instrumentality of Catholic priests. I believe them. But here's the difficulty. When these cures are wrought by Catholics, they are ascribed to God—and when wrought by Spiritualists they are ascribed to the Devil. Why is this?—*Religio-Philosophical Journal*.

MR. ALFRED R. WALLACE is president of the Biological Section of the British Association at Glasgow, as well as of the Anthropological Department of that section.

DR. MONCK has been giving marvellous *séances* in Birmingham and Malvern, particulars of which have been received by us too late for publication this week. Correspondents should send in their communications in better time.

Poetry.

A SCIENTIFIC ANTHEM.

THE Royal Society should confer the Copley medal on the special correspondent of the *Echo* for his original researches "on the passage of electric currents through wood;" and the following are the words of an original anthem which may be chanted on that or some other occasion:—

I'll sing you a new song, made by a modern pate,
Of an *Echo* "interviewer" who saw a scribbled slate,
And worked out his hypothesis at a truly rapid rate,
Did this special correspondent, who found a special wire.

To see the great "magician," for "no conjuror" was he,
He went into the drawing-room, and then to the "ante,"
And then on two cane-bottomed chairs at the self-same time sat "We,"
Beside himself, in plural, to find a hidden wire.

He saw a table ashy pale, and sat down by its side;
His knee was clutched most forcibly, at which he loudly cried,
And reverence to an unseen force almost the pluck belied
Of the tim'rous correspondent, when looking for a wire.

He felt uncertain when the slate was lifted on his head;
He did not "press the matter," for his spirits all had fled,
And asked no explanation from the medium, who said—
"You bore me, correspondent, please to show my hidden wire."

The table-leg when turned up was found to show a mark,
At the spot where all the batteries were shifted in the dark.
"Galvanic apparatus must communicate a spark
Through wood, and head, and slate, to join some hidden wire."

Now let us drink a health to Slade, and Simmons long live he!
And please to buy the *Echo*, for its on'y 'ayponny,
And try to understand the facts of electricitee
Which explain how slates are written on, though you haven't found
a wire.

Correspondence.

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

A TEST SEANCE.

SIR,—A lady friend having been greatly pleased with a *séance* held with Mr. Cölman on the 8th inst., begged me to send an account of it to *The Spiritualist*. The principal object was to get test messages in proof of identity from a recently deceased friend of the lady in question, who has been but a few weeks in England, and who was a total stranger to both the medium and myself. The only article used at the beginning of the *séance* was a small table. Through this, by tilts, the spirit spelt out his name, one quite unknown to the medium; the name of the castle where the lady resided at the time of his death; and the name of the person he had dined with just previous to his passing away. Afterwards a slate was used; direct writing was obtained, a message with the spirit's name signed in full. Loud raps—I may say blows—were made on the table; a hand was materialised, which we saw, and which pulled our dresses vigorously; the table was levitated, and the lady also raised from the floor in her chair. The slate was afterwards placed upon a what-not about three yards distant from the medium, the pencil laid on it, and direct writing was obtained; time, from four to five p.m., and the large window in the room wide open all the while. Mr. Cölman, during the whole sitting, was in the trance, conversing under control all the time, and was utterly ignorant of what had been done when he came to himself. CATHERINE WOODFORD.

90, Great Russell-street, Aug. 18th.

EDITORS AND MEN OF SCIENCE.

SIR,—It is true that I have, as your correspondent, "A Newspaper Editor," complains, written slightly of the influential class to which he belongs in connection with Spiritualism, and have doubted the great utility of affording them special and gratuitous facilities for investigation. Of course, there are editors and editors: men who have not merged all sense of personal responsibility in the editorial "we," as well as those who are always ready to pander to popular prejudice on this as on every other subject. But the former are comparatively helpless. "The paper" is always the first thing to be considered. Most editors conduct, not their own, but other people's newspapers, and, as trustees, they may fairly consider themselves bound to exclude matter which may injuriously affect the reputation and popularity of their journals—the value of the property entrusted to them. The most we could expect from convincing these—if they would put themselves in the way of being convinced—would be the negative result of not allowing their columns to be made the media of misrepresentation and ignorant ridicule. And this is a sacrifice we could by no means expect from all of them. I suppose there is no subject which offers such facilities for amusing "chaff" as phenomenal Spiritualism. A few dark *séances* with Herne or Williams, a short acquaintance with "Peter," to say nothing of the bogus "materialisations," of which there is such a rank abundance, would afford materials which, dressed up with the smallest amount of humour, or literary art, would make a letter or a leader which few editors who meant to touch the subject at all could bring themselves to reject, even if better informed themselves. I often wonder it is not more cleverly done. I have not much talent that way myself, but if you like, sir, I will, out of a large experience in dark circles, send you a description that may possibly amuse your readers, and show them how very ridiculous they may be made to appear, even by a dullard like myself, in the eyes of an intelligent public. How can we expect to escape when, as recently pointed out with indignation from the judicial bench, editors are ready to inflict the deadly

injury of libel, reckless of truth, fairness, private character, and feelings, rather than forego the attraction of a bit of smart writing?

I should like to ask, sir, how many editors of the metropolitan press have availed themselves of invitations to the free *séances* with Dr. Slade, provided by the liberality of Mr. Blackburn? So far as I am aware, these leaders of public opinion have not, as yet, justified the expectations formed of them. The reason to my mind is plain. They do not want to see what may give them an uneasy conscience in their future dealings with or refraining from the subject. They want to be left free to speak of Spiritualism and Spiritualists with supercilious contempt, or, at all events, not to come under a possible obligation to run counter to the public prejudice. That being so, as I imagine, how stands the case with regard to men of science, to whom, in affording facilities for investigation, I have urged that preference should be given? At least three that I could name, the very foremost of their class, men of world-wide fame, have already promised, as I understand, to visit Dr. Slade. They are men from whom any communication on any subject would be admitted in the largest of type, and the most conspicuous position into any newspaper in London, from the *Times* downwards. They are men who will recognise personal responsibility as the result of their experience. The public testimony of any one of them would awe into respectful treatment of our subject all the editors in England, who would see that the time for jesting had gone by. The public likes to be amused by smart articles, but the educated portion of it has a respect for the authority of its great men, which, after all, it has not for the impersonal dignity of "We." Even if an editor here and there has the courage, as doubtless your correspondent would have, to admit correspondence from ordinary investigators into his columns, it would not much advance us. That John Smith says he has seen something he cannot understand will excite but a languid interest in the public mind. And the men whose communications would have appreciable influence can obtain publicity for what they have to say without looking about for an editor favourable to Spiritualism. C. C. MASSEY.

CONJUROR'S TRICKS.

SIR,—I have not seen in any of the *Spiritualist* periodicals any indication, however remote, of the way in which Mr. Maskelyne executes his pretended levitation. I cannot help thinking that any observer would, like me, have seen unmistakably, and without much trouble, that the figure is a doll dressed up to represent Mr. Maskelyne. The illusion would be better if the boy on the roof who says a few words when the figure approaches within two yards of the ceiling was a ventriloquist, and if the hall were larger, so that the stalls would not be so near the figure—for the people in them, if they have keen eyes, can perceive the substitution of the doll for Mr. Maskelyne, in the momentary darkness that takes place for the purpose of getting more power, as is stated, as well as the substitution of Mr. Maskelyne for the doll at the end. B. P. J.

THE INFLUENCE OF EDUCATION UPON MEDIUMSHIP.

SIR,—At this moment, when material tests for material phenomena are being so assiduously employed, it would, I think, be interesting to the few who have a weakness for the intellectual standpoint of Spiritualism to know whether they can say positively, and whether it may be considered a law or principle, that educated and cultured mediums, as a rule, receive communications of an educated and cultured cast.

It is very certain that the vast number of uneducated and uncultured mediums, professional or otherwise, receive communications, as a rule, in an exact, or nearly exact, ratio with their own mental inferiority. Is it equally certain that the opposite mental condition is productive of opposite, that is, superior results? This is the question.

We know that the medium who has received the *Spirit Teachings* (by Imperator), also Mrs. Tappan, and a few others, are educated mediums, receiving corresponding communications, but there are no doubt many of this class in private life whose testimony on the subject would be valuable.

I have much admired in the *Banner of Light* the excellent idea of those, whoever they may be, that set apart certain days for receiving spirit messages, and the insertion of the messages in that paper under the heading of "The Spirit Message Department." As distinct from material phenomena, it may be disputed whether the sensuous phenomena are the more convincing. The *Banner of Light* finds room for the short communications of about thirteen spirits in each number, who all give their addresses and names. They are, of course, all Americans, but it may be presumed that if the same were done in England many proselytes would be made by this means. We can imagine the surprise and joy of a bereaved father or widow at receiving the authentic communication of their son or husband in the columns of a newspaper. The style too is recognisable in most cases, and even for unconcerned observers there is much information to be gleaned from the different communications.

Could not some intelligent medium or society take up this subject among us? B. P. J.

August 18th, 1876.

FIRST STEPS IN SPIRITUALISM.

SIR,—In my previous letters I dwelt on the difficulties of a beginner; on the truths acquired notwithstanding such difficulties; and on the great future opened up for further observation and discovery by the preliminary facts established. I alluded to some of the stumbling-blocks I had found in my first essays at inquiry, notably those of spirit and medial deception, but did not touch very minutely on the particulars, or how I got over the difficulties they presented to my mind as an investigator. I will now endeavour to explain this.

As before stated, I have had unmistakable proof that abnormal effects are produced in the presence of some mediums, and that the same effects are sometimes produced by simulation, the medium being often the unconscious agent of such deception.

As a case in point, a hand—certainly not the medium's—has been protruded from the cabinet, and been grasped by several of an audience; afterwards, at the same sitting, the medium has been released from his bonds by the unseen forces acting upon him, and, while still in a trance, has been impelled to protrude his own hand (and perhaps to write) instead of the "spirit" hand that had previously been shown. This was a direct deception on the part of the unseen intelligence or spirit; and yet this phenomenon was as wonderful an exhibition of power as the genuine manifestation, for I have known bonds and seals to have been overcome without being broken in order to enable this simulation to be accomplished, and the whole to have been reinstated in their original condition, showing no signs of disturbance. At first sight there seems to be no object in such deception, but a little consideration will, I think, give a reasonable clue to the motive. The power (mesmeric or psychic) required from the medium to produce a materialised hand or form is very great, and rapidly exhausted, whereas the dematerialisation of a little tape or string may be (and, we are told, is) much more easily accomplished. The latter, therefore, may be used as a more economical mode of proceeding than the other, and in order to spare the medium for further manifestations, the controlling "spirit" or power uses a deception and supplements a real spirit materialised hand, by that of the medium more easily obtainable. This gives us but a poor opinion of the moral state of the controlling spirit, but it does not lessen the phenomenal nature of the exhibition, which is as much a miracle as regards matter, as if not mixed up with deception.

Various exemplifications of this tendency to economise power and trouble at the expense of truth could be cited, and will be familiar to nearly all inquirers; it only remains to reconcile their existence with the main fact of Spiritualism (as I must call it) which stands notwithstanding such blots on its escutcheon. Granted the existence of a more spiritual (because less tangible and visible than our own) world around us, we have no right to people it with only the highest form of excellence of which we can conceive; a spirit bound so close to earth as those must be who are able to communicate with us, need not be beyond the pale of possibility, because something very much less than our idea of an Archangel; we have formed upon no adequate grounds, an ideal standard of spirit life, and reject every evidence that might tend to prove our ideal wrong, without taking the least trouble to examine the new facts presented. This is simply conceited folly, though I am aware it is the practice adopted, as regards this subject, by our scientific men; I prefer, however, to receive a fact as such when I can find it, and am not afraid to wait for the explanation until more accustomed to the new light discovered.

I say, therefore, that there is nothing impossible, or even so very startling, in supposing that our friend or grandmother may be present, and communicating in a very ordinary and common-place manner upon very common-place matters; the probability is that such was the natural tendency of our friend or relative when on earth, and it is much more in accordance with reason, and what we know of nature and natural laws, to suppose that the original mind should still continue to show itself, if able to communicate at all.

I do not insist that the proof palpable has been established beyond question, of such identified personality in spirit communications, as I think greater evidence and more extended examination on this point should be required before it is held to be definitively proved; but I do say that we have no right to reject all evidence merely because our departed friends fail to shew themselves as being suddenly possessed of exalted minds or natures, which they certainly were not credited with when with us in their bodily persons.

The same holds good as regards the identity of the spirits controlling mediums, who are generally, according to their own acknowledgment, from very ordinary spheres of earth life, and not unlikely to be naturally capable of all the deceptions laid to their charge. Why the spirit of a clown, an actor, or an Indian, should be expected to shew the abilities of a Bacon, a Shakespeare, or a Newton, or possess the moral excellencies of a saint or an angel, is more than I can understand; and we have no right to draw a line in our present state of crass ignorance about the whole subject, and say that, because the communications received do not reach the ideal of excellence we have selected for them, therefore we will reject them as evidence altogether.

"Search diligently," "examine intelligently," and then, when ascertained, "accept fearlessly," should be the principles guiding all "first steps to knowledge."

W. H.

DR. SLADE AND MEN OF SCIENCE.

SIR,—It is impossible to underrate the value of Dr. Slade's mediumship to the cause of Spiritualism. While he is in England, and as his time is limited, every effort should be made personally, and by subscription, to bring men of science face to face with Dr. Slade and the manifestations through him. Spiritualists have to thank M. A. (Oxon.) and C. C. Massey for the energetic manner in which they have taken up this important idea, and I for one trust they will continue the work they have so nobly taken in hand. To do this there must necessarily be considerable expense, which in all fairness ought to be borne by the non-practical workers, therefore I enclose my mite in a letter directed to M. A. (Oxon.), at *The Spiritualist* office, Great Russell-street, and if expense is involved to a greater amount than the subscriptions, an appeal through your columns, for such an object, would surely be responded to in a liberal manner.

Although it is a submission to have men of science "sitting in judgment" upon the facts of the phenomena, yet for a Tyndall, Huxley, or Carpenter to admit these facts outside their theories of "unconscious

force," &c., would at once put it on a footing equal to, if not greater, than any scientific problem of the day. "Agitate" ought to be the war-cry till the men of science have been brought to examine these phenomena, like thousands of clever, sensible men before them, and who have been convinced that no theory otherwise than the "spiritual" can account for the wonderful phenomena which have occurred from time to time.

JOHN HARTLEY.

Hyde, August 14th, 1876.

MR. SERJEANT COX ON FALSE EXPLANATIONS OF REAL PHENOMENA.

SIR,—Some person has sent me an extract from an American paper, in which one T. Frederick Thomas professes to explain how the phenomena witnessed with Dr. Slade are produced. As this will doubtless be circulated here it may be as well to answer it by anticipation. I read it with eagerness, hoping to find in it a rational solution of a perplexing problem.

I referred only to what occurred with myself. Every reader will form his own judgment how far the explanations of Mr. Thomas meet his experiences. Mr. Thomas professes to be very exhaustive, and takes each phenomenon in succession.

1.—Shaking of table and chair. This, he says, is done by placing the toe on the floor, and rotating the heel rapidly.

Answer.—Certainly, it may be so done. But with me Dr. Slade's heel did not move, or I must have seen it, for my eye was upon his feet, and they were not under nor touching the table, but outside of it.

2.—Light taps on the table. He says, "I saw him produce these by moving the edge of the sole of his slipper slightly up and down the table leg."

4.—Same as the last. His foot did not touch the leg of the table, which I purposely clasped with my feet.

3.—The "thumps" on the table. These, he says, are readily produced by kicking the under side of the table.

4. Yes, if he could kick without being seen as in a dark sitting. But both his legs and feet were full before me in the light by the side of the table, and not under it. It was absolutely impossible that he could have kicked, or even lifted a foot without my seeing such a movement. Mr. Thomas should try it.

4. Taps on the slate. He says these may be readily produced by tapping on the slate with the finger nail.

4.—It might be so done, although difficult to do without detection, seeing that my hand was laid upon his when it was upon the slate, and I could therefore feel the slightest motion of any finger.

5.—Writing produced on the slate when held under the table leaf. This he explains by saying that the slate is rested on a ledge under the leaf of the table, and then Dr. Slade writes with the fingers of the hand that holds the slate.

4.—This would be practicable if the facts were as represented. But Mr. Thomas resorts to the shabby but too common trick of misrepresenting the facts to fit his conclusion. He implies that the slate is merely held under the table by one hand, and then the writing comes upon it. But that is not the truth, nor the whole truth, and Mr. Thomas must know it to be untrue. The slate is pressed tightly against the leaf of the table, and with me it was sustained there by my hand as well as by Dr. Slade's, my fingers being laid upon his. There was no space whatever between the ledge of the slate and the leaf of the table, much less room for a human hand to hold a pencil and write a long letter covering the whole slate. Moreover, the slate is not hidden from sight when under the table. The eye is upon it, and sees that it is touching the table leaf.

But Mr. Thomas is also dishonest enough to conceal the fact that writing is also produced when the slate is placed upon the top of the table. No such conjecture is possible here. It is full before the eyes and under the hand. He cannot even attempt an explanation of this fact as he ignores it altogether. What language can fitly denounce such dishonesty? He says, "Dr. Slade calls your attention to the fact that 'it is now writing.' You see his hand perfectly motionless, yet you hear very distinctly the pencil as it moves over the slate. This is accomplished by scratching with the finger nail on the under side of the slate."

4.—Such a contrivance is simply impracticable when your hand is upon his under the table, and still more so when his hand is flat upon the slate on the top of the table, and full in sight. Mr. Thomas adds to this, however, "I cannot positively say that it is done in the manner I have described; but I do assert that I am positive that I could do it in that manner."

Why, then, not do it, and exhibit to others how it is done?

He speaks of Dr. Slade having gone back to a piano to clean the slate, and suggests that he might then change it for one already written upon.

4.—He does not leave the table. He does not change the slate. The slate was cleaned by a sponge upon the table, and never was out of my sight for an instant.

6.—Writing on the slate when resting on the head. This he explains by saying, not that it was, but *may have been*, first written under the table, and the sound of the pencil, and the motion which he admits that he heard and felt, are produced by Dr. Slade's finger-nail.

4.—Possible, but very difficult to do without detection. In my case the writing extended the whole length of the slate, and I distinctly felt the scraping of the pencil as it moved from end to end, far beyond any possible reach of a finger, which also had to hold the slate.

7.—The overturned chair. "An easy trick," he says; "easily done with the medium's foot."

4.—Yes, if the chair be near the foot, and the foot out of sight. But the chair that was lifted and floated before me was far beyond any possible stretch of Dr. Slade's legs, which, moreover, were full in my view at the moment the chair was raised.

8.—Touches on the knee. Same explanation as the last.

4.—The same. The knee grasped was that furthest from Dr. Slade,

and beyond his reach. Moreover, both his hands were lying upon the table before me.

9.—The accordion played.

As I did not witness this phenomenon, I cannot answer his objection.

10.—The spirit hand. Explanation: That Dr. Slade moved his hand from the slate while the visitor was not attending, and then thrusting it under his table, pulled his coat, &c.

A.—The hand came to me from the side of the table opposite to that at which Dr. Slade sat. It touched me, and took my pencil on that side, far beyond the reach of Dr. Slade's arm. Moreover, both his hands were upon the table at the moment, and my hands were holding his when the hand took the pencil from the table, threw it upon the floor six feet from the table, and then upon request picked it up and brought it back and put it into my hand.

He proceeds to explain some other phenomena, which I have not seen. But if his explanations of these are as disingenuous and as unsatisfactory as those I have witnessed, he has not advanced a single step towards a revelation of the mystery.

It may be, perhaps it is, marvellous legerdemain, and Dr. Slade the most accomplished conjuror that ever lived; but certainly Mr. Thomas has not succeeded in proving him to be so. The problem still remains to challenge the investigation of the scientific as well as the curiosity of the idler.

If any person will not merely say how it may be done, but show how it is done, by actually doing it—which is the only sufficient proof of imposture—he will deserve well of the world. For my own part I hold my judgment in suspense until I have seen more of it.

EDWARD W. COX.

21st August, 1876.

THE BOARDING-HOUSE FOR SPIRITUALISTS.

SIR,—So much confusion and dissatisfaction having arisen from the adoption of the word "Home" as representing my boarding-house for Spiritualists, I have, with *extreme reluctance*, decided to drop the word, and consequently for the future "The Home" will be known simply as "Mrs. Burke's Boarding-house for Spiritualists, 8, Upper Bedford-place, Russell-square, W.C."

I have been told that our expressive English word "Home" is regarded in the present case as anything but a happy selection, for on the one hand it reminds a certain class of visitors of the various institutions under that name (*viz.*, "Home for Incurables," "Home for Lost and Starving Dogs," &c.), and on the other it lays me open to numerous applications from those really needing a home, or some other charitable institution, which it is easily understood, with all my willingness, I am quite unable to bestow.

I shall be obliged if you will kindly insert this notice in your next issue.

A. C. BURKE.

8, Upper Bedford-place, W.C.

MORE ABOUT "S. J. SABEL."

SIR,—A gentleman from Dorking requests me to correct an ambiguity in my letter about "S. J. Sabel, Esq.;" and, though I am pleased to see that you have already corrected the misprint in *The Spiritualist* of 11th inst., it may be as well for me to confirm the correction. I showed the name in your newspaper to Mrs. Sabel, daughter-in-law of the deceased, asking her expressly whether the initials "S. J." were correct, as I had found in the directory only "Sabel, Israel;" and her answer was, that "S. J. Sabel" was correct. About the "Esq.," of course, she could give no explanation whatever, and referred me to Mr. Max Sabel for explanation on that point.

The deceased, S. J. Sabel, enjoyed personally a good reputation as to character, as I have learnt since.

From Mr. D. D. Home I have received a furious refutation of Mr. Max Sabel's statements concerning him. I don't wonder at his indignation.

G. WIESE.

2, Kl. Burgstrasse, Wiesbaden, Aug. 15th.

SPIRIT IDENTITY.

SIR,—I was much struck last Thursday evening on receiving Friday's *Spiritualist* with a communication purporting to come from Dr. John Forbes, through Dr. Slade's mediumship, during a *séance* with Serjeant Cox.

It will probably be remembered by your readers that Dr. Forbes is one of the medical spirits who control Mrs. Olive. Having an appointment at Ainger-terrace early on Friday morning, I first asked Mrs. Olive if she had seen Friday's *Spiritualist*. She replied, "No; we never have *The Spiritualist* till Saturday afternoon,"—a statement I have every reason to believe correct, having often noticed that *The Spiritualist* never was to be found at her house till the Saturday. So far I was satisfied as to her unbiassed state of mind. She was then controlled by the spirit I have known for many years past as Dr. Forbes. I remarked, "There is an interesting account in this week's *Spiritualist* about a sitting Serjeant Cox has had with Dr. Slade." "Oh, is there?" "Yes; do you know anything about it?" "No, I do not; I was not there."

I then read the account of the manifestation given in the name of J. Forbes. The spirit ironically remarked, "I am much obliged to him for using my name," and proceeded to assure me he had not given the manifestation, alleging, first, that he could not manifest through Dr. Slade; and, secondly, with all respect to Serjeant Cox, he was not in spiritual sympathy with him, and therefore would not be attracted back to him.

How can this question of spirit identity be settled? I naturally incline to believe the statement of the spirit I have known for so long a time, and who has always acted out his character of a good, true, advanced spirit; and, besides that, I believe he has been recognised by

those who knew him in earth life. There is one point we should be much obliged to Serjeant Cox if he would mention, which is, the exact time at which he had his sitting with Dr. Slade, as during part of the afternoon of August 8th Dr. Forbes could prove he was using his medium, Mrs. Olive, for healing purposes.

F. WHITEAR.

5, Tavistock-place, August 16th, 1876.

THE HYMN OF THE BROWN BIRD.

To the Editor of the "Banner of Light."

SIR,—One morning, not being supposed well, I lay an extra half-hour in bed, cherishing inadequacy, pending breakfast, known to be coming in proper form and due time. Whatever social and political good may accrue in the way of restriction of woman's sphere of effort, I cheerfully concede her the right to plan, oversee, or even prepare and cook breakfast! The daughters of Eve have enough to bear—I would not deprive them of one of their enjoyments, and "getting breakfast" always seems a pleasure to them, and I am generous enough not to wish to deprive others of the satisfaction of doing so for me, which is manly, I take it. "Tis better to give than to receive," saith the Scripture; I am magnanimous, and accept the second best, taking all I can get. I have noticed the same disposition in others of my sex.

While I lay thus, placidly awaiting domestic developments, through my window looking south, I saw, upon a tall tree, a sparrow, who smoothed his plumage and then sang, again and again, his brief, twittering notes. It was a gloomy morning, and I was not cheerful or courageous; but the small brown bird gave me such an example of cheer and bravery under adverse circumstances, that my reflections were turned in a more healthy and hopeful course. As I mused the old spell of improvisation came over me, and fast as speech the subjoined rhymes passed through my mind. This was a year ago, and since then I have read them over many times. Surmising that the hymn, as I call it, may mean as much to some other troubled soul as it meant to me—having committed it to memory—I send it to you, not as an example of smooth verse, but as a specimen of improvisation and a pious lesson:—

A brown bird perched on a tall, tall tree
Very high up indeed sat he.
On the very tip-top of a blasted limb
He perched, and twittered his matin hymn.

There were clouds above, there was ice below,
There were sullen clouds and frozen snow;
And of the sunlight not one pale ray
Shone in to warm the dull wintry day.

Yet the small bird sat steadily, high on the tree,
And loud and long and sweet sang he;
And he called for the birdlings of every feather
To gather, and gather, and gather together,
And sing with him through the Christmas weather.

* * * * *
Brave little heart in the feathered breast,
Thus in joy and hope mid storms to rest,
To sing in winter, as if he saw
The abiding force of the perfect law,
And knew kind providence would bring,
Through frost and death new flowers of spring.

Gesticulating with many a lurch,
Pert preacher of the highest church,
Thy service I see, thy hymns I hear,
And I heed the sermon that follows clear:—

"O, man! the Power that fills my breast
With joyous trust and perfect rest,
Permits no care to mar my life,
No vexing doubt with peace at strife;
But unto thee He grandly gives
A soul, to reason while it lives.

"Shall That which heeds the brown bird's song
Hear not thy prayer, or do thee wrong?
Shall the All-wise, creative soul,
Forget thee while it loves the whole?
Shall sparrows ne'er unnumbered lie,
And thou in cold oblivion die?

"Life dawns from life, love speeds from love!
Thy soul an oversoul doth prove;
Thy reason but a glorious ray
From primitive, eternal day.
Come, join thy morning hymn with mine,
And make the universe our shrine."

And so while the birds sing, even though tempest-tossed, we will accept their prophesying, confident the crocus will succeed the snow, and the violets in time perfume the air, modestly announcing the rose, perfect queen of summer. No more, while spirit voices echo answers to the questions of our hearts, and palpable presences of the disembodied move among us, can we doubt the eternal summer, in whose zone dwell those already resurrected awaiting us.

ED. S. WHEELER.

"ART MAGIC."

SIR,—In your issue of June 14th I expressed my opinion, as a Spiritualist, of a book published in America by subscription, and called *Art Magic*.

A very long letter from Emma Hardinge-Britten appears in *The Spiritualist* of August 18th, in which I get, in the most contemptuous and sarcastic language, a considerable lashing for writing that letter.

This, of course, was anticipated, because experience has taught me that every one must expect attacks of this kind who is bold enough

to express an unbiassed opinion. For this reason I should have taken no notice of Mrs. Britten's letter, except that she asks us a question, falls into an error, and affords a piece of information of some value to us all.

Her question is, with reference to *Art Magic*, What is it that constitutes the real value of a book? My answer is, its practical utility in being able to define what it attempts to teach; and I again assert that *Art Magic*, to the scientific student, or strict searcher after truth, is a useless book, although it was written, as Mrs. Britten assures us, "by an accomplished magician and a thorough adept in all the magical arts." It is useless because it contains only that kind of information—to say nothing of superstition—which no one can verify, and which the magician himself does not attempt to explain. Her error is, that only poor theological bigots could express an adverse opinion of her work, therefore presumes that I must be a devoted Bible student. Here she is quite wrong, as there is no man in the world more free from credal bias than myself. Yet, if it were otherwise, I do not see how a study of the Bible could prevent me forming a just opinion of *Art Magic*.

Her information is, that in spite of all consequences, there is some talk of issuing another edition of *Art Magic*, so that it may be sent broadcast over all the world. This means getting rid of as many volumes as possible to anyone that will buy, and I suppose at a price to suit all parties—say about three or four shillings each. This would no doubt be highly gratifying to the five hundred people who paid about twenty-four shillings each for their books, and who, I believe, were promised, when their patronage was solicited, that only five hundred should be printed, so that they alone would have the satisfaction of possessing so valuable a book.

Personally I have always had the greatest respect and admiration for Mrs. Britten, and when Sunday after Sunday I have sat spell-bound at the Cavendish Rooms, listening to the grandeur of her eloquence, and carried away by the power of her logic, I confess I used to think she was almost an angel; yet anyone who reads her letter of August 18th will see how bitter the best of us may become when opposed in our notions, especially if any material interests are involved.

JOHN ROUSE.

DIRECT SPIRIT WRITING.

SIR,—On Saturday, August 19th, I had the pleasure of a private sitting with Dr. Slade, and was greeted with the phenomena usually occurring in his presence. I heard loud thumps, which made the table jar sensibly. I felt pattings on my knees and legs, usually on the side farthest from Dr. Slade; my coat-sleeve was pulled, hands were rapidly darted up between my waistcoat and the table, a chair near the corner of the table furthest from Dr. Slade, and beyond his reach, was lifted up about a foot, shaken, and tossed over on its side. Such occurrences as these have lately been so well described in your columns that I need say no more about them except that from the position in which Dr. Slade was sitting I am certain it was impossible for him to have caused what I saw, heard, and felt, by any movements of his body.

Having said thus much, I should like to make a few remarks on what was peculiar to my own case, or which did not precisely harmonise with what has been recorded by others, omitting, however, for brevity's sake, some quite unimportant details.

Dr. Slade held the slate, with a scrap of pencil upon it, under the table, and requested Allie to write something. Almost immediately I heard the sound of rapid writing on the slate, which continued some time, and when the signal of having finished was given, the whole side of the slate was found covered with writing, the lines being straight, parallel, and at even distances—as accurately at least as most writers would produce them in the light, and the writing was as legible as that of most letters. I have received many letters worse written. The writing was a message containing eighty-one words, apparently addressed to me, and was signed A. W. Slade. During the process of writing Dr. Slade was holding the slate under the leaf of the table, and close against the wood, with his right hand, and in such a position it was evident he could not be the direct agent in its production. Both my hands were placed flat on the table, a foot or more from the side at which Dr. Slade was sitting, his left hand being placed upon my two hands. After the writing had been going on some time Dr. Slade raised his hand from mine, and instantly the sound of writing ceased, but upon his again placing his hand on mine it recommenced. When the writing was examined, we found that two short words at the end of one line were repeated at the beginning of the following line, and from the position of this repetition on the slate, compared with the time occupied in writing the whole, I think it might have occurred at the time Dr. Slade removed his hand from mine.

In the interesting letter from Serjeant Cox, printed in *The Spiritualist* of Aug. 11th, after describing a very similar manifestation, the author says, "Here, then, was a chain or circle formed by my arms and body, and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands, and upon the slate that connected them, the writing was. When the chain was broken, forthwith the writing ceased. When the chain was re-formed, the writing was at once resumed."

In the arrangement here described I should not have observed a continuous circle, for I should have imagined that both the slate itself and the dry wood forming its frame would have been non-conductors. If the hands had been joined, right with left and left with right, the case would have been very different. In my case there certainly was no chain or circle, as Dr. Slade's left hand was placed on my two hands, and I was not touching the slate with either hand.

I distinctly observed the discontinuance and resumption of the writing, and it is indeed a curious fact, as the learned Serjeant says, and requires consideration; but may it not have been a merely wilful

act on the part of the agent who was writing? Has Dr. Slade ever obtained writing when in a room by himself, or with another person not touching either the slate, or the table, or his person? If this has ever occurred, the circle is not always a matter of necessity.

I will now try to describe what was to me the most striking and interesting occurrence in this memorable half-hour.

Dr. Slade desired me to write the name of a friend on the slate, which he had previously cleaned with a damp sponge, and on which I saw there was then no writing. I accordingly wrote "Elizabeth Whitear"—the name of a sister who departed this life more than twenty-five years since. In doing this, I carefully held the slate so that Dr. Slade could not see what I was writing, and handed it to him with the writing downwards. Dr. Slade then held it under the table, with a bit of pencil upon it—my writing being downwards. In this position no writing was obtained. Dr. Slade then put the pencil on the table, and placed the slate over it, still with the writing downwards, and in making this change of position, I observed that he did not turn the slate up, or make any attempt to see what I had written. I soon heard some one writing, and, on the slate being turned up, a few words were found upon it, and following them was the name "Elizabeth W."

The slate was then cleaned and replaced upon the table, and on examining it again, after a short interval, there were some words, with a name which appeared to be "John," but so indistinctly written that Dr. Slade rubbed them out, and requested that they might, if possible, be written again more clearly. After another interval, some words, which I believe were the same, were found on the slate, with the name "John W."

During all this time the slate was not out of my sight, and I am perfectly certain Dr. Slade had not seen my writing until after the unseen power had written "Elizabeth W." John was the name of a brother of mine who passed from this life more than sixty years since, and whose name had not been mentioned by me to Dr. Slade.

I conclude by saying that my interview with Dr. Slade commenced at 11 A.M., in full light, and that I saw not the smallest reason for suspecting that he acted otherwise than in perfect good faith throughout.

W. WHITEAR.

High-street, Hornsey, August 22nd, 1876.

DR. SLADE states that he has not had a single failure since his arrival in London. He is doing much good to the movement, for stubborn disbelievers visit him daily, and leave with a strong interest in Spiritualism awakened in their minds.

A HAUNTED HOUSE.—The event of the day at Compiègne is the reported appearance of the devil in the house of a *Sieur Cousin*, an inhabitant of that town. The promenades and avenues of the ex-Imperial residence, generally much frequented on summer evenings, are almost all deserted, as the people who are in the habit of repairing there congregate outside the house in the Rue St. Joseph, from the interior of which the devil makes manifestations of his presence. This house is inhabited by a carpenter and his family, who for the last few weeks have been unable to get any sleep, except at rare intervals, on account of the noise which is being made by the spirit of evil. As a general rule the manifestations do not begin until after the lights are extinguished. Last Sunday they commenced as usual soon after ten o'clock, and were so loud that an old woman sleeping in a neighbouring house thought that a shepherd who had died in the house a few years ago was holding an infernal Sabbath in his former residence. The commissary of police was called up, and came with two of his agents to search the house. A wardrobe was suspected of harbouring the devil, but when opened there was not so much as a smell of sulphur. The commissary of police spent the whole night in the house, but without making any discovery. The noise commenced the next evening, and the house was again searched, but to no purpose.—*Pall Mall Gazette*, Aug. 2nd.

WILL OF MISS HARRIET MARTINEAU.—The will (with two codicils) of this lady has, says the *Birmingham Post*, just been proved by the executors, Mr. Thomas Martineau and Mr. Francis Robert Martineau, both of Birmingham, the nephews of the deceased. The personalty is sworn under £10,000. The will is dated March 10th, 1864, and the codicils respectively June 17th, 1865, and October 5th, 1872. The testatrix gives her property and residence, The Knoll, Ambleside, to her sister, Mrs. Higginson, of Liverpool, and her children. The personalty, with the exception of a few gifts to friends and to an old servant, is divided equally amongst her brothers and sisters living at the time of her decease, or the children of those who have died previously. The testatrix gives her books to her brothers and sisters, or, if deceased, to their children, to be divided as they may agree. All the manuscripts and private papers, and all copyrights belonging to her, the testatrix gives to her nephew and executor, Mr. Thomas Martineau, upon trust to conduct the revision and publication of them, according to her instructions, or failing these, at his own absolute discretion, for the benefit of the estate; and in connection with this bequest the following direction occurs: "I emphatically forbid the publication of any private letters written by me, and do strictly enjoin upon my executors to prevent by all means at their command any such publication." The will contains the following peculiar provision: "It is my desire (she says), from an interest in the progress of scientific investigation, that my skull should be given to Henry George Atkinson, of Upper Gloucester-place, London, and also my brain, if my death should take place within such distance of his then present abode as to enable him to have it for purposes of scientific observation." By the second codicil, dated October 5th, 1872, this direction is revoked; "but (the codicil proceeds) I wish to leave it on record that this alteration in my testamentary directions is not caused by any change of opinion as to the importance of scientific observation on such subjects, but is made in consequence merely of a change of circumstances in my individual case."

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

MR. J. N. T. MARTHEZE, of 20, Palmeira-square, Brighton, treasurer to the English Committee formed to support the testimonial to Andrew Jackson Davis, acknowledges with thanks the receipt of the following amounts, and will be glad to receive further contributions:—Sir Charles Isham, £1 1s.; Mr. H. Collen, £1; Mrs. Berry, £2 2s.; Mr. P. R. Harrison, £3 3s.; Miss Ponder, £1 1s.; Mr. Charles Blackburn, £20; Mr. J. N. T. Martheze, £25.

FREE SEANCES TO SCIENTIFIC MEN AND THE PRESS.

MR. CHARLES BLACKBURN, of Parkfield, near Manchester, has liberally put in action another plan calculated greatly to benefit the Spiritual movement. He has made a contract with Dr. Slade, and remunerated him to give a number of free *séances* to a moderate number of influential men of science and to leading literary men connected with the metropolitan press, by means of invitations issued by Mr. W. H. Harrison. Not a few have already had *séances*. The *Times*, *Telegraph*, *Daily News*, and *Standard* were officially invited to see the unexampled phenomena which take place in daylight, but not a single representative attended, and the latter journal recently vilified Dr. Slade in the most unmeasured terms, without having attempted to witness the facts.

A SPIRIT MESSAGE.—The following message was recently given by direct spirit writing through Dr. Slade's mediumship:—"Dear Friends—Out of death cometh life. How strange and yet how true, that these bodies, which belong to dust, and bear the marks of death constantly upon them, contain also the germ of eternal life. And when the Great Master of all things seeth fit to call that life to Himself, then nature becomes as it were disbanded, and the spirit takes its flight homeward and heavenward. Yes, you must all be ready for that call, and to be ready and willing it is quite necessary to understand all you can of this truth. It will be a beacon light to you in the darkest hours.—I am, truly your friend, A. W. SLADE."

"REVIVAL" MEETINGS.—The influence of emotional religion in destroying the balance of reason, the apparent craving entertained by the nation for more racy teaching than is supplied by the Church, and the implied uselessness of that institution herself, if she fails to carry out the purposes she was evidently instituted for; the spread of luxury and self-indulgence even into the ordinances and principles of religion—all these are questions pregnant with meaning, and fraught with interest, not only to this, but to future generations. In the words of a great living writer, to whom such hysteric enthusiasm is hateful, religion "is a meek and blessed influence, stealing in as it were upon the heart; it comes quietly and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds and unshadowed by the superstitions of man. . . . It uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation, and breaks, link after link, the chain that binds us to materiality."—*The World*.

THE SPIRIT.—Thus it would appear that there are two kinds of matter in us—one gross, which constitutes the outer garment, the other fine and indestructible. Death is the destruction, or rather segregation, of the first—of that which the soul leaves behind; the second disengages itself and follows the soul, which thus finds itself always clothed in a garment, and this garment we have called *perispirit*. This refined matter, extracted, so to speak, from all the parts of the body to which it was tied during life, retains the impressions of carnal body; this is the reason why the spirits see one another and appear to us such as they were whilst living in the flesh. But this refined matter has neither the tenacity nor the rigidity of the compact matter of the body; it is, if we may so express ourselves, flexible and elastic, and, in consequence of this, the form which it takes, though shaped after the outlines of the body, is not absolute; it accommodates itself to the will of the spirit which can impart to it any appearances it pleases, whereas before the solid envelope offered insurmountable obstacles to such a transformation; the *perispirit*, however, when once liberated from this clog, expands, contracts, and transforms itself in accordance with the desire that sets it in motion.—*Allan Kardec*.

WHAT A MEDIUM TOLD LAWYER HOUSE.—A marvellous string of incidents in the career of Orson A. House, the divorce lawyer, who was killed by his wife some time ago, are finding their way into print. Among the most noteworthy is one relative to a visit made by House, in company with a client, to Charley Foster, the spiritual medium, who undertakes, for ducats to him duly delivered, to call spirits from the vasty deep, and reveal past, present, and future. After the usual preliminaries, House (to satisfy his client, who was himself a Spiritualist) asked Foster to inquire of the spirits how he could prove the infidelity of the client's wife, for whom he was trying to obtain a divorce. The medium turned savagely on House, and denounced him as everything vile. "Why," said he, "at this moment above your head hangs the spirit of destruction. From a divorce suit of your planning will come to you a violent and dreadful death. The wretchedness you have planted in so many hearts is growing like a rank weed in your own." House was much incensed by this affair, and never omitted an opportunity afterwards to denounce Spiritualism as a fraud and humbug. But his tragic death by the hand of the woman for whom he had procured a divorce from another husband proves the fulfilment of Foster's prophecy.—*Religio-Philosophical Journal*.

SPIRIT IDENTITY.

IN America a form of manifestation is common—as yet unknown in England. A medium entranced upon a public platform gives evidence that in that state he sees spirits related to strangers to him, present in the audience. The following extract from *The Banner of Light* shows how such tests were recently given at a public meeting through the mediumship of Mr. J. Frank Baxter:—

Mr. Baxter arose; it was not he said, his wish at this time to further detain them, but an irresistible impression was upon him, and he must give way. He then spoke the name of Fannie A. Harrington, who said she was the daughter of Mrs. Lucretia Harrington (adding that her parents perhaps would be recognised better by the name of Mr. and Mrs. George E. Harrington), and asked if the mother remembered having an impression recently that she heard "footsteps on the stairs," as the song said which she (the spirit) had impressed Mr. Baxter to sing during the morning session.

Another influence asked—"Do you remember Maria? Maria Stockwell? I am here. I haven't forgotten the old Lyceum Guide. I want James—James A. Stockwell, of Foxboro', my husband—to know of this, and that I live, and am often present with him. There are some folks here from Foxboro' that people wouldn't much expect to see in a Spiritual Camp Meeting. Let them take this home to think upon." This message was immediately recognised by several parties in the audience, who so stated. The husband referred to was reported as being a doubter of after-existence, though an investigator concerning it, and his wife during her life was known as an earnest worker in the Children's Progressive Lyceum of Foxboro'.

Another intelligence gave the name of Mary Ann Searle, of Norfolk; she was described by "Attica," Mr. Baxter's attendant guide, as being a very old lady, who had for six years been bedridden by reason of paralysis, and who for at least a year previous to her death had been unable to make herself understood in intelligible speech. This spirit assured her friends that that last year, though apparently so hard for her to bear, was the pleasantest of her life, because she was during the time surrounded by those loved ones who had preceded her in the process of physical change. She bade those parties in Norfolk who accused her of harbouring "witches" when she used to take in mediums, to look into the matter of spirit return, and be convinced of their error. An old gentleman in the audience at once arose, and after stating that Mr. Baxter was an entire stranger to him, acknowledged that the lady when alive was his (the witness's) wife, and that all the points cited were correct.

Mr. Baxter then explained in a few words to those present who did not entertain belief in Spiritualism that he (B.) was a stranger in the neighbourhood, and knew not one of the parties mentioned, either living or deceased, neither was he previously cognisant in any manner of any of the circumstances related through his instrumentality. He asked them to reflect on the matter when they reached their homes, and see if they could compass any reasonable solution—other than that of spirit return—for what they had witnessed.

By request Mr. Baxter repeated the song with which he closed the morning session, and the meeting adjourned; the visitors sought the cars for their homeward journey, and the "campers" ascended "the brow of the hill whereon their city was built," for a night's repose in tents whose sheltering qualities the heavy and almost continuous sheets of rain during the day had most severely tested.

Monday, July 24th, passed, and on the 25th, which was a regular picnic day, quite a number of pleasure-seekers visited the grove from various localities. In the morning a conference was held, over which A. E. Carpenter presided, Dr. T. A. Bland, Dr. H. B. Storer, and others addressing the people. In the afternoon Colonel Meacham wrought up the feelings of a good sized audience to the highest pitch by his vivid delineation of the sad scenes attending the Canby massacre on the 11th of April, 1873.

THE Oldham, Rochdale, and Ashton-under-Lyne Spiritualists held an out-door meeting on Sunday, August 13th, 1876, at Paddleworth. Mr. Thos. Kershaw, of Oldham, presided. Mr. J. Harrison was entranced, and offered an inspirational prayer. After the meeting tea was provided, and an adjournment to the Temperance Hall, Uppermills, was made, where a crowded meeting was held.

SUNDAY LECTURES IN LIVERPOOL.—Last Sunday Dr. William Hitchman conducted the Spiritualist services at Meyerbeer Hall, Liverpool. He spoke of the mission of Spiritualism, as destined by the force of its natural truth, to raise, ennoble, and purify mankind. It demonstrated at the present time—to the acknowledged satisfaction of some of the most hard-headed men of science in England—that an unseen universe exists, whence visible and invisible intelligences commune with mortals. The fact, he thought, was chiefly of interest as proving that before us lies an exhaustless mine of wealth, whose fairest jewels would alone be found in that glorious light which truth and virtue give to pure unselfish souls. Mr. Samuel Pride read a moral lesson, which he called "Heaven," urging the necessity which now exists for example as well as precept on the part of all consistent Spiritualists. Mr. John Ainsworth followed, with a spiritual lecture on the virtue of "Charitableness," pointing out the desirability of being liberal-minded to all men, to lead a righteous, sober life, and thus act towards God and humanity with religious sentiment. Mr. Thomas Lunt conducted the musical services with his customary skill and with general approval. In the evening Mrs. F. A. Nosworthy gave an address on "Contentment of Heart," consisting of prose and poetry from various sources, interspersed with original comments, expressed with fervour and elegance. The lectures were listened to by good audiences.

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

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