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

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Library Committee, at 5.45 p.m.
Experimental Research Committee, at 6.30 p.m.
Committee's Seance, at 7.30 p.m.
Tuesday, 18th.—Trance Address, at 8 p.m. Mr. W. J. Colville.
Wednesday, 19th.—Inquirers' Seance, at 8 p.m.
Friday, 21st.—Seance Committee, at 5.45 p.m.
Experimental Research Committee, at 6.30 p.m.
Committee's Seance, at 7.30 p.m.
Friday, 28th.—Solvee Committee, at 5 p.m.
Experimental Research Committee, at 6.30 p.m.

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The Offices of the Association will be closed from December 24th to December 26th, inclusive.

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Mr. Colville's Meetings, which have been changed from Saturday afternoons to Tuesday evenings, at 8 o'clock, are free to members and friends.

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The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER TWENTY-SIX.

LONDON, FRIDAY, DECEMBER 28th, 1877.

CLASSES OF FORM MANIFESTATIONS.

OBSERVATION shows that there are two great classes of form manifestations; in the one class the forms appear with living, flexible features, plainly visible to all the observers, and in the others the features are rigid, or not visible at all.

FORMS WITH FLEXIBLE FEATURES.

Sometimes when strong mediums, like Dr. Slade, are sitting with their hands in full view, in broad daylight, living hands and arms are thrust into view from some position where shade prevails, usually from under a table. These hands, when we saw them in Dr. Slade's case, were apparently the duplicates of his own, like the invisible hands which do the writing on his slates, for the said writing generally bears a very strong resemblance to his own, tending to show that it was executed by fingers and muscles like those of his own hand.

And this fact of the duplication of hands and forms has been demonstrated in many ways during a long course of years.

It was first well proved through the mediumship of Florence Cook (Mrs. Corner); indeed, it was better and more continuously tested in her case than in any other. She frequently left her own home to present the phenomena in the rooms and laboratories of men of science, and submitted patiently to every test which they could devise. For the last two years or so of her mediumship she scarcely ever sat without being carefully secured with tapes, applied by scientific and carefully considered methods by numbers of responsible people; the knots were sealed with signet rings. The upshot of all this was to prove that in some cases a separate form, bearing a strong resemblance to herself, was materialised; also that the power about her could free her, like the Davenport and other mediums, from any kind of bonds, and return her to the same.

The same phenomena took place with the Davenports, for there are records that when lights have been suddenly struck at their *séances* one of the Brothers has been seen in duplicate.

It is the same with Mr. Eglinton. The materialised form bears a strong resemblance to himself, as testified to at the last meeting of the National Association of Spiritualists by Mr. Fitz-Gerald. Moreover, in one case it was the medium himself, for Mr. Stainton-Moses recently recorded that, at Mrs. Makdougall Gregory's, Mr. Eglinton became covered with white drapery, and that when his entranced figure stood before them there was no medium on the sofa where he had been lying. Mr. A. R. Wallace and others searched him thoroughly after one of his sittings, and no white drapery was found upon him. Yet had the form been seized, plenty would have been obtained, and this shows how much injury might be done by rough "investigators" to the reputation of an innocent medium, the subject of abnormal phenomena understood neither by himself nor the sitters.

The late Mr. Samuel Guppy once printed in these pages how through the mediumship of his wife (now Mrs. Volekman) he had seen materialised faces strongly resembling her own.

With Mr. Williams a form appears, with a face strongly resembling his own in the lines of the eyes and nose, when a close view of it is obtained in a good light. This form has sometimes appeared under good test conditions in an open circle with no cabinet, and while the medium was held by both hands.

Mr. C. P. B. Alsop has often seen in Mr. Herne's presence a form, the duplicate in features of that medium.

In the presence of Miss K. Cook a form appears, which on the one occasion we saw it had a face resembling that of the medium.

The forms once presented through the mediumship of Miss Showers, bore a strong resemblance to herself.

Mr. C. C. Massey and others can testify that at Miss Lottie Fowler's form *séances*, the faces strongly resembled her own.

Mr. Olive told us that Mr. W. G. Haxby's recent *séances* at his house, the faces had some similarity to that of the medium, but that some of them had beards.

Mrs. Fay's spirit forms, as observed by Mr. Serjeant Cox, ourselves, and others, resembled herself, and were accompanied by undoubted evidence that the medium herself was not presented.

The Blackburn Spiritualists are quite satisfied that Miss Wood's forms resemble the medium.

Thus it is well established that there is a class of manifestations in which forms and faces, more or less the duplicates in appearance of those of the medium, present themselves to view, and that the intelligences animating the forms claim to be spirits. These forms have living flexible features, which are seen by all the observers, but while they are visible, the medium is usually in a cabinet out of sight; on other occasions his body, transformed by abnormal power, and released from the securest bonds, is presented to the gaze of the observers.

FORMS WITHOUT FLEXIBLE FEATURES.

In another class of manifestations, the medium is in full view, instead of in a cabinet, but the forms do not generally as yet under these conditions, present flexible features, with the life in them visible to all the observers.

Once, while Mr. Eglinton was held on both sides, at the house of Mrs. Makdougall Gregory, a draped form, with no features visible, rose from the floor behind him to a height of about two feet six inches, then sank again.

Sometimes when Mrs. Volekman has been similarly held, not in her own home, a form has appeared in the same way, without the presentation to the gaze of all the observers, of flexible, living features.

In the presence of Miss Cook, in Signor Rondi's studio, a form appears while the medium is in full view; but it does not present living, flexible features.

Thus the established manifestations divide themselves into two classes as yet—those *with* flexible, living features, visible to all the sitters, and those *without* flexible, living features, visible to all the sitters. We have patiently watched for years for a living, flexible face in a good light, which face bore no resemblance to that of the medium, and was not produced on his or her own premises. Hitherto this search has been prosecuted without success.

Mr. A. R. Wallace and Mr. Crookes have witnessed a great number of form manifestations, without once recording, that off the premises of the medium, they have seen a living, flexible, materialised spirit-face, bearing no resemblance to that of the sensitive. Neither has Mr. Varley made any such record.

We have been present at *séances*, on the premises of professional mediums, where perfectly honest and enthusiastic sitters saw anything the spirits gave them a suggestion that they ought to see, accompanied by any objective "something" which gave them a slight excuse for seeing the thing desired. Also, on the premises of mediums, who afterwards proved not to be trustworthy, we have seen a few living faces, bearing no resemblance to their own. But, sweeping these things away as "not yet proven," one can but wait patiently for living, flexible faces to make themselves visible to all the sitters at once, off the premises of the medium, in a good light.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

DURING next year, 1878, the National Association of Spiritualists, which has done such valuable work for the Spiritualistic movement, will have no income except from the ordinary contributions of its members, the "three years' guarantee fund," specially subscribed by various friends to strengthen it during its infancy, having expired. The Association, therefore, has an onerous task before it, notwithstanding its steady increase of new members, and has to set to work energetically and with unanimity to increase its income. The only certain and legitimate way to adequately achieve this result, is to undertake such good public work for the benefit of Spiritualists at large, that they cannot help coming forward as one man to strengthen the hands of the workers, and this is all the more necessary, because since the Slade trial no public question in which Spiritualists take any interest, has been before the Council. Yet plenty of work can be found to do.

Would it not be well, for instance, to officially call the attention of the Secretary of State to the fact that if a charge of imposture is brought against any medium in any Court of Law, no evidence whatever, even though it be strong enough to hang all London, will prove the phenomena to be genuine, consequently, that the application of the public funds to the prosecution of the innocent, is a grievous injustice? Otherwise, after adverse steps have been taken by the Government in some such future case, the Secretary of State may reasonably plead, "I did not know these things. Why did you not tell me?" And Spiritualists may then also say to the Council, "Yes, why did not you—our professed representatives—point out this grievance to the Government when you were at leisure, and in times when all was quiet?"

An old Mrs. Tranter was, as once recorded by the late Mr. Guppy in these pages, sentenced to five years' imprisonment, for pretending to discover lost property, and the term of her sentence expires at about this time; whether she was an impostor or not we do not know; but as a scientific matter of fact, lost property has sometimes been discovered by clairvoyance, and the question whether Mrs. Tranter's was or was not a case of genuine seership was not raised at the trial. In truth, the ignorance and prejudice against some psychological phenomena are such, that one has but to prove them to be real to secure the condemnation of the accused. Would it not be well to officially point out to the Secretary of State that laws exist on the Statute Book which are a direct hindrance to scientific research, and which punish innocent people for telling the truth? Until official remonstrances about such matters are put into writing and delivered to the representatives of the Government, the latter can always justly plead that they erred in consequence of not having been properly informed on the subject by Spiritualists. Clearly, the duty of giving this information lies at the door of the National Association.

Then, again, mediums do not know exactly what to do, to shield themselves from unjust prosecutions. If the Council, fortified by legal advice, issued a circular telling them the nature of all the various laws which might be used against them, and suggesting to them what to do, they would feel that a friendly public body was looking after their interests. The state of the law as regards mesmerists—who probably are not secure from attacks from the medical profession—might be set forth in the same circular, thereby aiding healing mediums and others, and perhaps saving future heavy money outlay, by absolving the Spiritual movement from any moral responsibility to go to the expense and trouble of defending at law, any one of them who might disregard the printed advice.

Whether the Association should take important public steps like these, or others of more importance which its members may plan, or should not do anything of the kind, would involve arguments on both sides in which the public would take great interest, and which they would not submit to have settled for them in private. Other, and perhaps better public work than the above could be suggested to the Council by some of its members, but beyond all doubt the *prestige* of the managing body requires to be increased by the members thereof beginning, after such a long rest, to deal with something of public interest.

A committee has been appointed to consider what work the Council should undertake during the coming year, and what changes it had better make, but these questions in which private members of the National Association are so much interested, should be settled publicly by the Council itself, and not be deputed to a committee sitting in private. Or, if these great public matters are to be considered in private, more of the chief public men on the Council should be on the committee, such, for instance, as Mr. Massey, Mr. Calder, Mr. Stainton-Moses, and Dr. Wyld, whose public work over the Slade case has earned for them the strong appreciation of all Spiritualists, and who have considerable capacity for inaugurating broad and valuable measures. If the Council does right to give to others the power of considering its own great public questions in private, it ought at all events to put plenty of representative men on the committee. One of the first things the present committee has done has been in opposition to a recent unanimous decision of the Council—to recommend an increase of the expenses of the Association for three months, at the rate of say £25 a year (we do not know the exact amount) for printing and posting an enlarged monthly agenda. This may be a very good step to take when the Association has funds for the purpose, or when difficulties in the way of getting publicity shall be such that more than nine or ten persons feel an interest in the existence or otherwise of the agenda, but at present there is every reason why the Association should economise its funds. The same committee recommended what may prove to be a very good step if the Council is slow and careful in selecting fitting representatives, namely, the appointing of local secretaries in the provinces. In point of law, we presume that all debts a local secretary might contract in the name of the Association, the Association would be bound to pay, which is one reason for being careful in the selection of such new officers.

The temporary abolition of the agenda would economise, say, £25 a year. At least £50 a year ought to be gained by asking increased amounts from those well-to-do people who enrolled their names as

members at the minimum subscription of the few shillings a year, authorised only for the benefit of members who could not afford to pay more. The economy of those who took unnecessary advantage of the lowest rate of subscription, must have been disheartening to those who paid heavily to make good deficiencies. Morning Sunday services would possibly be remunerative from resulting voluntary subscriptions, if the discourses were of sufficiently good quality to attract most of the Spiritualists who every Sunday morning are now to be found at the church of Mr. Haweis. Would Dr. Maurice Davies, the Rev. Stainton-Moses, and others of like calibre, take part in Sunday morning discourses and services, if invited? An occasional trance speaker might also be heard. If suitable speakers can be found, and if one half the proceeds were devoted to payment for the use of the rooms of the British National Association of Spiritualists, and the other half to trance or any other speakers who could not be expected to officiate in an honorary capacity, the plan might perhaps work. Attention to these three matters of detail may perhaps bring in £100 during the year, but the chief claim of the National Association upon the movement must rest upon its doing good public work, and permitting scarcely any future agenda to go out, without a notice of motion upon it bearing upon some great public question of interest to Spiritualists at large. It has been disheartening to read the petty notices of motion about petty things placed on record during the year 1877, while great work for a great movement lay almost untouched.

And if those new motions which are of public interest were to be brought on at the beginning of Council meetings, instead of at the end when the members are tired, it would be an advantage. The hurrying of the red-tape and small routine work afterwards, would be a benefit rather than otherwise, and would give no time for petty disputes about petty things. Above all, it is desirable that all should work together in harmony, and that those who hereafter originate discord, or grasp at positions to which they have not been invited, shall not be tolerated by anybody.

There is another point of view from which the delegation to the new committee of the duties proper to the Council may be regarded. In a short time each retiring member of the Council will have to go to his constituents for re-election, and may then meet the response,—“Why do you claim to be supported? During the whole year we do not know how you have voted over disputed questions, because you and your colleagues have never recorded or published the votes given at any one of your divisions. The Council has not this year taken up any public question, so we do not know what your actions would be in relation to any matter of public interest; and when matters connected with the existence of the Association in which we are interested, inevitably cropped up, the Council abrogated its proper privileges and duties by referring those vital questions to a committee sitting in private, and did not even take the trouble to put on the committee several public men whom we sent to the Council, and who had proved their efficiency in well-fought battles, such, for instance, as the Slade case. As some of your most important business has been done in private, and as you have never recorded the votes at divisions, how are we to know what are your claims for re-election?” The Rev. Mr. Whittear once published a letter in these pages, complaining that he, as a private member, did not know how his representatives were voting at Council meetings.

Some of the permanent committees of the National Association of Spiritualists are doing excellent public work. The Research Committee, for instance, is trying experiments in relation to psychology, and is managing the interesting series of Monday evening meetings. The *Séance* Committee also does work which greatly interests the public. The actions of both these committees bring in new members to the Association. The Library Committee will probably begin to show signs of life now that Mr. Stainton-Moses, Mr. Greene, and others have been added to it. It ought to inaugurate some useful movement in connection with the foreign literature of Spiritualism, which would enable the Council to ask Spiritualists in foreign countries to join the Association as ordinary paying members.

To sum up the points broached in this and another article about the National Association in this number of *The Spiritualist*, we think:—

A. That the future welfare of the National Association of Spiritualists depends upon the Council at once beginning useful public work, of deep interest to all Spiritualists.

B. That its welfare depends to some, but to a much smaller, extent, upon attending to matters of detail connected with its interior management.

C. That the committee newly appointed, is considering vital questions which ought to be publicly debated and publicly voted upon at Council meetings; that it is performing duties which properly belong to the Council and not to a committee, and that it ought to be abolished.

D. That in the event of the Council resolving that some of its own greatest public duties shall be performed by a committee sitting in private, a great many of its most efficient public men should be added to the committee. The facts that, after a month's deliberation, the committee did not recommend the Council to begin any interesting public work, and that it did recommend an increase in the expenses, show that it requires new blood.

E. That the Correspondence Committee is a wholly unconstitutional body, entrusted with the private exercise of functions of an “un-English” nature, and that its abolition would be of advantage to everybody.

F. That there should be a more regular attendance at Council meetings, of those professional and other members, who by legal or other training understand the principles of constitutional government.

In the hope that what is good in the above suggestions will be acted upon, and that what is bad will be rejected, we close by remarking how greatly the public are indebted to the members of that Council who have so freely for some years given their time and energies to the establishing of the excellent institution in Great Russell-street.

SPIRIT AND SOUL.*

BY GEORGE HARRIS, LL.D., F.S.A.

THE supposition that man is endowed with a spiritual as well as a material body, which serves as a sort of substratum for the soul to exist or reside in, and which was held by some of the old divines and metaphysicians during the early ages, arises from the consciousness of a necessity for some medium of real existence for the soul, and from the conviction that a being wholly immaterial cannot subsist by itself. But surely it is at once more satisfactory and rational to concede to the soul a real existence, than to deny it such an existence, and yet to endeavour to atone for such a deficiency by annexing another being to it. Whether, therefore, we grant to man a spiritual body, denying that the soul itself has any sort of material existence, or whether we conclude that the soul itself consists in a sort of spiritual essence, such as some suppose annexed to the soul as its spiritual body, does not appear to be a matter of very essential importance. On the whole, nevertheless, there seems to me neither warrant nor necessity for supposing the existence of such a spiritual body in our present state; although we may conclude that after the resurrection, as indeed the Scriptures expressly assure us, such frames will be annexed to our souls instead of the gross material frames they now inhabit. But if our material bodies are then to be rendered spiritual, what will become of our already acquired spiritual bodies? We shall then possess two spiritual bodies of the same nature, which seems unreasonable. I conclude, therefore, that what is called the spiritual body, is but in reality the substance of the soul; and that what is by those contending for a spiritual body during our condition in this life, believed to be the soul, consists in reality only, either in certain of the qualities, or in certain operations of this being, which they would thus reduce to a mere abstract nonentity.

Another important question may here be raised as to the nature of these two beings, spirit and soul, which is whether they are in any case separable and divisible one from another, as the body and soul are, or whether they are always and necessarily united. If they are ever on any occasion separable, then are they two distinct and independent beings, and the one may act and exist wholly independent of the other. But if, as will no doubt be contended by all who maintain that there is a spirit as well as a soul within us, they are absolutely united and inseparable—the soul never acting except through the agency of the spirit—in that case I maintain, with the utmost confidence, that there is necessarily only one being within us; that the soul is merely the material substance or substratum of the spirit; and that the spirit is but the active property of the soul.

Although we know not of the existence of the soul or spirit by sight, as even our own eyes we are unable to see;† nor by corporeal feeling, although it is by the soul alone that we really feel, because to feeling as well as to sight it is too refined to be palpable; we are, nevertheless, convinced of the actual existence of our souls through the medium of consciousness, which is, as it were, the self-perception of the soul, and by which we have as satisfactory an assurance of its real existence, as of that of our material frames by touch or sight. It is, nevertheless, possible that spirits might not only be existent, but about us, although they are invisible to us,‡ even supposing them to be material, which would be the case if their substance was of a very fine transparency, greater than that of water, or crystal, or the air, or certain gases; or if they were intangible, like the substance of certain fluids, as in the case of electricity, which have at the same time great power. In a celestial atmosphere, which we may infer to be specially adapted for celestial and spiritual beings, spirits may not only be visible to each other, but to spiritualised bodies also, and their energies and capacities may be then vastly extended. Visibility and tangibility are, nevertheless, by no means essential qualities even to all material substances, and cannot consequently be necessary in the constitution of spirits. The wind and many gases of the most powerful kind, as also electricity and magnetism, we can neither see nor touch.

The spiritual constitution of man is, moreover, probably in many respects strictly analogous to his material, and that in a variety of ways.¶

The soul, or spirit, has been erroneously stated by some physiologists to be the mere action of the brain and nervous system.§ As contrary to reason is it to assert that a man who guides and conducts a ship is the mere action of the ship. The brain and the nervous system may, however, be made to act without the mind, which must therefore be an independent principle of itself. And if it be objected, as an insuperable difficulty to the existence of soul or spirit, that, although we are aware of consciousness, we are utterly unable to conceive of soul, surely there is a still greater difficulty in believing in consciousness, without supposing the existence of soul also.

Of the several branches of knowledge which the mind of man is capacitated to embrace, those which concern its own nature and being, and the nature and being of existences of the same order with our souls—invisible, immortal, and spiritual—are of the highest and most transcendent description to which we can aspire. Of the real existence of spiritual beings we are, moreover, as well assured as we are of the existence of those which are material. That beings of this nature are of different orders and degrees, we are also convinced. And so far as we are able either to obtain information, or to reason upon the subject, the variety of spiritual existences is quite as extensive as is that of material beings.¶ Probably, indeed, it is much greater, and may be of

an extent absolutely infinite. Indeed, to every animated material being some spiritual existence may be supposed to be annexed. In addition to which there are doubtless numerous spiritual existences, wholly independent of, and unconnected with, any material being or frame. If we only bear in mind, in the lower ranks of creation, even in the insect world, how many different species there are of animated beings, each endowed with its separate independent order of instinctive intelligence, we cannot but conclude that the diversities of spiritual beings or existences, having relation to this order alone, must be at least equally numerous with those orders. We must consider also what varieties of animals there are throughout each order of creation in a corresponding manner; whence it is but reasonable to conclude that the several kinds of spiritual existence correspond with those of animal creation, and are as numerous and as extensive. How vast, and indeed almost infinite, then, must be the variety of spiritual existences when taken together through all their orders!

It may, moreover, not unreasonably be inferred not only that there is, in many important and even essential respects, a strict analogy between the soul and the body; but that as different animated frames are endowed with various organs of several kinds, each respectively adapted for the particular purposes they are specially intended to serve—some being extensively, and in a very complicated manner in this respect constituted, and others having but very little and very simple organisation: so, among souls and spiritual beings, some may be gifted with many and various faculties and capacities, while others have but very few, and certain of them scarcely any faculties or capacities whatever, but merely powers or endowments of a lower kind, not even intelligent in their nature. And this variation may exist, not only among different species of souls and spirits, but also to a large extent among different souls and spirits of the same species.

If we proceed to take a survey of the universe at large, we must first look up to God as the Supreme Head of it, both as its Author and as the Being of highest perfection throughout the system. Then follow different orders of purely spiritual intelligences, of which there must be presumed to be as many, varying as much one from another in their endowments and nature, as there are different kinds of animals in our world. Next to these exalted beings comes man—a compound of them and of animal nature; and after man succeed the several orders of animals, commencing with those most nearly allied to him, and gradually descending in the scale until we reach those who in their constitution appear to be nearly verging on vegetation. The vegetable creation follows the animal, commencing with that kind which is most allied to the latter, and descending in the scale until we verge on mere mineral creations. Last in the order, these and other inert and lifeless productions, close the magnificent array of the Creator's works.

PSYCHOLOGICAL PHENOMENA.

MONS. VAUTIER, of Caen, recounts the following in the *Revue Spirite* (Paris):—

“Dining with some retired officers, our conversation turned upon M. Thiers, who, I said, now lives under another form. ‘This is rank Spiritualism,’ said one of my companions. True; and I will add some facts in keeping with this faith. One of my friends had made a will in favour of her husband; but reflecting that, in case of her death, her property would all pass to a family of strangers, she wished to revoke it, and desired her husband to give it up; but he absolutely refused. The house, the furniture, everything was searched for it, but to no purpose. Eight days later, when asleep a voice came to her and distinctly said: ‘You have searched a long time for the paper that has caused your quarrels; open the cartridge box and in the bottom of it you will find the testament.’ It was there found and at once put into the fire.

“‘Now let me relate,’ said one of the captains. ‘My wife was once chloroformed, and began speaking English with a British accent. The doctor asked if she were English. Greatly astonished myself, I declared that she did not know a word of that language, and had never been in England. I could not comprehend it, and still seek a solution.’ ‘The spiritual doctrine,’ I replied, ‘explains it. In another existence Mme. X. was English.’ . . . The doctrine of a plurality of existences was declared to be full of good sense.

“Subsequently, as we strolled along the shore, admiring the grandeur of the sea, I related the following: ‘During the siege of Rome in 1848, I had for a comrade a sub-officer of my regiment to whom I was much attached. One morning I found him walking outside of our tent with a face pale and haggard. Asking the cause, he said: ‘Within three days I shall be dead.’ ‘You have been dreaming,’ I replied. ‘No, it is not a dream,’ he added, ‘for my poor mother has distinctly told me this morning: ‘Prepare yourself, my child; within three days you will be with us. Have courage, and God will reward you.’” I employed all the means I could to distract his attention from the subject. ‘Friend,’ he replied, ‘I thank you for your good heart; but it is of no avail.’ Three days afterward the cannon roared, and we placed together tirailleurs on the platform of a house, did our duty. The explosion of an obus broke the leg of my comrade. That night from loss of blood he passed away. He had told the doctor of the uselessness of his efforts, and crossing his hands upon his breast, the brave young man died without a murmur.”—*Dr. Ditson in the “Banner of Light.”*

THE recent correspondence on Astrology in these pages does not appear to have demonstrated that there is much truth in that ancient art. One of the predictions about the war was not fulfilled, and the fulfilment of the other might have been coincidence. Correspondents would do well to keep to the main point—whether there is truth in it—before dealing with its methods.

*From *A Philosophical Treatise on the Nature and Constitution of Man*, by George Harris, LL.D., F.S.A. London: Bell and Sons; 1876.

†Mr. Wake well observes that positive science allows the existence of matter in so attenuated a condition, that it can be known only by the effects of its motion; and that the mere non-perceptibility of spirit is no proof of its non-existence.—*Chapters on Man*, p. 293.

‡Dr. Henry More contends that the existence of apparitions affords an undeniable argument for that of spirits or incorporeal substances.—*Immortality of the Soul*, p. 90.

¶Malebranche says that the inclinations of spirits seem to be in the spiritual world what the motions of bodies are in the material.—*Search after Truth*, b. iv., c. i., s. 1.

§Smee's *Instinct and Reason*, pp. 12, 16, 218.

¶Locke appears to have been impressed with the notion that there are “numberless” orders of beings, both above and below us.—*Essay on the Understanding*, b. iii., c. vi., s. 14.

CHRISTIAN POSITIVISM AS A GUIDE IN MORALS.*

BY THE REV. C. MAURICE DAVIES, D.D.

NEXT to the advantage of not being unduly elated by success is the faculty of being able to utilise failure; and I hope that we who have met here the last few Wednesdays may show ourselves to be possessed of the latter. There is no question that the plan I formed has failed utterly. On the first occasion when I lectured here the benches were pretty well empty, through insufficient notice having been given—at least, so I flattered myself then. On the second, Miss Kislingbury offered a counter-attraction, and I could not, of course, complain. Last week my notices were all out in good time. I scattered them far and wide, devoting a good deal of time, and a great many postage-stamps to the work. Not only did Spiritualists not come, but they did not even with one consent make excuse.

Of course, therefore, this will be the last occasion on which I shall ask you to meet me as heretofore. I have not by any means given up my plan, *far from it*; but I shall carry it out even more quietly than I had at first intended. I shall issue no more collective invitations, and publish no record of results. I am, I confess, a little surprised, because some of the people who *have* been conspicuous by their absence were continually urging me to organise something of the sort. I do so. I get a hall, generously lent me by one gentleman, and a lady kindly comes, at personal inconvenience, to aid the musical portion of our plan; and really the only response I get (with the one or two exceptions alluded to before, and the few who have supported me here) is from a certain lady who says she does not care about the religious aspect of Spiritualism, but likes to hear Joey squeak. I have not a word to utter against Joey; and can only say, "Every one to their taste."

It may not be irrelevant to add that the outside world has been somewhat more responsive than the inner circle. One gentleman, a provincial journalist, and a perfect stranger to myself, who read the report of my lecture in the *Spiritualist*, wrote to me, "I cannot help telling you that I am more pleased with your new idea and definition—"Christian Positivism"—than any other that I have yet met with, assuming, as it does, to cover a long-tortured but ever-fascinating subject to the intellectual circle. I should like to see your fine essay scattered, snowflake-fashion, among the clergy of all faiths. Such men as yourself give the question a religious emphasis, and good people pause to listen to your evidence."

"Do they?"

Last week I spoke of the effect which that system we have been calling Christian Positivism might be expected to have on previous belief, and we came to the conclusion that it was likely to be eminently conservative, or, at all events, the reverse of destructive. It might be expected to tighten a person's grip on the broad facts of Christianity without of necessity interfering with any views he may have on the subject of Church government or matters of that kind in the particular communion to which he might belong. It would make him at once catholic (in the best sense of the word) by making him eclectic. We hoped that we had removed a prevalent objection, in so far as we established that point, because some people say—Did it not shake your Christian faith when you took up with these new-fangled notions? On the contrary, it tightened our hold upon it. For faith it substituted knowledge. Theology became an inductive science. But it at least led you away from your church or your chapel, if it did not shake your creed? The very reverse. It led us to discern a substratum of truth in all denominations, while it did away with the foolish ambition of finding an ecclesiastical Utopia anywhere.

So far all might have been satisfactory. Some people are content to be "perplexed in faith *but pure in deeds*." How about the morality of the matter? That is our present subject.

Speaking parsonically, the question narrows itself to this, and assumes the familiar form of a sermon, text and all. If a person believes that communion exists between

* A lecture delivered at 249, Oxford-street, London. With reference to the opening remarks, we think that very few Spiritualists knew that Dr. Davies was delivering these addresses.—ED.

the unseen world and this world of sense and sight; that the beloved ones gone before can and do communicate now as they did during the great forty days centuries ago; if we believe that, in this sense, the grace of God has appeared, will that be likely to prevent men from living soberly, righteously, and godly in this present world? or will it have an opposite effect? or will it, on the other hand (as our experiences here might seem to suggest), have no effect at all, but simply leave people just where they were before? Of course, we who hold the doctrines we have summarised as Christian Positivism believe that this proved closeness of the spiritual world does help a person to live soberly, to do his duty to himself, to live righteously, to do his duty to his neighbour, and to live godly; to do, as far as man may do, his duty to God. There is nothing, at all events, very immoral in this. We feel, in fact, that we have—not, perhaps, found out a new sanction for moral or religious duty—but very much deepened those which already existed by putting into its due prominence—from which it had unaccountably retired into the background—that article in the Apostles' Creed, "I believe in the communion of saints." What saints? What communion? Well, just that communion and fellowship with our own household saints which we claim to have established on clear inductive evidence, and after patient observation and experiment.

1. Taking those three spheres of Christian duty, I would suggest that you should ask yourselves what would be the effect upon each of a growing consciousness that the land where our beloved ones are resting "after life's fitful fever" is not (as we once deemed, a land that is very far off: that *they* are not very far off, but close by us, and able to communicate with us, and—still more, perhaps—to see us as we are, and to influence us and help us to be better *than* we are.

We may take as a foregone conclusion, that we do—we, at least, who are in earnest on this subject—want to be better than we are. We want, in the words of Faber's exquisite hymn) "to sin no more." We want to be as pure on earth as those on that bright shore.

Now, in the matter of this inner purity, lying, as it does, at the very basis of all morals, would it be calculated to make a person less pure if, under the conditions of Christian Positivism—after prayer, that is, and all the other adjuncts of devotion, he sat down to spend, by an act of deliberate volition, "an hour's communion with the dead?" Of circles held under other conditions I say nothing. Who am I that I should judge? All I ask is—What, if we argue on the grounds of ordinary experience, would be likely to be the effect if a person so fortified with prayer and devotion sat down and felt that he was in more than commonly close communion with some beloved one gone before to that land where all are pure? Could such a person fail to be, for the time being, at all events, pure himself? And is not that really all we can hope to do in a state of things where we are surrounded with low or bad influences, to seize such exceptional opportunities as this, and ever and anon be better and purer than at ordinary times? Is not this the meaning of our church-going or our chapel-going? Is not this the effect of Sunday on the rest of the week? And surely the effect of such communion is not lessened upon us when it takes what we may call a *domestic* aspect—when, instead of a fellowship with those who are so far above us in the ranks of spiritual existence, it is, we believe, the touch of a vanished hand and the sound of a voice that is still, which form the connecting links for us between this world and the unseen.

That is a phase of the matter which I commend to your earnest attention—the way in which a realisation of the closeness between the natural and the spiritual worlds would act in the way of fostering inward purity; making a man live "soberly"; giving him power over self, over thought, word, and deed—a sphere in which, as we know, we are mostly so powerless, and in which the attainment of anything like power is the best result of that self-knowledge set down as the highest wisdom of all.

For myself, I cannot believe that the conviction a dead parent, or a lost child, or a departed friend, was standing close by, would be likely to make a person's thoughts *im-*

pure. On the contrary, I think that such a basis for a person's duty to himself would be likely to prove more solid than even the assurance that our sins caused grief to God's Holy Spirit, or made angels sorrow as our repentance makes them joy. Christ spoke not only of angels, but of those "in the presence of the angels of God," who joyed over the repenting sinner. Who are those in presence of angels, think we, but those very ones in fellowship and communion with whom we, as Christian Positivists, feel our belief clearly proved?

II. But next, as to the social duties of life, would this belief teach a person to live righteously as well as soberly—to do his duty to his neighbour as well as to himself? Might not the tendency be to shut a man up *in* himself—to make him visionary? Might it not tend to foster religious selfishness? Just as some people's charity not only begins but ends, at home, so some people's religion has what we may call an *insulating* effect on them. Would not this danger be likely to accrue from the possession of such an exceptional privilege as you are supposing? We protest, of course, against that word "exceptional"—the privilege we assume is certainly not exceptional. Its first marked feature is that it lies open to everybody. It is, before all else, a catholic faith. The next feature in point of importance certainly is that it does draw out (as we said) into prominence that one word—communion. How mean we? Why the earliest fact which is brought home to our consciousness is, that those whom the world calls dead, are not only not dead, but not even sleeping. Quite the reverse.

In place of that old orthodox torpidity which (when anything at all was predicated) was always assumed of the departed, it puts unwearied activity, incessant and intense anxiety to communicate, to influence, to console. Your experience has shown you this. Let the conditions be only, so far as you can make them, favourable, and there is no dearth of evidence that they who have passed "to where, beyond these voices, there is peace," do not avail themselves of the power they no doubt possess simply to enjoy that peace themselves. No: their wish is to comfort those who mourn, to steady them in the ways of goodness; to assure them of God's mercy, as opposed to prevalent ideas of God's mere power. They do not work by fear, but by love. They do not instil ideas of exclusiveness, but of comprehension. Surely they teach us to go and do likewise. The moral of every such communication must be, "When thou art converted, strengthen thy brethren."

Comparisons are odious, we know, and there is no need to institute them, or, at all events, unduly to dwell upon them. But is not this a danger incidental to many excellent schemes of morality that they lack this cohesive force?

Pharisaism is, in one word, the special danger of the moralist. "Stand by, for I am holier than thou," is the tacit principle of many a man who would be a very good one if he could get that one disintegrating force out of his moral nature. He lives purely, but he does not live righteously. He can talk with the tongue of an angel—but he lacks charity, the very bond of peace and of all virtue. What else but this is the cause of our caste system in society? Class is set against class. Rich and poor stand aloof from one another as in the days of Dives and Lazarus. The stronger sex ousts the weaker from many spheres where woman's weakness is far superior to man's strength. Magdalene might never have stood by Christ's cross or watched at His grave. He might never have said to the sinful woman, "Neither do I condemn thee. Go and sin no more." Society is merciless as the code of Draco to anything in the shape of scandal.

Supposing that were the principle acted upon by those who have clearly got one step nearer to God than we—however far they may be from Him still—should we ever realise any communion and fellowship at all? Is not the best teaching that of example? Is there any other teaching at all which tells in morals? If they hold communion with us—they in their pure world beyond, with us who are such as we know ourselves to be—and yet betray no consciousness of stooping, who are we that we should

hold ourselves aloof from any? Do they not beautifully repeat the object-lesson Christ taught when He worked among the publicans and the harlots?

Suppose—as we are supposing—that a person lives in the full persuasion (grounded, like belief in a scientific fact on sufficient evidence) that he is living in constant close communion with those who have gone before, and that he can at any moment prove such communion by positive appeal to sight or sense, *could* such a man be harsh, and unkind, and intolerant? If he did so, it must certainly be in spite of his creed, not as a deduction from it.

If your lost parent, your buried child, your departed friend, can, as you believe, see you through and through—see all your swervings, even from your own standard of purity, your poor, impotent efforts to hold yourself in check, you will know, and the conviction will grow upon you daily and hourly, and it will develop in this way—you will say how *dare* I be angry with that little child? How *dare* I expect a poor ignorant servant to understand things as I do? Or, on the other side—from the point of view of Lazarus instead of Dives—why should I be hard on that rich man, that starched official, that rigid disciplinarian? Why do I not put myself in his place, and ask what the inevitable tendencies of his position must be?

In one word, *sympathy* is the cardinal virtue that is instilled into us, again by example, not by precept, directly we realise the fact how on the horizon of this world the seen and the unseen meet. Once understand how much those who loved us best must have to excuse in us, every day and hour of our common life, and there will be no need to put the ungracious question, "How oft shall my brother sin against me and I forgive him—until seven times?"

III. But lastly (for I wish my farewell words to be few to-night) many good persons at this point may say, I grant your premises, but I deny your conclusions. Such arguments as you are using are applicable to bring a man to Christ, or to lead him to seek the aid of God's Holy Spirit, and that would be sufficient. That we concede, of course. But what we do not concede, is that the recognition of this intermediate agency would at all lessen the force of Christ's example, or diminish a man's sense of the need of the Divine Spirit. Quite the contrary again. It would teach him, not only to live soberly, not only to live righteously, but also to live godly in this present world. Our church recognises the ministration of angels. Belief in the communion of saints stands, as we have seen, a clause in the apostle's creed. If the angels, in their gradual hierarchies, if the saints whose names blazon our calendars do not trench upon the honour of their Master, or lead us to depreciate the aid of the Holy Spirit, why should this be the case when the angel is one who was once for us an angel in the house, or the saint not one whose name is written in the calendar, but written on the fleshy table of our hearts, consecrated in Christmas memories, canonised in loving recollections?

Do we not see that here, as in other cases we have cited, it is really no new system we are inculcating, but only the extension of the old. The tendency of such a system is to make our religion not from life a thing apart, but to bring it down to the level of everyday life; and I ask you from your own experience, and as a matter of fact (Christian Positivism deals with experiences and facts), is not that the missing link with most of us? Our faith is too external to us. It is not bound up with our being as other belief—not technically termed faith—is, the beliefs on which we act instinctively in the affairs of life. Make this religious belief like other belief; make it a matter of experiment, and observation, and evidence. Then the same characteristics may be expected to apply to it. Can we do so? We say you can. But we ask you above all else, not to take that assurance upon trust. Prove it for yourselves. Faith at second hand is no faith at all. Faith at first hand is hardly to be discerned from knowledge.

That was the way, recollect, in which this matter came to me twenty years ago. "It may make men believe in God."

That is the way I have been continually catechised ever since I even looked at the phenomena in question. Does not the thing tend to impurity? Only by perversion; only as

the devil can quote Scripture for his purpose; only as fire is a good servant but a bad master. If you plunge recklessly into associations of which you may not guess the dangers—if you rush in where angels fear to tread, if you do not hedge round this communion with all the safeguards you possess,—if, in one word, you do not treat it as a high and holy thing, then, of course, one cannot answer for consequences. Supposing these conditions observed, then certainly the tendency is to promote purity not the reverse. Would it not degenerate into sectarianism, and cut you off from your church? Why so? There is simply nothing exclusive or sectarian in the matter at all. It teaches duty to God and love to man. It teaches the very words we shall now so soon hear read in church at Christmas, and which I am conscious have served to night as text for a veritable sermon, “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,” which shall ensue when we put off this corruptible body; and, passing to the other side of the communion of saints—so to say—see as we are seen, and know as we are known, grasping at once by intuition, the great fact towards which we can only grope by the light God has given us, among the mists and darkness that shroud this valley of the shadow.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

ON Wednesday the 12th inst., the usual weekly *séance* of enquirers was held at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, London, the circle consisting of twelve, including the medium, Mr. Eglinton. At no period was the room in darkness; even when the gas was lowered there was sufficient glow from a fire to enable those nearest the cabinet to see what was going on. It was a very harmonious circle, and the best possible feeling prevailed. The medium's sleeves were sewn at the elbows and cuffs behind his back, and his wrists were tightly knotted together with strong tape; he was then placed in the usual position partly within the cabinet, with his knees protruding, and even before the operation of pinning the curtain in front had been completed, the voice of “Joey” was heard speaking to him. “Joey” now objected to the insufficiency of the test applied, observing that the elbows had been tacked together so slightly that it was almost impossible to prevent the thread from being broken; and at his request stronger measures were adopted, and the medium replaced. The first manifestation (for which “Joey” apologised) was the very familiar sound accompanying the vigorous use of a pocket-handkerchief, which was repeated during the sitting, the medium having previously complained to us of having cold in the head.

Mr. Eglinton's ring was thrown out of the cabinet, and the strings of the Oxford chimes were twanged while the instrument lay upon his knees; nothing, however, visibly touched the strings, and “Joey” explained that he was able, through the curtain, to project sufficient power from his materialised hand, which he repeatedly showed, and which I felt on three occasions. A musical box weighing twenty-eight pounds was taken into the cabinet from the medium's knees, and was set going, and stopped at the request of the sitters; also the chimes, which appeared to move freely about the cabinet. One of the sitters was Mr. C. E. Williams, the medium, and some of the articles on the table at the other end of the room being seen and heard to move. Joey being appealed to as to who was responsible for this, replied, “Why, it's Peter.” One of the sitters was allowed to enter the cabinet, and, while testifying that Mr. Eglinton's hands remained *in statu quo*, the materialised hand made its appearance to the sitters.

It should be observed that, in consequence of the laughter and merriment which prevailed, in which the medium joined, one of the fastenings round the medium became broken, which Joey discovered, and having demanded some tape, he tied up the medium in a remarkably effective manner, as was visible when the knots, &c., were inspected at the conclusion of the *séance*.

The sitting lasted an hour and a half, and was full of variety and incident. Those present who had some experience, pronounced it one of the most satisfactory they had attended; while others, who witnessed the phenomena for the first time, expressed themselves as fully satisfied of the existence of a power external to the medium.

WM. NEWTON, F.R.G.S.,

Member of the *Séance* Committee in Charge.

THE SECRETARYSHIP OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SOME time ago we pointed out in these pages that in two classes of public organisations each has its own class of secretaryship. In the one a competent secretary is selected and entrusted with all the usual duties of the post, as with Professor Huxley at the Royal Society; in the other every fragment of authority is taken away from the secretary, whose duties are then performed with delay by various committees, thus reducing the secretary's work merely to the posting of letters and the making of entries in books, so that the office becomes one which nobody of good standing can accept. The latter class of organisations are inferior to the first, and less influential in their nature and constituent elements. The office of secretary to the British National Association of Spiritualists was originally formed on the higher model, and when the first step in its deterioration was taken, by giving to a Correspondence Committee a portion of the proper duties of the secretary, attention was called to the act in these pages. The results of that action are still in force. At the present day if any letter from any private member of the National Association of Spiritualists is addressed to the Council, the Correspondence Committee examines it, and decides whether the Council shall be made acquainted with its contents or not. That committee consists of four gentlemen, one of whom is frequently abroad, and it is a committee which ought to have no existence in an organised body with a good constitution and efficient officers. Another step towards the deterioration of the secretaryship was proposed at the last Council meeting, when it was suggested that the secretary should not as heretofore perform the literary work of drawing up the monthly agenda for publication, but that a gentleman (who was named with or without his previous consent) should be appointed to help her. We do not know whether this was done at her request, and because of a complaint of hers that she could not do the work, or whether the suggestion was made without consultation with her at all, in which case, giving her an unasked colleague, without setting forth any public grounds for so doing, was not nice. But, whether the suggestion was made with or without her consent, our point is, that the proposal is another step in the degradation of the office of secretary, tending to bring it to such a level that at last only some very ordinary clerk will take the place, and it is quite certain that the great body of the members of the National Association of Spiritualists do not want the office so lowered that they can no longer offer it to anybody whose name or abilities would confer lustre on the body at large. Fortunately, by the rules a month's notice must be given before any important downward resolution like this can be attempted to be passed, so that the Council will have full time to consider whether it is a step desirable to be taken, or otherwise; also, to consider who among the men of ability whose names occur not unfrequently in the list of members of the Council, would be generally recognised by the members of the National Association of Spiritualists as the most competent literary man for the new office. The selection of the right man is a matter for very careful deliberation. In the lower class of organisations, where people inexperienced in public life have torn away every vestige of authority, every symbol of honour, and every mark of confidence from their secretary, a nonchalant clerk is found on the premises, where the members would prefer to meet somebody who could talk to them on the subject in which they are chiefly interested. When bills have to be paid, or any business transacted, it is never expeditiously performed; the nominal and helpless secretary says, “You must wait till Mr. A. or B. comes, or for the meeting of such and such a committee three weeks hence;” the caller then departs, regretting his wasted time, and wishing that a respectable secretary represented the people with whom he was dealing. An organisation of this class—to the level of which it is to be hoped that the National Association of Spiritualists will never fall—is no honour to its secretary, and the secretary is no honour to the organisation. The reverse of this is the case with Professor Huxley and the Royal Society, where the example is practically set on both sides of “in honour preferring one another.” We have watched the working of both kinds of organisations, therefore feel it to be a duty to call attention to each downward step suggested to the Council of the National Association of Spiritualists—for the degradation is always effected by steps—so that if the bottom of the ladder shall at last be reached by the organisation, that result will not have been achieved, without public attention having been called to each act of descent, in time to stop it, if the Council so desire, and, in so doing, our responsibility to the public ends.

We have addressed no letter to the Council for a very long time, for the simple reason that it is not a pleasant thing to have a letter perused in private by persons to whom it is not addressed, and who decide whether it shall or shall not be allowed to reach its destination. No doubt others of the outside public will feel the same. Moreover, members of the Committee might have strong personal views about the contents of letters from the public, and in consequence of possessing an advantage over their fellow-members on the Council, through gleaning the contents of communications beforehand, they might have time to formulate a sufficiently strong and unconsciously biased *ex parte* version of the ideas contained in the letters, to influence the Council to deal with them in a

wrong direction. The committee not only decides what written intelligence intended for the Council shall reach its destination, but not a line can be put in the monthly agenda without its consent; so it also completely governs the outward flow of intelligence from the Council to the members. It is as irresponsible as a Star Chamber, for, although it has been at work for one or two years, it, so far as we can remember, has never given in a single report setting forth what work it has done, nor has it been asked to do so. If it should continue to exist, a good name for it in future would be "The Reading-of-letters-not-addressed-to-it-Committee." Letters addressed by the public or by members to the secretary are most of them overhauled by this committee. Many will ask how a committee with such unconstitutional powers ever came into existence. Through the mistakes of two persons. The secretary, by an act of indiscretion, wasted much of the time of the Council by reading a long and objectionable rigmarole of a letter, which ought not to have been read, but should have been laid on the table, and merely reported upon; the Council could then have ordered it to be read in full if it chose. A member present, naturally enough, but with too little consideration, suggested that thenceforth a committee should examine the correspondence, and prevent the time of the Council being so wasted for the future; and the committee has since been exercising in private, complete control of the flow of documentary and printed knowledge to and from the Council. The proper remedy was to have told the secretary to thenceforth perform the duties of the office more efficiently, or ———. On the motion of Mrs. Makdougall-Gregory, Mr. Algernon Joy will probably at the next Council meeting be re-appointed honorary secretary, to the general satisfaction of everybody. As the secretary will have the power to ask his aid about difficult matters, and, in addition, to seek the advice of the chairman, if necessary, there is surely no necessity to waste the valuable time and energy of the members of an unconstitutional committee in the further performance of their present work. Their powers can be liberated for utilisation in some more useful and legitimate direction; and as the work of all the members of the committee is generously given freely to the public, it will be as advantageous to them as to the public interests, if they are set free to attend to more urgent matters.

MAN AS A SPIRIT.

BY GEORGE WYLD, M.D.

In the last number of *The Spiritualist* there are several criticisms on my paper, to which I will attempt briefly to reply.

First, Mr. White is "puzzled to account for my statement that Swedenborg tells us that spirits can summon to their presence any simulacrum desired." On reading Mr. White's notice of my paper, I thought it better not to write to him, but to give myself the satisfaction of calling on him and further explaining my views. In the course of a short but interesting conversation, we appeared to find our views much in accord. Swedenborg does not express his views in the exact language which I employed in the above quotation, but generally his doctrine is, "Spirits surround themselves by the forms of their affections, mental, organic, and inorganic," and this, I still hold, justifies me in using the form of words I employed.

I hope I succeeded in convincing Mr. White that my views are not "paradoxical," and that he is perhaps in error in supposing that "Dr. Wyld is wiser than he knows."

The title of Mr. White's letter should, I think, not have been "Spiritualism without spirits," but "without foreign spirits."

In my paper I narrated how Mr. Everett informed me that he was ignorant of how the handcuffs were removed from his wrists, as he, the moment they were removed, felt himself entranced.

Mr. Whatley, in reply to this, advises me to visit Messrs. Hamly, 231, High Holborn, who for one guinea will show how it is done. I took Mr. Whatley's advice, so far as visiting Messrs. Hamly, but did not part with my guinea, as Messrs. Hamly explained to me that they could release themselves from ordinary police handcuffs, but they seemed scarcely prepared to release themselves from handcuffs specially manufactured, and locked with a patent key.

However, I think the Experimental Committee of the British National Association might with advantage expend one guinea in the prosecution of this subject.

The paper in your last number, signed T. J., seems to me a very interesting confirmation of my views as to spirits presenting us with copies pretending to be originals. Our best artists are sometimes deceived by copies of their own works; how much more easily can the spiritual actor or artist deceive, it may be, partially biologised Spiritualists.

I would strongly urge all Spiritualists who dissent from or misunderstand my views, to read at least the first volume of Madame Blavatsky's book. They will find it an almost inexhaustible mine of facts and thoughts illustrating the statement that man is a spirit, and as such has, if worthy, dominion over matter.

In conclusion I must again remind my readers that I do not say that all spiritual phenomena are produced by our own spirits, but that, as spirits of the living, we have identical powers with spirits of the departed. The fact, however, is, that our spirit, when entranced, is a departed spirit.

12, Great Cumberland-place, Hyde Park, London, W.

THE TRANSPORTATION OF DRAPERY.

BY SIR CHARLES ISHAM, BART.

WITH regard to spirit clothing, I never heard "Lenore" speak with such assurance as when she on one occasion told me that her dress was not spiritual. She said it was brought to her by the spirit "Florence," but where it came from she did not know; it might have been taken from Miss Showers' wardrobe, but she had not seen anything like it there. She, however, repeated in the same emphatic manner that it was "not spiritual." One would have supposed that she would have wished it to be thought of spiritual origin, whether it was or was not so.

Lampport Hall, Northampton.

ON Thursday evening next, the 3rd January, Mr. J. J. Morse will address a meeting of the Dalston Association of Inquirers into Spiritualism, at their rooms, 53, Sigdon-road, Dalston-lane, Hackney Downs, E., when a large number of his fellow members and friends is cordially invited to attend. Chair to be taken at 8.15 p.m. prompt.

MR. W. J. COLVILLE will deliver trance addresses at 429, Oxford-street, next Sunday at 11 a.m. and 3.15 p.m., and a third at 15, St. Peter's-road, Mile End, London, at 7 p.m. Next Tuesday, at 8 p.m., he will give a "New Year's Address" in the trance, at 38, Great Russell-street. He gratefully acknowledges the receipt of £1 from Colonel Earle towards the expenses of his meetings.

THE new volume of *The Spiritualist* begins next week, and the subscription for 1878 is 10s. 10d. post free to any part of the United Kingdom; orders to be addressed to the London branch office. There is already a considerable increase in the orders for the United States during the coming year, and we send the new subscribers there the present number in addition, in order that they may see more of the discussion on form manifestations now in full force.

SEANCES ON THE PREMISES OF MEDIUMS.—In America the movement has suffered severely through Spiritualists endorsing phenomena presented on the premises of mediums, without first quietly waiting for the occurrence of the phenomena through the same mediums on the premises of disinterested people. In consequence of this carelessness, the Blisses (who had also genuine powers) recently perpetrated great frauds in Philadelphia for a long time, and gave the movement a terrible blow. By the last mail comes news of the exposure of a Mrs. Bennett, who gave séances at a house in Tremont-street, Boston, in a front and back drawing-room separated by folding doors, and who let into her cabinet from upstairs through a previously locked side door, a substantial healthy-looking female ghost, weighing "about one hundred and sixty pounds." Fortunately, in this case the exposure was made by Spiritualists. The details are printed in full in the *Boston Herald* of Dec. 5th last. The phenomena through any medium should be verified by their frequent occurrence off his or her own premises, before they are endorsed as genuine.

A PRESENTIMENT.—*The Springfield Republican* contains the following particulars about the case of presentiment recorded in these pages last week:—"In March last, while the ill-fated United States steamer *Huron* was lying in the harbour of Port Royal, S.C., Lieut. Arthur H. Fletcher, her executive officer, left the vessel on a twenty-four hours' leave of absence, and, failing to return at the expiration of that time, the ship sailed for another port without him. A few days after Mr. Fletcher returned to Port Royal, reported to Commodore J. H. B. Clitz, 'senior naval officer president,' and stated to him that for some time past he had a presentiment that if he went to sea in the *Huron* for the purpose of finishing the cruise (two years) he would be wrecked. This feeling took complete possession of his mind, and he used every means to get detached, but the Navy Department refused to order it without a better reason. When he found all his efforts had failed he left the *Huron* in the manner stated, with the intention not to return. For this he was placed under arrest and tried by court-martial at the Washington Navy-Yard in August last. In defence he made a statement in substance as above, and called Commodore Clitz, Commander George P. Ryan, of the *Huron*, and other officers, to prove that before leaving the ship he had told them of the dread—in fact, horror—he had of finishing the cruise in the vessel. This is a matter of record, on file in the Navy Department, and, though such a line of defence was laughed at when made, the fate of the *Huron* will cause many superstitious people to think that Mr. Fletcher's premonition was fully proven to be a true one by the wreck off Kittyhawk, N.C."

MR. J. SIMMONS ON DR. WYLD'S THEORY.

BY G. C. MASSEY.

THOUGH agreeing myself, generally, with the views advanced by Dr. Wyld and Miss Kislingbury, I think it may be interesting to your readers to see some remarks on the other side of the question, from one of the most intelligent Spiritualists it has been my fortune to know—I mean my friend Mr. J. Simmons, the agent or associate of Dr. Slade. I quote the following from letters I have recently received from this gentleman.

“I must say that, during all the years in which I have been engaged in the investigation and promulgation of Spiritualism, things are constantly being advanced which I am unable to accept (comprehend, may better express it). One of these theories is the possibility of one's own spirit, or the spirit of the medium, producing phenomena of which the medium may or may not be conscious. I cannot assent to this proposition for many reasons. I will only give you a few of them. As far back as 1851 or 52 I became developed as a medium for answering questions, &c., through the tilting of the table. This very question of my own spirit taking part in and assisting the movements forced itself upon my mind so strongly, that my scepticism was keenly aroused. There being no one to whom I could appeal, I kept my thoughts to myself, and continued my observations as quietly as the circumstances would permit. What first began to raise doubts in my mind was, that when a question was asked verbally, I could many times have given a correct verbal answer instantly; and then in waiting for the same answer to be given through the tilting of the table—as it was sure to follow—I fancied that I unconsciously moved the table. Often, to reassure myself that I did not, I would ask for the movement to be changed in such a manner as to preclude the possibility of my having anything to do with it; which I am happy to say was always accorded me. I may add, that mental questions were responded to as readily as if spoken. In mentioning this to Dr. Gray, the intimate friend of Judge Edmonds, only a few years ago, he answered me by saying that what had caused doubt with me, was the strongest evidence of the influence of spirits. His theory was, that on a question being asked, the answer was immediately formed and projected from the spirit addressed” (I suppose Mr. Simmons means the spirit *present*, the questions being, as I understand, addressed to himself); “that I being the medium through which the influence passed, my own mind or spirit caught the impression, and I could have answered the question inspirationally as well.”

Upon this it may be remarked, that the necessity of resorting to Dr. Gray's theory depends much upon the nature of the questions, and whether they could have been answered by thought-reading.

“During the summer and autumn of 1860 I furnished a home for a very remarkable medium. He was then practising with good success as a clairvoyant physician. If possible, he was more unlearned than myself. His controls, however, were able to defend themselves in discussing the causes and treatment of diseases with an able physician and surgeon, a neighbour of mine, to which discussions it was interesting to listen. This young man always carried a pencil and paper in his pocket. He would often be entranced when walking alone, or in company, along the country roads. On coming out of the trance, he would immediately feel in his pocket, where he would find written on the paper what he was required to do. Sometimes he would be directed where to go and find a certain root, plant, or flower, and having obtained them, how to preserve or prepare them for future use. At one time his stock of medicines became quite reduced. He passed into the trance, and gave me the names of a long list of articles, and the quantity of each which he required. The list was sent to Detroit, and in a few days the goods were received. I am quite sure that I was unacquainted with their names and properties; the same may also be said of him. If this was his unconscious spirit, I can only say he did the young man great injustice by keeping himself in the background, and allowing the youngster to plod his way through life as he did.

“I am quite satisfied that what I have said about my case is often applicable to Slade, when questions are answered on

the slate. He, being much more sensitive, often hears the answer spoken. This hearing often comes when sitting quietly; he will tell me what is being said to him, which I have every reason to believe, because so many times has it been verified. Again I say, if Slade's unconscious spirit possesses all the ability that it sometimes manifested through him, I think it high time that he should assume the individuality, and allow the conscious Slade to retire for the balance of his earthly life, at least.”

The same may be said of the exalted powers evinced in certain mesmeric states. The powers of the human spirit are like a heritage, of which the permanent enjoyment is deferred. Nothing is better established than that the normal consciousness does not exhaust or exhibit either the knowledge or the power that is latent in us. In a later letter, Mr. Simmons says:—

“A few words about Miss Kislingbury's experiments in will-power with Watkins. That, by interposing our will, we may, and often do, give shape to the intelligent communications, I admit, but there we stop. What moves the pencil? In regard to the independent writing, I think the will of the medium, and of that of any other person, would affect the manifestations. In all such experiments we see a direct violation of necessary conditions, viz., *passiveness* on the part of both medium and sitters. One would hardly claim that either Miss Kislingbury or Watkins was passive on the occasion to which she refers. What was the result? the individual spirit who moved the pencil, finding, on meeting with these opposing or cross currents which interfered to prevent his doing what he otherwise might, is compelled to fall in with one or the other, and in that groove he has no difficulty in moving the pencil in accordance with their will. Here is one of the greatest drawbacks in the investigation of the subject. So few persons are able to sit down and bring the mind to a passive condition. May not this explain why committees seldom obtain any remarkable phenomena compared to what takes place in private circles, where confidence is established, and all are satisfied to wait for what may come? Every member of a committee feels it incumbent on him or her to observe strictly every move that is made, in order to be able to give intelligent reports, therefore it follows that not one of them is passive *mentally*. On some occasions, in order to overcome these forces of will, the influences have found it necessary to entrance Slade during the time the writing was taking place.”

Would it not be more to the purpose if they entranced the sitters, whose active wills contribute the disturbance?

“In that condition they seem to be able to increase their power, so as to overcome the obstacles that otherwise prevented their writing.”

These obstacles must be in the mind of the medium. This is rather a confirmation of Dr. Wyld's view, for otherwise the *writing* could be produced as well under disturbed conditions, although *what is written* would be affected. Is it not that the spirit or soul force of the medium must be active for the production of the phenomenon, and for this purpose its activity must not be drawn down and exhausted in the conscious sphere?

“On Slade's return to consciousness, he is much reduced in vitality, and we have to resort to stimulants to prevent entire prostration, which sometimes, however, is unavoidable.”

This is not, I believe, in accordance with mesmeric experience.

As it is now nearly certain that the duplicated limbs of the medium are instrumental in many physical phenomena, little difficulty need be felt in accepting the view that the pencil is so moved. And as we find the most intimate connection between the *course* of physical phenomena, and the wishes, habits, and expectation of the medium, we are almost driven to put the two things together, and thus to account for the great majority of phenomena familiar to investigators. And many more are drawn into the same category, which, from the nature of the intelligence shown, seem at first inconsistent with it, by the recorded observations of the mesmeric state, from which it appears that “thought-reading” is not confined to the present context of consciousness, but extends to past and forgotten impressions, stamped upon, or floating around the psychic element, or, as the

occultists have it, the "astral light." What remains is knowledge displayed which has never been in the mind during its earthly experience; and as to this I certainly cannot accept as satisfactory Dr. Wyld's suggestion that the unconscious spirit has sources of knowledge other than those afforded it by the conscious experience of the person to whom it is attached, or of those *en rapport* with him. It is certainly possible that the spirit is informed by other spirits, and thus it is possible to remove the agency of the latter, but hardly altogether to dispense with it.

FORM MANIFESTATIONS.—THE OPINIONS OF A REINCARNATIONIST.

BY ENRICO RONDI.

SINCE Miss Cook's return to London, after spending a few weeks at Parkfield, near Manchester, as the guest of Mr. Charles Blackburn, I have again had the opportunity of regularly attending the *séances* for the development of her powers, which seem beyond doubt to be increasing daily.

The first *séance* was held on the 23rd of October. No visitors but myself were in attendance, as it is Mr. Blackburn's desire to keep these *séances* private, at least for the present, with the view of allowing the spirits to develop the medium's powers as far as possible without the interference of those ignorant curiosity-hunters, who go to *séances*, not with the desire of gaining knowledge on the subject, but simply to pass an hour, and to laugh and scoff at what their brains cannot yet understand and receive.

I think that every earnest investigator ought to praise Mr. C. Blackburn for so doing, because long years of experience have taught many Spiritualists that even old believers in the spiritual phenomena cannot at once understand, receive, and appreciate, the grand manifestations known as form materialisations. Not a few go to *séances*, not with the view of observing and studying (as every one ought to do) even the most particular and minute facts which occur, but they go simply from curiosity to "see spirits;" and when their desire has been gratified, and they have found, as sometimes is the case, a resemblance between the medium and the materialised form, such as that which often exists between sisters, their verdict is given at once by saying, "It cannot be a spirit, consequently it must be the medium; nay, it is the medium himself."

Such persons do not observe many incidents which happen during the *séances*, and would have been more than sufficient to convince and persuade any one that the materialised form is not the medium, but another person, quite distinct in feature, in manners, and in height. These objectors are, generally speaking, Spiritualists or non-Spiritualists who attend *séances* with prejudices, and not with the view of investigating and carefully examining these wonderful manifestations.

Since I began investigating these phenomena with Miss Katie S. Cook, I have had the honour of receiving in my studio twice the Prince G—; the Baron and Baroness Adelmä Von Vay (Countess Würmbrand), a well-known author of several works on Spiritualism; Mr. Alfred R. Wallace, the eminent naturalist, and a few other personages of distinction; and I am happy to state that these expressed themselves very much pleased, and highly satisfied with the form manifestations they have seen through the mediumship of the young lady; so also did Colonel Rogers.

The Prince G—, who is an old investigator, and who carefully examined every minute thing which occurred during the *séance*, before leaving my studio, asked me if I had noticed a particular fact. I replied that I had noticed it several times previously. "Well," said he, "that fact alone ought to be sufficient to convince investigators and sceptics if they pay the least attention at the *séance*." "Yes," said I, "but how many do attend *séances* for the purpose of investigating the phenomena?" Very few indeed, as the majority of Spiritualistic *séances* are now held for amusement, and for passing an idle hour.

On another occasion, also at a *séance* with this wonderful medium, the spirit Lillie stepped forward, wearing a long, beautiful white robe, and Mr. Alfred R. Wallace asked to be permitted to touch and feel her dress. Lillie at once granted his request, and, having done so, he remarked that a large box would be necessary to pack away all the white drapery in which the spirit was clothed, and that he had never seen a spirit before with such a powerful gaslight as we had that evening.

Mr. Wallace and I also examined quite closely the features of the spirit, and found nothing of the medium's likeness; but some who have attended thought that there *was* a likeness. This proves without doubt that every one sees nature with different eyes. This must necessarily be the case, otherwise the Hottentot and the uneducated classes would be able to enjoy the beauties of grand works of art—such as Greek statuary, the works of Michael Angelo, and the grand "Transfiguration" of Raffaele—when we well know that they have not the power. However, I fully hope, ere long, to be able to take the likeness of this good and highly intelligent spirit, as I have done of another, and to show the difference between the two.

It is indeed a melancholy consideration that Spiritualism, whose direct tendency is to promote the happiness of mankind in the present life, as well as in the life to come, and which so effectually answers the design of its Author, whenever it is well understood and sincerely believed, should, through the ignorance and bigotry of some, the

superstition and ambition of others, be kept back from its full development.

Priests teach us to believe that in bygone ages angels descended from heaven to declare peace between man and his Maker; but now they forbid us, not only to believe that the same angels called by us "spirits" can come as they did in former times, but from the pulpit, and with unseemly rage, they preach against the doctrine of spirit communion now so prevalent throughout the civilised world. They prohibit us from having anything to do with it, as if the spirits who descend now to teach and prepare us for the future life were not the same angels as in ancient times, but demons.

But, if the opposers of spiritual facts were priests only, we could soon find the motive and solve the problem of their so doing. It is more surprising, however, that some men of science do their utmost to cast dark shadows over these wonderful manifestations of spirit power now witnessed constantly by millions in every part of the world. They do their utmost to discredit Spiritualism, both as a doctrine and as a science; nevertheless, it seems that experience, and the exercise of reason enlightened by the spiritual philosophy (for Spiritualism claims a philosophy apart from its phenomena), have already cured a great many.

Spiritualism is indeed a new philosophy, but with a vast literature which for variety of thought has no parallel whatever; and if those who denounce Spiritualism, and treat those who believe in the phenomena as suffering from an epidemic delusion, had perused a few among the hundreds of volumes already published, they would have in sooth shown themselves in a better light and less *magna ignorantia* on a subject of which they know nothing.

However, some have already publicly acknowledged the reality of the modern spiritual manifestations, and that communion with the departed ones enlightens the mind with respect to doctrines; also that it teaches us how to die, and to fear not when the period arrives for the spirit to leave the body; that it helps us to quit the mortal form in peace and tranquillity, and to enter with full confidence into that unseen realm where so many generations have preceded us. It teaches us that death is not the termination of human existence, but a change into a new life, in which we continue without interruption the long and indefinite chain of work begun in countless lives ere we inhabited this planet of ours.

These constant and inevitable transformations during successive lives our spirit is compelled to undergo for its benefit, and we shall progress until we reach such a high state of development that we shall be able to understand the Infinite Ruling Power of love and wisdom, whence everything emanates, and unto which everything will return, but in a better, higher, and purer state. This state can alone be attained through incarnation in a material body. At "death" we but leave one scene of action, kindred, friends, and acquaintances, to enter upon another scene, there to meet again relatives and friends and to enter into other ties. When the chain is broken on this side, we shall find it united on the other, and we shall then bend our faculties to the unfoldment of a future eternal life, for in that life we must progress.

The advocates of reincarnation meet with many objectors. When speaking with a friend of mine a few days ago, who is a learned Doctor of Medicine, he asked me if I should like, after leaving this sphere, to come back again. In answer to his question, I asked him if he likes at night when he is called for, to get up and go out to visit patients? He replied that he did not. "But," I asked, "do you go?" "Oh yes, I do." "And why?" said I. "Because my professional duties compel me to do so." "In like manner," I replied, "if it is the wish of Divine Providence that I should come here again to enable me to progress to that state of development indispensable to entering into another sphere, higher and better than this, in sooth I cannot understand why I should refuse to obey the orders of the great and holy Spirit who only knows from what motive He has sent us. I ask, could we refuse to obey Him?"

Therefore, if I have a lesson to learn for my own benefit, if I have work to do that no one can do for me, I am firmly convinced that I must do it to rise one step more in the long scale of knowledge and wisdom, the top of which, however, we shall never reach. The sins committed by us cannot possibly be washed away by others, consequently we must purge them out of ourselves.

What matters it in which room we study and learn the lesson? Duty compels me, consequently I am bound to obey. Undoubtedly, if I were allowed to choose my own work, and the place for doing it, I should not select this planet again, as I really do not think I should have selected it this time had the choice been left to myself. But again, I ask, can we do our own will?

I now leave this very important and interesting subject to better pens than mine, that it may be clearly explained to unbelievers, and to those who not only cannot yet understand, but feel a reluctance to think of it. I hope such writers will prove that the doctrine of reincarnation is not, as some have styled it, a "contemptible and abominable, and a doctrine of devils," but, on the contrary, a doctrine leading us to live a better and purer life. The letters from my learned friend, Signor Damiani, and many other reincarnationists, printed in *The Spiritualist*, are now read by many with great eagerness, and no doubt ultimately will do great good, since the teachings are calculated to give a peace to humanity which no other doctrines have succeeded in conferring yet.

So much for the philosophy, now for some of the facts. I do not, however, trouble myself if some of my readers scorn the doctrine as well as the phenomena, remembering that a great many such scoffers are daily joining our circles, and seriously investigating what they had not long ago proclaimed to be imposture and delusion. Now they begin to admit that there is "something in it," and ere long they will equally acknowledge that there is more than "something," but a

"great deal" in it. I now close with a record of the *séances*, remembering the old adage, *Magna est veritas ab pravalebit*, and trusting to its full and ultimate victory.

Since I recorded my last *séance* with Miss Cook in this periodical, the apartment has been altered, so I think it advisable to state that the medium now sits in the back parlour, divided from the front by folding doors; one of these is shut, and a curtain put up to cover the other. Miss Cook sits in a low chair, a yard or so from the front door. I always lock the door leading to the passage, before the *séance* commences. The windows of both front and back rooms are closed with ordinary Venetian blinds. One evening the circle consisted of Mrs. Cook, Miss Edith Cook, and myself. We took our seats at eight o'clock. The spirit Lillie spoke immediately, and, after a conversation of a quarter of an hour, she asked me to go inside, and to hold the medium's hands. I did so, and remained about twenty minutes; then she asked me to leave. Accordingly, I left the medium and took my seat; but, on turning my head towards the curtains, to my utter astonishment I saw Lillie standing close to them looking at me. I asked her several questions, which were answered in the most eloquent language ever heard from this spirit. She spoke at length upon form materialisations, and described how she materialised; the *modus operandi*, however, differs entirely from that suggested by several investigators, viz., the Rev. Stainton-Moses, the Rev. Thomas Colley, and many other distinguished writers. I received on this occasion many important particulars on the subject, never told before, which details I hope to be able to give in full in another article which it is my intention to write.

I then asked the spirit if she could give us some new phenomena, and I suggested two. Lillie, after having consulted her spirit guides, told me that the first proposed could not be produced that evening, the atmosphere being against that kind of physical manifestation; but that she would try the second one. "Follow me, then, and take the medium out," she said. I immediately rose and followed her; but before I was near the medium the spirit had vanished. I awoke and took Miss Cook out; she rested against the folding door with the curtains partially opened. I took my seat half a yard from the door, near Mrs. and Miss Edith Cook. In a few minutes the spirit made her appearance from behind the medium; her face, however, was covered with a veil. Sitting, as I have said, close by and facing the door, with a good light coming through the back window, I could clearly perceive every movement of the spirit in going and coming several times, and moving about the room. Miss Cook was then perfectly conscious, speaking to us and to Lillie at the same time.

After this experiment, Lillie asked me to hold the medium's hands and speak to her, to prevent her from going to sleep. I did so, and while standing close to her, with her hands in mine, and conversing, I clearly saw the white form evolving near the medium, and coming forward, with her face partly uncovered, and as white as marble. I then asked the spirit to allow me to feel one of the feet. At once she consented. I left the medium's hands, and knelt down; the spirit then put her foot on my right hand; it was rather cold. Wishing to try another experiment, I asked the spirit to rest herself upon my hand, which I put flat on the floor, close to the medium's boots. The spirit had no boots, and she rested upon my right hand with considerable weight.

After this, I again held the medium's hands a considerable time. Lillie remained close to the medium, but gradually sank down to the floor, leaving only a little piece of white drapery visible. She again gradually grew up to the height of three or four inches above the medium's head. This experiment she repeated several times. When speaking now and then to the materialised spirit, I noticed that her voice was much lower than when the medium was in the trance state.

On the following Friday (26th) the same phenomena were reproduced, but more clearly than at the previous *séance*. While Miss Cook was standing, resting herself against the folding door, Lillie told the medium to sit down; Miss Cook moved away and sat, but the spirit remained by the open curtain, speaking to us. I then asked her if she could sit down before us, as I had several questions to ask her. A chair was close to the door, in the front room; I had myself placed it in such a position that Miss Cook could rest her hands upon it. Lillie stepped forward, took the chair, and sat down as a lady would do, and so remained conversing and answering all questions, put by Mr. Cook, Mrs. Cook, and myself, for more than a quarter of an hour. Afterwards I requested her, as a favour, to show us some materialised hair, as she had done once before. Lillie rose, closed the curtains, and in a few minutes returned in front, her head uncovered, but with a quantity of hair falling down. In a few minutes, while she was standing quite close to me, it grew four or five inches longer. She asked me to feel it. I grasped a large bunch, which I found soft and very silky.

As she had long promised to bring us a child, one evening I asked if she could do so then. Lillie answered, "I will try." She closed the curtains, remained inside for a while, and returning, said that the medium was not quite well, and already too tired, therefore we were to wait till the next *séance*. This was held on Tuesday, the 30th November.

As soon as the *séance* began, Lillie requested me to go inside the cabinet, and to hold the medium's hands. I did so. They were as cold as ice, but her face was burning hot. Lillie spoke at intervals from behind the medium's head. I remained a quarter of an hour, and then was told I could leave. We had a pretty good light in both rooms, so that Miss Cook was visible to me. I rose and looked round the room, but could see nothing but the medium in a trance; she was resting on the chair. I turned towards the door to leave the room, but as soon as I moved I felt two powerful hands over my shoulders pushing me out. It was Lillie herself, fully materialised. Where she came from I cannot tell. I again sat near the door conversing with her, till

she told me to call the medium out. I did so. Miss Cook woke up and came out, resting herself against the door. Lillie returned at once, and remained conversing with us. I saw her going near the window at the back of the room, and opened the blind a little more. I then asked if she could show us the promised child. Lillie ordered the medium to sit again. The curtain remained partially open. A few minutes afterwards Miss Cook screamed out that something was pulling her dress. I looked inside, and saw Lillie standing near the feet of Miss Cook. I told her to be quiet, as she might spoil the expected new manifestation.

A few minutes elapsed, when Miss Cook again called my attention to something moving near her. I asked what it was; she replied that she thought it was a child. I sat down on the floor, and called the dear one to come near to me and show herself; she did so several times; but with the face covered. I asked her to touch my hand, which she did. The little fingers were well formed, pretty warm, and rather fleshy. I then asked her to put her hand flat over my right hand, but it seemed that she did not like to do so. I told Lillie that I wanted this experiment for the purpose of seeing the length of her hand. Lillie spoke to her, and she at once complied with my request. From the length of the hand, as well as from the stature of the child, I should say she was about three years of age. I then begged Lillie to show herself, the medium, and the new dear one. Miss Cook got up and opened the curtains a little more, so that we could see her and Lillie. A few minutes afterwards Amy came in front, and Mrs. Cook, Miss Edith Cook, and myself, again all touched and felt the little hands, and saw the three figures together as plainly as possible. Miss Cook being rather tired, Lillie told her to sit; she did so, but the spirit remained speaking to me for a while, and then asked me to follow her. I instantly got up and entered the room, but she had vanished.

If these are tricks, will those who deny the phenomena explain the way of doing them? But I am not going to comment, but to narrate facts. Miss Cook was sitting on the chair in a deep trance. I remained standing for a few minutes, then went all round the room, and I looked underneath the table. I could see nothing alive in the room but the medium. I left the room, but was not seated, ere the spirit opened the curtains, asking me how did I like the last experiment. Lillie then retired, wishing us good night.

At the next *séance* I had again an opportunity of seeing the medium standing by the folding doors whilst the spirit form was evolved behind her. The form came twice, with the face partly uncovered, but as white as marble. The spirit spoke to me, and ordered the medium to sit down, but the curtains remained open. In a few minutes I saw Lillie close to the medium's feet, and the little Amy moving near the medium. Miss Cook spoke to both spirits and to me at the same time. Miss Cook then asked Lillie if she might see the face of Amy. "Yes, you can." Lillie herself pulled the white drapery away from the child's face, so that Miss Cook had the opportunity of seeing it, but only for a moment, as it seems that the face was not yet able to bear light. With Lillie's permission, Miss Cook lifted up the child, and seated herself on the chair. I then went close to the medium, and sat on the floor. I saw Miss Cook examine the face, hands, and feet; the child was perfectly formed but not heavy. After a while she slipped away as quickly as possible and disappeared. Thus terminated this wonderful *séance*.

At the next one the spirit could not entrance the medium. Lillie asked me to go and hold both the medium's hands. I did so; but Miss Cook became very restless, and kept for a long time moving right and left. I asked Lillie if the medium were unwell. "No," she replied, "she is quite well." I told Lillie that I myself felt very tired, and that I could not hold the medium's hands much longer. "Have patience, Mr. Rondi; I am trying a new experiment; consequently, I want you to soothe the medium," said Lillie. A few minutes afterwards Miss Cook became calm and tranquil, and went into a deep trance. Lillie, from behind the medium's head, thanked me very much, and said that I could go, but must sit near the window of the front room. Miss E. Cook and myself went close to the window. The room was well lighted, by the blinds being partly opened. We remained thus about ten minutes; then Miss Cook in front, with Lillie close behind her, stepped forward in front of the curtain. I begged them to go to the piano. Miss Cook put her right arm round Lillie's waist and walked to the middle of the room, and thus stood for a while conversing with us. Lillie said, "The power is failing; we must retire." I noticed that Lillie was three or four inches taller than Miss Cook; but gradually and perceptibly she sank down to the height of about twenty inches; then she drew up again, and both retired, walking backwards into the cabinet, to remain there a few minutes and then come out again in front of the curtains. Amy soon followed them, and stood close to the medium's left, with the head covered, but at intervals with both hands she uncovered her face, which was of a darkish colour. I asked Miss Cook to take the girl up in her arms; she did so, and held her for a few moments. After that they all three went inside. With the permission of Lillie I entered the cabinet, and saw the child moving about, but Lillie was standing by the side of Miss Cook. A good light was coming in from the window behind; the curtains forming the cabinet were open; the blinds of the front window, as I said before, were also open, and the gas-flame from the street lamp cast a good light into the room. In a window of an opposite house they now and then lit the gas, and the light became rather powerful in our room, so much so, that sometimes it was unbearable by the medium when standing against the folding doors and facing the window. However, that evening I was, I must confess, favoured with all I could desire. Miss Cook took little Amy on her lap. Lillie, fully materialised, was standing close by with a "spread" of white drapery on the floor; she looked as grand as a Greek statue, watching over both medium and child, moving

right and left, and freely conversing with us all. I was sitting on the floor close to the medium, contemplating this new and beautiful group of two dear angels from the spirit land, and one from this earth. Beams of light from the lamp outside came through the front window, and shone over this new and unexpected artistic composition; at the moment the scene reminded me of the beautiful pictures of the celebrated Florentine painter Gherardo dalle Notti, whose skill in painting groups illuminated by candle-light has never yet been excelled. "Can this be a dream? Am I constantly deceived?" were the questions I put to myself at the moment I was looking at the amazing scene. I then wished that not a few, but all those whose duty it is to seek after truth, had been present to witness what God presents to every one who desires, without sneering, to read in the grand and infinite Book of Nature. The little dear angel after a while slipped from the lap of Miss Cook and melted away; afterwards Lillie gradually sank before us, and thus ended this grand and imposing *seance*.

I have one more *seance* to record before concluding, and which I witnessed last Friday. At the previous *seance* I had asked Lillie if she could show us a man. "Why do you want a man?" said she. "Because amongst Spiritualists there are differences of opinion; some think that the spirit form is the medium; others maintain that it is the medium's double; consequently, if I could see the form of a man in the same way that I have seen you evolving yourself many times while I was holding the medium's hands, it will be clear demonstration that the man's form cannot possibly be the medium or her double." Lillie went inside the cabinet, and in a few minutes she returned to the curtains, asking me to take the medium out, and to hold both her hands. While the medium was resting thus against the folding doors I saw the form materialise and disappear before me several times. After standing thus an hour I felt myself much exhausted, and begged Lillie to end the *seance*. "I am trying a new experiment for next Friday, and will show you, if possible, what you asked for." I said that I had an engagement for that evening. Lillie replied, "You must come; I expect you." Accordingly I went. To describe the whole *seance* would take too much space, and I fear I have already exceeded what is usually allowed; therefore, I restrain myself to simply saying that I saw on the evening in question Miss Cook, perfectly conscious, sitting on the chair, and a new form emanating in front of her, growing up to the height of a well-formed man, facing the medium, and trying to put his hands upon her. Miss Cook grew very much alarmed. I did my best to soothe her, and said that the spirit could not but be a new friend. As I was standing with my head inside the curtains, thus facing Miss Cook, I could only see the back of the form, so I asked him to turn his head; he did so twice, but I could only see his profile. As anxious as any other investigator could be I begged Lillie's permission to allow me to go and sit near the medium, so as to have the newcomer in front of me. Lillie consented, and I took my place close by her. Miss Cook asked me to feel her hands, which were as cold as ice. So placed, I saw the new form rising from the floor, and sinking again before me several times, though not very clearly. Nevertheless, I could perceive the dark face of a man with a long beard; the back of the head was covered with a white robe. I now conclude by saying that the new spirit could not be the medium, nor the medium's double. My sixteen years investigation of physical phenomena have convinced me that there are not two mediums equal to the production of them, and that all the phenomena are evolved in various and different ways from the medium's body.

• 22, Montagu-place, Russell-square, London, Dec. 18th, 1877.

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.]

WHAT IS THE INTELLIGENCE?

SIR,—I have for some time past been reading your paper with great attention and interest, feeling that the subject with which it is mainly concerned is worthy of the deepest and most unprejudiced investigation.

I have as yet formed no certain opinion even as to the reality of the phenomena described so frequently in your pages. *Bona fides*, opportunity, and sound judgment are all so essential to the reliability of evidence, that I trust I shall be pardoned for reserving my verdict until I shall personally have had opportunities of witnessing and testing mediumistic phenomena.

Nevertheless, I candidly admit that I see neither "*à priori*" nor religious difficulties in accepting this reality, and that I fully expect to find it proved, beyond the shadow of a doubt, that the phenomena have their source in other than merely human or physical agencies. My object in writing to you is to express an opinion which, previously in course of formation, has been thrown into definite shape by Colonel Olcott's able paper in your issue of December 7th.

This is that, assuming the agency to be other than physical, it may nevertheless belong to either of at least three classes, viz. :—

1. The "mesmeric" emanations or forces of the medium, have been brought into contact with the consciousness of the members of the "circle."
2. Inferior (and therefore, presumably, ignorant or malicious) spirits, whether of the departed or otherwise.
3. Spirits of the departed who have entered a higher sphere of being.

As the only hypothesis upon which we can attach any real value to "manifestations" either as evidence of the immortality of the soul or as sources of important knowledge, is that of the agencies in question belonging to the third of these classes. I venture to express a hope that those of my brother inquirers who enjoy opportunities of seeing

and investigating such "manifestations" will devote themselves to the all important question of the source of the facts they witness.

For instance: I presume the gentleman who favours us with accounts of the sayings and doings of "Joey" and "Abdullah," must by this time be absolutely convinced of the reality of the phenomena. Will he pardon my suggesting that he should now give himself up wholly to inquiries as to the personality and character of his spirit friends.

Φωσφοίπτεν παρὶ.

THE CASE OF DISTRESS.

SIR,—Will you please publish the names of donors, and the amounts I received, for the family on behalf of which I appealed in your paper: A Friend, A., £5; Mr. Alex. Tod, 10s.; Dr. Wyld, 5s.; Mr. Charles Lowe, 5s.; Mr. Frank Dietz, 2s. 6d.; Mr. Arthur Maltby, 2s.; Mr. Cowper, 1s.; Miss Dickson, 1s.; total, £6 6s. 6d. I have carried out the wishes of our friends in paying their debts and seeing they had necessary clothing, and I left them very thankful for the kind assistance they had received. I have a little money left, and with the permission of the donors, I will buy a few necessary things for a clairvoyant medium I know, who is in need of them.

AGNES MALTBY.

16, Southampton-street, Fitzroy-square, London.

WHAT TRUTH IS THERE IN ASTROLOGY?

(To the Editor of "The Banner of Light," Boston, Mass., Dec. 8th, 1877.)

SIR,—The winter commences December 21st, 1877, 11.42 a.m., and ends March 20th, 1878.

The ruler of the figure is Jupiter, and we find him in the eleventh house of the figure in opposition of the moon; Saturn on the ascendant, and Mars in evil aspect of four planets. There will be discord in places of amusement; many people will be afflicted, and many griefs and pains of a serious nature will be experienced; Uranus in the sixth will cause lameness of the knees, and heart disease will be prevalent; also the death of many cattle will take place. The moon in the fifth in time of Saturn: commerce will prosper, the iron trade will have quite a brisk start, but there will be dreadful fires attended by loss of life, shipwrecks, and many railway accidents. Uranus, being retrograde, will cause epidemic disease in Philadelphia, Rome, France, Italy, and the north-western part of America. The position of moon and Mercury denotes notable cases of forgery, and many youthful graduates of crime. Those interested in banks will do well to be careful of fraud and counterfeits.

This will be a cold dreary winter, and now, indeed, shall we feel the effects of the unpropitious aspects in operation; in January the greatest depression in trade is felt; a lack of employment for our manufacturers, and a very untoward state of things exist; serious cases of starvation will occur; theft and crime will be alarmingly prevalent; the papers will teem with bankrupts; the government will be in bad repute; the people will show marked disapprobation at its proceedings; theatres will flourish for a short time, but with a lull in March again. I fear ere this we shall have serious news from Rome. This will be a trying month, as the weather will be severe.

February. Jupiter now meets the sextile of Saturn with reception; this will cause a more contented feeling with the people and the Government; there is still danger of accidents to mines and slides of land. Mars will cause distempers in the head and throat, hot and dry diseases, rheum in the eyes. The opposition of the sun and Uranus denotes many imprisonments for forgery, &c.; accidents in places of amusement, also much trouble to the fair sex. A notable railway accident about the end of the month. Those born the 16th or 17th of this month will have many trials; there will be many cases of fever this month, and much damage by hurricanes.

March. We may look for many strange events this month in Europe and America. Many deaths among the theatrical profession; children will be afflicted. Jupiter has now entered the sign Aquarius with Venus: this will begin to make things look better for the poor; a decrease of crime will set in; it will also bring success to Russia. I look for a great battle about the 21st, and Russia will be victorious. The Sultan of Turkey has very evil directions in operation now, and will have for some months; it foreshadows evil to the Ottoman Empire. Let the Sultan beware of the assassin.

President Hayes is not going to be re-elected, and the first year of his rule the country will be in a bad state, but after that things will gradually mend, but he must be careful of his health; he will suffer from his throat, and lameness in his limbs.

C. D. JENKINS.

"I HOLD it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be any friends in the world."

MR. J. M. PEEBLES will probably arrive in London in a few days' time from the Cape of Good Hope.

MR. EPES SARGENT contemplates bringing out another book this winter in connection with Spiritualism.

Rifts in the Veil will be published in the course of next week. We expect it to be one of the most popular books ever issued in connection with Spiritualism, and to be one calculated to remove much prejudice among disbelieving readers.

THE ordinary course of six popular experimental lectures at the Royal Institution began yesterday, when Professor Tyndall began the series. The subject this year is "Heat (Visible and Invisible)." Professor Huxley will deliver the first of the evening lectures; subject, "John Harvey."

MR. CROOKES ON DR. CARPENTER'S ATTACKS.

In the course of the controversy on Spiritualism and on the radiometer, in the pages of *Nature*, the following letter from Mr. Crookes was published:—

Sir,—Until I read Dr. Carpenter's letter in your issue of the 8th inst., it had never occurred to me that his "special purpose" was to bring out strongly my "thoroughly scientific and philosophical method!" This is an act of disinterested kindness which recalls to me the exquisite truth of Dean Swift's remark, "No enemy can match a friend."

Dr. Carpenter's only reply to my letter, which appeared in your issue of the 1st inst., is contained in the following passage: "If I had not found," he says, "after the publication of my lectures, that he had himself been 'digging up the hatchet,' which I was quite disposed to keep buried, by giving his public attestation to the 'spiritualistic' genuineness of what had been proved to be a most barefaced imposture, I should not have again brought his name into the controversy."

Further on Dr. Carpenter paraphrases passages from his article in *Fraser's Magazine* for this month, in which he goes more into detail touching this "public attestation," of which in his eyes I stand accused.

"Eva Fay," he says, returned to the United States," carrying with her a letter from Mr. Crookes, which set forth that, since doubts had been thrown on the spiritualistic nature of her 'manifestations,' and since he, in common with other fellows of the Royal Society, had satisfied himself of their genuineness by 'scientific tests,' he willingly gave her the benefit of his attestation. This letter was published in *fac-simile* in American newspapers."

My answer to this calumny shall be brief.

It is untrue that I dug up the hatchet—Dr. Carpenter's expression—in the interval between November 30th, 1875, when he proposed it should be buried, and the time of his first subsequent attack upon me.

It is untrue that, during this interval, or at any other time, I gave my "public attestation to the spiritualistic genuineness of what had been proved to be a most barefaced imposture."

It is untrue that I gave Eva Fay a letter, speaking of the "Spiritualistic nature of her manifestations," and referring to "Fellows of the Royal Society."

It is untrue that Eva Fay "returned to the United States carrying with her" such a letter.

It is untrue that "this letter was published in *fac-simile* in American newspapers."

When Dr. Carpenter limits himself to definite statements, my task is not difficult. It is, however, less easy to answer a rumour of something which somebody told Dr. Carpenter I privately admitted.

"It has been rumoured," says Dr. Carpenter, in *Fraser's Magazine*, "that Mr. Crookes has privately admitted that some of his 'mediums,' when they could not evoke the 'manifestations' by fair means, have done so by foul."

I admit that such a rumour respecting Eva Fay was circulated in the United States, and a Boston gentleman wrote and asked me if there was any truth in this statement. I replied as follows, under date Nov. 8th, 1875:—

"In reply to your favour of Oct. 25th, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test *séances* which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rumours as you mention should injure Mrs. Fay, whom I always found most ready to submit to any conditions I thought fit to propose."

Considering that this was a private letter from one gentleman to another, written, *currente calamo*, without any thought of subsequent publication, few of your readers, I believe, will see much harm in it. Not being aware that a private communication is less sacred in America than in England, I was certainly surprised one morning to receive a copy of an American newspaper containing a *fac-simile* of this private letter.

It will be observed that this letter is dated Nov. 8th, 1875, whereas the "bury-the-hatchet" episode took place on November 30th, 1875; this, therefore, cannot be the letter which convicts me of attesting to a "barefaced imposture" subsequent to November 30th.

Moreover, this letter does not contain the words "spiritualistic nature of her manifestations." Neither does it allude to "Fellows of the Royal Society." Nor did Eva Fay return to "the United States, carrying with her this letter." Nor was it even addressed to Eva Fay. It is, then, impossible that this can be the letter to which Dr. Carpenter refers, and I demand that he prove the truth of this allegation by producing a copy of the "American newspapers" containing a *fac-simile* of a letter written by me answering his description, containing the words which he professes to quote from it, and justifying his defamatory remarks.

In your issue of last week (p. 26) Dr. Carpenter says nothing about this *fac-simile* letter, but lays stress on an article written by me ten months previously. Does he seriously mean that the publication in March, 1875, of an account of some test experiments is a breach, on my part, of his "bury-the-hatchet" offer made the following November?

I have evidently been labouring under a misapprehension as to what Dr. Carpenter meant when he proposed to "bury the hatchet." I suppose he intended to cease misrepresenting my views and falsifying my experiments at his public lectures, and never afterwards to repeat such calumnies on my scientific position as he had anonymously contributed to the *Quarterly Review* for October, 1871. It seems, however, that Dr. Carpenter really meant that I was no longer to go poaching on his own special preserve, and was to abstain for the rest of my life from writing even a private letter on a subject which he has investigated for more than thirty years, and about which he is now writing and lecturing with redoubled vigour.

Dr. Carpenter refers to an offer made in May, 1875, "by Eva Fay's

manager, that for an adequate sum of money the 'medium' should expose the whole affair," and he vouches for its truth by saying he has seen "copies of the letters." I can supply, not copies, but original letters. I have before me letters from Eva Fay, dated Birmingham, May, 1875, speaking bitterly of the temptations and persecutions to which she was being subjected to induce her to join in the scheme, to which she was no party.

But how, may I ask, does an abortive conspiracy to complicate "*sic big guns*" prove that my "scientific tests"—which with all deference to Dr. Carpenter's "good authority" cannot be evaded by a "dodge"—were useless, and that in spite of them Eva Fay cheated me?

I am weary of protesting against the imputation which Dr. Carpenter conveys in the words "scientific advocates of the system." I emphatically deny that I have ever advocated any "system" in connection with the phenomena ascribed to Spiritualism. I have never for one moment doubted that this name has covered an enormous mass of fraud and trickery; but being convinced that amidst all this falsehood—which it is Dr. Carpenter's mission to denounce in the most fervid eloquence at command—there was a solid nucleus of fact, and believing that every unrecognised fact is a reproach to science, and every uninvestigated phenomenon is a probable mine of discovery, I considered myself not merely entitled, but almost bound in scientific honour to attempt the solution of the question. My attempt to bring the so-called supernatural within the realm of fact, to turn the light of science on a problem that required investigation, has exposed me to many misrepresentations, but especially to the ire of Dr. Carpenter, who never tires of repeating every idle tale from hearsay evidence. I look back to the days of the alchemists, and find the very same kind of fraud, mysticism and trickery, differing but little from the impostures of the present day. But then, as now, there were a few earnest students who detected the germs of truth amidst the ravings and juggleries of the gold-makers; they cherished these germs, and although the Dr. Carpenter of that period would doubtless have denounced those students as "scientific advocates of the system" of alchemy, and felt it his duty to "undermine" their reputations, they persevered through calumny and ridicule, and thereby laid the foundations of our modern science of chemistry.

The readers of *Nature* have now before them ample illustration of the falsity of the accusations with which I have been persecuted for so many years. A calumny once born, said the Great Napoleon, can never be killed. I have, however, done my utmost to prove the groundlessness of the very serious charges Dr. Carpenter has brought against me, down to the grave indictments in your issue of last week (p. 26). There is not a single charge which Dr. Carpenter has ever brought against me that I am unable to answer with like completeness; and, judging from long experience, I venture to say that any future charges he may bring will be equally unfounded. But I cannot, out of regard for your readers, to say nothing of the sacrifice of time, continue to defend myself from every petty accusation; and unless really forced by some imputation too serious to pass over, this must be my last letter on a subject which to me involves painfully too much self-reference. I have been constrained, in self-defence, to speak in somewhat downright fashion, but Dr. Carpenter's industrious misconstruction has drawn this protest from me. Misstatements expressed in a few lines may require pages to refute them. A calumny which takes a minute to write may demand days to answer. Memories of half-forgotten occurrences have to be revived, conversations recalled, old letters hunted out, journals exhumed, and, in fact, as much time and trouble expended as if getting up evidence for an important legal trial. So great a tax for so trivial a purpose is monstrous in its disproportion, and I can waste on this fruitless discussion no more precious time—time stolen from my physical work in the laboratory, already too much curtailed by the pressure of outward business.

WILLIAM CROOKES.

November 10th.

THE AUSTRALIAN EDITOR ON TOMBSTONE LITERATURE.

The following paragraph about the tombstone of the late William Davenport, contains a few details in addition to those already published in these pages:—

"Very intolerant people are usually very stupid people, and Mr. S. H. Pearce, manager of the Church of England portion of the Necropolis, is no exception to the general rule. In what he conceived to be the fulfilment of his duty, he refused permission to Mrs. Davenport, widow of the deceased Davenport Brother, to place an inscription and earving on her husband's grave, on the ground that they were not in accordance with the doctrines of the Church of England. From a letter addressed to our contemporary, it appears that the earving was the most objectionable part. It was a "sketch or plan of something resembling a box or cabinet or what is generally used by persons of the late Mr. Davenport's profession." This intelligent gentleman is evidently in total ignorance what it really was, but admits it may be a plan of a box. What rubric of the Church has condemned that most harmless of human constructions—a box? The following verse, composed by Mr. Davenport's brother, was to be inscribed on the monument:—

"Dear brother, I would learn from thee,
And hasten to partake thy bliss;
To thy world oh welcome me,
As first I welcomed thee to this."

The tombstone censor thinks this quatrain refers to the box, and that both verses and the box belong to Spiritualism. "May he rest in peace," also was condemned, though it is not clear on what grounds; but box, verse and wish, says he, are contrary to the doctrines of the Church. Surely no person who believes in a life hereafter could object to these simple verses, but Mr. Pearce is so frightened of Spiritualism, and so ignorant of the meaning of words, that nothing but materialism could satisfy him.—*The Evening News, Sidney, N.S.W.*

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