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Finance Committee, at 6 p.m.
COUNCIL MEETING, at 6.30 p.m.

Friday, 16th.—Experimental Research Committee, at 6.30 p.m.
Committee's Private Seance at 7.30 p.m.

Monday, 19th.—Library Committee at 7 p.m.
FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.

Thursday, 22nd.—Soviree Committee at 6 p.m.
House and Offices Committee, at 6.30 p.m.
Seance Committee, at 7 p.m.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER ELEVEN.

LONDON, FRIDAY, MARCH 16th, 1877.

HEALING DISEASES BY SPIRIT POWER.

SUPERABUNDANT evidence exists of cures of diseases having been rapidly effected by mesmerism, after all the powers of the medical profession had failed. This by no means implies any discredit to an intelligent body of men whose untiring services are of such great value to the public, but it raises the question why the making of passes over one human being with the hands of another should result in cures which cannot be effected by drugs.

One of the commonest of mesmeric lecture experiments is that in which the operator sends a sensitive into a somnambulic sleep whereby community of sensation is established between the two individuals. If the mesmerist then places a peppermint drop in his mouth, the sensitive tastes it as well as himself. If the hand of the operator is pricked with a needle the sleeper also feels the pain, and so on; thus it is clear that some *rapport* is established between parts of the body of the operator and similar parts of the body of the subject. Bearing these circumstances in mind whilst considering the question of the philosophy of healing, there is manifestly a probability that if one of the organs of the body of the sensitive is deficient in something necessary to health—in some organic power necessary for its perfect action—the relationship established with the same part of the body of the mesmerist, causes the organ which is weakened or diseased to absorb fresh life. Those who first try experiments in mesmerism occasionally take some of the ailments of the patients upon themselves, in consequence of not knowing—as older operators do—how to throw off the influence. This fact again bears out the statement just made, because if the patient gains strength from one part of the body of the operator, it is natural that the mesmerist should feel the weakening effects.

Experiments in the Mesmeric Hospital proved that some operators can heal diseases which other operators cannot.

Inside the spiritual movement there are two classes of mesmeric operators; the one consists of mesmerists pure and simple, who work in the ordinary way by making passes, and who are not mediums; these do a large amount of good; they are usually persons of independent will and of a positive turn of mind. The second class consists of healing mediums, who are themselves sensitives, who sometimes pass into a state of trance, who also when sitting at tables can sometimes obtain some of the physical phenomena of Spiritualism, though ordinarily but in a feeble degree. These persons seem to have some power superadded to that of the ordinary mesmerist, and some of the cures effected by them are of the most astounding nature. Here, for instance, are a few performed in England by Dr. Newton. When he was in this country we followed him about for several weeks to ascertain the truth in relation to his powers, and we authenticated the following cases among scores of others at the time:—

"8, Upper Copland-street, Grove-road, St. John's-wood.—*To the Editor of 'The Spiritualist.'*—Sir,—On behalf of Mr. G. Richards, of 53, Earl-street, Edgware-road, in reply to your note of the 15th instant, I beg to say it was entirely my persuasion that induced him to see Dr. Newton, and I am glad to state that the relief he derived from the treatment by that gentleman is permanent, and the cure effected is of a very remarkable nature. It was a case of paralysis, he having been afflicted by the same for three years, during which time he could not close his hand, and very frequently the pains in his hand and arm were such that to rest was quite impossible. He can now close his hand, and has experienced no pain whatever since his treatment by Dr. Newton. He has been under five medical gentlemen, to one of whom he has shown his case since cured by Dr. Newton. He was very much astonished, and also acknowledged his belief in the cure. Mr. Richards wished me not to mention any names of the medical gentlemen in this reply, as he is satisfied they did their best, and he earnestly requests me to assure you that he shall ever be grateful to Dr. Newton for the benefit he has derived by his visit to this country.—I am (on behalf of Mr. G. Richards), very truly yours, JOHN TOMLIN."

"18, Great James-street, Bedford-row.—*To the Editor of 'The Spiritualist.'*—Sir,—In answer to your note of June 15th, I am happy to

say that I have not had a pain in my hip-joint since I was under Dr. Newton. There's still a weakness in the leg, arising, I think, from the leaders in my leg being drawn up, and the leg is and has been only about two-thirds the size of the left leg. As I told you, I have had the disease in it for five years, and it was still getting worse. I am thankful that I went to Dr. Newton. I have been under medical treatment by my family doctor, and I have been to St. Bartholomew's, King's College, and Royal Free hospitals, and never got any relief from the pain. Wishing Dr. Newton every success in his good work, I am, yours respectfully, G. HUCKLE."

Sarah Cole, 25, Warburton-road, London-fields. Nearly blind of both eyes, and could only just see to dress her children. The cure is permanent and complete; she can now thread needles and read newspapers. The doctors had previously told her that her complaint was "constitutional." She had been treated at the Ophthalmic Hospital, Moorfields, and by Dr. Simmonds, of Hackney, but received no benefit. For ten months before seeing Dr. Newton her eyes had been growing worse; they were very much inflamed, and throbbled with pain incessantly. Wore a sunshade when she went to Dr. Newton, because she could not bear the light. Dr. Newton cured her *instantaneously*, and in walking home she had no pain, no inflammation, no dimness, no sunshade. Her cure is obvious to all who know her. She says—"This I know, before I went to Dr. Newton I was nearly blind, but now I see." Her husband also attests the truth of these statements, and has sent us his signature appended thereunto.

"285 Gray's-inn-road.—*To the Editor of 'The Spiritualist.'*—Sir,—In answer to your desire to hear from me with relation to my experience of Dr. Newton's treatment for deafness, I beg to say my hearing is considerably improved in consequence of visiting Dr. Newton. As a proof, I tried several times previously to visiting Dr. Newton to hear the ticking of my watch, but could not do so; but to my great surprise, and no less satisfaction, ever since the doctor has treated me I have been able to do so. In conclusion, I would say my deafness is of twenty-five years' standing, and I was a good deal sceptical as to getting any relief, and in all honesty I will say, though not cured, I am a good deal better, for which I am obliged to Dr. Newton.—Yours, most sincerely, JOHN PALMER."

W. Ashley, 5, Catherine-street, Liverpool, retired merchant, in rapid consumption, given over by the doctors, who told his wife to be prepared for his death at any moment. He had not been out of his bed for five months, and on Saturday, May 7th, burst a blood-vessel. On Sunday, May 8th, Dr. Newton saw him, and in seven minutes brought him down stairs in such good condition that he attended a public meeting the same evening; next day went out for a walk, ate a meat dinner, and drank ale with it. Has since been examined with a stethoscope, and the doctors say that his lungs are all right. He writes us:—"Sir,—In reply to your letter of yesterday respecting the cure by Dr. Newton, I can only add that, so far as I am able to judge, the cure is a permanent one. Some days ago I was examined by a medical man of standing in this town (not my own medical attendant), who pronounced, after a careful examination, the lungs all right. After this I think I need not add more.—Respectfully yours, WM. ASHLEY."

Dr. Newton was a strange man. If anybody talked to him for more than five minutes, it commonly had the effect of sending him to sleep, for which reason he kept a printed placard upon the mantelpiece of the drawing-room of his house at Haverstock-hill, requesting patients to go away directly they had been treated, and not to remain to talk with him.

Some of the strong healing powers possessed by Dr. Newton are to be found in the person of an English healing medium, Mr. Ashman, who, however, does not pass into abnormal states with nearly so much readiness. One day, when we called upon him, he showed us a drawer full of letters of thanks for the cures effected by him; many of these certificates were from highly intelligent persons, of considerable social influence. For some years past the demand for Mr. Ashman's services has been so large that he has been obliged to keep several assistants, whom he has trained up as experts in mesmeric healing.

Although the Mesmeric Infirmary founded by the late Dr. Elliotson is dead, and although, by means of the press and otherwise, little is heard nowadays of mesmeric healers, there are several at work in London, and, what is more, they are usually fully occupied. The demand for mesmeric treatment is much greater than is generally supposed. The Mesmeric Hospital failed because it could not pay the salaries of refined mesmerists; the persons who were regularly treated could not afford to pay to support the institu-

tion, and those who could afford to pay could not get from the hospital any operator calculated to altogether command their respect.

In the orthodox medical profession the more violent remedies and more terrible surgical operations have given way to a milder *régime*, and there is a greater tendency to use drugs or applications which act directly upon the brain and nerve-centres which govern so many of the minor portions of the machinery of the body. Mesmerism is a still further step in an upward direction, and sometimes the thoughts and the faith of the patient doubtless have something to do with cure. Although Dr. Newton cured a cabman's horse of the staggers in the open street by passes, unaided of course by the imagination of the patient, and although he cured some persons who did not believe in him, we found while following him about and taking notes, that he was more successful with those who came to him in pure and simple faith, than with the fashionable and wealthy, who stared as they would at a wild animal, at their medial doctor, who, it must be admitted, had his peculiarities. Among these more intelligent patients were a few whose better nature had not been drowned by the artificialities of life, whose souls were superior to their materialistic surroundings, and who could recognise the deserts of the man and his mission beneath the very unconventional and somewhat grotesque external appearances. The general principle appeared to be that persons governed by true affections were most easily cured, and our opinion is that people who lead lives true to their inner nature and who unhesitatingly do the best they can at whatever self-sacrifice under the conditions of life in which it has pleased God to place them, are less subject to disease than others, the body being the outcome, the external symbol, of the reality—the immortal soul—within. Hereditary characteristics and weaknesses, bodily, mental, and moral, cannot be entirely overcome, but may to a certain extent be ameliorated if the child strikes out a vigorous and independent upward spiritual course when young. Probably half the diseases and afflictions of children are due to unions not the result of true affections, but of low motives, and the sufferers go forth as jarring strings to do their part in the great drama of life, where all should be harmony.

THE CADAVEROUS ODOUR APPERTAINING TO CERTAIN SPIRITS.

BY THE REV. W. WHITEAR.

In my communication on the cadaverous odour observed by Mr. Tapp in the presence of certain spirits (see *The Spiritualist*, Vol. X., p. 20), I gave an abstract of a somewhat similar case from Baxter, and mentioned an impression that it had been noticed elsewhere.

A correspondent has since referred me to *The Spiritualist*, Vol. VIII., p. 281, where it is said that during the state called by the Shakers passing from life to death and from death to life, "the vital functions are often to all appearance completely suspended, and a horrible odour of death emanates from the body though consciousness is in a measure retained." But there is this considerable difference in the two cases. With the Shakers the fetor seems to proceed from the body itself, as it sometimes does from the body (not the breath) of lunatics, and when it is not a result of personal uncleanness.

The case in which a smell like that produced by putrefaction accompanies, or is in some way caused by, a spirit manifesting itself at a distance from its yet living body, or from a spirit after its total separation from the earthly body are much more curious.

In Calmet's *Phantom World*, Vol. I., p. 293, Melancthon is given as the authority for a demon having appeared to Luther, and that when he retired "he left the room infested with a very bad smell which was perceptible for some days."

Again, in Vol. II., p. 189, Calmet says: "A curé of the diocese of Constance, named Bayer, writes me word that in 1728 . . . he was disturbed . . . by a spectre or an evil genius in the form of a peasant . . . and stinking insupportably." And "during three years he returned every day towards four o'clock in the afternoon, and every night till dawn of day." He appeared in different forms, and was often seen by "the beadle and other personages of the

village. . . . The spectre emitted wherever he showed himself an insupportable stench."

A better attested case is that of the haunted cell in the prison of Weinsburg, a small town near Heilbronn, in Wurtemberg. It occurred in the year 1835, and an account of it was published by Dr. Kerner. An abstract of this account is given in Mrs. Crowe's *Nightside of Nature*, 1st edition, Vol. II., pp. 197 to 232; or in the small edition pages 385 to 407. The bad smell is only mentioned incidentally as one of the phenomena observed. It was perceived by many different and unexceptionable witnesses whose descriptions of it contain some very strong expressions, of which the following are the chief: "A strange mouldering, earthy smell;" "an indescribable odour of putrefaction;" "the corpse-like odour." "Then followed the feeling of a cool wind, and then the oppressive odour for which he [Dr. Sicherer] says he can find no comparison, and which almost took away his breath. . . . Simultaneously with the perception of this odour he saw a thick grey cloud of no defined shape near Eslinger's bed. When this cloud disappeared the odour was no longer perceptible. It was a fine moonlight night, and there was light enough in the room to distinguish the beds, &c. The same phenomena occurred several times during the night."

Some of the women were so affected by the odour that they vomited, and could not eat till they had taken an emetic. This shows that the effect lasted some hours, as the spirit only appeared in the night.

Of those who went to investigate the case some who were unable to see the figure perceived the bad smell, which certainly did not originate in the prison itself, for it accompanied the ghost when he appeared at Heilbronn.

This spirit, who was living upon earth in the year 1414, seems to have been an unprincipled person.

Here, then, are several quite independent testimonies to a very strange phenomenon, and if I meet with others I will note them down.

This emission of a bad odour by bad spirits should be studied in connection with that of the odour of sanctity and other sweet perfumes treated of by M. A. (Oxon) in *The Spiritualist*, Vol. VI., p. 10. Its careful and complete investigation would probably lead to some very interesting discoveries.

High-street, Hornsey, March 7th, 1877.

SPIRITUALISM: A SATANIC AGENCY.

BY THE REV. C. MAURICE DAVIES, D.D., AUTHOR OF "UNORTHODOX LONDON."

I RECEIVED this evening by post the March number of the *Charing Cross Magazine*, an honour for which I was unprepared, as I am not an amateur author anxious to contribute to that periodical, nor had I gone through the previous ceremony, which is, I believe, *de rigueur*, of enclosing seven postage stamps for a specimen. I was not long left in the dark, however, as to the intentions of the sender; for a large cross was placed in the index against a paper bearing the portentous title with which I have headed this letter. Whether I am specially favoured in this respect, or the serial is going the round of the clergy I do not know.

I know a little of Spiritualism, though, for I have been examining it nearly twenty years, though I have not yet ventured to set down my conclusions dogmatically as does Mr. Thomas W. Greenwell, M.V.I., the author of the paper; nor, had I done so and signed my name, should I have been guilty of such an incongruity as to use the editorial "we" all through my lucubrations. But I have learnt a great many new facts—shall I call them?—from this essay. In the first place "this modern delusion is the demonolotry (*sic*) of the ancients revived." This may be true; but I never heard of demonolotry before, and cannot guess what it means; so let that pass. Then I read that "the first great work that appeared" on the subject "was that of Judge Edmonds (*sic*), 1852," and that this writer fancied he received communications, among others, from "Swedenborgh" (*sic*), a name which is unfamiliar to me. Then, again, I am informed by Mr. Greenwell that "there has been a gradual concensus (*sic*) of agreement amongst thinkers respecting the abnormal nature of the phenomena." I am

next initiated into the mystery that the Countess of Caithness (p. 372) is of the masculine gender (p. 373, par. 3, *sub init.*); and also, historically, that the orations of Mrs. Tappan "were the first of the kind ever delivered in a public hall in London." I fancied I had heard Mrs. Emma Hardinge in a public hall several years before.

Of course the Battle of Armageddon is brought well to the front in this article, and the end of the "dispensation" is all but dated. I am quite willing to learn on all these recondite matters, for I am, as I said, but a humble inquirer. I must, however, confess that I demur to the assertion that Spiritualism of necessity renders its adherents heterodox. My "guide, philosopher, and friend" in this matter is that excellent gentleman Mr. S. C. Hall, and will Mr. Greenwell venture to say that the following sevenfold accusation of heresy applies to this exemplary member of the Church of England? "The negative doctrines or creed of this novel worship . . . may be summed up somewhat as follows:—

1. It denies the doctrine of the Trinity.
2. It denies the fall, and consequent corruption of man.
3. It rejects the Atonement.
4. It denies the necessity of regeneration by the Holy Spirit.
5. It denies the eternity of future punishment, and the existence of hell.
6. It rejects the doctrine of the resurrection, and the day of judgment.
7. It ignores the existence of the Devil."

I come to the conclusion that, while I know comparatively little of Spiritualism, the writer who thus sends me his dogmatic assertions knows considerably less, and that his article falls into the not uncommon logical error of "proving too much." If the facts set down by this writer are facts, the sooner they are established the better; but the only way to decide that is by personal observation, not by the *ipse dixit* of anybody—even a M.V.I., whatever that may be.

Kensington, March 6th, 1877.

DR. FORBES WINSLOW CALLED TO ACCOUNT.
SPIRITUALISM AND INSANITY.

THE following correspondence has been published in *The Standard* newspaper:—

From "The Standard" of March 3rd.

SIR,—A statement published by you some time ago, on Dr. Forbes Winslow's authority, that in America many thousands of persons were shut up in lunatic asylums on account of Spiritualism, has led to a very careful inquiry, the full particulars of which, if you wish, I will lay before you. The results of the inquiry are these—that in America there are under thirty thousand persons altogether in asylums, and that a direct investigation of the causes of their insanity shows that not one hundred are reported as insane through Spiritualism. I ought to say that this inquiry has been made by Dr. Crowell, who took the trouble to obtain information direct from the medical superintendents of asylums. The statement was serious, offensive, and altogether misleading; and the commonest justice requires a publication of this denial and refutation by those papers that thought it proper to copy the statement from your columns.

A CLERGYMAN.

London, March 2nd.

From "The Standard" of March 5th.

SIR,—My attention has been drawn to a letter that appeared in your issue of Saturday, in which reference is made to some particulars I furnished you relating to the increase of insanity in America, due to the pernicious influence of "Spiritualism." Your correspondent is in error on both points, and, before contradicting me in the manner he has done, he should be prepared with well-substantiated facts. He says that in America the number of insane only amounts to 30,000. In 1870, when the last census was taken for the United States, there were found to be 44,148 lunatics, out of a population of 42,115,896, and since that year the numbers have been gradually, but progressively increasing. I am unable to give your readers the precise statistical returns up to the present time, but the number of registered lunatics is nearer 50,000 than 30,000. Your correspondent has evidently obtained very old statistics upon which to form his data. Again, he denies my assertion as to the thousands driven mad from "Spiritualism." In an article on "Moral and Criminal Epidemics," which appeared in one of our leading journals a few years ago, I read as follows:—"The spirit faith in America is computed to embrace two millions of believers, and hundreds of thousands in other lands, with twenty thousand mediums. It appears that these include men in all ranks of society, from the highest to the lowest. Many of the facts related imperatively demand that we should consider this as a delusion, not altogether an imposture, especially the consideration of the number who have gone insane on the subject. It is said that amongst the lunatics confined in public asylums in the United States, there are 7,520 who have become so entirely owing to this 'spirit faith.'" Since the above article appeared in print, I have been informed that the number of persons who have become insane from Spiritualism has considerably increased. In England, as I have on previous occasions mentioned, it is a very frequent cause of lunacy.

L. S. FORBES WINSLOW.

23, Cavendish-square.

From "The Evening Standard" of March 6th.

SIR,—Dr. Forbes Winslow complains that the statistics of "spiritualistic insanity" in America, quoted by your correspondent, "A Clergyman," are not "well substantiated." Let us see what authority Dr. Winslow himself adduces for his startling statement of 10,000 driven mad from Spiritualism in that country. It is an article in a newspaper several years ago, which says that "it is said" that there are (were then) 7,520 lunatics confined in the United States from this cause; Dr. Winslow being "informed" that the number has since considerably increased. The "Clergyman," on the other hand, at least gives precise and recent statistics, collected by a competent medical inquirer in America. I venture to tell Dr. Winslow that any Spiritualist of average honesty and intelligence would be ashamed to make a statement upon the sort of evidence which appears to him and others sufficient proof of any allegation tending to the prejudice and disparagement of Spiritualism. The tendency of Spiritualism is far more to make men truthful and candid than to drive them mad.

C. C. MASSEY.

Temple, March 5th.

P.S.—Dr. Winslow might at least have given the name and date of the newspaper he quotes. It might be interesting to examine the context.

From "The Standard" of March 7th.

SIR,—Dr. Winslow was loud and sensational in attack, he is singularly weak and vague in defence. He led us all to believe that his 10,000 insane Spiritualists were in asylums; and now, when faced with the first-hand evidence that there are not 100, he rides off on vague statements about lunatics in general, inside and outside of asylums. Let us keep to the point. I enclose you a list of asylums in America accounting for over 23,000 of the 30,000 in detention. This list shows only 59 insane from Spiritualism, while 412 are reported insane from religious excitement. It is only common sense to conclude that if in 58 asylums with over 23,000 lunatics only 59 are insane through Spiritualism, the number would be under 100 if we had information from the remaining 29 with a little over 6,000 inmates; the 87 asylums and under 30,000 inmates accounting for all the detained lunatics in America. Where, then, are Dr. Winslow's 10,000? In reply to that he talks in the vaguest possible way about "I am informed," and about an "article" in "one of the leading journals," "a few years ago." And we are supposed to be insane enough to consider that an explanation. We have found 100 out of his 10,000, and the only reliable sources of information are exhausted. If Dr. Winslow has nothing better to refer us to than "I am informed" and a vague "article," written by somebody, somewhere, some years ago, I am afraid we shall have to consider him somewhat in the light of a sucked orange.

A CLERGYMAN.

London, March 6.

From "The Standard" of March 8th.

SIR,—It is not my intention to enter into a discussion with an anonymous correspondent, especially if he is a clergyman and one weak enough to believe in "Spiritualism." The statistics I forwarded to you relative to insanity in America are taken from one of the Government reports, and compiled from the census of 1870, including the whole of the United States, and are strictly according to published and well-substantiated data.

L. S. FORBES WINSLOW.

27, Cavendish-square.

"The Lancet," the chief organ of the medical profession in this country, says in its issue of March 10th:—

Dr. Lyttelton Forbes Winslow is accused of having overstated the number of insane patients in the United States whose malady is alleged to have been caused by "Spiritualism." He stated that there were ten thousand cases of lunacy ascribed to this source. The assertion was so manifestly preposterous, and evinced so little acquaintance with the subject, that we did not deem it worth while to contradict it. The trouble which has been taken to disprove the statement is surprising. Everybody who read the announcement when it was made must have felt that it would be held to be extravagant. It is perfectly well known that the insane population of the United States, all told, scarcely exceeds forty-five thousand. To allege that one in four or five of the total number was a case of derangement due to Spiritualism, was to tax credulity, and discredit an argument. Moreover, it must have occurred to most readers that Dr. Lyttelton Forbes Winslow could not possibly possess exclusive information on the subject upon which he was writing, and as the astounding "fact" had not leaked out through any other channel, it was natural to conclude that the author had been carried away by his reasoning. The laborious refutation of the statement which has been effected was unnecessary.

THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—On Thursday evening last week, the ordinary monthly meeting of the Council of the above Association was held at 74, Navarino-road, Dalston, London; present—Mrs. A. Corner, Mr. Thomas Blyton, Mr. John Rouse, Mr. R. Pomeroy Tredwen, and Mrs. M. Theresa Wood. Letters of general interest were read from Mr. H. E. Francis (hon. secretary to the Brixton Psychological Society), Mr. W. Gray, Mr. T. E. Partridge, Mrs. Georgina Weldon, Mr. W. Town, Mr. James Burns, and Mr. J. J. Morse. Presentations received since the last session of the Council were accepted with a cordial vote of thanks to the donors, viz., Mrs. Georgina Weldon and Professor Adolphe Didier. Letters of resignation of membership from Messrs. A. Vaughan, J. McC. McL. Glassford, and W. R. Monteath, were read and "accepted with regret." Messrs. W. H. Atkins and Henry P. Inman were elected ordinary members. Attention having been drawn to the subject of protective measures against attacks at law, a sub-committee were appointed to consider the matter and report.

PHYSICAL SCIENCE AND SPIRITUAL PSYCHOLOGY.*

BY DESMOND FITZ-GERALD, M.S.TELE.

It is, I think, very necessary to explain that the MSS. which I have headed with this title was written in continuation of the paper "On Modern Science versus Ancient Philosophies," which I had the honour of reading at the last of these meetings, and which will be found printed in *The Spiritualist* of March 2, p. 100. This will account for my present paper commencing *in mediis res*. It may be said that it ends also in the same manner; and I must admit that I had no expectation of being able to treat the subject exhaustively, or otherwise than suggestively, within the time at my disposal. The subject will probably be continued by others, if not by myself. I have confessedly written on the present occasion somewhat in the spirit of an advocate pleading the cause of a client whose title to high honour and consideration has on certain occasions been ignored. You will probably recognise in Dr. Carter Blake, the able advocate on the other side, that of Kyria Clio, a Greek lady, whose claims have, I think, been much overrated. I intend to do my best for my own client, who is also my *alma mater*; but at the same time I may admit the great importance of the observations of Mr. Stainton-Moses, which you will find also recorded on the page I have just mentioned. These will probably read to you as a preliminary judicial summing up of the main questions at issue; and I heartily agree at least with the concluding remark that "In the purging away of ancient error and of modern fallacy, and the widening and deepening of our spiritual perceptions, while we retain all the exactness of our scientific method of experiment, lies the *via media* we require." To this I would append an equally pertinent observation of Mr. T. P. Barkas, viz., "Much that in the early days of Greece and Rome was recognised as knowledge, was, in reality, little more than learned ignorance, the result of accepting the apparent as the real."

I have taken those cases of gratuitous and inexcusable error in ancient authorities which I could find to hand, but more or less striking instances of the *unscientific use of the imagination* might perhaps be found in the writings of almost every author of antiquity. And in regard to the voluminous works of the disciples of the Hermetic philosophy—the enthusiastic perusal of which has been the starting-point of many a modern chemist—it is not too much to say that their characteristic is empty grandiloquence. In one of these works I remember repeatedly meeting with the following sentence, which, doubtless, I thought contained some deep as well as hidden meaning, *Vitriolus Interiora Terræ Rectificando, Invenisque Occultum Lapidem Veramque Medicinam*!† I was not a little disappointed to find that the first letter only of each word was intended to be taken, and that the word *Vitriolum* was to be translated as green vitriol, or sulphate of iron, a substance of which I could purchase a pennyworth at any druggist's.

Now, in ordinary life, if we find that a person is generally inaccurate in his statements, addicted to the commingling of fancy with fact, and untrustworthy in his observations where these are susceptible of verification or disproof, we commonly attach but little importance to what he may write or say, in relation to any particular subject. Most of us, I think, are, to some extent, under the influence of a prepossession in favour of all that belongs to "hoar antiquity"; more or less *laudatores temporis acti*; we underrate the great intellectual advances which have been made within a very recent period, and which, by clearing the mental atmosphere, have rendered possible further progress in many directions. In defiance of this feeling of prepossession, I would apply to those writers of antiquity who can be convicted of general inaccuracy of statement the same rule that we act upon in relation to our contemporaries.

But, in relation even to those ancient authorities who might possibly be shown to be generally truthful and accurate in their writings, there is another consideration which tends, by comparison, to give a very secondary value to their observations, at least in the domain of natural science, as distinguished from mathematical and metaphysical science. And here I would pause to observe, first, that Spiritualists are foremost in denying the existence of the *supernatural*; secondly, that the phenomena of Spiritualism must therefore be relegated by them to the domain of natural science, whilst, as I propose to show, some of these phenomena are most closely related even to physics; and, thirdly, that we are witnessing the birth of a new branch of natural science, which may be termed Spiritual Psychology. To continue, the present century is that which, in the completed verification (and I think also in the actual inception) of two discoveries of incomparable importance, has witnessed the emergence of human intelligence from the dimmest twilight into the full light of day, from infancy to growing manhood, in relation to the interpretation of the great Book of Nature. I will name these great discoveries, in which multitudinous discoveries are summed up—the *Conservation of Matter* and the *Conservation of Energy*. It is impossible to gauge the effect that these discoveries must have directly and indirectly in the combat of truth against error, of fact against dogma, of enlightenment against bigotry. They have altered, they are insensibly altering, all our notions, the tendencies of our thought, the mental atmosphere in which we live. We could not now revert to the modes and habits of thought of our infancy.

I will endeavour—albeit of necessity, very briefly and imperfectly—to illustrate the purport of these discoveries. I have here a small quantity of cotton which has been treated with nitric acid, according to the process of Schonbein, who termed the product "gun cotton." It is composed of carbon, hydrogen, nitrogen, and oxygen, combined in certain proportions which are accurately known. The original cotton was composed of carbon, hydrogen, and oxygen only. I need hardly observe that the accurate knowledge we possess of the chemical composition of

all substances ordinarily met with is entirely of modern date. The ancients had no conception of the real nature of the bodies with which they were surrounded. I will pass on to the question—How was the cotton originally produced, in the plant from which it was taken? By growth! Yes; but whence were the materials derived? We must get beyond the ideas of "Topsy" and of the ancients, in relation to this expression. To them growth was a true creation, or a complete mystery. At one time there was no cotton in the plant; at another it was bursting from its pods; and yet there was no cotton, either in the earth or in the air, from which the plant could obtain its supply. We now know it to be a law of nature, to which we can observe no trace of exception, that any new form of matter must be derived from other forms of matter, and that the plant builds up its *cellulin* with carbon, obtained by the decomposition of carbonic acid within the leaf, through the agency of the actinic rays of the sun, and with hydrogen and oxygen obtained from water.

How the energies of nature come to be uniformly directed in this particular way by this particular plant is a question which has been left for modern psychology to answer.

But I now place a little of the cotton in the palm of my hand, and raise the temperature of one corner of it by means of this incandescent fragment of wood. With a flash it suddenly and completely disappears. Yet this was solid ponderable matter. What has become of it? From the point of view of the ancients we have here a mysterious annihilation, as in the former case we had a mysterious creation of matter. We now know that the whole of the carbon, hydrogen, nitrogen, and oxygen, of which the gun-cotton was composed, exists in the atmosphere of the room; and if the products of combustion had been collected, these elements could be separated, and their aggregate weight would be exactly that of the gun-cotton consumed.

We have now to observe that in the latter there was something stored up besides the material elements which have been mentioned. This something, very real, although essentially imponderable and immaterial, is *energy*. By expending this energy in a particular direction I could—with a very small, but essential, expenditure of some *initiatory energy*—have sent a bullet through a two-inch plank, or a human being. Here we are already on the confines of psychology, pneumatology and moral science; for upon the direction we give to the physical energies at our command, is dependent our well-being here and hereafter; and the expenditure of initiatory energy, to which I have referred, cannot take place so long as the brain is normally related to the spiritual portion of our being in which the will resides, without informing us of the nature of our action and investing us with its responsibility. But before we pass these boundaries, it may be useful, in continuation of our present subject-matter, to obtain an accurate idea of the nature of Force, Work, and Energy, from the point of view of physical Dynamics.

The term *force*, which is very frequently used in an inaccurate sense, should always be synonymous with *pressure* or *pull*. Forces are measured by the velocities they are capable of communicating, when unopposed, to a unit mass in unit time. Dynamical forces, or forces producing motion, may sometimes be conveniently measured, according to the following definition of *work*, by the ratio of the latter to space moved through by the body through which the force is applied.

I have here a rope passing over a pulley, and attached at one end to a mass of 28 lbs.—commonly but inaccurately termed a *weight* of 28 lbs. I apply a certain force or pressure (F) to the other end of the rope, and the mass is moved upwards; its *weight*, or the force of attraction (f) between it and the mass of the earth, being overcome through a certain space (S). My hand, through which the force was applied, moved, I will suppose, through a space of five feet, which we will call s . The work done (W) is measured by the product of $F \times s$, or of $f \times S$. If we call the *weight* of the mass 28 lbs.—which is commonly done, although the same mass may have different weights at different places—then $W = f \times S = 28 \times 5 = 140$ foot-pounds; the foot-pound, or one pound raised through one foot, being our unit of work. Note that F must necessarily be greater than f , for otherwise the former could not overcome the latter, and that S must therefore necessarily be greater than s . The reason of this is that *energy* becomes stored up in the moving mass, and is expended, after the application of the dynamical force has ceased, in raising the mass through the space $S - s$. This leads us to the definition of energy, of which there are three forms—the potential, the visible or *kinetic*, and the calorific. Energy is capacity for doing work. By falling through the space of five feet the mass of 28 lbs. would be capable of doing exactly 140 foot-pounds of work, or 140 foot-pounds of potential energy has been stored up in it. If I let the rope slip through the pulley, the mass, as it loses its potential energy, will obtain the same kind of energy that is stored up in a moving railway train or cannon ball, viz.—energy of motion, or *kinetic* energy. By means of a series of equations, which I will not inflict upon you, it can be shown that the kinetic energy, in foot-pounds, stored up in a moving body, must always be the product of the mass into the square of the velocity, divided by 64.38 (or twice the force of gravity measured by the velocity it would give in one second to a falling mass). Now the velocity which will be obtained by the mass of 28 lbs. by falling through five feet will be 17.94 per second; and with this datum you may calculate the kinetic energy that would be stored up in the mass by the time it reached the ground. This will be 140 foot-pounds, or the same as the potential energy. The mass is still capable of doing 140 foot-pounds of work. In the same way you may calculate the kinetic energy of the projectile, weighing 2,000 lbs., and travelling with the initial velocity of 1,493 feet per second, from the 100-ton gun recently manufactured by Sir W. Armstrong for the Italian Government (viz., over 30,913 foot-tons) or that of a railway train in motion. What is correctly termed *power* is the quantity of energy that can be exerted in a given time, or energy divided by time.

But suppose I allow the mass to fall and strike the ground—that the projectile strikes an iron target and is arrested, or that the railway train

* A paper read at the last of the fortnightly meetings of the National Association of Spiritualists, at 33, Great Russell-street, London.

† "Thou shalt visit the inner part of the earth, rectifying, and thou shalt find the Hidden Stone and the True Medicine."

"telescopes" with another, and is similarly brought to a standstill—what becomes of the energy? Or, suppose a man to work for an hour in churning water, what becomes of the 396,000 foot-pounds of work which he can do in this time? Until comparatively recently, this question could not be answered—the work seemed to be lost, the energy to become annihilated. But the principle of the conservation of energy asserts that energy is as indestructible as matter—that the sum of the potential and the actual energies in the universe has never diminished by one foot-grain. We now know that in the cases supposed the energy and the work are converted into heat, which is another form of energy, in which the motion of masses is transformed into the motion of molecules. And Joule has experimentally shown that, by the expenditure of 772 foot-pounds of work, the temperature of one lb. avoirdupois of water becomes raised by one deg. Fahrenheit, and that, conversely, the heat that will raise the temperature of one lb. of water by one deg., is capable of doing 772 foot-pounds of work. So that our mass of 28 lbs., on striking the ground, would generate sufficient heat to raise the temperature of nearly three ozs. of water by one deg. Fahrenheit.

The energy stored up in the gun-cotton, which was ignited, was similarly converted into heat by the falling together of the molecules of carbon and oxygen to form carbonic anhydride, and of hydrogen and oxygen to form water, for work can be done upon molecules as well as upon masses. I have in my laboratory a machine—a magneto-electric machine—by means of which, by expending through it muscular energy generated by the falling together of respired oxygen and of carbonaceous and nitrogenous molecules in the animal system, I can draw asunder the atoms of oxygen and the molecules of hydrogen which constitute water. In this compound the elements are united by a very powerful attraction, and it has taken about twenty minutes of hard work to pull asunder the constituents of about two grains of water, which, in their gaseous form, are contained in this bottle. A considerable proportion of the energy I expended is now stored up in the separated oxygen and hydrogen, the remainder was converted into heat in overcoming friction in the machine. I will now, by raising the temperature of a small portion of the gas, cause the whole of the molecules to fall together. The potential energy stored up in the separated molecules will then take the form of heat, which, by expanding the two drops of reconstituted water to more than 2,000 times the volume they would occupy in the fluid state, produces a considerable concussion of the air.

We see by these examples that physical work is done in overcoming the attractions which exist between masses or between molecules, whilst potential energy consists in the attractions which have been overcome by work, and which are thus capable of acting to produce motion through a certain space; kinetic energy in the motion of masses; and heat energy in the motion of atoms or molecules.

But, it may be asked, what has all this to do with Spiritualism, or spiritual psychology? This is a question which I must now attempt to answer. In the first place, the terms "force" and "power," used in the sense of energy, are continually employed in reference to "mediums," and to the physical and other phenomena occurring at spiritual sances. Secondly, it is desirable that Spiritualists should be able to meet the materialist upon his own ground; and for my part I would wish us all to be better acquainted with mechanical dynamics than are the majority of our opponents. Thirdly, Spiritualists are called upon to add to the links of a chain in which matter and energy alone are insufficient to connect causation with effect where the act of a human being is involved. Fourthly, there are in nature not only distinctive differences, but great analogies, such as those which are to be traced between the various classes in the animal and vegetable kingdoms, and that stupendous one which exists between the atomic constitution of the smallest mass of matter and the construction of planetary systems and suns revolving round their central suns. And, in connection with spiritual psychology, it is most probable that an analogy will be found correlating psychical with mechanical dynamics.

More specific answers can be given to this question. One of the commonest of the phenomena occurring at dark sances is the raising of ponderable bodies, such as hand-bells or musical boxes, which, whilst ringing or playing, are moved round the room with considerable velocity, often accompanied with a "spirit-light," which renders the movement evident to at least two senses at once. This phenomenon has occurred in my presence considerably more than a dozen times, whilst the hands of every siter were accounted for: it is probably so familiar to most of those present, as to render it quite unnecessary for me to give details in verification of it. I may mention, however, that at the sance of the Research Committee of this Association, on Friday last, a candlestick, which was on the mantel when the gas was extinguished, and which was far beyond the reach of any of the sitters, was conveyed during the sance to the table upon which all hands were maintained in contact; that at my house the knocking of a guitar against the ceiling, under undeniable test conditions, was noticed by a person in the room overhead; and that on another occasion, when the light was imperfectly excluded at an impromptu sance at my home, a heavy musical box was distinctly seen, both by my daughter and by a friend on whose faculties of observation I can entirely depend, floating, apparently unsupported, in the air. Here we clearly have force of some kind involved, energy of some kind converted into ordinary mechanical work, and work converted into kinetic energy, by an accidental demonstration certainly not due to any of the sitters, and which, I am pleased to say, is of rare occurrence at sances. I once had my forehead slightly cut with the edge of a hand-bell, which, with a light attached to it, had been gyrating about the room and over the table.

Now the force here exerted cannot be considered otherwise than as either a pressure or a pull; and we shall be on safe scientific ground if, in accordance with the general physical law, we ascribe the energy primarily exerted to "attractions which have been overcome by work, and which are thus capable of acting to produce motion."

But are these attractions necessarily those which act between masses

or molecules? Are there not rather insuperable difficulties in conceiving that physical energies alone are involved in these phenomena, and valid grounds for inferring the existence of other modes of energy which belong to the province of psychology? Is the existence of a "spiritual body," the soul, which—to use the expression of Justin Martyr—is "the house of the spirit," having for its own house the physical body, in our days, and to us, a mere hypothesis, not susceptible of any verification? The negative psychology of the materialist refers all the phenomena of our being to matter and physical energy; but are these data sufficient; will they even explain the phenomena of voluntary action, independent of any instinctive necessity? These are questions we have to answer. I will endeavour to contribute towards their solution.

Before proceeding to consider the rationale of the voluntary production of mechanical effect, I will note a few apparently disconnected common-place observations.

(a.) On two occasions, after very successful sances, I have seen the medium Williams fall down apparently exhausted, having lost all power of voluntary motion. Yet he had done no mechanical work; and, on inquiry as to the length of time since he had taken and digested food, I could find no reason to believe that his body was otherwise than well supplied with carbonaceous and nitrogenous compounds, the oxidation of which produces mechanical energy. Neither had he been respiring a vitiated atmosphere; and his breathing was full and regular.

(b.) In my own case I have observed that, when I have simple mechanical work only to do, the simplest food suffices to maintain health and energy. But when I have any difficult mental work, or complicated mechanical work, requiring a great many changes in the direction of physical energy, I require stimulating food of higher nutritive value.

In simple mechanical work, an average man can easily do 300,000 foot-pounds of work per hour for five or six hours continuously. In playing a piano, the same man can do but a small fraction of this quantity of mechanical work per hour, yet he becomes exhausted in a less time, more especially if the pieces he has to play are not familiar to him.

(c.) I have known men whose habit it was to consume large quantities of nutritive food every day, whose bodies were consequently replete with oxidizable compounds, and whose respiration was normally active. Yet some of these men were capable of doing but a small fraction of the work done by others whose systems were much less adequately supplied with these compounds.

(d.) I have observed that exhaustion from over exertion has sometimes been almost immediately remedied, and the capacity for work recovered for a considerable space of time, by taking merely a cup of tea, the nutritive value of which is very small. And I have been assured that highly nutritious food, even if readily digested, would not in these cases have had the same restorative effect.

(e.) There are some drugs which stimulate the muscles to increased action, and others which have the contrary effect. The increased action does not in all cases appear to be attended with a subsequent corresponding exhaustion of mechanical or other energy.

(f.) After mesmerising a subject I have sometimes felt much exhausted and incapacitated for muscular exertion; yet the quantity of mechanical energy I expended was insignificant. My "subject" generally felt refreshed and strengthened. I have frequently experienced the same feeling of exhaustion after a sance. Mr. C. F. Varley has stated that he suffers so much from the same exhaustion that he cannot take part in a sance, or even sit in proximity to a medium.

(g.) There is a vast amount of evidence in support of the conclusion that, immediately after what is called death, excepting when this occurs from the gradual and normal decay of the bodily frame, the released spirit can readily render itself visible, as an apparently materialised form, to some amongst those persons whom it has known whilst in the flesh. Whereas, at any considerable period after death, the same spirit can "materialise" in the presence only of a powerful physical medium, and even then only with great difficulty.

These observations, with the exception of the last (which suggests that, as might have been expected, the constitution and powers of the "spiritual body" vary at different times), all point to the conclusion that psychic energy, as well as mechanical energy, is supplied by the food we take into the system, and of which certain constituents are stored up in it; that both these modes of energy are expended in the production of dynamic effects through the intermediary of the organism; and that the relative quantities of each, collected or expended, may vary in different individuals and in the same individual at different periods. About this question of the necessary expenditure, in the production of voluntary motion, of a form of energy—psychic energy—which cannot be wholly included in the domain of physics, lies the field of battle between the Spiritualist and the materialist. The latter may assume, and boldly maintain, that will is merely a property possessed by matter in particular conditions of combination and aggregation, that, in fact, matter may influence itself as it pleases, and the Spiritualist can but look upon this assumption with wondering pity. But in recognising the existence, in connection with the animal organism, of modes of energy which cannot be referred to attractions between material and ponderable masses or molecules, nor even to attractions existing between an imponderable and a ponderable element, the materialist would be forced to take the first step towards the doctrine of the tripartite nature of man.

In electrical energy we have an example of the overcoming of a force acting between common ponderable matter and an imponderable element; for in 1868 I demonstrated the fact that electricity can be regarded neither as a force nor as a mode of energy, and, more recently, Prof. Clerk Maxwell has given a mathematical demonstration of the same proposition. If electricity be neither a force nor energy, it must be regarded as a form of matter, unless indeed we refer it to the category of psychical principles.

Let us now consider the voluntary production of mechanical effect,

tracing it from work done, and potential energy stored up in a mass, to the primary impulse of the will. With a certain object in view, I desire, or will, to raise a mass of 10lbs., through the space of three feet, from the floor to the table. If in this action there were any responsibility—any guilt—my brain would inform me of it before my arm could act. I connect my hand and arm with the mass, and raise them with it—doing rather more than 30 foot-pounds of work. Here we have will acting indirectly upon matter. Indirectly, because the proximate cause of the effect is the contraction of the muscles of my arm. Indirectly, again, because the proximate cause of this contraction may clearly be traced to the conversion into energy of a certain quantity of potential work stored up in the chemical constituents of muscle and blood—in molecules which have fallen together and become effete, or unfit to take part again in the dynamics of life, and which will be removed from the organism and returned to the soil, to be revitalised in the growing plant through the agency and energies of solar light, heat, and actinism. But whence the initiatory energy which gives to the mechanical energy precisely the desired and requisite direction? Or does will act directly upon the energies stored up in living muscle? Here the physiologist points to the excito-motory or efferent nerve-fibres connecting the muscle with the brain, and shows that, if these be severed, the will can no longer produce, or relax, the muscular contraction. But, again, does will act directly upon the nerve fibres, extending like telegraph wires, between muscle and brain? We have no grounds for the assumption that will can act *directly* upon any form of ponderable matter; the negative experimental evidence renders this assumption impossible. To the materialist the chain is here broken—granting him even his assumption that will is a property of matter, the causation is incomplete. But the Spiritualist and spiritual psychologist, knowing that will is the active faculty of spirit, and that spirit acts through a spiritual body or soul, requires only to admit, on very adequate grounds, the existence of psychical energies in this spiritual body, corresponding with, and analogous to, the mechanical energies of the material body, in order to make the chain complete, and to link will with voluntary mechanical effect.

A REMARKABLE SEANCE IN NEWCASTLE.

WAX CASTS OF THE HANDS OF A TEMPORARILY MATERIALISED SPIRIT TAKEN UNDER TEST CONDITIONS.

To the Editor of "The Spiritualist."

SIR,—I would take it as a great favour if you would kindly give space in your valuable paper for the record of what to me appears to be the most extraordinary and satisfactory *séance* it has been my fortune to attend, during an unflagging investigation for a period of four years, of the phenomena of modern Spiritualism. It was my high privilege, with other of my friends, to attend, on Friday evening, the 2nd inst., one of the *séances* specially held for investigators on Friday evenings, weekly, in the rooms of the Society of Spiritualists, Newcastle-on-Tyne, Miss Annie Fairlamb, medium.

On entering the ante-room, we found the president, Mr. Armstrong, busy melting paraffin wax in a foot-bath, three parts full of hot water. It had been promised on a previous occasion, when trying an experiment for moulds in wax, that if we would repeat the experiment, "Minnie," one of Miss Fairlamb's guides, would try and give us some moulds of her hands. When the wax was thoroughly melted, the foot-bath was placed within, and at the extreme end of the cabinet in the *séance*-room, alongside another foot-bath, partly filled with clean cold water.

The cabinet is formed by green baize curtains suspended from a point in the wall of the room, which fall over a semi-circular iron rod of iron, also secured to the wall, and thereby forming something approaching a tent. Before the curtains forming the cabinet were finally closed, Mr. Armstrong requested us to state the conditions we required the medium to sit under, upon which I proposed that the medium should enter the cabinet, and gave my reasons for making the proposition, but to this Miss Fairlamb objected stating that if she entered the cabinet we should have no reasonable or satisfactory test as to the genuineness of the phenomena that might occur. It was then suggested by Mr. Armstrong (to meet my objections) that a baize curtain forming part of the cabinet, but absolutely distinct, and not interfering with the curtains excluding the light therefrom, should be thrown over the head and shoulders of the medium, to protect her head from the action of the light. The curtain only rested on the back part of her head and shoulders, and did not in any way cut her off from the view of the sitters, four of whom had a clear and distinct view of the space between the medium and the cabinet. She was instantly controlled by one of her guides, who objected to this also, and before they would proceed with the *séance* I was requested to draw my chair close up to that of the medium,

who was seated in an arm-chair about two feet from and immediately in front of the cabinet. I was also requested to hold both her hands, and the gentleman who was sitting next to me had instructions to draw his chair near to that on which I was seated, and lay his hands upon my shoulders; thus we sat during the *séance*, under the above conditions, in a very good light.

After the above arrangement had been made we were requested to sing, and had no sooner commenced, than we heard a splashing of water inside the cabinet. We continued singing and conversing alternately, until requested to open the curtains of the cabinet. On the curtains being drawn aside, we discovered that the bath, in which the wax was held, had been removed from the extreme end to the centre of the cabinet, and at the side of the bath, upon the floor, lay two beautiful wax moulds of the right and left hands of Minnie, the chief guide of Miss Fairlamb.

I can vouch that Miss Fairlamb was never inside the cabinet, or nearer to it, before, or during the *séance*, than I have already stated. She was indeed under very close observation from the time she entered the *séance* room.

Before coming to the *séance*, Miss Fairlamb had been in my company, and under my personal observation for about three hours, walked a distance of about three miles to town in my company, and barely arrived at the rooms at the appointed hour for the *séance*. I wonder what theory Dr. Carpenter, the great scientific expert, with all his boasted knowledge of spiritual phenomena, will invent, to explain such evidence of spirit power, as the above.

THOMAS ASHTON.

8, Rutherford-terrace, Byker, Newcastle-on-Tyne, March 6th, 1877.

PRIVATE SEANCES.

BY WILLIAM H. HARRISON.

LAST Saturday night I was present at a private *séance* at the West End of London, at which Mr. W. Eglinton was the medium. He had never entered the house before, and the majority of those present were strangers to him. He requested that two of the greatest disbelievers, who had never been to a *séance* before in their lives, should sit on either side of him and hold his hands, as the *séance* was to go on in the dark. This plan was carried out, and Mr. Eglinton was held by two army officers. Raps came, and the communicating intelligence ordered one of the officers holding Mr. Eglinton to give up his seat to the lady of the house, who, during the remainder of the sitting, held his hand on that side. All the time the light was out the whole of the sitters sat with their hands interlinked. Under these conditions bells and other small articles on the table went up in the air, and were shaken violently over the heads of the sitters. A gentle noise was heard, causing one or two to remark that they thought something had been placed on the top of the table. When the light was struck, a little table was found standing on the top of the large oneround which the sitters were placed, and it must have passed over some of their heads to get there. It was a heavy little table, with a marble top, and plenty of metal work about it; it had been purposely constructed of unusual weight, in order that it might not be easily overthrown, as it was chiefly used as a stand for one of the drawing-room paraffin lamps. When the sitting began, this table was about four feet behind the back of Mr. Eglinton, and other furniture was then between him and the table.

Last Sunday afternoon a *séance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. The observers present were Mrs. Gregory, Mrs. Wiseman and a friend, Lady Colquhoun, the Rev. C. Maurice Davies, D.D., Mrs. Ramsay, Mr. Tamplin, and myself. The daylight was excluded from the room by shutters, gas being substituted as the source of light, because it could be more easily regulated.

As Mrs. Wiseman's friend was a total disbeliever, Mr. Eglinton asked that his shirt sleeves might be sewn together by her at the wrists, while his hands were behind his back. He took off his coat, and his sleeves were so sewn accordingly. He next asked to be placed in a large green bag

which had been provided, and the bag was then sewn closely round his neck by the sceptical visitor. Curtains separated the front from the back drawing-room, the latter of which was in darkness. Mr. Eglinton sat on a chair between the two curtains. The edges of the curtains were pinned together as far down as his chin, so that his head should be in darkness in the room behind, under which conditions he could be more easily entranced by the spirits, but from his waist to his feet he was in full view of the observers as he sat in the chair, enclosed in the green bag. The seam of the bag had been firmly sewn in a peculiar way, under the instructions of Dr. Wyld, so that the threads could not be withdrawn. There was nobody in the back drawing-room, in which Mr. Eglinton's head was reclining; the door was locked and a piano placed against it. There was no access to the room from the street, the room not being on the ground floor; besides, any opening of the window would have admitted a flood of daylight. In short, the test conditions were absolute.

After the lapse of about ten minutes, the green bag appeared to be inflated in front of his chest; it swelled out like a balloon. Shortly afterwards a hand was seen patting him upon the face. The hand appeared several times, and gradually went farther from the shoulders of the medium, until at length a long, bare, living hand and arm seized a bell which had been placed upon his knees, and rang it violently; then it seized an accordion from off his knees, took it behind the curtains into the dark room, and played it there. Next, the hand and arm, bare to the elbow, came out at another opening of the curtain, about two feet six distant from Mr. Eglinton; the hand seized an empty chair which had been placed there, and dragged it through the opening of the curtains into the back room. Every now and then the manifestations ceased for a few minutes. Then the inflation of the bag in front of Mr. Eglinton's breast was seen; next, the bag hung about the medium in a natural manner, and immediately afterwards the manifestations recommenced. Once the hand and arm took up a pencil and wrote the following sentence upon a piece of paper which had been placed upon a board on the medium's knees:—*"God is love. We have done our best for you.—Joey."*

I asked the spirits whether they could show us a materialised form under these conditions. The position of the medium could be certified by everybody present, and if in the darkness they could have materialised a full form and let it walk out through the opening of the curtains at which they had previously shown the hand and arm, it would have been one of the best materialisation manifestations ever seen, because all the company would at once have been able to vouch for the fact of the medium having nothing to do with it. The spirits said that they would try, and they appeared to be drawing a large amount of power from Mr. Eglinton, who was shuddering convulsively. After a time they said that they could not do it then, but thought that they should be able to by practice.

At one part of this sitting, after Mr. Eglinton was thoroughly entranced, the spirits said that they would show us the face of the medium. They gradually pushed his head out between the curtains, and he sat there with a white face in a deep trance, while the spirit hands and arms were protruding themselves into view from between the curtains.

The lady who sewed Mr. Eglinton's sleeves, and secured the bag round his neck, took particular notice, at my request, before she cut the fastenings, that they were in the same condition as they were directly she had finished sewing them. She said that such was the case.

The spirits said that they did not mind the presence of two or three honest sceptics when their medium was placed under test conditions, but that what they disliked was giving a *séance* not under test conditions to Spiritualists when one or two disbelievers were also present. Mrs. Gregory intends to hold a series of Sunday afternoon sittings, and they are likely to be very useful. Mr. Eglinton will not take any remuneration for these Sunday *séances*.

Last Monday night there was a materialisation or transformation *séance* at Mrs. Gregory's, at which Dr. Wyld, Mr. C. C. Massey, Mrs. Ramsay, Mrs. Wiseman, the Rev. C. Maurice Davies, Mrs. Davies, Miss Katherine Poyntz, and myself were present.

A MEMORIAL TO DR. SLADE.

A HANDSOME illuminated address on vellum to Dr. Slade has been drawn up as follows by the Spiritualists' Defence Committee, and now lies for signature, at the offices of the National Association of Spiritualists, by those only who have witnessed the phenomena which take place in his presence. The names of Dr. Wyld, Mr. C. C. Massey, the Rev. W. Stainton-Moses, and others, are already appended to the document.

"TO DR. HENRY SLADE, OF THE UNITED STATES.

"In view of the deplorable termination of Dr. Slade's visit to this country, We, the undersigned, desire to place on record our high opinion of his mediumship, and our reprobation of the treatment he has undergone.

"We regard Dr. Slade as one of the most valuable test mediums now living. The phenomena which occur in his presence are evolved with a rapidity and regularity rarely equalled.

"Moreover, they possess this invaluable merit, that they occur in full daylight, and under conditions which permit of their verification by three independent senses—hearing, touch, and sight.

"Professor Lankester, who made the attack on Dr. Slade, and who has since prosecuted him in the courts of law, is entirely without knowledge of or experience in the phenomena of Spiritualism.

"To this ignorance there was superadded on this occasion special prejudice, in consequence of his annoyance at the introduction of the subject of Spiritualism at a section of the British Association for the Advancement of Science, contrary to his wish.

"Under the influence of this ignorance and prejudice, we believe that Professor Lankester visited Dr. Slade for the express purpose of carrying out a predetermination to expose what, on *a priori* principles, he had already decided to be an imposture.

"Furthermore, Professor Lankester's ignorance of the subject showed itself in his manifest inability to understand or accept as a possible fact, the phenomenon of direct writing. This, however, we assert to be of regular occurrence in the presence of Dr. Slade, as testified to by many unimpeachable witnesses: and we further state that, in at least one case, as proven by actual experiment, it has occurred in an almost inappreciable space of time, *i.e.*, in less than two seconds.

"Having in view, therefore, the ignorance, prejudice, and subsequent animus of the prosecutor on the one hand, and on the other the knowledge we ourselves have of Dr. Slade's powers as a medium, and the testimony corroborative and cumulative of the many observers who have recorded their repeated experiments with him, we unhesitatingly avow our high appreciation of Dr. Slade's powers as a medium; our sympathy with him in the great anxiety and distress which he has undergone; and our unshaken confidence in his integrity.

"He leaves us not only untarnished in reputation by the late proceeding in our Law Courts, but with a mass of testimony in his favour which could probably have been elicited in no other way.

"Furthermore, we desire to avow our conviction that, in the present state of public feeling, and ignorance of the subject of Spiritualism, it is impossible that Dr. Slade should obtain a full and fair measure of justice. His Defence Committee have, therefore, on their own sole responsibility, advised him to decline the further jurisdiction of English Law Courts, it being their opinion that every claim of honour has been already satisfied."

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night, at a meeting of the Council of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Dawson Rogers presided. The other members present were Mr. Morell Theobald, Mr. Algernon Joy, Mr. E. T. Bennett, Mrs. Makdougall Gregory, Miss Houghton, Mrs. Desmond Fitz-Gerald, Mr. A. Glendinning, Mr. W. B. Mawson, Mrs. A. Maltby, Mr. M. J. Walhouse, Mr. R. Pearce, Mr. T. H. Edmands, Mr. R. Pomeroy Tredwen, and Mr. W. H. Coffin.

Dr. Sexton's resignation of membership of the Association was accepted.

Mr. Morell Theobald read the Finance Committee's report, which showed a balance in hand of £111 13s. 4d.; bills to amount of £47 15s. 8d. were ordered to be paid, and the outstanding liabilities of the Association were estimated at £5.

An application from Mr. E. W. Wallis for funds to assist him in his work in Spiritualism was read. On the motion of Mr. Joy, seconded by Mr. Theobald, the Council resolved to open a subscription list in his favour, and to head it with £2 2s.; it was also resolved to offer him an engagement to give a series of six or eight weekly public *séances* at 38, Great Russell-street.

Presentations from the Liverpool Psychological Society, Mrs. E. H. Britten, and Mrs. Lane were received with thanks.

The decease of General Bassols, of Madrid, honorary member, was announced, and his son, Colonel Bassols, an ardent Spiritualist, was elected honorary member of the Association in his stead.

The meeting was then made special, and Mr. Joy moved that the time of meeting of the Council should be altered from 6.30 p.m. to 5.30 p.m.

This was seconded by Mr. Theobald.

Mr. R. Pearce moved that the question be allowed to stand over until the new Council had been elected in May.

Mr. Edmands seconded the amendment.

Mr. Bennett suggested that a circular be sent to all the members of the Council, asking for expressions of individual opinion as to the most convenient hour of meeting.

The amendment was carried by a majority of four. Ten members voted. The proceedings then closed.

COCK-LANE AT KENSINGTON.

To the Editor of the "Morning Post" (March 3rd).

SIR,—The undermentioned phenomena are so extraordinary that I feel justified in soliciting a portion of your space wherein to recount them. We live in a suburb of London, W. district, as my card, which I enclose for your satisfaction, will show. Our house is a corner one of a batch of four, and is moderately large. On Ash Wednesday last our visitors' bell began ringing somewhat violently, and it continued to do so until about 10 p.m., when I sought a policeman, and asked him to endeavour to catch the supposed runaway. But he did not; and this ringing continued daily (but less frequently in the day) until Wednesday, 21st February. On several occasions I had been at the dining-room window, which overlooks the gate at the foot of the house-steps; but although I heard the bell ring clearly enough, I could see no one. After the above date there was no more mysterious ringing, but on Thursday, 22nd February, something equally startling occurred. At the foot of a staircase leading to the various domestic offices, and under the stairs, is a cupboard, doubtless intended to act as a small wine-cellar, for it is fitted up as such. Well, nothing would keep its door shut (we had lost the key), so we placed various weights against it, which were very quickly sent flying. Then we nailed it up very securely, but equally unsuccessfully, for the nails were soon forced out. I then placed a chair with some large heavy pots on top of it against the door, and, in addition, a large horse-bucket full of water, inside a small arm-chair, of which the seat was knocked out, so the pail stood on the ground. I must now mention that I got all my household into my "study" with me, together with a young friend who was visiting me. In about seven minutes we heard a slight noise, and on descending found the bucket removed from its original position about a yard. We then searched the house all over, but to no avail. We returned to the "study" before mentioned, where we somewhat anxiously and curiously canvassed the subject in our minds—"the pail excursion." Almost immediately that we ceased so doing (in about 20 minutes I should say) we again heard a slight noise outside the door, and, on my opening it, I found a chair placed at right angles across the threshold of the opposite room, having some baby's clothes on it. This chair had apparently descended, by some unknown means, from the nursery overhead. But now comes the climax. This day, Thursday, March 1st, I was sitting with a young friend, the nephew of a well-known baronet (whose name I disclose to you in private to show that I am no impostor), in the said "study," when we heard a thump overhead, and directly the children's nurse ran down to inform me that something had upset in the top bed-rooms, she being underneath at the time. I ascended with my friend, and, to our mutual amazement, we found an iron bedstead turned on to its side, and a washing-stand and fittings sprawling before us, with the water, of course, upset, but the china unbroken. No one that we know of was upstairs further than the first floor, but another, whose name and address I also furnish in confidence, remained with me, when, lo! sir, my mahogany chairs, under our very eyes, upset of themselves, one by one, and became—two of them—perfect wrecks. My wife and children's nurse witnessed this as well as my friend. I called in various neighbours to see the result of these phenomena, but we could come to no satisfactory solution of the difficulty.—Apologising for the length of my letter, I am, sir, your obedient servant, E. G.

London, W., March 1st.

[We shall be glad to hear from our correspondent whether any change in the phenomena occurs when "the nephew of a well-known baronet" has terminated his visit.—Ed. M. P.]

To the Editor of the "Morning Post" (March 4th).

SIR,—In reply to your foot-note to my letter of Thursday's date, I beg to state that "the nephew of a well-known baronet" visits me only for a short time in the morning, and lives at least two miles away. It only chanced that he was a hearer of the noise caused by the upsetting of the bedstead, &c., and a witness of the consequent confusion. Things happen quite as frequently—nay, more so—in his absence, as did the breaking of the chairs which took place about half an hour after his departure.

I may as well now mention that on Thursday I called in a policeman (after the suicidal wreck of the chairs) to inspect the house with me, and that I literally bundled my wife and bairns into the streets, without waiting for outdoor dress, &c., fearing the house might fall about our ears through what I then imagined might be the shock of an earthquake or explosion of some kind. But, Sir, since Thursday I have been favoured with various coincidences which dispel my former idea of the earthquake, although, perhaps, we may attribute the phenomena to electricity, brought about purposely for a hoax; but this is only a passing thought.

Last night a lady friend of my family called upon me. She ridiculed the whole story which we related to her of the furniture's misbehaviour. We invited her to see the bed-rooms and some of the upset furniture, not then replaced. She accepted our invitation, and ascended with the children's nurse. Hardly had she entered a bed-room (so she says), when a bedstead moved diagonally towards her. This was enough for the lady! She was so impressed that she insisted on all of us passing the night at her house. I consented to this arrangement on account of the illness of my wife, consequent upon these unexplained facts and night watchings. I am no believer in ghosts of any kind, and have simply written to you in order to—as I said in my previous letter—obtain, if possible, a satisfactory solution of the difficulty.—I am, Sir, your obedient servant, E. G.

London, W., March 3.

SPIRITUALISM IN ST. PETERSBURG.

A LETTER from the Hon. A. Aksakof, of 6, Nevsky Prospect, St. Petersburg, informs us that Mr. Mendelejev, one of the professors in the St. Petersburg University, has advanced the highly intellectual theory that the spirit raps which so puzzled the scientific committee there are the result of ventriloquism. This theory parallels that of Dr. Carpenter, who after announcing that the raps were certainly not made by machinery, told the listeners at the London Institution that they were made inside the bodies of the mediums, and that the sonorous vibrations were conveyed thence to surrounding objects. M. Aksakof wishes some of the readers of these pages who understand the subject to inform him what are the physiological conditions necessary to produce ventriloquial effects; also, what are the conditions under which ventriloquism would produce any sounds at all resembling raps. He, furthermore, wishes to know whether a ventriloquist can make voices heard while his own mouth is firmly closed, or, on the contrary, can he make voices appear to come from a distance while he is talking to those around him.

Our advice is that these wanton objections of men of science should be treated with contempt; that the assertions should merely be put on record, that the historical reputations of the men who utter them shall derive any advantage they can gain thereby. In the meantime such persons ought to be refused admission to all *séances*, and from the platform and the press the public may be told that their utterances are untrustworthy—that their authority cannot be relied upon. Their folly should be unanswered.

A TRANCE ADDRESS.

EARTH-BOUND AND HAUNTING SPIRITS.

LAST Saturday afternoon Mr. W. J. Colville, of Brighton, gave an address in the trance state before some of the members and friends of the British National Association of Spiritualists, at 38, Great Russell-street, London. The subject of the address, selected on the spot by the audience, was "Earth-bound and Haunting Spirits."

After Mr. Colville, who appears to be about nineteen years of age, had passed into the trance state, the communicating intelligence said that the atmosphere around the earth was inhabited by a vast number of human spirits, who, on account of their want of progression in spiritual things, had not been able to enter even the first of the higher spheres of spiritual existence. There were millions of such spirits; their surroundings were dark and gloomy, and they were ill at ease in consequence of the sins they had committed while on earth; they were beings who in the mortal life had given themselves up to animal passions—who had allowed the spirit to become subservient to matter, instead of having subdued the flesh to the spirit. They were therefore tied to earth. Their mental and moral nature did not fit them for a higher state of existence. They frequently communicated with mortals, and did so easily, because their conditions were closely allied to the material. Spirits in the higher spheres had much more difficulty in communicating with men; consequently, only the small minority of humanity could hold communion with the purer beings. Many persons on earth cultivated their intellectual faculties highly; nevertheless, because they did not cultivate their spiritual nature, and because they aspired more after knowledge than goodness and love, they were unable to enter into close relationship with spirits of an angelic nature. Although such persons did not attract the highest and purest spirits, they frequently had no sympathy with earth-bound spirits. When men steeped in vice passed into the world of souls, they carried their lives and their habits with them; consequently they returned to associate as much as they could with their former friends, and to haunt the scenes of their iniquities. They desired to live over again the life which they had led on earth, and they loved to cluster round human beings who were animated by the same desires as themselves. Some of them were so earthy that they could haunt houses, and attract the attention of anybody by the noises they made; but at the same time some of the haunting spirits were not low and earth-bound; they were sometimes simply those who had begun to rise, who wished to enter other spheres of spiritual existence, and who, full of shame and sorrow for their former crimes, visited the scenes of their wickedness in order to warn mortals from like courses, or to attempt to repair some of the wrongs which they had committed. The majority of spirits, however, who haunted houses, did so because they could not rest, and they were not always actuated by good motives. In time of course they fully realised their state of degradation, and from that moment they began to rise; the orthodox world was quite right in saying that before a man could rise individually he must be convicted in his own conscience of sin. This conviction of guilt did not cause the sin to be atoned for or pardoned, and many a haunting spirit, overburdened by the pangs of conscience, tried to get near those he had ruined or injured, and desired to make restitution. They could not rest. The spirits who haunted houses looked to mortals for help, they did not come to men as donors but as beggars, and could be much aided by advice, sympathy and encouragement; they needed teaching in spiritual things, encouragement, sympathy, and prayer. The unhappy beings should not be driven away, but kindly dealt with and taught. Their

state of punishment was not the result of any revengeful action on the part of the Deity, but was due to the action of one of the just and unalterable laws of the universe, that retribution necessarily and inevitably followed sin for the purpose of reclaiming the sinner. The poor benighted haunting spirit should be welcomed and consoled, for it was possible to do good by uttering the voice of love to those who had cast aside the mortal form. When they caused violent noises and disturbances it was simply to make those in the house aware of their presence, and they could not do it in any other way; they did not understand higher modes of communication; they were earth-bound, sad and ignorant. Often when a spirit succeeded in delivering its message to those in the house, it haunted the home no more.

Some questions were asked and answered, and the proceedings closed.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

HAUNTING SPIRITS.

SIR,—I thank F.A.B. for his criticism and suggestions. The details he mentions were purposely omitted, for the reason that I intended but to present a general statement of matters, reserving particulars for a future time; that I wished to avoid the undue lengthening of the paper; and that I was fearful of being accused of imposing too great a tax upon credulity in some instances.

Most of the spirits with whom we have hitherto had to deal are of a type too unintellectual to be fitted to throw a very strong or certain light upon the history of their own times. We are, however, in hopes of obtaining something interesting in this direction before long. The systematic investigation is only at present in its initial stages, and I do not venture to guess what its future developments may bring to light.

From the first I have been careful to keep a minute record of all that has transpired, and intend, when the record has become sufficiently varied and lengthy, to seek a favourable opportunity of publishing it, in the form of a series of articles, or otherwise, as I am anxious that the phenomena we have witnessed, and which at present rest upon our unsupported testimony, should be corroborated by other circles. Such a chronicle would, I have no doubt, be found more engrossing than any romance; as the proverb says, "Truth is stranger than fiction."

Latterly a method has been initiated whereby our work may proceed with greater rapidity, so that at one sitting we were enabled to snap what may be termed the connecting link which bound some thirty of these individuals to the spot on which they had been ruthlessly slaughtered. The medium being placed in an unusually deep trance, the subjects of our efforts were passed successively through the aura of the medium and circle, each being immersed therein for the space of some thirty seconds. To our eyes the process was evidenced by the fact that the medium exhibited in rapid succession momentary, but unmistakable indications correspondent to those attendant upon cases of death by starvation, stabbing, strangulation and shooting through the heart (probably with arrows). It is, of course, well-known that many of those who died painful deaths feel some of the old agony when they take control of a medium for the first time.

We expect to be able to clear this part of the country from this spiritual incubus in the expiration of some two years. I consider the results important, not so much for their historic, as for their practical value. The intelligences guiding the work are evidently possessed of a knowledge of some process whereby they are enabled, as it were, to strip off from those whom they bring to the circle the gross aura which has collected around the latter in consequence of bad conditions; thus rendering them sensitive to higher and better influences. The question arises, would not a kindred process be effectual in removing from those still in the flesh the bad influences with which they have become encrusted through surroundings adverse to their spiritual growth; and it has been suggested that, in the future, our criminals, instead of being made worse, will be treated in some way more scientific, so as to render them more amenable to good and reformatory training. These conceptions may be deemed a little wild, but we shall see. "A word to the wise is enough."

A. J. SMART.

Cardiff.

ART IN HOSPITALS.

SIR,—Under the above title, Dr. J. Lawrence-Hamilton, of 31, Gloucester-terrace, Hyde-park, has written letters to the *Times* and other papers advocating the adornment of our hospital walls. He says: "All who have any acquaintance with the interior of our London hospitals, must have been struck by the excessive dreariness of most of the wards. It is time this should be remedied. A little energy on the part of a few philanthropists and artists, aided by subscriptions from the general public, would suffice to accomplish this improvement. I advocate the brightening of the wards, and the cheering of their inmates, by the addition of suitable pictures, plate, bronzes, carvings, bric-à-brac, china, sculpture, ornamental clocks, fancy glass, tasteful glazed tiles, and other art decorations."

Dr. Hamilton then goes on to offer to subscribe a hundred guineas towards the above object, provided that a thousand other donors give an equal sum for the same purpose before the 1st of next May. An ignorant attack upon this gentleman, and the charity he advocates, appeared in the *Globe* of the 31st January, in which it was hinted that he only offered his hundred guineas because he knew they would never be required. It was a foolish attack, because no sensible person speaks or writes of what he knows nothing, and it was ignorant, because, as it happens, Dr. Lawrence-Hamilton is a gentleman of independent means and large practice, well-known among the upper classes of society, and who would not be in the least degree likely to feel the loss of the sum

mentioned, although that fact does not detract from the generosity which offers to provide it for the benefit of those who have no claim upon any part of him but his humanity. We all know the effect of cheerful and bright surroundings on the mind, especially in sickness; we all know, too, the effect which the mind has upon the body, and how convalescence may be quickened or retarded by the patient's own feelings. There is little doubt that the weariness and tedium of a slow recovery may be greatly alleviated by a little precision of thought. Why else do we try to provide for our rich invalids cheerful society and new books? to surround their couches with flowers and fruits—the rarer the better? to take them little offerings? to tell them the latest news? Such things do assist recovery. They brighten up the flagging energies, restore hope, re-create an interest in the things of this world, and make the patient feel that all is not yet over. It is to provide for the sick working-man some of the privileges of his richer brethren, that Dr. Lawrence-Hamilton is trying to set the charitable scheme on foot of decorating our hospital walls. He is desirous that the labourer or the artisan, recovering from the effects of an accident or amputation, instead of turning his eyes listlessly from side to side of a whitewashed ward, shall be able to fix them on a beautiful picture, or a rarely coloured piece of china, or a delicately sculptured figure, that may not only divert his thoughts from his present pain, but turn them in a direction never dreamt of before. No one denies the power of beauty over the mind, but, as a rule, the toilers of the City have no leisure to contemplate it, even when it is placed within their reach. If Dr. Hamilton's scheme attains fruition, who can tell what new ideas may be carried away from our hospitals, not only to beautify the lives, but improve the work of the artisan and journeyman who have lain there? For whether the beautiful in art or nature bears upon the immediate labour we have in hand or not, it cannot fail, by elevating the mind, to make us less contented if we fall short of the highest that is attainable to us; so that I sincerely trust Dr. Hamilton's charitable wish for our sick poor may be realised, and he may find plenty of people able and willing to aid him in carrying it into effect. Donations are already beginning to come in, and I trust, therefore, that the prophecy of the *Globe*, that the doctor's hundred guineas will not be needed, may prove as false as its estimate of that gentleman's character and intentions appears to be. X.

THE DOCTRINES OF ALLAN KARDEC.

SIR,—As I am alluded to in the letter of Count de Bullet, in your number of the 9th inst., I trust you will kindly allow me to reply to some of its allegations.

1. "Glaucus" asserts that we do not come back to this earth, because a spirit could not progress by returning to the same planet. This might be true if all the conditions of the earthly life were alike in all cases, and if all the people of the earth were at the same level. But when we see the difference of social conditions, not only at different epochs, but at the same epoch, and when we measure the difference between a savage and a Socrates, a Newton, or a Howard—nay, *between the children of the same parents*—we see that it is quite possible for a spirit to find, in the immense variety of positions comprised between these extremes, the means of advancing both in intellect and in goodness.

2. "Glaucus" says that if a rich man, who has done no wrong, should come back here to a life of poverty, and should do wrong in it, this new life would be for him a retrogradation. But reincarnationists, who hold that retrogradation is impossible to a spirit, and who also hold that "a man's enemies are those of his household," would say that the weakness which caused such a one to go astray when poor was latent in his nature while he was rich, and consequently necessitated the new trial of a life of poverty, in order to bring that weakness to the surface, so that he might be cured of it through the sufferings it would necessarily bring upon him.

3. "Glaucus" totally misconceives the doctrine of the spiritist school in regard to the expiation of previous wrong-doing in subsequent lives; for *this expiation being always combined with instruction, reparation, and the transmutation of old hatreds into kindness*, the temporary oblivion of the wrong-doing which he is expiating is, in the vast majority of cases, an indispensable condition to the securing, by the reincarnated spirit, of the ends which his new earthly life is intended to accomplish.

4. "Glaucus" is equally wide of the mark in his allusions to my humble self. He asks, ironically, "Does he console himself with the reflection that he is being justly punished for a fault committed by him in another life?" To this query I reply, Most certainly; it was this firm conviction that sustained my courage, and gave me strength, under the unspeakable miseries of the nine months of solitary confinement from which, thank heaven! I have emerged with so little of injury to my health and spirits as to excite the wonder of all who know me. *God, being just*, could not have permitted me to undergo an unmerited punishment; therefore, as I knew I had not deserved this infliction in my present life, I was compelled to accept it as the punishment of a fault committed by me in an anterior life, and as a trial and a lesson needed for my present purification and future advancement. Thus my trust in the justice and goodness of God remained unshaken, and I was preserved from the danger of feeling bitterness towards those who had brought this heavy affliction upon me. Such are, for spiritists, the logical results of the luminous and noble doctrine of which its detractors invariably prove their ignorance by their misstatements! Need I add that, accepting the infliction from this point of view, I have neither "railed at my persecutors" (contenting myself with wishing them a better mind!), nor made the slightest "claim" to be considered as "a martyr?"

5. "Glaucus" expatiates on the confusion of relationships, which he thinks would result from the fact of successive existences in the same planet, but admits the necessity of reincarnation in different planets (which spiritists almost admit); yet, unless he supposes that the same group of parents, children, relatives, friends, and connections, are trans-

ferred in a lump, from planet to planet, it is difficult to see how the spirit can avoid contracting new relationships in his upward journeyings. Spiritists believe all affections to be immortal; but they do not believe that our affections will always assume the same forms, or be restricted to the same narrow circle of personalities throughout eternity.

6. "Glaucus" says that when a child dies it is "the result of error" and of "accidental causes." Spiritists believe that what seems to be "error" and "accident" to our limited vision is *always* foreseen, and arranged for by the Power which "sees the end from the beginning," and that, when a spirit is incarnated in a body that is not destined to live, it is *always* for the attainment of some distinctly foreseen providential end (see *The Spirits' Book*, p. 817). "Glaucus" adds that a child who dies is educated in the spirit-world; but if contact with matter is necessary to the education and discipline of the human race in general, how can it be otherwise than necessary to *all* its members?

"Glaucus" tells us that he has been 1800 years in spirit-life without being re-incarnated. We know that spirits may remain in that life for hundreds and even thousands of years, but we also know that by so doing they keep themselves from advancing. Had "Glaucus" come back to the earthly life, (as we hold that he ought to have done and will have to do,) he would have obtained new ideas, instead of remaining rooted in those of 1800 years ago; and he might possibly, in that case, have arrived at a more correct understanding of the great doctrine which he endeavours to decry by arguments that are illogical, and statements that are erroneous.

P. G. LEYMARIE.

Wimille, France, March 10th, 1877.

A PARLIAMENTARY COMMITTEE OF INQUIRY ON THE WORKING OF THE LUNACY LAWS.

SIR,—Will you kindly allow me, in your columns, to remind your readers that the Select Committee of the House of Commons, "to inquire into the operation of the Lunacy Laws, as regards the security of personal liberty," will commence its sittings at eleven o'clock on Thursday next, and continue them on subsequent Tuesdays and Thursdays. Greatly as this question concerns the general public, recent events have made it of especial interest to Spiritualists, and all others who, leaving the beaten paths of orthodoxy and common place, dare to utter their own thoughts, whether in science or religion. It is impossible that this inquiry should close without going deeply into the rights of conscience and free-thought, since the most serious charges against the Lunacy Commissioners and the madness-mongers arise from incarcerations alleged to have been solely on account of Spiritualism or other intellectual eclecticism. I earnestly trust, therefore, that all who conveniently can will attend the Committee, as a mark of public interest in its proceedings. Ladies may be glad to know that seats are not provided, and that, therefore, it is well to go furnished with a camp-stool.

LOUISA LOWE,

Hon. Sec. of the Lunacy Law Reform Association.

64, Berners-street, W., March 12, 1877.

ORGANISATION AND CO-OPERATION.

SIR,—Now that the work and worry of defence caused by the late "Spiritualist prosecutions" have somewhat subsided, all Spiritualists in this country should confer in their respective districts as to the best means whereby a general organisation of the movement can be placed upon such a basis that all Spiritualists of whatever degree or opinion, may join and support the general movement to prevent a recurrence of determined and unscientific prosecutions on the one hand, and internal maliciousness on the other. In thus banding together, we shall not only protect ourselves from foes without, but at once prevent the dangling tail-enders (to be found in every movement whereby an easy penny can be turned) from working any further mischief within our ranks. I am fully convinced that if the movement of Spiritualism had been organised on a religious basis a few years ago, no one would have dared to have taken the steps that have lately caused so much annoyance and expense to Spiritualists.

The advantages to be derived from organisation and co-operation are numerous, and could not be detailed in a limited space, upon which I feel I cannot trespass to such an extent as to discuss at length on the subject. They could be better handled at a general conference of English Spiritualists. By an organising system help could be given to all societies and sections, and more especially to places where Spiritualism is only taking root. Timely help often leads to great success. I have attended many meetings in small towns and villages in Cheshire, Derbyshire, and Lancashire, and as an observer, I feel that a system of organisation would be attended with more satisfactory results than private and individual effort; it would also enable the few Spiritualists who have been attracted and made such by meetings and lectures, to become a branch of a grand general movement, thus infusing life into their timidity, and not as at present leaving them waiting apathetically till the worker arranges another meeting. Every Spiritualist should belong to a branch that bears fruit.

A certain amount of system or combination has hitherto been displayed, but its forces and influence have been central, and, therefore, confined, each party working out its individual views and aims, but lacking the universal desire to combine and exchange sentiment, thought, and knowledge; often, and in two many cases a despotic and priestly hand has ruled the little band. This is unfortunately the case in many places I am acquainted with. The principles of combination on a simple and effective basis would soon rid the movement of this objectionable petty priestcraft. I should like to suggest a system for discussion, firstly:—

The country to be divided into districts, each district holding its quarterly, half-yearly, or annual conference for the purpose of debate and discussion on the progress of each represented district; the meeting rooms or lecture halls, the support of the same, and the opening of

meeting rooms in new places to be planned and worked by the district committee, each committee being elected from the general body of Spiritualists in each district; their tenure of office to expire every conference.

Secondly:—A General Conference of Spiritualists to be held annually (but in no central place), supported by delegates from the District Conference Committees to devise the best means whereby the development, progress, and knowledge of the movement can be attained.

Thirdly:—A system of reading-rooms, or institutes of knowledge, to be established in every town and district where found practicable, such rooms being used in most places for Sunday services; libraries could be attached, thus giving a stimulus to the literary part of the movement.

I feel I have said sufficient for the present on this subject. My third proposition I highly commend, for knowledge is the foundation of all human happiness. Shakespeare truly says:—

"Ignorance is the curse of God,
Knowledge tho' wing with which we fly to heaven."

J. HARTLEY.

Hyde, Manchester, March 10, 1877.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

CONVERSAZIONE—SPIRIT POETRY.

ON Wednesday evening last week, the usual monthly *conversazione* of the British National Association of Spiritualists was held at 38, Great Russell-street, London. Mrs. F. A. Nosworthy, who has done so much to promote Spiritualism in Liverpool, gave several excellent recitations, including the following piece of spirit poetry, given through the trance-mediumship of Miss Lizzie Doten, and published in her *Poems of the Inner Life*:—

THE SPIRIT CHILD.

O, Thou holy Heaven above us!
O, ye angel hosts who love us!
Ye alone know how to prove us

By the discipline of life—
That we faint not in endeavour,
But with cheerful courage ever
Rise victorious in the strife.

O, my sister! O, my brother,
I was once a mortal mother;
One sweet blossom and no other,
Bloomed upon the household tree:
Very fragile, very tender,
Very beautiful and slender—
He was dear as life to me.

All the spring-time's fresh unfolding,
All of Art's exquisite moulding,
All that thrills one in beholding,

Centred in that fair young face;
While an angel-tempered gladness,
Almost blending into sadness,
Filled him with a nameless grace.

And I loved him without measure,
O, a ceaseless fount of pleasure,
Found I in that little treasure!

And my heart grew good and great,
As I thanked the God of Heaven
That this precious one was given
Thus to cheer my low estate.

But with all my prayers ascending,
I could hear a low voice blending,
Like some benison descending,

Saying, "Place thy hopes above;
For the test of all affection
Is the full and free rejection
Of all selfishness in Love."

Then I felt a sad foreboding,
All my soul to anguish goading,
All my inward peace corroding;

And my rebel heart begun
Crying wildly, that I would not
Yield my precious one—I could not
Say, "Thy will, not mine, be done."

Spring-time came with genial showers,
Bursting buds and opening flowers,
Singing birds and sunny hours,

Filling heaven and earth with light.
But the Summer—fair deceiver!—
Came with pestilence and fever,
Came my little bud to blight.

O'er my threshold silent stealing,
Chilling every sense and feeling,
All the fount of grief unsealing,

Came the great white angel Death;
And my flower upon my bosom
Withered, like an early blossom
Stricken by the north wind's breath.

And I saw him weakly lying,
Heard his parched lips faintly sighing
Knew that he was dying—*dying!*

And my love was vain to save!
All my wild impassioned pleading
All my fervent interceding,
Could not triumph o'er the grave.

Vainly did I crave permission,
That my anxious, tearful vision
Might behold the land Elysian—
Forth into the unknown dark,
On that broad mysterious river,
Did the hand of God, the Giver,
Launch that little fragile bark.

Then my brain grew wild to madness,
Changing to a sullen sadness,
Tempered by no ray of gladness;
And I cursed the God above,
That with heaven all full of angels,
Sounding forth their glad evangels,
He should take my little dove.

Then my eyelids knew no sleeping:
Once my midnight watch while keeping,
I had wept beyond all weeping,—
Suddenly there seemed to fall
From my spiritual being,
From my inward sense of seeing,
Scales, as from the eyes of Paul.

Heavenly gales were round me playing,
Angel hands my soul were staying,
And I heard a clear voice saying,
"Come up hither—come and see!

O, thou sorrow stricken mother!
Unto thee as to none other,
Heaven unfolds her mystery."

God's own Spirit seemed to move me,
All the heaven grew bright above me,
All the angels seemed to love me,—
Waved their white hands as they smiled;
And one, fair as Summer moonlight,
Crowned with starry gems of midnight,
Brought me to my angel child.

Like a flower in sunshine blowing,
Cheeks, and lips, and eyes were glowing—
I could see that he was growing
Fairer than the things of earth.
"Thou mayst take him," said the spirit,
"Back to earth, there to inherit
All the woes of mortal birth."

I had need of no advising;
In divinest strength arising,
All my selfishness despising—
"Nay!" I cried; "now first I know
What it is to be a mother,
To give being to another
Living soul, for joy or woe.

"Keep him in these heavenly places,
Fold him in your pure embraces,
Teach him the divinest graces:
I return to earth again;
Not to sit and weep supinely,
But to live and love divinely."

And the angels said, "Amen!"
O, Thou holy Heaven above us!
O, ye angel hosts who love us!
Ye alone know how to prove us
By the discipline of life—
That we faint not in endeavour,
But with cheerful courage ever
Rise victorious in the strife.

Mr. Nosworthy gave a recitation from *Hamlet*, and Mr. Harrison gave "The Moorish Maiden," from the *Bon Gaultier Ballads*.

The musical entertainment was, as usual, of the best quality, and was contributed to by the Misses Withall, Mr. and Mrs. Edmands, and Miss Maltby. Miss Kisingbury sang a composition of Schubert's, to the words of Schiller's poem *Die Sehnsucht*, translated by herself, as follows:

Oh! from earth's dark, dreary valley,
Could I but a pathway find,
All this misty, cloudy region,
Oh, what joy to leave behind!
Yonder glisten beauteous mountains,
Ever green, and fresh, and fair,
Could I soar on spirit pinions,
In a moment I were there!
Heavenly harmonies resounding,
Tones of holy peace and love,
On the scented breezes wafted,
Float down to me from above.
Bowers with golden fruits'are laden,
Gleaming 'mid their leafy shade;
Sweetest flowers, ever blooming,
No stern winter comes to fade.
Oh, what bliss it were to wander
O'er those sunny hills all day,
Breathed upon by gentlest zephyrs,
Fanning earth-born cares away!
But I fear the river rushing,
Wildly raging on the shore,
All its waves rise up to meet me,
'Till my soul shrinks back in awe.

Now I see a boat come t'wards me,
But no pilot guides the helm—
Launch away and fear no danger,
Let no doubts thy soul o'erwhelm.
Go in faith and holy boldness,
Soon thou'lt see the spirit-hand,
Surely Love shall bear thee over
To that happy Wonderland.

A somewhat novel but useful portable form of *séance* lamp was exhibited by its designer, Mr. Thomas Blyton. The lamp is constructed to burn petroleum oils. An outer casing, revolving round the body of the lamp, has six open faces with slides, in which different coloured glasses can be inserted as may be desired. The light emitted by the lamp can be readily shut off whenever necessary. A sliding shade is conveniently placed so as to reflect the light downwards, and prevent the rays from falling directly upon any objects far from the lamp. Mr. Blyton had the lamp constructed for use at some private family *séances*, which he is attending at the residence of a member of the Dalston Association, and it has been found to work well. Light of any colour and of any degree of intensity can be had from it at will.

THE VISCOUNT DE TORRES SOLANOT writes from Madrid that Spiritualism is making great progress in Spain. He suggests that a European Congress of Spiritualists shall be held in Paris next year during the time that the great Industrial Exhibition is open.

PASSED TO THE HIGHER LIFE, on the 12th February, General Don Bassols y Marañoso, President of the Spanish Spiritual Society at Madrid, and Honorary Member of the British National Association of Spiritualists.

MISS ANNA BLACKWELL is now busily engaged in forwarding the publication of an English translation by herself of Allan Kardec's *Heaven and Hell*. Copies will probably be obtainable within a few weeks from this date.

"If it be the Devil himself that has made the opening (into the other world), doubtless God will take advantage of it and turn it to account. The Devil is generally exalted into a kind of *Vice-Dieu* of the Dark, but in no sense is he absolute Lord of the Unknown."—GERALD MASSEY, "*Concerning Spiritualism*."

At an adjourned special meeting of the members of the Newcastle-on-Tyne Psychological Society, on Thursday, March 8th, the president handed in a medical certificate to the effect that Miss Annie Fairlamb was not in a condition of health to attend to her usual duties. It also transpired that her engagement with the society as its exclusive medium terminates in June next.

THE walls of St. James' Church, Westmoreland-place, Marylebone, having been rebuilt, the incumbent, the Rev. H. R. Haweis, will hold services there as usual next Sunday. Last Sunday he had a full attendance at St. James's Hall, and his own church is not half large enough for his ministrations. His church has long been largely attended by Spiritualists.

LIFE IN THE PLANETS.—Next Monday night, at seven p.m., Mr. W. H. Harrison will read a paper before the members and friends of the National Association of Spiritualists, at 38, Great Russell-street, London, on the probability or otherwise of the presence of intellectual life on some or all of the known planets, and the possibility or otherwise of establishing communication by psychological methods with such dwellers in other worlds.

AN EXPOSER EXPOSED.—A man named Bishop, who has been imposing upon the public in America by giving mock *séances* to "expose" the nature of real ones, attended one of the Sunday meetings of the New York Spiritualist Association, about three weeks ago. Mr. Foster, the test medium, was also present. Foster arose, stating that he perceived Mr. Bishop in the meeting; that the latter had said he could duplicate any act of any medium, and now he should put him to the test. (Loud applause followed this challenge.) He would perform one simple thing, which he defied Mr. Bishop, or any trickster on "mundane basis," to successfully imitate. He desired the chairman to name a committee who should select a stranger to him—if possible, one who was not a Spiritualist. This being done, and Bishop remaining silent when called upon to say if he objected to the selection, Foster ascended the platform. The stranger was now requested to write five names on five similar slips of paper folded exactly alike. Two names were to be those of deceased persons, one lately and the other a long time passed away. The rest of the names to be those of living people. Mr. Foster declared he would select from the five slips the name of the one last deceased; and he challenged Mr. Bishop, Mr. Heller, and the world of tricksters to do the same thing. The slips were prepared, and declared by the stranger to be fairly mingled and indistinguishable, even by himself. Mr. Foster then, with a pencil, pointed to slip after slip, calling on the spirits to declare in which was the name of the last deceased. "Is it this one?" One rap, "No." "Is it that one?" One rap, "No." "Is it this one?" Three raps, "Yes." With gloved finger tips Mr. Foster daintily picked the slip from the table, and passed it to the stranger. It was correct. "Now," said the chairman, "Mr. Bishop, do the same." Bishop took the platform and objected to performing "his tricks on the Sabbath day," but, producing his pocket-book, he said he had one hundred dollars to bet that he could do it at his rooms. He then occupied his allotted ten minutes by referring to his acquaintance with Oliver Wendell Holmes and other gentlemen on the Boston committee at the time of his exhibition there, and telling of the great things he had done in the presence of four thousand people. The meeting passed a vote of thanks to Foster, and unanimously agreed that Bishop had failed to meet him successfully, and that they disapproved his evasion.—*Spiritual Scientist* (Boston, U.S.).

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

INQUIRERS' SEANCES.

BY ALGERNON JOY, M.INST.C.E.

ON Thursday the 8th inst., Mr. Eglinton was the medium. The circle consisted of sixteen persons in all, of whom ten were not members of the Association, and the majority seemed decidedly sceptical.

The medium was seated in a common cane bottomed chair, with his hands behind his back, and in front of the back of the chair. The cuffs of his coat were securely sewn together by one of the ladies present, not a member of the Association, as were also the two sides of his coat in front, immediately under his chin. The coat, an old one, kept on our premises for the purpose, and which may be seen at any time, was closely examined immediately after the *séance*. It appeared to be an ordinary coat, not constructed for "business." If it was what it appeared to be, I think it was beyond doubt impossible to get it off, or even to get the arms out of the sleeves, without breaking the threads, or splitting the coat up, supposing that the medium had been otherwise free. But, he was additionally secured by a kind of linen ephod or breastplate, over his coat. This was tied closely round his neck by tapes, sewn to the two upper corners. Tapes sewn to the lower corners were passed closely round his body, under his arms, and tied together behind his back, the ends being then firmly tied to the lower back rail of the chair. He sat with his body just within the curtains of the cabinet, which was opened out to its full extent. The curtains were closed from the top down to about the level of the medium's waist, where they were pinned together. The whole of his legs and feet were in sight throughout the *séance*. The gas was never turned so low but that it was quite possible for the sitters to see and recognise each other.

The moment the medium was arranged, and in fact, while I was pinning the curtains together, Joey's voice was heard distinctly, though in a low tone. It soon became much louder, and continued during the whole of the *séance*, till just before the close, about as loud as an ordinary human voice, sometimes rising almost to a scream, when Joey got excited. It was observed by those near the cabinet, and once by a lady who was inside the cabinet when Joey spoke, that the voice did not proceed from the medium's mouth, but from a considerable distance, perhaps a yard from it, sometimes from one point, sometimes from another. Ernest also spoke a few words, indistinctly, in his easily recognised deep voice.

The fairy bells, a book, and some other objects were placed on the medium's knees. A hand was distinctly seen to issue repeatedly from between the curtains, to throw these objects about, and on one occasion to write a partially illegible message to one of the circle. Each of those present was called up in turn to shake hands with Joey, and then invited into the cabinet to see that the medium was still bound. All seemed satisfied that it was a real live hand which had grasped and shaken theirs, sometimes very vigorously, but only one, I think, besides myself, fairly entered the cabinet immediately afterwards to examine the medium. This is to be regretted. I satisfied myself that, three seconds after I had grasped the hand, the medium was still bound, as at first. The other witness referred to said the same. The hand was also thrust out two or three times between the outer sides of the curtains, and the sides of the cabinet right and left, but though, in answer to Joey's plaintive and repeated appeal that we should suggest new tests, I asked that the hand should appear at such a distance from the medium as to make it physically impossible that it could be *his* hand, Joey did not seem to me to succeed in this.

The book, resting in full view on the medium's knees with the back towards him, was opened and shut several times continuously, as though by a finger and thumb applied to the front, the leaves which had been raised falling deliberately one or two at a time, but there was no appearance of a hand, or anything else to account for the motion, and we could distinctly see the medium's body behind the book. The fairy bells were carried into the cabinet and played on in very good time.

The moment the manifestations ceased, which was about an hour after they commenced, the medium was carefully

examined and found to be bound as at first. The cabinet and floor were also examined by different members of the circle.

A. JOY (*in charge*).

P.S.—I think all the movements which occurred, except the opening and shutting of the book, were such as might fairly have been done by the medium if his arms had been free.

THE ORACLE OF PEI-TU-NGAN.

THERE was a man named Tseou-p'u Yü-sang, who lived at Chao-hsien, in Hwuy-chow, and who was a very dutiful son. He was a carver, or engraver, in stone, earthenware, brass, and bamboo, and had acquired much reputation in his art. He lived principally at a temple at Ts'ing-kiang called the Pei-tu-NGAN, and was greatly devoted to the temple oracle. This oracle, or Python, was very clever, but generally failed when any important questions were asked. In everything else, however, he was ready enough with answers; and Mr. Tseou invariably consulted him respecting any business he was about to undertake. A few years ago the spirit wrote, through the medium, a Taoist priest, that he was about to return to the celestial regions, but that in twenty years afterwards he would be able to resume his communications. "Meanwhile, as a reward for your dutifulness, I will bequeath you twenty characters, in which the principal events of your life are all embodied. When you have acquired riches, do not let your heart be changed; bury the coffins in your house which are as yet unburied; and give in marriage your unmarried sisters." The twenty characters were in verse, and ran as follows:—"To buy wine, go to the village in the south; suddenly, in the left foot there will be pain; return home immediately, and procure a hoe; and there will be enough for the remainder of your life." The words having been written, [the planchette] came to a stop, and the spirit did not appear again. Mr. Tseou then carefully wrote the twenty characters upon the wall. Numbers of people came and read them, all of whom laughed at him. Three days ago, however, a friend of ours wrote to us from Ts'ing-kiang and told us that the oracles had come true. Tseou's family had become very poor in consequence of the drought, and had gone to live in some matsheds at Pao-ying, outside the south gate of the city, where they suffered both cold and hunger. One day this month, the anniversary of his mother's death, he found himself without anything wherewith to appease her departed spirit; whereupon he said to his wife—"If our destiny is to die of cold, we must die; but I must not omit the sacrifices to my mother." The wife assented. They therefore took the coverlet of their bed, and the cotton jacket of their son, and pawned them; then with the money they purchased food, and offered the proper sacrifices. Towards evening it occurred to Tseou that during his mother's lifetime, the old lady had been very fond of *kaou-leang* (a sort of Chinese gin), and that they must be careful not to offer her any other spirit. They accordingly went to a village situated in a southerly direction to make the purchase; when half-way, Tseou suddenly felt a pain in his left leg as though it had been cut through! Half-frightened and half-delighted, he exclaimed, "My good luck has come at last!" He then went and bought the wine, and, never minding the pain, returned and sacrificed to his mother, shedding tears the while. He then borrowed a hoe, and went with his wife to the place where he had first experienced the pain. There he dug in the ground and soon came upon a rich store of gold and silver; and during the night, when there were no people about, he went backwards and forwards until he had removed all the treasure to his home. On the third day he cautiously hired a boat, and took all his money back to Ts'ing-kiang; so that the prophecy was fulfilled in every particular. Thus, says our friend, did the oracle protect a good man, and God himself reward him for his filial piety!—*North China Herald*.

"It is not all plain sailing, in this profound unknown. You have to go sounding on a 'dim and perilous way' if you once start on your voyage of discovery. This spirit-ocean, like other deep waters, has its mud at bottom, and many frightful forms of life and startlingly strange inhabitants."—GERALD MASSEY, "*Concerning Spiritualism*."

LANCASHIRE DISTRICT SPIRITUALISTS.—A meeting will be held on Sunday, March 18th, 1877, at New Mills, Derbyshire, in the evening, at 6; Mr. Johnson, of Hyde, speaker. A meeting will be held at Bury, on Sunday, March 18th, 1877; Mr. Quarmby, speaker. A meeting will be held at Bolton on April 1st, 1877; Mr. Johnson, speaker.

ANSWERS TO CORRESPONDENTS.

R.—The question of the ruining of the life-long happiness of children by their parents, first raised in these pages in an article, and afterwards by Mr. Haws in a sermon, also by some of our correspondents, is a novel one. Much has been taught to the young of obedience to parents, and to "pastors and masters," but a more deplorable position than that of spiritual and sensitive children subject to the influence and guidance of common-place materialistic parents cannot be conceived; the children frequently have the happiness of their lives poisoned, and their nobler instincts stupidly crushed, but with the best of motives. "Material wealth" is held out by one class of parents as the be-all and end-all of existence—"social rank" by others of a slightly less vulgar stamp. Let the readers of these lines look now at those persons of their acquaintance advanced in life who have attained either of these objects—in nineteen cases out of twenty their "conditions" are as miserable as miserable can be, and they have blunted most that was noble in their natures to attain the delusive objects for which their parents, with the best of motives, but from stolid stupid ignorance, taught them to strive. The present strides of education tend to abnormally widen the relative positions of parents and children. Without inculcating disobedience or disrespect, we assert that it is high time that a vast number of parents were subjected to the fire of intelligent public opinion.

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 1s.; moderately abridged edition, 6s.

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

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

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Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power, at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask, "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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