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Contents.

| | |
|--|-----|
| The Difficulties and Possibilities of Interplanetary Communication Considered. By William H. Harrison ... | 133 |
| Psychology versus Materialism. By Edward W. Cox, Sergeant-at-Law ... | 136 |
| The Dream of a German Poet ... | 137 |
| The National Association of Spiritualists.—Investigators' Seances ... | 137 |
| Haunting Spirits. By the Countess Adelpa Von Vay Wurmbrand ... | 138 |
| The Psychological Society of Great Britain.—Apparition of a Dog at the Moment of Death.—Spiritualism in the Police Force.—The Objective Idea in Nature.—What Determines Molecular Motion?—The Human Voice Psychologically Considered ... | 138 |
| Private Seances ... | 139 |
| Speculations Relating to the Influence of Food upon the Spirit ... | 140 |
| The Human Voice Regarded Psychologically. Part II. By Charles John Plumpton, Lecturer on Public Speaking at King's College, London ... | 140 |
| Correspondence.—The Blomberg Ghost Again.—Speculations about Reincarnation.—Transformation and Materialisation Phenomena.—A Spectre Butler.—Spiritualism at Sowerby Bridge.—Mr. E. W. Wallis and East-end Spiritualism ... | 141 |
| Spiritualism in Kensington.—The Credulity of Incredulity.—Direct Spirit Writing.—A Remarkable Case of Clairvoyance ... | 144 |
| A Haunted House in Kent ... | 144 |
| Paragraphs.—The Liabilities of Ball, 137; Mr. J. J. Morse's Appointments, 139; Spiritualists' Defence Fund, 143; The Appeal for Mr. Aldridge, 143; Dr. Sexton, 143; Spiritualism in Brighton ... | 144 |

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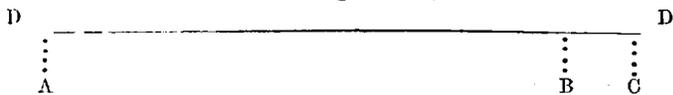
THE DIFFICULTIES AND POSSIBILITIES OF INTER-PLANETARY COMMUNICATION CONSIDERED.*

BY WILLIAM H. HARRISON.

UNTIL recently an idea has been prevalent, even among the thinking minority, that the planetary worlds which revolve around our sun are inhabited. How natural it is to think that in the economy of nature, planets larger by far than our little earth, and attended by four or eight moons instead of one, should not roll through space devoid of intellectual life! Is it conceivable that Jupiter, eleven times larger in diameter than the earth, enveloped in shifting clouds, swathed by trade winds, and favoured with four moons, should have no intellectual life upon its surface? And if men live and die upon other planets than our own, and their spirits now act independently of time and space, may not these former dwellers in other worlds be numerous among the intelligences who manifest at spirit circles? As a matter of fact, some of the spirits whom we cannot see, and whose credentials we cannot easily examine, claim to have lived in other worlds than ours, consequently the question of the state of organic life upon other planets requires examination in connection with Spiritualism. If the statements of a few of the spirits about the planets be true, a grand problem as yet untouched by orthodox science is partially solved, and the only difficulty in the way of obtaining precise information about life on other orbs, is the imperfect power as yet obtained by spirits to give precise information through the organism of a medium whose mental nature differs somewhat from their own and from that of the recipient of the information. This problem of the possibility of establishing interplanetary communication has always had a strange fascination for me, and has been returned to again and again in *The Spiritualist* since that journal was started eight years ago. The earth, surcharged with life like an over-ripe cheese, has been so thoroughly explored, that man instinctively looks to the bright orbs sailing through the heavens, longing for new fields to conquer, for a nobler range of exploration to call forth the highest powers enthroned within the temple of the human spirit.

There are two ways of dealing with advanced problems such as these. The one is to keep firmly to the hard ground of physics and of established fact, then to reason from what we *do* know to what we *do not* know. The other is to accept the contradictory communications coming through mediums as direct uncoloured revelations from the spirit world; to quit solid ground paved with the stones of experience, and to sail airily away in the wake of an intellectual balloon, like a gossamer spider at the end of its thread, or like the imps and elves who—before the fairies were banished from merrie England and everything loving and beautiful was reduced to mechanics and mathematics—swung in the forest glade upon the aspen sprays, or danced in the moonlight beneath the greenwood tree. The path of fancy is the happiest and most congenial, if not the truest, but as I may be called to order if too much play is given to the imagination, I may as well return to the facts of the case after this preliminary amble round the course.

The more recent discoveries in astronomy oppose the poetical view of the position, and are against the till recently prevalent idea that most of the planets of our system are inhabited. One of the chief arguments is of this nature:—



Let the line D, D, represent the age of the earth, and A, B, the long geological period during which no intellectual life appeared upon our planet; then the short length B, C, may

* A paper read last Monday night at a meeting of the National Association of Spiritualists.

be assumed to represent the comparatively brief time that intellectual life has had its place here, as indicated by geological evidence. Assuming now that the other planets in our solar system have had a somewhat similar history to our own, what right have we to suppose that as we gaze upon them to-night, we are viewing them during the brief period of their history when they are glorified by intellectual life, and not during the long period when no such life is to be found? The probabilities are against the accuracy of any such assumption.

In the course of my argument I shall lean a very little upon the generally accepted theory of the nebular origin of our planetary system, that is to say, that untold ages ago a great fire-mist of flaming gas—like those now visible in the heavens by telescopic aid—slowly cooled and condensed by radiation into space, leaving behind it rings of partially solidified matter, which gradually agglomerated into planets and moons; thus was Neptune first formed, then Uranus, next Saturn, then Jupiter, the Asteroids, Mars, the Earth, Venus, and Mercury, whilst the Sun in the centre is all that remains of the original nebula, and is still in course of cooling and condensation. Our earth is only surface cold, for it grows hotter and hotter the deeper man can get, and there is evidence that the moon is very cold; it would cool quicker than the earth because of its smaller size, for the same reason that a small red-hot bullet would cool more quickly than a large red-hot cannon ball.

In the reverse order to that in which I have just enumerated them, I will now deal with the eight large planets which revolve around our sun, and will consider what are the probabilities, judged from a scientific point of view, of the presence at this time upon their surfaces of intellectual life like that upon our little earth, 7,901 miles in diameter.

First, however, a few words about the central orb of our system, the Sun—a brilliant orb, 853,380 miles in diameter, rotating upon its axis once in about 27 days. A mere glance at the Sun through the apparatus recently invented to show the red flames upon its surface without the aid of a total eclipse, is alone sufficient to carry home the conviction that no life resembling that of man is to be found there. The Sun above the photosphere is everywhere covered with a sea of flaming gases, among which hydrogen predominates, and through this sea occasionally burst forth red flaming clouds to a height of thousands of miles above the normal level of the surface; of late years several drawings and paintings have been made of these lurid fantastic masses. Everywhere the surface of the Sun is in a state of violent commotion, and variable dark spots are seen upon its surface, caused, apparently, by the local down-rush of a comparatively cool absorbing atmosphere. The spectroscope shows that iron and other substances common upon the earth exist in the atmosphere of the Sun in a state of gas, and that when the gas rises to such a level in the Sun's atmosphere as to cool sufficiently, it falls back upon the seething masses below as white-hot metallic rain. Nothing in the shape of a solid nucleus to the Sun has ever been seen, nothing but variable surface phenomena being presented to the eye; the sun-spots themselves are but small indentations in the cloudy, billowy surface. The heat of the Sun is so great that the general opinion of astronomers is that the whole mass of that luminary is in a fluid state, and that in the Sun nothing of a solid nature is to be found. There seems to be no place in this orb then for the presence of life resembling our own.

Mercury, 2,962 miles in diameter, has no moon, and is so close to the sun that the solar rays throw upon its surface ten-and-a-half times more heat than they do upon our earth, and it travels round the sun so quickly that its seasons are about three weeks instead of three months long. The

position of the axis of rotation of Mercury is not known, but it may possibly be so favourably placed that near the poles of the planet it is conceivable there may be limited areas upon which some few creatures like those upon our earth could live with tolerable comfort, but near the equator the heat would be unbearable. On the other hand, the axis of Mercury may be so inclined that it is inconceivable that any life could be found upon its surface. The planet is so close to the sun that the latter appears from Mercury to be four-and-a-half times larger than from the surface of our earth.

Venus, 7,510 miles in diameter, has a year of 224 days, no moon, and from her surface the sun appears to be one-third larger than it does to us. There is some evidence that the axis of Venus is inclined only fifteen degrees to the plane of the orbit of the planet; if this is the case, most unpleasant variations of temperature must be experienced in every part of Venus, rendering it quite unsuited for the maintenance of life like our own. If the axis, however, is inclined at such an angle as to render small portions of Venus fit for life like our own, the heat must still be unbearable in the equatorial regions. Venus has a more extensive atmosphere than the earth.

Next we come to Terra, our Earth, 7,901 miles in diameter, with one moon. At present intellectual life, varying greatly in degree, if not in kind, is distributed everywhere except over its ice-capped poles, and a few burning tropical deserts. The geologist, lighting his way with the tiny torches of reason and observation, has explored the stony caverns on which its history has been pictured by the finger of God; he has discovered that intellectual life began at a comparatively recent date; further back in time, strange unwieldy monsters walked upon its surface, and a luxuriant vegetation, the product of heat and moisture, abounded. He finds that there was a time when certain reptiles walked on their hind legs like birds, and when certain birds had long toothed-jaws like reptiles, and further back still, he recognises a period when the lower forms only of animal life prevailed, when molluscs and fishes of low type, appear to have been the sole inhabitants of the silent seas. Lastly he comes to the igneous period, when the whole earth was bubbling and seething with primæval fires, and after, with the eye of scientific faith, beholding a vision of an original nebular fire-mist, he comes to a standstill in his explorations, listening to the dark waves of eternity rolling over his head.

Here I will digress to give a beautiful description from Bailey's *Festus*, of the building up of the earth. Lucifer and Festus are described by the poet as having penetrated to the centre of our orb, when the following utterances are interchanged:—

Lucifer.—Behold us in the fire-crypts of the world
Through seas and buried mountains, tomblike tracts,
Fit to receive the skeleton of Death
When he is dead—through earthquakes and the bones
Of earthquake-swallowed cities, have we wormed
Down to the ever burning forge of fire;
Whereon in awful and omnipotent ease
Nature, the delegate of God, brings forth
Her everlasting elements; and breathes
Around that fluent heat of life which clothes
Itself in lightnings, wandering through the air,
And pierces to the last and loftiest pore
Of Earth's snow-mantled mountains. In these vaults
Are hid the archives of the universe;
And here, the ashes of all ages gone,
Each finally inurned. These pillars stand,
Earth's testimony to eternity.

Festus.—All that is solid now was fluid once;
Water, or air, or fire, or some one
Permanent, permeating element.

* * * * *
This marble-walled immensity, o'erroofed
With pendent mountains glittering, awes my soul.
God's hand hath scooped the hollow of this world;
Yea, none but His could; and I stand in it,
Like a forgotten atom of the light
Some star hath lost upon its lightning flight.

Lucifer.—Here may'st thou lay thy hand on nature's heart,
And feel its thousand year'd throbbings cease.
High overhead, and deep beneath our feet,
The sea's broad thunder booms, scarce heard: around
The arches, like uplifted continents
Of starry matter, burning inwardly,
Stand; and, hard by, earth's gleaming axle sleeps,
All moving, all unmoyed.

Festus.—Age here on age
Lie heaped like withered leaves. And must it end?
Lucifer.—God worketh slowly; and a thousand years
He takes to lift His hand off. Layer on layer
He made earth, fashioned it and hardened it
Into the great, bright, useful thing it is;
Its seas, life-crowded, and soul-hallowed lands,
He girded with the girdle of the sun,
That sets its bosom glowing like Love's own
Breathless embrace, close-clinging as for life;
Veined it with gold, and dusted it with gems,
Lined it with fire, and round its heartfire bowed
Rock-ribs unbreakable; until at last
Earth took her shining station as a star,
In Heaven's dark hall, high up the crowd of worlds.

Further still from the sun than the earth, is Mars, 4,920 miles in diameter. Mars has no moon; his surface is two-and-a-half times less in area than that of the earth, and in a year Mars receives an average of rather less than half the heat from the sun that we do; his seasons differ little from ours, but are longer, a year on Mars being 687 of our days. That which is one pound on the surface of the earth would weigh 6 ozs. 3 dwts. on Mars. The planet has a ruddy colour confined permanently to particular regions which are believed to be continents, whilst the darker parts are seas; there are icy caps over the poles. Maps and globes have been made of the surface of Mars, and the continents and seas have been named by astronomers. Portions of the planet are partially obscured by shifting clouds, and these clouds by spectrum analysis have been proved to be due, like our own, to aqueous vapour somewhat condensed. Altogether Mars very strongly resembles the earth, but is colder, and seems to be more subject all over to frost and snow. It is more probable that animal life is to be found on Mars than that the planet is the abode of death. It so strongly resembles our earth that when watching the red orb moving noiselessly in the summer sky, I have been reminded of the lines of Goethe, in which the angels of heaven are described as observing from a distance our earth circling round the sun:—

Earth's pomp and beauty circle on
Through light and darkness swiftly sped,
A glory as of Eden's ground,
Wheels into darkness deep and dread;
The sea is foaming wild and high
Around the rock's eternal base,
And rock and sea for ever fly,
Revolving in the starry race.

Between Mars and Jupiter is an unsymmetrical gap in the solar system; although no large planet is to be found in it there are about a hundred small ones, varying from less than 50 to not more than 228 miles in diameter. They may have been originally formed by the disruption of one great planet. Of these little ones Flora is nearest to the sun, and Maximiliana the most distant. According to the nebular hypothesis they must have fallen so rapidly in temperature because of their small size, as to be uninhabitable by intellectual beings resembling those of earth.

Jupiter, the giant of the solar system, is 85,390 miles in diameter; he has shifting clouds influenced by trade winds, and is attended by four moons; his axis being nearly perpendicular to the plane of his orbit the planet has no seasonal changes. Jupiter being so much farther from the sun than the earth, the direct heating effects of the solar rays are less than they are here in the proportion of one to twenty-five, and this is one fact telling against the presence of beings like men on his surface. Jupiter is covered with such great masses of clouds, subject to violent commotions and changes, that these phenomena cannot well be accounted for as the result of the action of the solar rays. They are thought to be due to intense heat in the body of the planet, and so far as astronomical evidence goes, Jupiter is most likely still bubbling and seething with primæval fires. The body of the planet—which has probably never been seen through the clouds—may possibly be still red hot, consequently self-luminous. Although there is strong evidence that the planet is in a very hot state, his four moons may be both cool and inhabited.

Saturn is 71,904 miles in diameter. Several most trustworthy and experienced observers have deposed that it is subject to considerable alterations in shape, and this indicates that it is covered with masses of cloud not produced by the action of the solar rays. In short, Saturn appears to

be in the same heated state as Jupiter. His year is $29\frac{1}{2}$ times, and his seasons more than seven times longer than ours, and he receives ninety times less heat from the sun, area for area, than we do upon the earth. Saturn is so far off that the light of the sun which reaches it is very feeble, and much of it is still further cut off by the rings of the planet, which prevent light from falling upon certain portions of Saturn for four or five years at a time. The planet would therefore appear not to be inhabited by races like those known to man. It has eight moons, which may possibly be inhabited; the largest of them, Titan, is 3,300 miles in diameter; Dione is but 500.

Uranus and Neptune revolve around the sun at an enormous distance beyond even Saturn; a line equal to the whole diameter of Jupiter's orbit would barely reach from Saturn to Uranus. Uranus has a diameter of 33,024 miles, and Neptune, which revolves at a vast distance outside Uranus, has a diameter of about 56,620 miles. These planets are so far away that the sun from Uranus looks 390 times smaller than it does from the earth, and from Neptune it appears to be 900 times smaller—in short, just like a star; consequently, the light and heat received from the sun by these two planets are feeble in the extreme, and altogether incompetent to support animal life. There is evidence that the axis of Uranus is very nearly in the plane in which the planet travels round the sun; therefore its summer days and its winter nights are from twenty to forty years in length, according to the distance of the place from the equator of the planet. Both Uranus and Neptune may still be self-luminous and very hot, giving light and life to attendant moons. Uranus has four moons at least, and as many as eight are said to have been occasionally observed; the number of satellites of Neptune is not known. It has one at least, discovered by Lassell.

Thus it will be seen that the astronomical evidence is almost overwhelming that in our solar system no more than portions of the planet Mars and very small areas upon Venus and Mercury may possibly be fitted, during the most favourable geological epoch, for the existence of men such as are found upon earth, and that the moons of some of the more distant planets may be similarly inhabited. Changes in the atmospheric condition of planets might make them to some extent more habitable than has just been estimated; for instance, there is only two per cent. of moisture in the air of our earth, yet that small proportion of vapour of water prevents us all from being frozen to death every night; it acts as a blanket, permitting the solar rays to penetrate freely during the day, but preventing the free radiation of dark heat from the surface of the earth. By preventing the diffusion of this dark heat, it becomes warm itself, and, to a certain extent, keeps the earth warm during the night. But there are vapours such as that of sulphuric ether, which act far more powerfully in this way than vapour of water, and within a limited range the presence in the air of other vapours than that of water may make a few of the planets more habitable than stated in the preceding estimate, but not to such an extent as to materially alter the general conclusions. The circumstance should not be overlooked that very small changes of climate and soil have a great influence upon animal life. The English have never been able to properly colonise India, the effects of the climate and soil being such that they are obliged to send their children home to gain health and strength. If, then, we suppose the other planets to be somewhat different to ours in chemical constitution as well as in climatic conditions, those of them which support the life of organic beings are likely to teem with creatures differing from any to be found here. If the nebular hypothesis be admitted, it is reasonable to suppose that the outermost parts of the original fire-mist contained a larger proportion of certain chemical substances and a smaller proportion of others than were to be found near the centre of the heated gases, the result being that whenever life appeared upon any particular planet, it would differ from that upon neighbouring orbs differently physically constituted. The general conclusion from all this is that by far the largest portion of the sum total of the area of the planets in our system is not habitable by organic beings, and that although a very small portion of the planetary and lunar area is to some extent adapted for intellectual life, it

is possible that just at the present time scarcely any of it is passing through that stage.

Our moon, which is so close to us that the mountains and craters in it can be seen clearly with a good telescope, has little or no atmosphere, no clouds, and abounds in gigantic crevasses and precipices. It appears to be a cold abode of death thoroughly unfitted for life like our own.

Does it follow, then, that the probabilities are that no planets are to be found at all resembling our own, and teeming with similar intellectual life? By no means. On gazing at the heavens on a cloudless night, it should be remembered that more than two or three of the planets of our system are rarely to be seen, whilst thousands of stars stud the firmament, flashing like diamonds. All these are suns, so far away from us that they appear to be but twinkling points of light; they are so far off that when a powerful telescope magnifies them a thousand times, they are but points of light still, presenting no appreciable disc. The distance of any one of them is so enormous that to state it in miles would merely be to string together a long row of confusing figures; consequently the distance of a star when approximately known, is usually stated in accordance with the time which light takes to travel from it to the earth. Light travels at the rate of 186,000 miles in a second of time, and, speeding through space at this rate, it requires two or three years for it to reach us from the nearest fixed star.* Some of these suns, as revealed by the spectroscope, are composed of different substances to our earth, the inference being that the assumed worlds rolling around them are, on the nebular hypothesis, different in chemical composition from our own. But among these myriads of stars, surrounded by an untold number of planets as yet unseen by man, it is easy to conceive not only that a very few of the said planets are in the same condition as our earth, but that some of them are inhabited by beings like ourselves. Other planets, also, may be full of organic life; but who can dogmatically say that the intelligences connected therewith may not be different in kind from our own, or whether the said beings may not possess senses and powers which we have not? May they not, in some cases, be higher than ourselves in the scale of creation, and in others lower?

The general conclusions I draw from what has already been said, are:—

1. That the probabilities are that, with the exception of the little planet Mars, scarcely any part of our planetary system is at present adapted to support intelligent beings like men, and that the greater portion of our planetary system is in such a state that it cannot support vegetable or animal life of any kind.
2. That most of the small portions of our planetary system, which may possibly at some not very remote period, geologically speaking, be inhabited by intelligent beings like men, are probably not now passing through that short period of their geological history.
3. That among worlds revolving round other suns, there is a probability that an excessively small minority may be inhabited by beings like men.

The question now arises whether communication can be established with those assumed intelligences. Two possibilities here open before us. The one whether intercourse can be established by clairvoyance, and the other whether information can be brought from these planets by spirits who are more independent of the conditions of time and space than ourselves.

As regards clairvoyance, Professor Gregory has shown how a sensitive could read the mottoes inside nuts which had been bought at a shop, before the said nuts were cracked, and Serjeant Cox has told how a blindfolded boy would play at cards with him for an hour at a time. Other examples of like kind are innumerable, and they prove that clairvoyance is occasionally trustworthy for short distances from the sensitive. Then again cases are numerous of the occasional trustworthiness of clairvoyance for long distances. Mr. Wright, for instance, last week told a public audience at Kensington of a case of a woman in Glasgow accurately describing scenes and persons in London, when the particulars revealed had not previously been in the minds of any of the persons present. The greater number of supposed clairvoyant revelations are untrustworthy, and probably subject-

* At night, we see the stars not as they are now, but as they were several years ago, the light which enters our eyes having taken that time to reach us.—W. H. H.

tive, but it is merely a question of time and patient research to discover the sources of error, and to eliminate the same. Lastly, certain sensitives have given revelations about the condition of the planets which for the most part are utterly untrustworthy, because they are altogether at variance with each other, and with the latest discoveries in exact astronomy. Still, this may but be due to the general untrustworthiness of clairvoyance, and it is our duty to eliminate the sources of error in such researches. Swedenborg gave what he believed to be revelations about other planets. Andrew Jackson Davis has done the same; Mrs. Tappan has added her contributions to the subject, so also have the sensitives of Professor Denton as recorded in his remarkable book, *The Soul of Things*. In Cahagnet's book are further revelations. A remarkable work, entitled *Montalluyah* (Tinsley: 1873), now in the library of the National Association of Spiritualists, gives psychological revelations about a planet supposed to be Mars. I have reasons for believing that the book is not a mere novel, but is founded upon revelations given in an abnormal way.

At one time I began to compare some of these various accounts, and found, so far as I went, that they did not agree with each other at all, but my work was slight and imperfect. What I should like is that some friends with leisure, and who are qualified for literary research, like Mr. Whitear, Mr. Newbould, and Dr. Carter Blake, would bring together the scattered alleged revelations about each planet, just as the various "Blomberg Ghost" stories have been unearthed and placed side by side. Afterwards the questions of the trustworthiness and sources of error in the collected psychological revelations could be considered. In this paper I have chiefly attempted to clear the ground, from the safe and sure point of view of orthodox science, of any revelations which may be founded merely upon subjective visions. I would recommend the collectors of the records to confine their attention at first to the planet Mars, since in connection with that orb there appears to be more hope of obtaining verifiable results. In the first place, that which different seers and sensitives have said about it should be recorded; then it will be necessary to consider whether the difficulties of communicating by psychological methods will account for discrepancies. Points upon which the narratives agree may be brought to light, or it may be that the accounts will differ so strongly as to be hopelessly contradictory. When all the records in relation to Mars have been exhausted, revelations given by abnormal means in relation to Jupiter and Venus might be dealt with in a similar manner.

The accuracy and trustworthiness of the results of modern astronomical methods of observation, verified by a considerable number of independent witnesses, should give great weight to the statements of those who deal with the question before us from the physical side. How perfect those methods are is illustrated by the exactitude with which the occurrence of eclipses and occultations is foretold to the fraction of a second. Some years ago the Astronomer Royal was kind enough to give me facilities for examining for several days the apparatus in use at Greenwich Observatory, and to me the perfection to which methods of observation have been brought by the accumulated experience of generations was striking. For instance, the great transit instrument resembles a heavy gun-metal cannon, turning upon a central axis; of course, when this ponderous tube is inclined somewhat in a horizontal direction, the earth tends to pull the two ends of it downwards, consequently, theoretically slightly bends the tube. The error due to this practically imperceptible flexure is estimated and allowed for in all calculations founded upon the observations. As another instance of the care taken to secure accuracy, I may mention that the speed with which the nerves of the observers act while making the observations is estimated and allowed for in the subsequent calculations; one man is quicker in receiving impressions upon the brain than another, and in transmitting the commands of his will to his hands through his nerves; the amount of this personal error is different for each man, but when once ascertained is tolerably constant for each observer except during times of illness or mental disturbance. The perfection to which methods of observation have gradually been brought brings to mind the words of Mitchell:—

"The intellectual power of man, as exhibited in his wonderful achievements among the planetary and stellar worlds, has thus far been our single object. I have neither turned to the right hand nor to the left. Commencing with the first mute gaze bestowed upon the heavens, and with the curiosity awakened in that hour of admiration and wonder, we have attempted to follow rapidly the career of the human mind, through the long lapse of six thousand years. What a change has this period wrought!

"Go backwards in imagination to the plains of Shinar, and stand beside the shepherd astronomer as he vainly attempts to grasp the mysteries of the waxing and waning moon, and then enter the sacred precincts of yonder temple devoted to the science of the stars. Look over its magnificent machinery; examine its space-annihilating instruments, and ask the sentinel who now keeps his unbroken vigil, the nature of his investigations.

"Moon, and planet, and sun and system are left behind. His researches are now within a sphere to whose confines the eagle glance of the Chaldean never reached. Periods, and distances, and masses, and motions, are all familiar to him; and could the man who gazed and pondered six thousand years ago stand besides the man who now fills his place and listen to his teachings, he would listen with awe, inspired by the revelations of an angel of God. But where does the human mind now stand? Great as are its achievements, profoundly as it has penetrated the mysteries of creation, what has been done is but an infinitesimal portion of what remains to be done."

Of the psychological portions of the problem I have said little to-night; the time at disposal suffices only for the consideration of the physics of the question. Possibly time and space are but conditions of matter, subservient to spiritual powers, and the day may be at hand when the planets, whether inhabited or not, can be explored by psychological methods.

PSYCHOLOGY VERSUS MATERIALISM.*

BY EDWARD W. COX, SERJEANT-AT-LAW.

THE paper contributed to the Psychological Society by Mr. Croll almost demonstrates as a fact in nature and science that the universe is not wholly material—probably the material part being the least part of it. It proves scientifically that *spirit*—by which I mean nothing more than *non-molecular being*, affirming nothing whatever what that being is—underlies, surrounds, possibly permeates, all molecular matter—that the forms of life and being are not determined by chance nor by the fortuitous combination of atoms, but are moulded by forces that are not the blind physical forces, but some power with a plan, which determines organic structure and perhaps all mundane structure; that matter, which is the proper study of the chemists, is not, as the materialists would have it, the all in all, but that there is behind the world of matter, and probably underlying it a cosmos of spirit—a universe of soul, whose investigation is the proper province of psychology. While the materialists are usefully toiling to learn the laws of those physical forces that mechanically move the dead unconscious matter which alone they recognise, we psychologists are not less usefully employed in exploring the facts and phenomena of living conscious being, the forces by which it is moved, and that yet greater force which determines the direction of all the forces of nature, and builds up that world of organic and inorganic matter which the materialists are analysing. We thank them for this good work. We cordially recognise the great service physical science is doing. We complain only that physicists will not be content with labouring in their own province, leaving psychology to psychologists, but, without seeing or knowing, they venture to pass judgment upon another branch of science of which they confess themselves wholly ignorant. Psychologists justly complain, not that the materialists refuse to recognise any other than the material molecular form of being—for this they have a right to do—but that they refuse to hear any evidence or any argument that goes to prove its existence—that they insist upon pronouncing a verdict upon that which they have never seen, nor tried, nor studied, although they would be

* The conclusion of a paper read at the last meeting of the Psychological Society.

the first to rebuke the presumption of any psychologist who, being ignorant of electricity or astronomy, should dare to deny the phenomena they who have seen assert; and, not content with that, to even proclaim those who have witnessed them to be fools and rogues. If their conviction be that man is a mere machine, soul a myth, future life a fable, they are welcome to their degrading and despairing creed. Mischievous as it is to society, by its annihilation of all hope for mankind here and hereafter—by the utter degradation of humanity it involves—there is yet no desire on the part of those who hold a nobler faith, who recognise a God—a soul—an immortality—to revive against the materialists the slumbering statutes that make their doctrines criminal. Psychology has a firmer faith in its own principles than to resort for self-protection to prosecutions and prisons. It leaves to the priests of science in this nineteenth century to take up the weapons of prosecution which the priests of theology have long since cast away. It is content to protest against the denunciations of those who, standing upon the same platform of science, find in psychology proofs of a higher destiny, dawnings of a brighter day, based not upon faith or dogmatism but upon positive facts in nature, such as those so brilliantly expounded by a brother scientist in this paper. Upon this standpoint we challenge the materialists to combat, not with police-courts, and penalties, and prisons, and persecution, and abuse—not by calling their opponents impostors, or dupes, rogues, and vagabonds—but by experimental appeal to nature and science—by examination, and trial, and test.

Mr. Croll asks them in this paper if their own theory of molecular motion, as the constructive force of the universe, does not in itself proclaim the existence of some other intelligent directing force behind it that determines with a plan the motions they are themselves exploring.

Then come the questions:—

What is this intelligent determining power? God.

What is this underlying formative force that moves and moulds matter? Soul—spirit.

THE DREAM OF A GERMAN POET.

“God called up from dreams a man into the vestibule of Heaven, saying, ‘Come thou hither, and see the glory of my house.’ And to the servants that stood around his throne he said, ‘Take him and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.’ It was done: and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of Heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes, with the solemn flight of angel wing, they fled through Zaharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then from a distance that is counted only in Heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they, by unutterable pace, to the light. In a moment the rushing of planets was upon them: in a moment, the blazing of suns was around them.

“Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left, towered mighty constellations, that, by self-repetitions and answers from afar, that, by counter positions, built up triumphal gates, whose architraves, whose archways rested, rose, at altitude by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in height insurmountable—height was swallowed up in depth untathomable. Suddenly, as thus they rode from infinite to infinite—suddenly, as thus they tilted over abyssal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

“Then the man sighed, and stopped, shuddered and wept. His overladen heart uttered itself in tears; and he said,

‘Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the infinite; for end, I see, there is none.’ And from all the listening stars that shone around issued a choral voice, ‘The man speaks truly: end there is none, that ever yet we heard of!’ ‘End is there none?’ the angel solemnly demanded: ‘Is there indeed no end? and is this the sorrow that kills you?’ But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the Heaven of Heavens, saying, ‘End is there none to the universe of God. Lo! also there is no beginning.’”

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

INVESTIGATORS' SEANCES.

ON Thursday, the 15th March, there was the usual *séance* for investigators at the rooms of the British National Association of Spiritualists, Mr. Eglinton medium. The amiable victim's arms were placed behind his back, and his sleeves well and strongly stitched together by a lady, a loop being made for identification of the sewing and to show if the thread were slipped or stretched. The medium's coat was also stitched across his chest, and a bib of ingenious make, but rude appearance—the Research Committee's own—was tied over all, and to the chair in which Mr. Eglinton sat. Joey produced his wonted manifestations, with the medium's knees in full view in front of the cabinet curtains in a good light.

When the hands came into view a lady was asked by Joey to enter the cabinet immediately on their appearance and assure herself that the medium was still securely fastened. She did so, but lost a few seconds by mistaking the entrance. She ascertained that the fastenings—her own—were intact, and came out. Immediately upon the appearance of the hands once more, a second after she came out, she entered the cabinet again, this time with much greater promptitude. The medium was found as before lethargic and quiescent, with bound arms, but showing signs of exhaustion; and soon Joey's querulous voice was heard, explaining that the second visit to the cabinet had been unexpected. The greater number of the circle soon afterwards came forward one by one to assure themselves by touch of the reality of these hands. A piece of tape was asked for and passed through the slit of the curtains where it was snatched away, as also a ring. At the conclusion of the *séance* the ring was found tightly fixed on the medium's finger, and the tape—a long piece—held the medium to his chair, being passed in and out of his limbs and several times knotted. The medium's voice was heard towards the close protesting in a sleepy manner against the use made of him by Joey, whose piping tones were simultaneously heard in argument with him. Some time in preparation would be saved at a future meeting, if a pair of handcuffs could be provided, stamped with any recognised public mark, and having a glove attached.

K. Cook.

A CORRESPONDENT writes:—“The streets of Rome are placarded with notices of Miss Lizzie Anderson's *séances*. She is represented tied in a chair, and a spirit form is seen rising at her side, a little towards the front. Her object is to expose Spiritualism. Thus grow the wheat and the tares together. God works and the devil works. By ‘devil’ I mean ‘evil spirit.’”

THE LIABILITIES OF BAIL.—In the course of the chapter on “Bail,” in Burns's *Justice of the Peace*, 1869, it is said that the difference between bail and mainprize is, that the mainperners are only surety, but bail is a custody, and therefore the bail may retake the prisoner if they doubt he will fly, and detain him and bring him before a justice, and the justice ought to commit the prisoner in discharge of the bail, or put him to find new sureties. A court will not between conviction and judgment bail the offender without the consent of the prosecutor. When a convicted person has been temporarily released on obtaining a writ of error to reverse the judgment, if the parties do not proceed to the trial of the issues, unless cause for such withdrawal be shown to the satisfaction of the court, the judge may order the recognisances to be estreated into the Exchequer. The law will imply a contract by the defendant to indemnify his bail for the non-payment of the costs of a prosecution for misdemeanour, for which a verdict was found against him; but it would seem that the law would raise no such implied contract on the non-appearance of the defendant to take his trial. The bail are not entitled to have their recognisances discharged without submitting to the terms of paying the costs imposed.

HAUNTING SPIRITS.

BY THE COUNTESS ADELMA VON VAY WURMBRAND.

THE paper read at the last Conference of Spiritualists on "Haunting Spirits," interested me very much. Having often had similar manifestations an account of them will perhaps interest your readers. The following took place at Ankenstein, the castle of my cousin Count Gundacker Wurmbbrand. Ankenstein is some hundred years old, and stands on a high rock overhanging the river Drau. "Jane" is the name of a spirit who cannot leave the place where she lived, loved, suffered, and died a violent death. Whilst staying there a sad, dreary feeling oppressed me; I grew quite melancholy and something of the spirit's state of mind seemed to possess me. About a week ago, I was staying at Ankenstein. One night I went into a trance by looking at a crystal which I held in my hand. I saw a little, stout, yellow-looking man, dressed in armour, with a big sword hanging at his side; he said he had been living in that castle for about 400 years hovering about some treasure and armour which are buried in the earth. This curious gentleman could not speak German; they say I spoke a sort of Slavish and translated it into German, while in the trance. I do not remember it myself, but am giving the account as I received it from others.

Our ancient ancestral castle at Steierberg, now belonging to my brother the Earl Wurmbbrand, used to be much haunted. Doors were opened, and curious knockings were heard; the manifestations were of a most powerful description. Before I became a Spiritualist, I spent some time there with my husband; we could not sleep at night, the noises were so dreadful; trampling of horses' hoofs, persons walking about, and rattling of window panes. I was nearly frightened out of my senses. Being at that time a strict Roman Catholic, I believed these poor souls to be in torment. I ordered Holy Mass to be read in the chapel, and I myself took the sacrament for the poor restless soul's benefit. After this we had some nights in peace until the noises began again. Once more I ordered Mass to be said, and again took the sacrament and begged the good simple *Curé* to pray for the poor souls. This praying seemed to help them, and we spent the last week in quietness. A year after this, I began to develop as a medium, and immediately made inquiries about the disturbances at Steierberg. They proved to be caused by the spirit of an unhappy ancestor, who died three hundred years ago; his name and other particulars were given quite correctly. He became free through our prayers and is now a happy spirit.

At Golop, in Hungary, the home of my husband's parents, a big Tartar spirit haunted the house. My cousin, Ethel Vay, who was a strong physical medium, found out all about him, and I, without knowing his former history, received the same account. My maid and my sister's maid both saw and heard this spirit, and saw spirit lights in the room where he seems to have dwelt. My nephew, Elemir Vay, heard loud laughter and wonderful noises in the same place. The spirit once gave the name of "Schufzengi," and said he came over from Asia with a Vay, who seems to have been a chief amongst the Huns. He declares he shall haunt the house at Golop until the last Vay has lived therein. We have a portrait of this singular person in a spirit drawing. Once a spirit told me that this Tartar brought with him a peculiar smell, and it is true that there is always a strange smell in that house.

I must also relate a curious incident which happened on the 26th of February to our coachman, Miska, who is a young Hungarian, whom we educated from a boy, and whom we have never found out in any deceit. He was lying in bed on the night of the 26th, when he saw a big black man approaching him. The apparition took him by the feet and shook him violently, till the poor boy, much frightened, shouted out, "I know who you are; get off!" But the apparition walked quietly about, and at last disappeared. Poor Miska has been very anxious about his mother ever since, for fear she should have died in Hungary.

Though our villa here is not more than a hundred years old, it is haunted by spirits. Once I saw a little man who told me to dig in the earth under a room down stairs; we did so, and found a man's collar-bone. The other night our

old footman, while clearing the dinner table, heard a deep sigh twice; he was so frightened that he ran out of the room. Some spirit afterwards described to me our Haus Geister, which seem to be like the Penates of the Greeks, who remain for some time after death in their former dwellings. At Pesth, I always felt the presence of some person in my room, and noticed a cadaverous odour. On making inquiries, I found that Count N— had died a fortnight before in that very room.

Gonobitz, Hungary, March 15th, 1877.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

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

APPARITION OF A DOG AT THE MOMENT OF DEATH.

Mr. F. K. Munton, honorary secretary, said that the society had received from a gentleman in whom it could trust, the following story about the apparition of a dog: as the gentleman did not wish his name to be published, he would not mention it, but the author was known to the Council. The correspondent said that a gentleman of his acquaintance had a favourite retriever or Newfoundland dog who accompanied him in his walks. On one occasion, before leaving home, he chained up the dog because he thought that it might do damage to the flower-garden of the lady he was about to visit. He had not been long in the drawing-room with the said lady when she exclaimed, "Oh, there is your dog treading down my flowers." He replied that the dog was chained up, but he went to the window, and saw what he believed to be his dog in the garden. He left the room and went out of the door, but no dog was then to be seen in the flower-garden, nor did the flower-beds show any signs of a dog having been treading them. When he returned home he found the poor dog dead, having strangled himself in his efforts to get loose. Neither the lady nor the owner of the dog were thinking of it at the time it appeared. There was no question as to the truthfulness and honesty of the narrator of this anecdote.

The Rev. Stainton-Moses said that incidents of a similar kind had been recorded before; he thought that there was one in Spicer's *Sights and Sounds*, and another in Mrs. Crowe's *Night side of Nature*.

Mr. Serjeant Cox: I know of a similar case. One day, four or five years ago, I had been out shooting, and accidentally shot my dog. I felt it very much. The dog died. That night an investigating *séance* was held in connection with the Dialectical Society, and in the course of the sitting the faint whining of a dog was heard distinctly by all of us. Whether there was any connection between that and the shooting of the dog I do not know. The *séance* was held at the house of Dr. Edmonds.

SPIRITUALISM IN THE POLICE FORCE.

Mr. Munton next read a letter which he said came from a stranger to the society, consequently, the Council was unable to vouch for the accuracy of the contents, but he would read it for what it was worth. The writer set forth that he was an inspector of a division of the Metropolitan police, and had studied the spiritual papers for five years; he had also been to many *séances*. He had held *séances* at home, among members of the force and private friends. On November 13th last, a police sergeant called in for a copy of *The Spiritualist* newspaper. He joined the *séance*, and when they sat round the table it began tilting. The writer then saw a spirit, clairvoyantly, and his friend said that it was his brother. The spirit next gave his name, where he died, on what day of the month, the year, his occupation, the man he worked for, and the colour of his horse. This might be psychic force, or something he could not understand. He could give the names of many officers who could furnish further facts, if they would be of service to the society. If any members of the Psychological Society would like to attend one of the *séances*, he should be glad to give them facilities for examination at his own house. They did not get much in the way of physical manifestations, but facts relating to the visitors were often revealed. He always preferred not to know the names of visitors, who sometimes obtained wonderful revelations.

THE OBJECTIVE IDEA IN NATURE.—WHAT DETERMINES MOLECULAR MOTION?

Mr. Serjeant Cox then read a paper, entitled "Psychology proved by Molecular Motion." It was an abstract of a memoir written by one of the honorary members of the society—Mr. James Croll, of Edinburgh—and contributed by him to the *Philosophical Magazine* in the year 1872. As Dr. Croll was labouring under an infirmity of sight, he did not write a special paper on the subject for the Psychological Society as otherwise he would have preferred to do. The argument of the paper was that as molecules of matter are built up of atoms which have never been seen, and these atoms are endowed with motion, some power which cannot be explained by physics, determines the flow of molecules and atoms to their proper places in the bodies of plants and animals. Mr. Croll further argued that there was an objective idea in nature, to which these material particles were manifestly subservient in their motions. Blind force, he contended, would not cause atoms, subject merely to mechanical vibrations, to arrange themselves in the positions in which they are found in organic forms. Mr. Croll, in his paper in the *Philosophical Magazine*, said:—"Whatever may be one's opinion regarding the doctrine of final causes and the evidence of design in nature, all must admit the existence of the objective idea in nature. We see everywhere, not only exquisite order and arrangement in the structure of plants and animals, but a unity of plan pervading the whole: We see, in endless complexity, beauty, and simplicity, the most perfect adaptation of means to ends. The advocates of the physical theory are at least bound to

show how it is probable that this exquisite arrangement and unity of plan could have been produced by means of chemical and physical agencies. Let us briefly consider what really has to be explained and accounted for. Take, say, the leaf of a tree. The leaf is not moulded by some external agency into its particular shape, but is built up molecule by molecule. The form and structure of the leaf are the result of the arrangement and disposition of the particles of which it is composed. The thing to be accounted for is not what moves the molecules or particles in its formation, but what guides, directs, or determines the motion of these particles. The leaf could not be formed did not each particle move in the right direction and stop at the proper time and at the proper place. Each molecule occupies its own special position in the leaf; consequently no two molecules in moving to their positions can take the same path. What, then, determines the particular path for each molecule? or rather, what determines the motion of each molecule along its particular path? The mere motion of the molecules is produced by force; but what directs or determines this force to move each particle along its special path? But the mystery is deeper still. Not only are the paths of the molecules different, but they must all be adjusted in relation to one another; for it is to the proper adjustment of the paths that the form of the leaf is due. In other words, the motion of each molecule must be determined according to the objective idea of the leaf. But the whole tree is built up of molecules, as well as the leaf. The molecules which form the branch must be differently determined from the molecules forming the leaves; and each molecule of the branch must take a path different from all the other molecules of the branch; but the motions of all the molecules must be determined according to the objective idea of the branch. What holds true of one branch holds true of all the other branches; and what holds true of the branches holds equally true of the trunk, and of the roots, and of the whole tree. Each particle must be determined not only in relation to the objective idea of the particular leaf or the particular branch to which it belongs, but in relation to the objective idea of the tree. In the formation of the tree each molecule must move along its special path, but the paths must be so adjusted to one another that a tree shall be the result. But this is not all: the molecules must move and adjust themselves in relation to the idea of a tree of a special kind. The molecules forming, say, an oak tree, must move in relation to one another in a different way from those forming a beech tree or a pine. But however diversified may be the motions of the molecules in the different species of trees, yet, notwithstanding, all must move in relation to the general idea of a tree. And what holds true of trees holds equally true of every form of plant-life on the globe. And what holds true of the vegetable kingdom holds equally true of the animal kingdom. Each plant and each animal has not only its own particular form, but it has the form of the species to which it belongs—and not only this, but the form of the genus to which the species belongs—and not only the form of the genus, but the form of the family, order, class, and kingdom to which the genus belongs. But there is not merely a unity of plan to be accounted for, but also a unity of purpose. Things in nature are not only related to one another in form, but they stand related as means to ends. And this relationship is as all-pervading as that of form. There is not an object in nature that does not stand in the relationship of a *means* to something as an *end*. And there exists a unity in the ends as well as in the forms. All molecular motions must consequently have this double relationship of plan and purpose. How, then, is all this order and unity both of plan and purpose in molecular motions to be accounted for?"

Mr. Stainton-Moses remarked that one of the best weapons against materialism came from the camp of the physicists in the shape of the paper which had just been read. He moved the adjournment of the discussion till the next meeting on the 19th April.

Mr. C. C. Massey seconded the adjournment, remarking that the paper well deserved elaborate consideration.

THE HUMAN VOICE PSYCHOLOGICALLY CONSIDERED.

The discussion of Professor Plumtre's paper on the "Human Voice Psychologically Considered" then began.

Mr. F. K. Munton remarked that many of the quotations in his paper were so beautifully rendered, and had so carried away the listeners, that he, for one, had almost forgotten the chain of argument. He should like to ask Professor Plumtre how it was that certain good readers, dealing with an interesting subject, nevertheless sent their hearers to sleep? When other persons were reading it was sometimes impossible to go to sleep if the listeners tried. Some readers and actors, in giving pathetic pieces, were as much affected as the audience, and to such an extent that tears would sometimes run from their own eyes. He should like to have that explained. Singers, and particularly those with tenor voices, were sometimes visibly affected in singing love songs. When anybody wrote an important letter, it was a good thing to read it aloud to one's self before posting it; it then made a different impression upon the mind of the writer, and he learnt something of the possible effect it would produce upon the mind of the person who was to receive it. He had had much experience in "breach of promise" cases, and if those who wrote some of the letters had read them aloud before they posted them, they would altogether have reconsidered what they were about. The proper thing for the person who received a letter to do was to read from the point of view of the writer; if this were not done its meaning might be altogether changed. In law cases sometimes letters were not produced, because the way in which they might be read by the opposing counsel would altogether alter the meaning of the writer.

Professor Plumtre said that however beautiful the tone of voice, if it produced a somnolent effect, the probability was that the person in his reading had scarcely varied his key from beginning to end. Moreover, he would not merely begin upon one key, but would scarcely allow the inflections of the voice to be observable. In short, he used too limited a range of notes. He intended to give fuller explanations on these

points in subsequent papers. Some actors were unable to influence an audience because of their misdirected energy. In the display of authority, for instance, to rely upon volume of voice was a complete mistake; when a man really felt the passion he did not necessarily burst into a roar. In the last century Dr. Gilbert Austin had written an analysis of all the passions and emotions of human nature; the book was largely illustrated by engravings, and the author showed that it was almost impossible, however calm a man might be, to bring into play the muscles of expression without receiving the reflex impression of the emotion which had been simulated. The mind of a man might be trained in this way. If in a mixed company a man put on a discontented look he would continue to find himself in that state, whereas if he greeted a friend with a pleasant smile when he did not feel amiable, he would gradually become so.

The Rev. W. Stainton-Moses said that it was easier to simulate anger than pleasure. Last year he was one of the judges at University College, and he had one boy who he made sure would get the prize for reading, but that boy on the day of trial had so intensified his feelings that he roared in stentorian tones and frightened them. They could not award the prize to him, otherwise he would have obtained it. It was a great point that emphasis in speech should be proportioned to the importance of the subject, and that the statement that "two and two make four" should not be uttered as if it were of the most tremendous import. A few days ago he had heard a story about Mrs. Siddons entering a draper's shop, and giving such a stern and tragical look at the assistant that he quailed before she opened her mouth; then in a voice of thunder she said, "Will it wash?" The poor fellow was so frightened that he sank into his boots. The true psychology of elocution did not consist so much in compliance with elaborate rules as in being entirely natural and throwing the whole heart into that which was being uttered.

The honorary secretary announced that the next meeting of the society would be held on the 19th of April, it having been postponed because of the Easter holidays.

PRIVATE SEANCES.

LAST Saturday night a private *séance* was held at the West-end of London, at which Mr. W. Eglinton was the medium. The sitting took place in the dark; one of his hands was held by Mrs. Ramsay, of 46, Bryanstone-square, and the other by a total disbeliever in the phenomena. The other members of the circle sat also round the table, all hands being joined. Nobody else was in the room, and the door was locked. Under these conditions three chairs, previously situated near the medium, were put on the top of the table one after the other, so also was a fire-screen which had been previously standing about four feet behind him; finally, Mr. Eglinton was floated to the top of the table, and when a light was struck he was seen seated upon one of the chairs thereon, with the two sitters who had been holding him still clasping his hands.

Last Sunday afternoon a private *séance* took place at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W. The observers present were:—Mrs. Gregory, Sir Patrick Colquhoun, Lady Colquhoun, Mrs. Wiseman, Lord Borthwick, Mrs. Hill, Mr. W. H. Coffin, Lady Jenkinson, and Mr. W. H. Harrison. Mr. Eglinton's shirt sleeves were sewed together behind his back by a disbeliever, and his hands were tied together with tape; he was then placed in a bag, which was sewed close to his neck. Under these conditions he sat for spirit hands, at the opening of the curtains of the dark room behind him, which room served as a cabinet. He was in full view, all but his head. Soon the communicating intelligence said that the threads holding his sleeves together had broken, and that the company might sew the sleeves together again if they pleased. In order not to lose time, it was resolved not to do so. Hands and arms appeared; they moved furniture about, rang bells, and so on. At the close of the sitting it was found that the tape round the wrists had not been tied tightly enough, and that the loops would slip over his hands; also, that although the bag had been sewed close to his neck, there was a large orifice consisting of the remainder of the open mouth of the bag. Thus the results were not obtained under any test conditions, but there is no reason for supposing that they differed in any other way from those commonly obtained in his presence under severe crucial tests.

THE Belgian National Association of Spiritualists is about to publish in Brussels a monthly organ, entitled the *Moniteur de la Fédération Belye Spirite et Magnétique*.

At the last *soirée* of the National Association of Spiritualists Mrs. T. H. Edmands played the "Birthday Waltzes," which are her own composition, and were much admired. Mrs. Edmands has kindly placed some copies of the waltzes on sale at Great Russell-street for the benefit of the Association's funds.

LAST Tuesday night Dr. and Mrs. Stanhope Templeman Speer gave a dinner party and reception to several Spiritualistic friends, among whom were Mrs. Makdougall Gregory, the Rev. W. Stainton-Moses, Mr. C. C. Massey, Mrs. Wiseman, Mr. Algernon Joy, Miss Kislingbury, Dr. Wyld, Mrs. Wyld, Mr. Percival, and Mr. W. H. Harrison. The company were indebted for some music of a very superior character to Mr. Speer, jun.

MR. J. J. MORSE'S APPOINTMENTS.—Manchester, Sunday, March 25th, Temperance Hall, Grosvenor-street, All Saints; afternoon at 3; subject, "Moral Reform: In what does it consist, and How is it to be accomplished?" Evening at 6.30; subject, "The Spirit-World, its Nature and Inhabitants." Newcastle-on-Tyne, Sunday and Monday, April 1 and 2. Keighley, Sunday, April 8th. Liverpool, Sunday, April 15th. Birmingham, Sunday and Monday, April 22nd and 23rd. London, Sunday, April 29th.

SPECULATIONS RELATING TO THE INFLUENCE OF FOOD UPON THE SPIRIT.

MR. EDWARD T. BENNETT published the following statements in the *Sanitary Review* of March 6th, 1876:—

The processes of organic life are a means, possibly *the means*, by which matter is converted from the "material" into the "spiritual" form. We are taught that the vital processes in the human body, not only serve the purpose of supporting animal life, but that from the finest or most refined portions of the food taken, or the air breathed, that body which shall survive the physical body,—that is, the spiritual body,—is being elaborated and built up. We are taught that during earthly life this spiritual body is growing, and that it may be approximately described as a "silver lining" permeating every part of the mortal body. When death comes the physical body falls away, and the spiritual body remains. As in earthly life, a man's capacity for usefulness and work, his enjoyment, and even the real intellectual and moral progress he is able to make, depend to a great extent upon the soundness and refined susceptibility of his physical organisation, so it is in the future life with regard to the spiritual body.

We are also taught that all those conditions and habits which are unfavourable to the health, purity and refinement of the physical body, have a still more prejudicial effect upon the growth and development of the spiritual body. If a man lives a coarse, sensual life, if he is constantly breathing an atmosphere laden with poisonous impurities, or with the fumes of alcohol and tobacco, if he indulges an appetite for gross kinds of food, he is not only injuring his physical frame, but he is supplying that kind of nourishment for his spiritual body which will prevent its highest development. In the same way that a man, by choosing lower enjoyments here, may deprive himself of the capacity for appreciating high and noble thoughts, so by the course of life which he pursues, can he limit his enjoyments hereafter, and retard his progress in the life to come.

A wider field of view thus opens to the mind's eye of the social and sanitary reformer, a view which increases the importance of his work, and should urge him on with redoubled energy to labour for the benefit of his fellow-men, seeing how far the consequences of present actions may reach.

It may be said, and of course it will be said, that this is all very fine, and that we have no possible means of knowing whether what we have been saying is simply "vain imaginings" or whether it contains truth. Our answer to this is, that the "intelligences" from which teaching of this kind comes, begin by convincing us that they possess "supernatural" powers, and by giving us proofs of their knowledge of things relating to this world, which we, not knowing, are able to verify. They assert that they are experiencing the truth of that which they teach us. We have thus a basis of fact and logic to rest upon. Finding assertions reliable where it is possible to verify them, we inevitably attach importance to that which is new to us, and which we cannot otherwise prove; making, at the same time, allowance for the difficulty, inherent in the nature of the case, of describing in ordinary words ideas and things which they were not intended to express and define.

THE HUMAN VOICE REGARDED PSYCHOLOGICALLY.*

PART II.

BY CHARLES JOHN PLUMPTRE, LECTURER ON PUBLIC SPEAKING AT KING'S COLLEGE, LONDON.

In my first paper on this subject I laid before you the general outline of my theory, that in those rises and falls of the human voice, not necessarily in power or volume, but in the musical scale, by which, when we speak, we convey our various passions and emotions to our fellow-creatures, there is a general law of antithesis prevailing, and I attempted to show by an illustration how the very same words might be made to convey to the hearer either supplication or command, accordingly as they were delivered, in the former case with the voice ascending, in the latter with the voice descending in the musical scale.

These elements of the voice I imagine to have been inherent in man ever since he was capable of expressing his emotions by his vocal organs, and I contend they are universally recognised, not only by all races of mankind, but certainly by most, if not all, the lower animals as well; so that even the horse or the dog, by the key in which his master speaks to him, and the ascents or descents of his master's words in the musical scale, knows perfectly well whether his master's feelings towards him at the time are those of amiability and satisfaction, or of anger and disapproval, at his conduct in the hunting-field or on the moor.

It is certainly curious, when we consider for how many unnumbered ages man has expressed his emotions by voice and speech, that, as far as I know, any attempt to investigate and classify the elements by which he did so, in any scientific form, was not made till rather more than a hundred years ago, and this was done by a most original, laborious, and painstaking author, who appears to have been in all such subjects much in advance of his time, of the name of Joshua Steele, and he not only attempted to investigate this range of the voice in the musical scale when we express our emotions by language, and showed how much greater is the range in that scale in emotional than it is in unemotional language; but he went further, investigated the true functions of the larynx in maintaining the poise or measure in speech, examined other elements of language, and finally reduced the whole to a regular system of notation, and gave the result of his labours and profound study of the whole subject in a large 4to volume, published in 1770, entitled, *Prosodia Rationalis; or, an Essay towards establishing the Melody and Measure of Speech, to be Expressed and Perpetuated by Peculiar*

Symbols. The work now lies on the table before me for your inspection.

Steele states in the opening chapter of his most interesting treatise, that he had long entertained opinions concerning the melody and rhythm of languages, and particularly of English, and was very desirous, if possible, to contrive a method of notation, by which might be marked the varying sounds of the voice in human speech, which it was clear to him ran through a large extent between notes that he called *acute* and *grave*. He appears, too, to have been the first person, at all events in this country, who gave a true and scientific definition of the essential distinction between the music of song and the music of speech—a distinction that has been accepted and adopted ever since by every author who has written on the subject; for he says that the music of song consists of a series of sounds moving distinctly from grave to acute, or *vice versa*, either gradually or *saltim* by intervals, of which the semi-tone, commonly so called, may be considered the common measure or division without a fraction, and always dwelling for a perceptible space of time on one certain note, whereas the melody of speech moves rapidly up or down by *slides*, wherein no graduated distinction of tones or semi-tones can be measured by the ear. "Every one admits," he says, "that singing is performed by the ascent and descent of the voice through a variety of notes, as palpably and formally different from each other, as the steps of a ladder." It seems, therefore, he continues, at first sight, somewhat extraordinary that men of science should not have perceived these slides of the voice, upwards and downwards in human speech. But the knowledge of the various distinct notes of ordinary music is not only laid open to those multitudes who learn that art, but also being rendered visible and palpable to the unlearned by the keys of organs and such like musical instruments, it happens that almost every one knows the variety of notes to arise in part from the difference between acute and grave tones. In travelling through a country, apparently level, how few people perceive the ascents and descents that would astonish them if the man of science were to demonstrate them with his instrument! In like manner, when the flow of the melody of speech shall be ripened into method by art, even the vulgar may be taught to know what the learned now seem scarce able to comprehend.

Joshua Steele then adopted the following system of notation for the music of speech. In order to mark the quantity and duration of the sound of the vowel, that is the duration of time during which the voice rests or dwells upon the vowel in proportion as the same is long or short, according to the law of the language, he took the ordinary notes in music, viz., semibreve, minim, crotchet, quaver, &c., and he also took the ordinary musical notation for rests or pauses. For the increase and diminution in the power and volume of the voice, he also adopted the ordinary marks of *crescendo* and *diminuendo*, and the same with all the other marks, *forte*, *piano*, &c., used in the music of song, so far as they were applicable to the music of speech, and then to indicate the simple inflections of the voice rising or falling in the musical scale he adopted these marks (/) for the rising, this (—) for the falling, while to indicate the places where those peculiar compound inflections, accompanied by an increase and then diminution in the power and volume of the sound of the voice, he took this (∪) for what he called the grave-acute, where the voice first falls in the musical scale on the vowel, and then rises on it; and this (∩) for what he termed the acute-grave, where the opposite movement takes place, and the voice first rises in the musical scale, and then descends. But our author did not terminate his labours here. Having investigated all that seemed to lie within his power as regarded the *melody* of speech, his next attempt was to discover, if possible, the laws which govern its rhythm, and in this attempt I believe he fully succeeded, for his system is, I am convinced, founded on truth, and based on physiological laws, which arise out of the very nature of the mechanism and action of the organs of voice and speech themselves; and by which certain words and syllables are made what he terms *heavy* and others *light*. For the heavy he used this sign (Δ), and for the light (·), and he contended that when Baccheus, Aristides, Quintilianus, and other old Greek writers spoke of words or syllables being in "thesis" they meant that such were *heavy*, and when in "arsis" that they were *light*. And upon this theory he said that not only might the melody of speech be reduced to a system of notation, but that that melody could be divided into regular bars just as you have bars in the notation of the melody of a song.

You may now be interested in seeing the whole of Joshua Steele's system applied to a regular composition: and here it is as a permanent record of the mode in which David Garrick interpreted Hamlet's soliloquy, "To be, or not to be," &c., on the stage of Drury-lane Theatre, in 1770.* There is one very interesting anecdote here told by Steele. He says that he was favoured with an interview with Garrick, and explained to him fully his system of noting the melody, rhythm, and other elements of speech; and that, after several judicious remarks and appropriate questions on the part of Garrick, the great tragedian finally said, in substance—"Now, Mr. Steele, am I to understand that, supposing I deliver a speech on the stage, or anywhere else, and it is noted by you at the time according to this system, in the exact manner in which I spoke it, do you mean to say that any other person, by the help of your system of notation, and the principles on which it is founded, will be able to pronounce all the words in the same tones, and exactly in the same manner, as the speech was originally delivered by me?" To which Steele made the following answer—"Supposing a first-rate musician writes down a piece of music which he has just played in the most exquisite manner on an exceedingly fine-toned violin, another performer, on an ordinary fiddle, will undoubtedly be able to play every note the same as the great master, though perhaps with less ease, delicacy, and elegance of expression; but, still, notwithstanding his playing every note of the air correctly, and marking the time properly,

* Read at a recent meeting of the Psychological Society.

* Steele's work, with Hamlet's soliloquy thus noted, was here exhibited to the meeting.

and attending to every element of musical expression exactly as it is written by the composer, nothing will prevent the audience from perceiving that the natural tone of his instrument is execrable. So, though this system of notation of the melody of speech which I have invented, and the principles on which it is based, will enable a master to teach a right application of the rules, when the voice should rise in the musical scale, and when it should fall, according to the meaning of the sentence, and the passions and emotions that have to be expressed; though it will make the pupil acquainted with the laws of poises, emphasis, and other elements of the voice in reading and speaking, which, it must be admitted, will go a great way in the improvement of elocution, yet they cannot give a full, rich, and flexible voice, or fine taste, delicate sensibility, or vivid imagination, where such have been denied by nature." A very wise and judicious answer of Mr. Steele, it seems to me, which puts the whole art of elocution in its true light, and gives it neither more nor less than its just claims, and assigns it what is its undoubted due. Under a proper, scientific system of instruction, and with careful, regular practice in the pupil, even voices weak in power and poor in quality may be much strengthened and improved, and an indifferent reader or speaker, undoubtedly, rendered much better: but, still, where the chest is narrow, or contracted; where the vocal and speech organs are naturally ill-formed, or defective; or if taste, imagination, and sensibility of feeling be wanting, neither the very best system of instruction, nor the most skilful master in the world, will be able to make such a pupil an *absolutely good* reader or speaker.

That the Greeks and Romans, in the old classic times, knew perfectly well what we now term the inflections and modulations of the voice, and the uses they served the orator in the expression of all the various passions, emotions, and feelings of the soul (although they have left no analysis, or definite and scientific system of principles in regard to their application, for our instruction) is perfectly evident; for I find in Quintilian, Book xi. cap. 3, a very remarkable passage, which I translate thus:—

"The second observation on the true management of the voice relates to *variety*, which alone constitutes an eloquent delivery. And let it not be imagined that the equability of the voice already recommended is inconsistent with variety; for unevenness is the fault opposite to equability, and the opposite to variety is that monotony which consists of one unvaried tone, or key, in expression or delivery. The art of varying the tones of the voice not only affords pleasure and relief to the hearer, but, by the alternation of exercise of his vocal organs, relieves the speaker; just as changes of posture and motion, of standing, walking, sitting, and lying, are grateful; and we cannot for a long time submit to any one of them. The voice is always to be adapted to the subject and emotions of the soul, so as never to be at variance with their true expression. This is the great art. We should therefore guard against that infirmity of voice in delivery, called by the Greeks *μονοειδής* (monotony). Even in the same passages, and in the expression of the same feelings, there must be in the voice certain nice changes of tone, according to the dignity of the language, the nature of the emotions that have to be expressed, the beginning, the conclusion, or the transitions require; for even painters who confine themselves only to one colour in their work, nevertheless bring out some parts more strongly, and touch others more faintly; and this they are obliged to do, in order to preserve the first forms and outlines of their figures."

The first author after Steele who entered upon an examination of the inflections and modulations of the human voice in the expression of passions and emotions was John Walker, the author of the well-known pronouncing dictionary. But there was little attempt at a scientific classification, and he does not seem to have had a suspicion of the existence of a law of antithesis underlying all the rises and falls of the voice in the musical scale, as well as the keys in which they are pitched, and which, I contend, is more or less manifest, not only as regards the passions and emotions expressed in sentences, but also as regards their logical meaning.

Though they were contemporaries it is rather curious that neither in the elaborate works of Steele nor Walker do we find the slightest allusion made by one to the other, and of the theory of the poise, or the thesis and arsis of speech, the distinctive feature of Steele's *Prosoodia Rationalis* and on which he based his whole system of the rhythm or measure of speech, Walker appears to be entirely ignorant. But Steele's theory and definition of the inflections he appears to accept fully, for he admits that all vocal sounds are capable of being divided into two kinds—the music of song, and the music of speech; and his definition is in substance almost exactly the same as Steele's, for he says that whilst in the music of song the sounds continue for a given time on a precise point in the musical scale, and leap, as it were, from one note to another, in the music of speech, instead of dwelling on the note they begin with, they either slide upwards or downwards to the neighbouring notes, without—save on very rare occasions—any perceptible rest on any; so that speaking sounds and singing sounds are so far essentially distinct: the former being generally in motion from the moment they commence, the latter usually being at rest for some given time on one precise note. The difficulty of arresting speaking sounds has made all authors suppose it impossible to give any such distinct account of them as to be of practical use in reading and speaking; and, indeed, the wonderful variety of tones which a good reader or speaker throws into delivery, and of which it is impossible to convey any idea but by imitation, has led us easily to suppose that nothing at all of this variety can be defined and reduced to rules. But when we consider that whether words are pronounced in a high or low key, in a loud or soft tone; whether they are pronounced quickly or slowly, forcibly or feebly, they must necessarily be pronounced either sliding upwards or sliding downwards in the musical scale, or else go into a monotone; when we consider all this, we cannot but come to the conclusion, I think, that all the emotions, passions, and feelings of the soul, as well as all the ideas of the intellect, when they find utterance in the living language

of the human voice, do so in this primary division of all speaking sounds into the upward or downward movement in the musical scale, or a compound of them, and that whatever other diversity of time, tone, emphasis, &c., may be added to speaking or reading, it must necessarily be chiefly conveyed by these two slides, though pitched, of course, in a great variety of keys. Consequently these two slides, or inflections, as they are now more commonly termed, are the axis, as it were, on which all the variety, power, melody, and general emotional effects of all speaking and reading must turn. They may be considered as the great outlines of sentences and clauses of sentences when uttered by the living voice, and if these outlines can be tolerably conveyed to a speaker or reader, they must be of nearly the same use to him that the rough draught of a picture is to a student in the art of painting.

I fear I have trespassed somewhat unduly on your attention this evening; but as I wrote on and reflected on this (to me, at least) deeply interesting subject one thought suggested another, until my paper has extended to its present length. But even up to the present time I have only been able to lay before you general theories, and on the proof of the truth of these theories I have scarcely been able to enter at all. If I have awakened a sufficient amount of interest in the subject in the members of the Psychological Society to follow me further in the investigation, I should like, before the close of the present session, to prepare and lay before you two more papers, for the purpose of proving by the actual test of the experience, gained through our sense of hearing, that there does exist a law of antithesis in regard to the expression of our passions and emotions, by which I mean that, supposing a particular emotion, such as love or affection, expresses itself in language, by the voice rising in the musical scale, it will be found that the opposite emotion—hate—expresses itself in language by the voice descending in the musical scale, and the higher the voice ascends in the one case, or descends in the other, not necessarily in power or volume, but in note, so much the more intensely will those emotions be expressed.

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.]

THE BLOMBERG GHOST AGAIN.

SIR,—The cry is still "They come," and if it were not for fear of "M.A. (Oxon)" being quite overwhelmed by surprises, I would ask you to publish yet another version of the Blomberg ghost story, which I have just lighted upon, and which contains a few more various readings to perplex those who like accuracy.

This account is to be found in Vol. II., p. 449, of the *Journals and Correspondence* of T. S. Whalley, D.D., published in 1863, and forms a note by the editor, the Rev. Hill Wickham, Rector of Horsington, who says:—

"The name of Dr. Blomberg has often turned up in the course of the preceding correspondence, and we find it mentioned here in connection with Carlton House.

"His intimacy with the Royal family arose from a very remarkable circumstance. His father was a British officer, and in the earlier part of the reign of George III. he was quartered in the West Indies, together with Major Torriano (mentioned, Vol. I., p. 247), but in different islands, the latter being in St. Kitts. One night, as Major Torriano and another officer were lying in the same room, they suddenly saw Blomberg standing before them. On expressing their great surprise, he informed them that it was only his shade which they saw, as he had just fallen a victim to rapid disease, and was permitted to appear, in order that he might request them, on their return home, to make diligent search in a certain house in Scotland, where, in a chest, documents would be found which would put his only son, then young, in possession of a small property. The officers gave their promise, and the ghost disappeared.

"In the course of a few days intelligence reached St. Kitts of the death of Blomberg on the night in question; and in due time search was made for the papers, which were found, and the boy obtained his property. The story being much talked of at the time, came to the ears of the Royal family, and Blomberg was sent for by George III. to be brought up with the young princes. There was apparently nothing remarkable in his character to call forth a special providence in his behalf, and he was only distinguished for his taste and skill in music. He was brought up to the church, and, under royal favour, obtained various pieces of preferment. Latterly he was Canon of St. Paul's, to which he was appointed in 1822; Chaplain to the Queen; and incumbent of the valuable vicarage of St. Giles', Cripplegate."

This is the first account I have seen which mentions Major Torriano as the friend who took charge of young Blomberg, or Scotland as the locality of the important writings.

Major Charles Torriano was killed at Toulon when retaken by Buonaparte in 1793. He was a captain in the 20th Regiment of Foot in 1782, and in that year married Hester, daughter of Lieutenant-General La Faussille. Mrs. Torriano was well known to Dr. Whalley, and Mr. Wickham was, I believe, a connection of the Whalley family, so the testimony seems to be as good as is usually to be had for ghost stories.

There is at this time a Mr. Torriano, a barrister, who may be related to the Major, and may be able to give some information about the story, if any Spiritualist knows him well enough to make the inquiry; or, possibly, one of your readers in the North Riding might be able to obtain some details from the present possessor of the estate at Kirkby, Misperton, near Pickering, which the communication of the ghost enabled his son to enjoy.

I greatly wish that some one who is acquainted with "A. M. H. W."

could induce her to give some further particulars about the story in *The Spiritualist* X. 71.

Many family legends which might possibly be substantiated by evidence, if they were now carefully inquired into, will be beyond verification, if efforts are not quickly made to rescue the particulars of them from oblivion.

As to the probability of obtaining reliable information I am not over sanguine.

What information except contemporary records can be relied upon? And, supposing such to be obtained, how far can they be relied upon for details? The account which "A. M. H. W." has placed on record, purports to be written by the gentlemen who took charge of young Blomberg, and who must have known him well. Surely he is good evidence. This account was written about the years 1779—1781, or (roughly) from 15 to 17 years after the death of Dr. Blomberg's father, and in that time the kind Lieutenant had forgotten the child's name, and twice calls him Edward, though his real Christian names were Frederick William.

Well indeed may "M.A." (Oxon.) say, "What reliance can be put on any of these traditional stories?" I incline to say of them, as Socrates (I think) said of things in general, "All that we know is, nothing can be known."

W. WHITEAR.

High-street, Hornsey, March 14th, 1877.

SPECULATIONS ABOUT REINCARNATION.

SIR,—It appears to me that the objections raised by "Glaucus" to the theory of reincarnation in the Count de Bullet's letter, given in your paper of the 9th inst., refute themselves.

1st. To admit reincarnation, even on another planet, is virtually to concede everything—*e.g.*, for a Hottentot to be reincarnated among civilised people (that is, in another totally different sphere), or even for wild men of the woods, who live in trees, who can barely be said to have a language, such as I have come across in Indian jungles, to be reincarnated among Hottentots is tantamount to removal to another planet, whose conditions are higher. In a creation in which everything is in an unceasing state of progression, it is evidently impossible for any one to return to exactly the same sphere. They can never go over again what they have already done, but they may come back to such a sphere in the planet (which has been, mark you, still always advancing during their absence) as will enable them to accomplish what they have left undone. The case given of the rich man coming back as a poor man, and yielding to temptation, shows that he needed the trial—that he had, like many others, only not failed because he was not tried—not tempted. Allan Kardec does not assert that all suffering is the punishment of mistakes made in a former incarnation; he merely says it may sometimes be so.

2nd. Glaucus has been reincarnated in other planets. Was he Glaucus in all of them? Had he the same father and mother, and other relations (supposing the conditions of existence analogous to those on earth), as he had here? The true individuality resides in the spirit, and not in its temporary fleshly envelope. It strikes me I have read more than once in spiritual communications that each spirit has a spiritual name or number, which expresses exactly its state of advancement for the time being, and that, by that, it is known in the spirit world. Of course, this name or number must be always changing, but so gradually that the identity is never lost—the change is in the nature of things. That, too, is how we are recognised in the spirit world during the sleep of the body.

Lastly—no one reincarnationist, or otherwise, ever dreams that true affection is not spiritual. It is only mere sensual affection that dies with the body, or even ceases to exist before the latter does so. Still, mere fleshly ties are not permanent. For instance, it is unlikely that Glaucus and his earthly relations all advanced exactly in the same ratio. His earthly father and mother may not have been qualified to accompany him, or precede him, to the next planet he went to. He would, therefore, there have different parents, and neither these nor his earthly ones would be the parents of his spirit; that can have but one parent—*i.e.*, God.

Glaucus, like many others at this time, may have been re-attracted to earth, with a view to reincarnation, so as to more effectually aid in the great movement now going on. If that takes place, we may be pretty sure that, for the time, except during bodily sleep, he will have but a very hazy, if any, recollection of having ever been Glaucus. Such a recollection might interfere with his mission.

What was Jesus in the estimation of those who deny his absolute divinity? Was he not evidently an advanced spirit, reincarnated as a messenger? Our Messiahs are many, and of many degrees. In fact, every one has his mission.

H. M.

Bath, March 14, 1877.

TRANSFORMATION AND MATERIALISATION PHENOMENA.

SIR,—I believe the recognition of the fact of transfiguration to be so important that I venture to recur to the subject with another instance.

In the *Spiritual Scientist* of October 28th, 1875, a correspondent records that he witnessed at the residence of one Mr. Barber, of Austin, Texas, the following phenomena through the mediumship of a gentleman named Psirne. He stood in a shaded corner of a well-lighted room, his head enveloped in a shawl. After shuddering (compare the "rattle like some electrical machine," and trembling of the room, noticed in my last week's communication), he lifted up the shawl, and disclosed a face not his own—*i.e.*, he was transfigured before them.

The spirit-faces so seen, or, rather, the cases of transfiguration, were five:—

1. An Indian face, with long straight black hair, and black eyes.
2. A "corpse-like face," different from No. 1.

3. A "death-like face" of a woman with glassy eyes.

4. A "half-materialised face," of which only eyes, nose, and part of jaw were discernible.

5. The face of a man with long black beard—(the medium having no natural beard).

Now, it is not easy to criticise what one has not seen, but, assuming the veracity of the record, I correlate it with other narratives—such as that communicated by me last week, and one mentioned by Miss Kinslingbury in her paper on "Form Manifestations"; and I submit again that these narratives supply hints which we shall do well to follow out.

Instead of excluding a medium from all possibility of observation, I should like to watch the changes which occur in his appearance most carefully. Does his face always undergo change?—of what kind?—to what extent?—what variation in the pulse?—in the temperature of the body? Scores of questions suggest themselves.

I shall be met with the objection that I am asking an impossibility. I do not think so. I know well enough that the controlling spirits will object. They always do object to any new suggestion, and, what is worse, by declining to follow plain common-sense suggestions, they frequently place their mediums in very equivocal positions. But this is not a new idea. In *The Spiritualist* of June 1, 1873, I find a record of a *séance* at Mr. Williams' rooms, he being the medium. John King is said there to have volunteered the remark that Katie was working hard to show him and the medium at the same time, and that this would be one of the manifestations of the future. "The spirits would be able to produce the result better in an open room than in a cabinet. Perhaps the best condition would be to let Mr. Williams lie on a sofa, and he (J. K.) expected to be seen floating over him."

It is very nearly four years since that was said, and we have had materialisation *séances* ever since. But the old type has prevailed, and investigators who want to be sure of their ground are little better off than they were then. Still are we ignorant, in a given case, of what we are looking at. No one knows how the astounding phenomena are produced, or whether that most tremendous assertion is true or not, *viz.*, that a separate human body, perfect in details, though energised from the medium, has been created before him. Is it spirit jugglery only? or is it what it is pretended to be?

These questions and their like will never be properly faced till we get rid of the present conditions of investigation, and substitute more precise ones. Dr. Slade sits in the circle. John King, four years ago, suggested what would be an admirable experiment. One such face-to-face interview with him would be better than a whole year of those illusory experiments, which we have had far too much of. I have well-nigh ceased to expect from them anything but bewilderment. They do not advance my knowledge: they do not suggest anything but curious jugglery. And, if more care be not taken, one day we shall have another *fiasco*. A stranger will gain admittance to a public circle, will rush to his conclusions, not unfairly from his own standpoint, will grasp at one of these solid forms, and we shall find that he has got hold, perhaps, of the transfigured medium, who we shall vainly try to persuade him is a perfectly honest man used by external agencies in a way of which he is unconscious. It need not be a dishonest way at all, for if it be that the medium is transformed or transfigured, that is a legitimate and most striking phenomenon, if only we will take the trouble to look into and understand it.

To that end I want to know in each separate case whether what I am looking at is transformation or materialisation. And I shall never know that under present conditions. Therefore I agitate for their change. Let us have the sofa, the reclining medium, and the hovering spirit form by all means.

M. A. (OXON.)

SIR,—On Thursday last five persons were sitting at the table at which I am now writing. I was sitting away from the table in an arm chair, under the gaslight (half on). About the middle of the sitting, one of those present exclaimed, "How black uncle is getting! Oh! there is a black man!" The other sitters say they distinctly saw the curly head of an Indian first placed on the scalp, then as if a flexible mask were drawn down over the face, and then the peculiar flat nose of the Indian formed. The blackness of the hands and arms, up under the sleeves of the coat, was distinctly seen by my wife. One of the sitters was suffering from asthma. He said, "It's an Indian chief." The control, in broken English, replied, "No, no. Medicine man." On expressing a wish to be relieved of his asthma, the control said, "Through a medium." Immediately thereon a young lady was seized with a severe and alarming cough, which lasted several minutes, and, on her recovery, the subject of asthma was greatly relieved. The control spelled out his name as "Zeytywpry," and promised to come again.

X.

Plymouth.

A SPECIFIC BUTLER.

SIR,—I beg to submit for your inspection the following narrative of spiritual phenomena which came under my personal observation. Should you deem it worthy of a place in *The Spiritualist*, I shall be glad to make one of the ever-increasing phalanx who, through the medium of your columns, have offered their testimony to prove that "there are more things in heaven and earth than are dreamt of in"—orthodox theology.

"There is in D—shire, Scotland, an old family seat which bears the reputation of being haunted. Tradition [says, in the days when the castle (now a picturesque, ivy-clad ruin) was inhabited by the family of —, one of the lords of the soil had a butler to whom he bore a grudge, but upon whom he could not find a plausible excuse to wreak his vengeance. At last he accused the unfortunate man of stealing apples, confined him in a dungeon, and rode off to Edinburgh, carrying the key of the dungeon with him. Some days afterwards he found the key in his pocket, and, struck with horror and remorse for his

carelessness, he sent a man posting back to D—shire, with the key. The dungeon was opened; but too late. The miserable inmate was dead. Starvation had done its work.

For some time all ghost-laying expedients failed to prevent the spirit of the murdered man from walking. At length a copy of the Bible (then a rare article) was procured. Its presence brought a temporary lull. It was kept in the upper story, and, for a time, the poor butler confined his peregrinations to the lower. Years rolled on. A new house was built at some distance from the castle, and the family moved into the new mansion. The ghost, not to be baulked, also moved, and visited them as of yore. About fifty or sixty years ago the old Bible became so dilapidated that it was sent to Edinburgh to be rebound and repaired, and during its absence the ghost held carnival and terrified the occupants of the house so much that the return of the Bible was welcomed with joy, and it is now kept in a strong box, and only occasionally exhibited, with due reverence, to visitors. The butler generally appears carrying a tray with apples and a lighted candle thereon, and when any one approaches he blows out the candle and vanishes. So much for tradition.

In the spring of 1875 I visited the place, and lived there for a short time. On the night of my arrival I was tired and very sleepy, but I was kept awake for some time by the sound of footsteps pacing backwards and forwards in the room above mine. It sounded as if there were two people moving—one with a soft muffled tread, the other with the tap-tapping of high heels on a wooden floor, and now and then a *thud* like the fall of some soft substance. The sounds were so unmistakably foot-falls that after listening for a time I fell asleep, full of pity for my more wakeful neighbours. Next morning, upon mentioning the noises I had heard, I was informed that the room above mine was on the garret floor, the whole of which was occupied with lumber. The noises were imputed to a lively imagination on my part, but I was nevertheless asked *not to talk about any odd noises I might hear in future, as the servants and children might be alarmed.*

No footsteps were audible next night, and I soon went to sleep; but I awoke suddenly and felt an icy wind pass over my face. I knew the spirit-wind, and was, therefore, scarcely astonished when the room filled with a soft ambient light, which gradually faded and vanished in a pointed beam like a streak of the aurora. Then a deep sigh sounded close beside me—steps, as if of bare feet, tripping over the wax cloth, and the fluttering of a flowing garment of some soft material passed round my bed. Again a sigh was heaved. I jumped up, lit a candle, and found door and window bolted as I had left them. No living thing was near. A month ago a girl told me of a "strange light" which she had seen while living in the said house. Her description of what she saw agrees exactly with the phenomena which I have detailed above.

In December, 1876, I was again with my friends in D—shire. I heard footsteps as on the occasion of my former visit, and this time there were also *raps*. No creaking or cracking of old furniture, or doors, or windows, but veritable electric or spirit raps. My visit was drawing to a close; I was beginning to think, with some disappointment, that I was not to be favoured with any visible manifestations. However, one night, in going through the corridor, I passed close to a window, when a figure brushed past me. So close was it that I *felt* without absolutely *touching* it. I turned sharply round, expecting to see one of the servants, but nobody was near. Next night, in the same place, and at the same hour, one of the children saw "the ghost," and rushed into my room, white and shivering with terror.

Before closing, I would add I have simply made a statement of facts. Some who read will doubt; but I trust good "honest doubt" will lead them to honest inquiry as to the possible why and wherefore of such phenomena. Every little effort to make clear the truth, is another helping hand added to those that are endeavouring to roll the pall of darkness back over the mountains of doubt, and so make the glimmering dawn give place to the glorious light of God's perfect day.

HANS LYNN.

Edinburgh, March, 1877.

SPIRITUALISM AT SOWERBY BRIDGE.

SIR,—Spiritualism, I am sorry to say, does not flourish in this town, not that its advocates are wanting either in earnestness or sincerity, but that the inhabitants, as a rule, show a general indifference to inquiring into any subject which requires energy or application of pursuit. To the mass, Spiritualism seems to be too absurd or too intricate to induce them to devote that attention which a science it requires.

Some of the old workers have left the vicinity, others have gone to foreign homes—as far distant as New Zealand. Your reporter had the pleasure of being present, last Sunday, at three services held at the Spiritualistic Progressive Lyceum (the only one of its kind, I believe, in the United Kingdom). The morning service was at 10.30, and was intended for children, being conducted on the same principles as "Children's Lyceums" are in the United States. Mr. Broadbent, jun., presided, and conducted the whole service, which consisted in singing selections from *The Spiritual Harp*, marching, calisthenic exercises, and class instruction. The subject treated by the senior class—"What is the best Evidence we have of Man being a Spiritual Being, apart from Scriptural Authority?" was treated in an able manner by various members. In the junior class the subject was—"The Circulation of Blood." At 2.30 p.m. the platform was occupied by Mr. Wilson, of Keighley, inspirational speaker, Professor James Coates, the mesmerist, in the chair. The subject for the afternoon was "Blessings, Common and Uncommon."

At the evening service the same speaker delivered an oration on "What am I? whence came I? and whither am I bound?" It was listened to with attention and evident appreciation. The services of Mr. Wilson are in much request in this part of the country. Professor Coates has been occupying the Town Hall with a course of five lectures

on Mesmerism, and his lectures and experiments have been favourably received.

The Spiritualists in this neighbourhood intend holding a social gathering and entertainment on Good Friday at the Lyceum, when I hope that they will have a pleasant re-union.

CHARLES PERCEVAL FITZ-GERALD.

6, Green Up-terrace, Sowerby-bridge, Yorkshire.

MR. E. W. WALLIS AND EAST END SPIRITUALISM.

SIR.—At a meeting of our Council last week, a letter was read from Mr. E. W. Wallis on the work being carried on in Spiritualism at the East-end of London, and appealing for pecuniary help in discharging a debt of £13 incurred by Mr. Wallis on re-opening the Spiritualist Institution after the death of Mr. Cogman. From a statement published in the *Medium* newspaper, it appears that since Mr. and Mrs. Wallis commenced their work thirty-three meetings have been held, consisting of eleven Sunday meetings, ten developing circles, eleven open circles on Wednesdays, and one healing *séance*. The sums received in subscriptions and voluntary contributions are sufficient to cover the working expenses of the Institution, but leave nothing for the remuneration of Mr. Wallis and other mediums who give their services.

The usefulness of a Spiritualist institution at the East-end of London being universally attested to by all who have attended the meetings, both under the management of Mr. Cogman and Mr. Wallis, the Council resolved to grant two guineas to head a subscription list to enable Mr. Wallis to clear off the debt on the institution, and also to engage Mr. Wallis for a course of trance *séances* at Great Russell-street. These will probably take place after Easter on Saturday afternoons.

I shall be happy to receive contributions from any friends towards the Wallis fund. Mr. Martin Smith has subscribed £1 1s.

EMILY KISLINGBURY,

Secretary British National Association of Spiritualists,

38, Great Russell-street, London.

Dr. SEXTON has given up the editing of *The Spiritual Magazine* to Mr. Enmore Jones.

On Tuesday, the 27th inst., Mr. Newbon will sell by auction, at the Assembly Rooms, Camborne, Cornwall, a large number of works on Spiritualism, late the property of Mr. Samuel Hocking, C.E., deceased.

Under the auspices of some of the Spiritualists of Glasgow, Mrs. M. G. Parker lectured last Sunday to a large audience on "The Philosophy of Minding our own Business." On the preceding Sunday Mr. Harper, of Birmingham, lectured in the same place.

SPIRITUALIST'S DEFENCE FUND.—Since the subscription list was withdrawn from the advertisements, £3 has been received from the Spiritualist Society of Buda-Pesth. The labours of the committee are drawing to a close, and their funds are nearly exhausted. They are winding up their accounts, and will shortly present their final report.

THE APPEAL FOR MR. ALDRIDGE.—Mr. W. Eglinton, St. James's House, Walthamstow, writes to acknowledge the following sums received by him in response to an appeal for Mr. Aldridge made in this journal. Contributions are still earnestly solicited, and will be duly acknowledged:—Mrs. Currie, 2s. 6d.; Mrs. B., 2s. 6d.; A. M., 2s.; Miss B., 2s. 6d.; Miss A. Maltby, 5s.; Mrs. Nicholls, 6s.; T. S., 2s.; "A Friend," Edinburgh, 5s.; Mr. Charles Blackburn, £1; Mr. Avison, 5s.; Mr. Croal, 2s. 6d.; Mr. Mialle, 5s.; Mrs. Arundale, 10s.; Mr. Chadwick, 6d.; Mr. Buckley, 2s. 6d.; Mr. J. Chadwick, 2s. 6d.; "G. F. G." and Friends, 5s.; Mr. Dousing, 6d.; Colonel P. Greck, £1 1s.; Mrs. Makdougall Gregory, 10s.; Mr. Pickersgill, 10s.; Mrs. L., 4s.; Mr. W. Glynn, 12s.; Mrs. Elmore, 2s. 6d.; Mr. G. Royd, 5s.; and "M.," 2s.

Dr. SEXTON.—In a letter to *The Christian World*, Dr. Sexton says, in answer to the question of a "Nonconformist Minister," as to whether he was "the Dr. Sexton who was formerly associated with the Secularists, and who left them for and through Spiritualism," that "the Nonconformist Minister is probably sufficiently acquainted with my movements to be aware of the fact that for a little over a year I was the editor of a paper called the *Christian Spiritualist*, the sole object of which was to give to this modern philosophy a Christian basis; and that, not only did my periodical receive little or no support from Spiritualists, but that I was myself vehemently denounced and bitterly persecuted by many of the leading men in the cause, in consequence of my adhesion to Christianity. And those who have watched my career will know that, for the past four years, at least, whatever part I may have taken in the spiritual movement, I have adhered strictly to Christian truth, and have made myself an incredible number of enemies by so doing. That it was Spiritualism that first led me to re-investigate the great questions of God and immortality, and indirectly, therefore, to return to that Christianity which is to me to be prized, not only more than all other kinds of human knowledge, but above the teachings of the highest archangels in the heavens, were it possible that they could be made directly to man, is, to a large extent, true. Still, Spiritualism, as a movement, is unfavourable to Christianity, and, as such, I have vehemently condemned it for some years past. Recently, too, it has sunk lower than ever, in consequence of the trickery which has been resorted to by impostors calling themselves mediums, which fact I have again and again pointed out. I fear you could hardly afford me space thoroughly to explain what my present views on Spiritualism are; but I shall probably tell the world the result of my experience of these phenomena hereafter, and the conclusion at which I have arrived respecting them. Suffice it to say, that my opinion has undergone a considerable change on the subject within the last year or two; not as to the reality of the manifestations, but as to their source, their value, their probable effects upon society, and the desirability of meddling with them."

SPIRITUALISM IN KENSINGTON.

On Wednesday evening, last week, at a meeting of the Young Men's Society held in the school-rooms, Allen-street, Kensington, London, Mr. Frank Wright gave a lecture upon "Spiritualism tested by Reason and Science." The Rev. Alexander Rayleigh, D.D., presided, and the admission was free. It was the third lecture of a series upon the same subject, and such was the interest evinced that the rooms were quite full.

THE CREDULITY OF INCRECULITY.

Mr. Wright pointed out how in all previous ages the public had been, more or less, misled, in consequence of yielding blind obedience to authority; the authority of Aristotle, for instance, misguided the world for centuries, and was an obstacle to the progress of scientific truth. When railways and the electric telegraph were first suggested to the public, they were ridiculed. A blind and credulous fancy did quite as much harm as too much scepticism, as in the days when nobody questioned the reality of witchcraft, and poor helpless old women were burnt alive in deference to an ugly popular superstition. Another fault, only too common, was that of coming to positive conclusions without adequate data for so doing; for instance, he remembered listening once to a discussion about a reputed haunted house at Aylesbury; some of those present were sure that the noises were produced by ghosts; another theory was that they were due to electricity; and a third, that "they were caused by some stuff which had been brought down from London." All these theories were positively advanced on the most slender evidence, a proper investigation of the real causes of the sounds not having been made. In the same manner the imposture theory of spiritual phenomena was brought forward in the most positive manner, more especially by people who knew nothing whatever about the facts; their very ignorance of the subject enabled them to advance the theory unhesitatingly, they not being incommoded with any knowledge of the actual truth; such persons approached a medium as they would an "elusive wild beast." The credulity of incredulity was remarkable. He knew of a case wherein two very celebrated men first blindfolded a medium, then sat with him at a dark *séance*, holding both his hands and his feet. A chair was placed behind the medium, and what the celebrated investigators required was, that the chair should be lifted over the head of the medium, and put down on the other side of him, while they held his hands and his feet. If such a thing were done, under such conditions, a person endowed with common sense would feel that there was no way out of the difficulty. Not so. The thing was done. The man on the one side of the medium said to the one on the other—"Oh, you didn't hold his hands all the time, and that is how that was done." The other indignantly brought a like charge against his brother man of science. This circumstance showed that they had completely made up their minds against facts opposed to their theories, and such a state of mind was much to be deprecated. He fully admitted the reality of most of the phenomena; was sure that they deserved patient investigation; and he had an idea that, in the long run, they would be discovered to be due to forces which were acting around us in daily life. (Applause). The Spiritualists would fairly object to this theory that he had not explained the source of the intelligence; but they should remember, that "a spirit in the flesh," endowed with intelligence, was always present when the phenomena occurred, so it was more rational to try to explain the facts as due to a spirit in the flesh, until they were fairly driven from that standpoint. The facts were exceedingly perplexing, and he could not, in any way, explain the writing which he had obtained upon his own slate in the presence of Dr. Slade.

DIRECT SPIRIT WRITING.

Dr. Rayleigh: Are you quite sure about the facts?

Mr. Wright: I am quite sure about the facts. Here is the slate, and that writing was done while the covers were closed, and within fifteen inches of my nose; I saw the writing produced four times over, and all the time my closed book-slate was never out of my sight, for I had determined that nothing short of the Day of Judgment should let my slate go out of my view while I was in Dr. Slade's presence.

Dr. Rayleigh: The writing might have been done before the slate was closed.

Mr. Wright: This slate is my own slate, and was purchased by me at the Lowther Arcade. Dr. Slade never saw it till I took it into his room, and he never touched it until it was closed. It never passed out of my sight, and it has never been cleaned; a tiny morsel of pencil was placed inside; Dr. Slade held the closed slate, and a message came upon it with the t's crossed, and the i's dotted; the lines did not run into each other, and the bit of pencil which did the writing was slightly worn afterwards, showing that it had been used. After the message was written, this bit of pencil was found resting upon the last mark of the last letter when the slate was opened. (Sensation.) I do not ask anybody to believe this on my testimony, for I could not believe it upon the testimony of anybody else; still I fully believe and know the accuracy of my present statement.

Dr. Rayleigh: Oh, I at first thought that nobody touched the slate, but I can quite comprehend the whole thing now.

A REMARKABLE CASE OF CLAIRVOYANCE.

Mr. Wright: The reason that I went to Dr. Slade was that I saw several flaws in Professor Lankester's letter in the *Times*; consequently I determined to see for myself. The result is that it would be simple impudence on my part to insinuate that there was any trickery whatever in the way in which that writing came. Those things which are unbelievable at first sometimes establish themselves in the long run in the public mind. Once Dr. Elliotson was blackballed by the Medical Society because he read a paper by Dr. Esdaile about the performance of painless operations while the patient was in a mesmeric sleep; his professional brethren turned tail upon him. Yet at the present time the phenomena of mesmerism and clairvoyance are openly confessed to be

true. The late Professor Gregory tested Alexis the clairvoyant by buying fifty or sixty nuts at a shop, with mottoes in them, and Alexis read the mottoes before the nuts were cracked. Houdin witnessed his clairvoyance, and wrote a certificate that the phenomena of clairvoyance were genuine, and could not be explained by trickery. A remarkable case was recently brought to my notice. A hard-headed intelligent Scotch friend of mine was in London giving evidence before a Royal Commission, and while in town he was asked to search out a young man who, finding himself unable to support his wife, ran away from her in shame, and was getting a precarious living in the metropolis as a lawyer's writer, without letting his friends know where he was. The sister of this young man was dying, and had a vision, particulars of which were sent to my friend by letter at the Westminster Hotel; afterwards he had another letter upon the same subject from his wife. The sick woman said that she was present at the death-bed of her brother; she gave an outline of his room, and told the name and number of the street. She described the grate, the pictures on the wall, and the rest of the room minutely, and she said that the young man was dying. The doctor was called in—and doctors are supposed to understand everything—he said it was delirium, and that she was sinking fast; he put cool bandages to her head. Then he was struck by the explicitness of her manner, and she described the whole scene again. My friend then thought that he would look into it. The name of the street, I think, was Charles-street, of which there are several in London. With some trouble he discovered, through some law writers, that the young man *did* live at "number eight" in one of the Charles-streets. There had been no communication between the young man and his family for nine months previously. My friend went to the house, and they said that the person he was in search of did not live there, but that perhaps he might be found at 8a on the other side, where somebody was dead. He went to the house, and discovered that the young man had died there on the preceding night. He asked to see his room, and found by the letter in his pocket that the room, furniture, pictures, and everything had been accurately described. The person who saw the whole thing clairvoyantly was in Edinburgh.

A vote of thanks to the lecturer having been proposed and given,

Dr. Rayleigh said that he heartily approved the lecture; the speaker had kept to the safe line of proving all things and holding fast that which was good. He recommended the safe scientific plan of first making very sure of the facts, of being slow to adopt any theories, and in being patient in waiting. He (Dr. Rayleigh) had met with a few things in life which he could not explain, so he was not at all inclined to treat as nonsense the strange things which had been put forward, yet he had an awful amount of caution. In the main he agreed heartily with all that the lecturer had said.

A round of applause followed these remarks, and the proceedings closed.

A HAUNTED HOUSE IN KENT.

The following is an extract from a private letter just received by Mr. J. N. T. Martheze, of 20, Palmeira-square, Brighton. We do not publish the locality of the haunted house, not having received permission as yet to do so from the tenant:—

"The house, which is known as ———, is occupied as a farm house, but the chief portion of the building is in a ruinous condition. Mr. ———, the tenant, states that during the sixteen years he has occupied the farm, sights and sounds of a remarkable nature have been of frequent occurrence. Noises are so loud and hideous as to appal even courageous persons. These are not constant; sometimes many months occur without their taking place, and they then recur with unabated fury, terrifying the cattle and other animals in the stables and cow-houses, and even in the fields.

"The appearance of a gentleman in deep mourning has been frequent. The old servant attached to the house used to go to the door to let him in, but now takes no notice of him.

"Two gentlemen came on a visit to have a week's shooting, but they were so disturbed that they left the following day. A lady and gentleman, coming to stay in the house, were so terrified that they could not remain. The children of the house were warned not to do anything to irritate or annoy the strange visitants who are supposed to haunt the place, but they disregarded the warning of their father, and began to scoff, saying, 'Come on, old fellow,' and so on. A terrific storm of howling, groaning, and shaking of the house took place.

"Mr. ———, who is a remarkably self-possessed man, is not terrified by these strange occurrences, and supposes that the monks who formerly inhabited the monastery committed many crimes. The spirits of these men and their unfortunate victims, he supposes, now haunt their former place of residence, and are the causes of these hideous vagaries.

"Should you deem this recital worthy of attention, and should you make a visit to the spot, I shall be much interested to hear the result."

During the Easter holidays the offices of the National Association of Spiritualists will be closed for some days.

SPIRITUALISM IN BRIGHTON.—Last Sunday evening the fourth of a series of inspirational addresses was delivered at the house of Mr. Snow, Atlingworth-street, Brighton, by Mr. W. J. Colville. The large drawing-room was crowded with an intelligent and appreciative audience. The address was on "The Nature and Work of the Holy Spirit," and was succeeded by two impromptu poems on "Recognition in the Future Life" and "Modern Science," the latter poem setting forth the relation of scientific to spiritual truth, and urging the necessity of their union. The meeting was harmonious. Loud "raps" of assent were repeatedly made in different parts of the room, emphasising passages in the poems and in the answers to the questions which were freely put; and some interesting clairvoyant incidents occurred through the mediumship of two ladies present. The last of this series of addresses will be delivered on next Sunday evening at seven o'clock.

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, 38, 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, 15s.; moderately abridged edition, 5s.

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

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

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

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

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

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

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

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives reliable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttleton. 2 Vols., crown 8vo., 16s.

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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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