

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise many of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Poetage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, and has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1870); Prince Emil de Saxe-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.R.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dirckinck-Holmfeld (Holstein); Mr. Gerold Massey; Le Comte de Bille; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marygate); Mrs. Maddock Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; C. Carter Blake, Doc. Sc., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Laxpoore; Mr. John R. Darden, M.B. (India); Mrs. Honeywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dave; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I.; Barrister-at-Law; Mr. Agnew Joy; Mr. D. H. Wilson, M.A.; J. L. M.; Mr. C. Constant (Swyrm); Mrs. F. A. Kosworthy; Mr. William Oley; Miss Kislignbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. K. T. Martineau; Mr. J. M. Peckha (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen.

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38, GREAT RUSSELL STREET, W.C.

AGENDA FOR DECEMBER, 1876.

Friday, 1st.	Experimental Research Committee, at 6.30 p.m.
Monday, 4th.	Seance Committee at 7 p.m.
	DISCUSSION MEETING at 7.30 p.m.
Wednesday, 6th.	Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.
Thursday, 7th.	Mr. Blackburn's Seance, at 7.30. Mr. Eglinton, medium.
Friday, 8th.	Experimental Research Committee, at 6.30 p.m.
Tuesday, 12th.	Correspondence Committee, at 5.45 p.m.
"	Finance Committee, at 6 p.m.
"	COUNCIL MEETING, at 6.30 p.m. At the close of the ordinary meeting of Council, a Special Meeting will be held to consider Resolution 653, as stated in Report of the last Meeting.
Thursday, 14th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 15th.	Experimental Research Committee, at 6.30 p.m.
Monday, 18th.	House and Offices Committee, at 6.30 p.m.
"	Library Committee, at 7 p.m.
"	DISCUSSION MEETING at 7.30 p.m.
Thursday, 21st.	Soiree Committee at 6.30 p.m.
"	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 22nd.	Experimental Research Committee, at 6.30 p.m.
Thursday, 28th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.

Mr. Blackburn's Seances are free to inquirers, who must be recommended by a member, or apply personally to the Secretary. Members of the Association and of Allied Societies are admitted to the Seances by ticket, at a nominal charge, but as there is a great demand for admission, and the numbers are strictly limited, it is necessary to apply some time in advance.

CHRISTMAS CLOSING.

The Offices of the Association will be closed from the 23rd to the 27th December, inclusive.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays:—Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; a gentleman known to a large circle under the nom de plume of M. A. Oxou; Mr. J. M. Gully, M.D., and Mr. Martin R. Smith.

Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

The first essay, by Miss Anna Blackwell, is in course of translation into the French, Spanish, German, and Italian languages.

Can be ordered of Mr. W. H. Harrison, 38, Great Russell-street, Bloomsbury, London, W.C. Price 1s. 1 1/2d., post free.

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On the 7th, 8th, and 9th of February, 1877.

The following subjects are offered as suggestions for papers, but essays on kindred subjects will also be received:—

1. The Best Tests of the Genuineness of Physical Phenomena.
 2. The Scientific Aspects of Spiritualism.
 3. Has Spiritualism given any New Truths to the World?
 4. The Evidences of the Identity of Communicating Spirits.
 5. The Relation of the Law to Public Mediums.
 6. The Aims, Ends, and Uses of Modern Spiritualism.
 7. The Best Means of Directing Attention to the Importance of the Private Investigation of Spiritualism.
 8. Spiritualism as a Religious Influence.
- All papers to be sent to the Secretary, 38, Great Russell-street, Bloomsbury, not later than January 20th, 1877; the papers to remain the property of the Association, subject to the conditions laid down in rule 37.

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

Begs to announce that he proposes to deliver a series of SIX POPULAR SCIENTIFIC LECTURES, in the Lecture Room, Nelson-street, Newcastle-on-Tyne, on the Thursday evenings of each week, commencing shortly.

Doors open each evening at 7 o'clock; Chair to be taken at 7.30.

LECTURE I.—The Worshipful the Mayor will preside. Subject—"The Scientific Principles involved in raising the Vanguard, and a criticism of the methods proposed."

LECTURE II.—Thos. Foster, Esq., Sheriff of Newcastle, will preside. Subject—"Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

LECTURE III.—Councillor H. W. Newton will preside. Subject—"The Structure and Functions of the Brain and Nervous System, comparative and human."

LECTURE IV.—Councillor J. O. Scott will preside. Subject—"The Latest News from the Stars."

LECTURE V.—Councillor W. Stewart will preside. Subject—"Heat: its History and Philosophy."

LECTURE VI.—Alderman Gregson will preside. Subject—"Heat: its Modern Applications."

These Lectures will occupy about one hour each, and at the conclusion of each Lecture, relevant questions will be answered.

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Terms of Admission by Ticket, to be had of Mr. Barkas, Art Gallery, and Mr. Blake, 49, Grainger-street. Front Seats, 2s. 6d. the course; Unreserved Seats, 1s. 6d. the course.

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ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

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The objects of this Association are to collect well authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

Copies of the prospectus, rules and regulations, directions "for formation of circles and conduct of seances," and library catalogue, with any further information, can be obtained on application to the honorary secretary.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

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The Spiritualist Newspaper.

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

VOLUME NINE. NUMBER NINETEEN.

LONDON, FRIDAY, DECEMBER 8th, 1876.

INTOLERANT PARENTS.

DURING the last "dead season" the subject of the education of the children of Spiritualists occupied the attention of several of the contributors to these pages, and further notice may now be advantageously drawn to the circumstance that the word "education" should include something more than the book-knowledge gained at school. The Rev. Josiah W. Postlethwaite, a learned man, versed in all the knowledge of the schools, was a shining light of Oxford University—

His head was sheeted
Inside with learning mystical and grand,
Which few pretended even to understand.

and this profound scholar, with his bag-wig, black silk stockings, large shoe buckles, and tortoiseshell spectacles, had written sixteen folio volumes on the words *Di, Do, Dum*, yet he could not understand the commonest things of common life, when they were immediately beneath his nose, consequently there was something defective in the education of this most estimable man. Another Oxford man, an advanced vivisectionist, recently came to the conclusion that his skill in the dissection of earthworms qualified him to eclipse the most experienced students of psychology; it was a rash assumption, on which history will pronounce its inevitable verdict in no uncertain tone. School learning and knowledge of special subjects are of little use, unless coupled with general experience, and a large stock of good-tempered common sense.

Narrow-minded parents are usually the ruin of their children. They keep them at home, give them false pictures of the outside world, chain them down to their own contracted theological and social notions, and rear up queer little old-fashioned scions, who, when the grim hand of death sweeps their progenitors into the dark beyond, encounter for themselves the rude blasts of that world respecting which they have such erroneous ideas, and quickly become shorn lambs. This unintentional cruelty to children is chiefly seen in cases where the parents are bigots, fettered by the narrowest of creeds, or in examples where they are uneducated, and have children with finer organisations and higher ideas than their own. In the latter case every aspiration of the child is crushed, every attempt to walk in new and untried paths is pronounced madness, and the superior mind is limited to arbitrary standards set up by the inferior. A serious responsibility rests upon any individual who assumes that he has the right to govern another: the noblest natures have no desire to control anybody else, but they at the same time refuse to permit anybody to interfere with their own liberty. That parents should exercise some control over their children when the latter are very young, is right and natural, but it should soon partake more of the character of guidance than of command, and no man should assume that he has the right to chain down a mortal, with a different mental and physical organisation to his own, to those conditions which he has discovered to be best for himself. A hen cackles wildly when her brood of young ducks takes to the water, yet the little ones are better there; the good creature on the bank does not realise that they have a different nature to her own, that they require other surroundings. This, of course, is an extreme illustration, but the same principles would apply in degree to a brood of chickens so organised as to require somewhat different food and surroundings to the mother hen. Among human beings, the more ignorant a person is, the more intolerant is he, and the more convinced that what is good for himself must be good for everybody else, the result being that children are ruined for life. More freedom is required. One person cannot learn to the fullest extent from the experiences of another, wherefore it is sometimes better that young people should make

mistakes for themselves, and pay the penalty, instead of being so fenced and guarded as to be deprived of the power of independent thought and action altogether; in the latter case they will always be the servants of others in the land of their birth, negative creatures, intellectual dwarfs, destitute of energy and of self-reliance. Society would be happier did each individual have no desire to control his neighbour, but rather rejoice at seeing every living soul tasting more of the pure air of liberty.

A CATALONIAN EXORCIST.

THE *Times* Barcelona correspondent recently wrote:—

"I will briefly describe what has just happened in this wealthy city. About the 14th or 15th of this present month of October it was privately announced, chiefly to the faithful women of the congregation which regularly throngs the Church of the Holy Spirit, in the street of San Francisco, that a young woman seventeen or eighteen years of age, of the lower class, having long been afflicted with a 'hatred of holy things'—the poor girl probably was subject to epileptic fits, and cried out and became convulsed when she heard the notes of the organ in church—the senior priest of the church above mentioned would cure her of her disease, or, to use that gentleman's own language, 'Avaunt physicians and mountebanks; see how the Church will cure this poor girl, who is at present possessed with 400 devils.'

"Those who are acquainted with Barcelona know well the Calle San Francisco, one of the well-to-do streets of the city, and its church, Espiritu Santo—not a poor man's, but a fashionable church. For eight days, the last day being the 17th inst., a little stream of persons of all ranks, and of either sex, might have been seen at the unusual hour (for church-going) of 12 a.m. threading its way towards the church. The principal door was kept closely shut, but the faithful or credulous, the open scoffer, and the lover of signs and wonders found admittance by a side door to the exhibition which I am about to describe. The church was dark, but a sickly light was shed by wax lights on the sable forms of some 80 or 100 persons who clustered round the *presbiterio*, or sanctuary, in front of the altar. Within the little enclosure or sanctuary, separated from the crowd by a light railing, lay, on a common bench, with a little pillow for her head to recline upon, a poorly-clad girl, probably of the peasant or artisan class; her brother or husband stood at her feet to restrain her (at times) frantic kicking by holding her legs. The door of the vestry opened; the exhibitor—I mean the priest—came in. The poor girl, not without just reason, 'had an aversion to holy things,' or, at least, the 400 devils within her distorted body had such an aversion; and in the confusion of the moment, thinking that the father was 'a holy thing,' she doubled up her legs, screamed out with twitching mouth, her breast heaving, her whole body writhing, and threw herself nearly off the bench. The male attendant seized her legs, the women supported her head, and swept out her dishevelled hair. The priest advanced and, mingling familiarly with the shuddering and horror-struck crowd, said, pointing at the suffering child, now sobbing and twitching on the bench, 'Promise me, my children, that you will be prudent (*prudentes*), and of a truth, sons and daughters mine, you shall see marvels.' The promise was given. The exhibitor went to procure stole and short surplice (*estola y roquete*), and returned in a moment taking his stand at the side of the 'possessed with the devils,' with his face towards the group of students. The order of the day's proceedings was (1) a lecture to the bystanders, and (2) the operation of exorcising the devils. The priest commenced his running commentary on, or explanation of, the strange

phenomenon lying panting, foaming at the mouth, to the gaze of the stupid and shuddering crowd of her fellow men and women. The priest began by lamenting with tears that 'It is, unhappily, the fashion of the people in this day and age to seek the aid of doctors, sleepwalkers or spiritualists, and quacks of all description'—the words he used were *medico, somnambulas y curanderos*—'when they have hard at hand the aid of religion, and an aid and remedy secure and all sufficient.' He continued his address by saying that the means of which he should make use in the present case were not the strongest in his power, for to use the strongest was not now allowed. He then said 'This *joven*—i.e., young girl—enjoys a most perfect tranquillity and calmness so long as she does not catch a sight of holy things, such as the holy water, the priest's dress, the altar, the church, or hear the sound of a bell, the roll of an organ's notes resounding through the aisle. You know,' continued the priest, 'that so great is this girl's aversion to holy things, myself included, that she goes into convulsions, kicks, screams, and distorts her body the moment she arrives at the corner of this street, and her convulsive struggles reach their climax when she enters the sacred house of the Most High.' He ended with the following words:—'This girl has often had the same infirmity in bygone years, and the devils have been constantly expelled; but, owing to the laxity of religion in these latter days, they return again to possess her body.' Act the first finished. Act the second, the exorcism commenced. Turning to the prostrate, shuddering, most unhappy object of his attack, the priest commenced, 'In the name of God, of the saints, of the blessed Host, of every holy sacrament of our Church, I adjure thee, Rusbel, come out of her.' (N.B. 'Rusbel' is the name of a devil, the devil having 257 names in Catalonia.) Thus adjured, the girl threw herself in an agony of convulsion, till her distorted face, foam bespattered lips, and writhing limbs grew well nigh stiff, at full length upon the floor, and in language semi-obscene, semi-violent, screamed out, 'I don't choose to come out, you thieves, scamps, robbers.' 'Fulfil your promise, Rusbel,' said the priest. 'You said yesterday you would cast 100 more of your cursed spirits out of this most hapless girl's body. Can't you speak?' 'Yes I can,' came from the poor girl's foaming lips, 'I can.' 'Yes,' said the *cura*, 'you are a devil of honour; you are a man of your word.' Out of the crowd stepped a plainly attired Spanish gentleman, and said, 'But, Father, how can you pray to and praise the devil? I have read somewhere he is a liar and the father of lies. Does he keep his word?' 'Yes,' said the priest, 'he is *muy formal*'—i.e., a man of his word. 'Fulfil your promise, Rusbel.' 'Never,' shouted the devil, or the girl, now lashed into an agony of frenzy. 'You shall,' said the holy father; and the suffering girl, like a bruised and wounded snake, her dress all disarranged, her bosom heaving, wormed and twisted into the arms of the silly women who knelt and cried by her bench of torture. At last from the quivering lips of the girl came the words, 'I will;' but the devil added, with traditional perversity, 'I will cast the hundred out, but by the mouth of the girl.' The priest objected. The exit, he said, of a hundred devils out of the small Spanish mouth of the woman would 'leave her suffocated.' Then the maddened girl said she must undress herself, for the devils to escape. This petition the holy father refused. 'Then I will come out through the right foot, but first'—the girl had on a hempen sandal, she was obviously of the poorest class—'you must take off her sandal.' The sandal was untied; the foot gave a convulsive plunge; the devil and his myrmidons (so the *cura* said, looking round triumphantly) had gone to their own place. And, assured of this, the wretched dupe of a girl lay quite still. The exhibition was announced for 11 a.m. on the succeeding day, and it commenced again. Up came a band of blue-bloused artisans, and claimed admittance to the church. The priest stoutly refused entrance to any but women. The men beat the church door; the police came; a scrimmage arose, and the priest retreated in haste; the sick girl was dragged to her lowly home; two mechanics now lie in Barcelona gaol for their share in a called-for, if illegal, demonstration; the street was cleared by the police, and the affair was over. Next day the civil authorities of the town, men of high feeling and great enlightenment, shocked at what they had

heard and read (for the whole affair is now in print, and can be bought in Barcelona for a halfpenny), stopped, by civil decree, the whole affair. In conclusion, a few remarks are due in justice to the authorities. First of all, the Bishop, a man of enlightenment and erudition, was not cognisant, I believe, of this freak on the part of the clergy of the church in question. Secondly, the moment it came to the ears of the civil authorities, the sharpest and promptest means were taken to admonish the priest, and prevent a repetition of a scandal which had shamed and sickened the whole city of Barcelona.

"The whole of the details I have given were taken down by me from the mouth of an honourable and most truthful Spanish gentleman, who was witness to the whole thing, and are strictly worthy of credit to the remotest detail. I have purposely suppressed much that was painful and indecent."

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

WINTER MEETINGS.

LAST Monday night, at one of the ordinary fortnightly meetings of the members and friends of the National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Desmond Fitz-Gerald, M.S.Tel.E. presided.

ORIGINAL RESEARCH VERSUS PROSELYTISING.

The Chairman said: Before calling upon Mr. Gray to read his paper, I will take this opportunity of briefly replying on behalf of the Experimental Research Committee, to certain criticisms on the line of action it has adopted, which were brought forward by one of its members, Mr. Harrison, at the last fortnightly discussion meeting, when that gentleman so promptly and efficiently filled up the void occasioned by the indisposition of Mr. Gray.

In the first place, I may state that the committee, whilst fully conscious that the need for the exercise of a large amount of patience, and some forbearance, is not confined to themselves, is inclined to welcome all intelligent criticism, since in this may be found important matter for discussion. If there were no expressed differences of opinion amongst us, these meetings would lose their interest, and, indeed, would have no *raison d'être*.

The main question raised by Mr. Harrison, as to whether one of the objects of the committee, viz., the production, under absolute test conditions, of phenomena which may readily be repeated, is worth the time and money involved in the pursuit, is a very fair subject for inquiry. The committee is by no means confident that this question can be answered decisively in the affirmative, at the present time. But I doubt whether Mr. Harrison himself has perceived the full import of this question. It really amounts to this: "Whether any scientific investigation of the phenomena of Spiritualism is worth the time and money involved in the pursuit?" For it is a rule of scientific research, which admits of no exception, that we should *make sure of our facts*, before we proceed to investigate conditions, to draw conclusions, or to establish inductions. This rule is sometimes impressed upon the youthful student by the story of several of the original members of the Royal Society, who, at a great expenditure of time, trouble, and ingenuity, arrived at an elaborate solution of a question propounded to them by Charles II., viz., "Why a vessel of water containing a fish weighs no more than the same vessel of water without the fish; or why a fish in water weighs nothing?" On receiving their solution, his Majesty is said to have remarked, in his usual facetious way, that they might have saved their pains by giving a little of their attention to the fact itself, and ascertaining that the water containing the fish weighs exactly as much as the water and the fish separately. Now the Experimental Research Committee of the British National Association of Spiritualists has sometimes been termed, and is termed by Mr. Harrison, the Scientific Research Committee; and I think that if there be any necessity for its existence, it should endeavour to deserve this title. For this committee to occupy its time in carefully investigating such a question as "The variations of temperature in the body of a medium during the occurrence of abnormal phenomena," without having first satisfied themselves as to the mediumship by actually verifying the abnormal character of the phenomena, would be, to say the least, a most unsatisfactory proceeding from a scientific point of view. And, before "sitting with a well-developed medium for the production of new phenomena such as the world has never seen," it seems reasonable to begin by endeavouring to obtain the very simplest phenomena under unexceptionable conditions.

The position taken up by Mr. Harrison is perhaps best stated in the following observation, made by him at the last meeting:—"I hoped, when the Research Committee was formed, that we had at last obtained a working body which would utterly ignore the existence of disbelievers, and go on quietly with its legitimate duties; instead of which, it has given two months to work having an ulterior proselytising object, and has not prosecuted any research tending to evolve even a fragment of philosophy."

In answer to this, I have to state that it appears very undesirable, even if it were possible, that a *Research Committee* should ignore the existence of all unbelievers; and, secondly, that it is impossible, even if it were desirable, that, as at present constituted, it should do so. The committee is not a body appointed by Spiritualists of the most advanced and uncompromising type only; and I think it will be granted that Spiritualists of all shades of opinion, nay, more, that the candid and unbiassed investigator, should be represented on it. The committee

wish it to be understood by all that they do not constitute a one-sided tribunal, but are ready in all things to follow the lead of facts. Just before making the statement I have quoted, Mr. Harrison well observed, "That in everything we see continuity, a gradual passage of one thing into another. For instance," he said, "there are some organisms, holding such intermediate positions between the animal and the vegetable worlds, that it is difficult to tell to which they belong." Now, there are also some organisms, holding such intermediate positions between the believing and the unbelieving world, that it is difficult to tell to which they belong, unless the word "disbeliever" be very strictly defined. The majority of Spiritualists, I think, are not inclined to take for granted the facts they are supposed to investigate. And there are amongst them a very considerable class who, whilst they are convinced as to the main facts of Spiritualism, and as to the reality of their experiences in the home circle, are by no means equally convinced of the genuineness of a large proportion of the more startling phenomena which occur in the presence of the most powerful physical mediums. Some of these Spiritualists are in the position of Messrs. Alsup and Hepplestone, and although they are well aware that certain physical phenomena may occur (since they have themselves frequently verified them), like to satisfy themselves that they actually do occur in any particular case; they belong, in fact, to the category of persons described by one of Dickens's characters as "Those fellows who always want to know, you know." Now, this class of Spiritualists, as well as the other, is represented on the Research Committee; and my own view is that it is very desirable that they should be so represented, that the constitution of the committee should not be entirely one-sided. Now, those who represent what I may term the quasi-sceptical element on the committee cannot be altogether ignored, and can be convinced only by evidence presented to them in a scientific—that is to say, in an accurate and logical—form. It happens that the evidence that will satisfy them would satisfy also a large class of inquirers, and our ulterior proselytising object, if we have one, has reference to this fact, and is accidental rather than purposed. In this relation, however, I have to state that the committee do not consider the endeavour to obtain conclusive evidence for unprejudiced investigators as being wholly foreign to their duties. If a "Proselytising Committee" were formed it would probably, after a time, come to the Research Committee for its facts, and confine itself to repeating the demonstration of them, and to making them as widely known as possible.

The fact is, there are two sides to almost every question the Research Committee can take up; and their "legitimate duty," I think, is to "tackle" both. Even the question of ventilating the *séance*-room, of preventing the semi-asphyxiation of the medium and of the sitters, has its two sides; and it may have to be considered whether the committee has not been too successful in purifying the atmosphere breathed during our *séances*. Now there are many sceptics, and I think also some Spiritualists, who recall to mind a certain Irish judge, of whom it is recorded that he never liked to consider both sides of a question. He said that it always confused him! Such sceptics and such Spiritualists would not be adapted for a Research Committee. Such sceptics would find out one case of imposture, and nothing in the world would afterwards convince them that any spiritual phenomena could be genuine. Such Spiritualists would establish one genuine phenomenon, and nothing in the world would afterwards persuade them of the necessity for stringent or "absolute" tests. Rather than admit a case of imposture they would ascribe the production of muslin masks or wax hands to the playful ingenuity of the spirits themselves. Whatever may be their shortcomings in other respects, the members of the committee can assure you that they belong to neither of these two classes.

I will now request Mr. Gray to begin his paper, at the conclusion of which I hope there will be a discussion on the various questions suggested.

TESTING PHYSICAL MEDIUMS.

Mr. J. W. Gray, C.E., said:—The subject for consideration and discussion this evening, viz., the establishing of the best possible conditions for the observation and development of the physical phenomena of Spiritualism is, I think we shall all agree, one of the greatest possible importance to the movement, and through it to science, religion, or the realisation of and love for the true and the beautiful, and to human progress generally.

As most of you here are aware, the conditions under which the physical phenomena of Spiritualism are observed (when any special conditions are applied), are, by common custom, alluded to and spoken of as "test" conditions. I think unwisely so. The expression as usually used and understood implies doubt of the honesty of the medium, or of the manifesting agency, or both, and an endeavour to check the fraud. It may not be, and doubtless is not always, the case that this feeling is the one or even main incentive to the imposing of special conditions, but it would be unwise to shut our eyes to the fact that *mostly* it is so—that it is widely developed. And I think not without cause, though I am far from attaching all or even the greater share of the blame to the mediums and the manifesting agencies. Nevertheless, as this feeling of mistrust must be removed before we can hope for the higher of the physical phenomena, even terms tending to give it expression, and so perpetuate it, should be avoided. The relations between us and our mediums should be of a far loftier nature than one of mutual distrust, as is so often the case. Our mediums are the links between the physical and the spiritual worlds; they bring the proofs of our immortality—that most treasured of good tidings; they are the messengers between us and the loved ones in our individual worlds, awaiting us in the land of harmony, and should be recognised as such; they should be sacred to our highest solicitude.

I feel that the whole question of our relations with our mediums should be earnestly and carefully reviewed, and possibly we should then come to the conclusion that they must be established on an entirely different footing to what they have been hitherto. The question pre-

sents itself for consideration under several heads, among the principal of which may be mentioned the social condition of mediums, their general treatment, and the conditions for the observance and development of phenomena at *séances*. We should remember that mediums are all, more or less, sensitives; and yet we leave them to fight the battle of life on their individual resources, as though they were the strongest and most phlegmatic amongst us. Whilst this is the case, we may expect them to be constantly brought under such conditions as to be influenced, more or less, by adverse, uncongenial, and untruthful psychological and mesmeric influence, and, therefore, must not be surprised at whatever may be the result. Again, if any medium happens at any time to give signs of better manifestations than usual, he or she is immediately besieged with overwhelming calls to exercise that power, and there being no organisation to regulate and prevent such a state of things, the end speedily comes in the medium being exhausted, and too frequently in an attempt to simulate genuine phenomena, the direct or assisting cause being, I believe, frequently the strong desire on the part of the sitters producing the very condition on the sensitive organisation of the medium which leads to the attempted deception.

Any consideration and discussion relative to the establishing of the best conditions for the observation and development of physical phenomena must take cognisance of these and many other defects in the present relations between observers and mediums, and endeavour to suggest a remedy for them. To my mind, public mediums should be supported by organisations, who would make their own terms with investigators, and so relieve the minds of the mediums from the worry and anxiety of the attendant arrangements. Again, I think much attention should be paid by Spiritualists in general to the development of more mediums. It has been said, on good authority, that in almost every household may be found one or more good subjects for mediumistic development. Yet our mediums are conspicuously few in number. I see no reason why a medium should not be developed in almost every household, and if this were done, not only would the great pressure be removed from our public mediums, but in the increased number of mediums we should undoubtedly have variety of phenomena and experiences, and find in it one of our chief safeguards.

I come now to that head of the subject more especially intended for consideration and discussion this evening, viz., the conditions to be observed at *séances* for physical phenomena. There are two sides to this question, and I consider it quite as important that the sitters should observe conditions towards the medium as that the medium should submit to conditions for the satisfaction of the sitters. I take it, however, that the foundation of all the conditions necessary for a good *séance* is, that there should be mutual good feeling between all present, and even more especially between sitters and medium. Great care should therefore be exercised in the choice of members to compose a circle; none should be admitted, unless desiring to get at truth; none except in the spirit of "Come, let us reason together." Unfortunately, however, inharmonious and untruthful influences cannot always be excluded, and we must therefore deal more especially with the question of greater importance, viz., the conditions as between sitters and medium. Whatever the nature of these, they *must*, to be successful, be such as will create absolute and mutual confidence and good feeling. The conditions imposed on the medium should be in spirit and in nature experimental and demonstrative, precisely as any scientist pursues his investigations, and demonstrates his results. For my own part, I see no medium course between imposing no special conditions at all and imposing conditions which are absolute. *Séances* must always take one of these two forms. Respecting the first, there is a good deal of evidence offered leading to the inference that if the matter of conditions be left to the controlling agencies, they will give better tests than any that can be obtained by imposing strict conditions of observation. It may be true that in some instances evidence, more or less exact and conclusive, is obtained in such a way, but my own experience points in the contrary direction. Supposing it, however, to be true, still the chance of obtaining evidence in this way must always be very uncertain. Moreover, I think any advantage *séances* of this description may have had, has resulted from the very imperfect and unsatisfactory nature of the so-called "test" conditions usually applied. For the most part, they are such that if specially designed to jar on the sensitive organisation of the medium, and destroy all harmony of feeling on his part, they could not be more successful in doing so. Moreover, the moral friction is most frequently ingeniously prolonged, by reason of the "tests" being improvised after the company has assembled, and with what is by chance found in the room. The whole question is discussed in the presence of the medium, and the tests decided on carried out piecemeal, as suggested by the different wiseacres. It seldom happens, after all has at length been done, that the sitters are quite satisfied with the tests as left for complete; but each feels reluctant to prolong the process of preparation, and, as it were, express personally a doubt as to the medium's honesty. Furthermore, by this excessive exercise of the inventive faculties, the sitters are brought to a charmingly positive state of mind, quite incompatible with the recognised conditions necessary for a successful spiritual *séance*; and when in addition to this it is remembered that those who suggest and apply the tests are usually the most sceptical element of the company, having least knowledge of the conditions necessary, and, in consequence of being sceptical, secretly and even sometimes expressly feeling quite sure that their particular test will prevent the manifestations, and therefore, even though unconsciously, hopeful that such will be the case, is it to be wondered at that the result of all this bungling should be more to prevent manifestations than to develop them, or that the manifesting agencies should sometimes propose the omission of special conditions altogether? Even when manifestations are obtained under such conditions as above, they are usually outside of the tests imposed, so that both become worthless in the interests of science.

But, though such conditions of observation as are usually employed

are worse than useless, I by no means advocate that blind faith should take the place of careful observation and discrimination. On the contrary, I would, in all cases of investigation, have the conditions absolute; that is to say, they should be such as to render deception on the part of the medium impossible. Nothing short of this will create or even allow of mutual confidence. The investigators, not being satisfied with the conditions, will not have full confidence in the medium; the medium, knowing and feeling this, will not be at ease with the sitters, fearing always sudden attempts at exposure. But once set the minds of the investigators at rest as regards the absolute nature of the conditions imposed, and they will await the results with a calmness of mind in every way conducive to good results. Moreover, with absolute conditions, the objection to dark *séances* vanishes, and this is most desirable, when it is remembered that darkness is a more favourable condition for most classes of physical manifestations than light, and, with some good mediums, is even a necessity. Whilst thus strongly advocating test conditions, I hold it to be of paramount importance that the medium should be able to enter under such conditions as a matter of course, with little or no process of preparation, and without the least appearance of his good faith being called in question. I am fully aware that to obtain such conditions is much more easy in theory than in practice; no one knows this better than the members of your Research Committee. Still, I hold it to be by no means impossible. It is not within the province of my paper, however, to attempt to lay down how such conditions are to be carried out. They are only to be determined by careful study and experiment. Doubtless your committee, to which I have already alluded, will ere long be in a position to invite you to the consideration of such absolute and harmonious conditions as I have attempted to give you an idea of. There is yet another important point to be borne in mind in designing such conditions, viz., that experience teaches that there is much more chance of good results at a *séance* when no particular phenomenon or class of manifestation is specially provided for or expected. As a rule, therefore, the conditions should allow of almost any description of phenomena occurring. At the same time, it is very desirable to obtain at least some one definite phenomenon under absolute conditions, and of such a nature that it can be repeated as often as required. Your Research Committee have, up to the present, imposed simple conditions of both these classes, which, with your permission, I will now proceed to describe. The first I will describe is what has become to be known as the bell test. You have it here before you. It consists of a telegraphic relay and battery, which we enclose in a box, the lid of which is screwed down and sealed with various seals. What is required is that the spirits shall depress the armature of the electro-magnet inside the closed box; when this is done, the electrical bell will ring, and it cannot be rung by accidental circumstances. In order that the medium may not complete the circuit by making connections between the wires outside the box, a second battery is connected with the relay, and a constant current from it flows round a galvanometer, thereby producing a constant deflection. When the armature inside the box is pressed down, it breaks this secondary circuit, and the needle comes to zero, consequently, if the bell rings without the said circuit being broken, evidence is furnished of trickery. Sometimes the spirits may make the assertion that the relay inside the box is out of order; the Committee could not very easily contradict this while the relay is secured and sealed inside the box; consequently we have made a third arrangement, whereby we can send a current round the relay from the outside—the immediate ringing of the bell, when we do this, proves that the apparatus is not out of order. The arrangement, you will observe, has one great advantage, namely, that no preparation whatever is required on the part of the medium; he is not tired, or rendered anxious before entering the cabinet, and it is not necessary to secure him in any way by bonds.

The other test which I have to describe is designed to allow of almost every class of physical manifestation taking place while it is applied. It consists simply of an effectual means of confining the wrists of the medium; instead of tying the wrists with tape or cord, we put a soft gauntlet over each wrist, and lace each gauntlet close to the skin, just as one would lace a pair of boots. The hands of the medium are placed behind his back, and the two gauntlets are held within two or three inches of each other by a short piece of tape strongly sewed to them. This piece of tape we sometimes tie to the back rail of the chair.

These, then, are among the principal conditions which the members of your committee have imposed; they have endeavoured to make them absolute, believing that nothing short of that would satisfy common sense.

THE DISCUSSION.

Mr. Algernon Joy read a letter on the work of the Scientific Committee, which he had contributed to the last number of *The Spiritualist*; he also read the editorial note appended thereto. He thought that it did not matter to them what the Royal Society did or thought; the object of that committee was not the promotion of science, but of Spiritualism.

The Chairman asked whether Mr. Joy did not mean "physics" when he said "science," for science meant the knowledge of truth, whether in relation to the spiritual or material world.

Mr. Harrison remarked that when he used the word "science" he never meant "physics" in particular. Science meant "exact knowledge," and if people said that they did not wish for science, they simply declared themselves in favour of muddled ideas.

Mr. Francis wanted to know what conclusions the committee had arrived at.

The Chairman replied that the time had not come for reporting results, and that those results would first have to be furnished to the Council; moreover, he and his colleagues did not profess to give conclusions, but facts only. He might, however, say that the committee had as yet held but few *séances*, during which it had not obtained the cell test, although it had obtained a few other phenomena, more espe-

cially that of direct writing under good test conditions. A large amount of real knowledge was gained by the world without scientific investigation, and such had been the case in the previous history of Spiritualism. As an example of what he meant, he had never scientifically investigated the fact that he had had a grandmother, yet he was perfectly convinced upon the point (laughter); in like manner his wife was perfectly satisfied of the existence of the tax-gatherer. Among the members of the Research Committee were some who had not satisfied themselves as to the reality of certain phenomena; he thought that these were entitled to have their requirements met, and that the committee should, to some extent, have in view the object of convincing outsiders.

Mr. Harrison remarked that the Committee of the Psychological Society was composed of believers and disbelievers, and its work was retarded by the education of the latter, who had not had sufficient experience. Why did not those members of the Research Committee who had not been fortunate enough to have had the opportunity of gaining the knowledge of their colleagues, join the Psychological Society, and leave those who had had more experience to go on with original research. He thought the bell test to be a very good one, but that no loose wires within reach of the medium should be inside the cabinet; the box containing the apparatus should be screwed against the side of the cabinet, and the wires should pass through the side of the cabinet to the apparatus outside. He thought that a Research Committee should not be in the slightest degree influenced by proselytising objects. Original research consisted in making new discoveries in the realms of nature, unfettered by proselytising, commercial, or utilitarian conditions, just as Faraday made his discoveries in electricity, and left others to utilise them. A Research Committee should have but the one object of discovering new truths of nature.

Dr. Carter Blake remarked that the members of the Research Committee were like those animals which many present might have seen near Trafalgar-square; there they would find the cat, the mouse, the pigeon, the dog, and the monkey, all with their different ideas, living in harmony together. Although the committee had not yet obtained the bell test, a noise was once believed to be heard inside the box; the wires inside were afterwards found to have been crushed, and even the most sceptical believed that they had been interfered with. Still this result had not been thought sufficiently satisfactory to be recorded. The mediums who had sat for the committee had been frank and obliging, and had been on good terms with all its members; they were well treated by the committee, and no ungentlemanly traps or tricks on the part of the committee had been attempted; mediums need not fear any dishonourable acts of that kind. He did not think that a Research Committee had anything to do with proselytising work, but ought to advance knowledge of the subject for the satisfaction of the members of the Association.

Dr. Collyer believed that these test conditions defeated themselves; the fact of applying a test involved the presumption that they knew all the laws which governed the subject they were testing, whereas they were all at sea in relation to the philosophy of brain phenomena. His friend, Dr. Slade, had recently given him a most convincing test, which could not in any way be possibly imitated by fraud; but in applying special tests of their own, inquirers were destroying the condition of mind essential to success. A medium is a man in an abnormal condition, and the best manifestations come when he is conscious of the power of producing them; blind faith has much to do with the occurrences, consequently when the power is questioned the phenomena tend to cease. All test conditions would do little good, so far as the outside world was concerned, for those people who wanted to be convinced must go through the ordeal of a long examination.

Mr. Tapp hoped that the Research Committee would succeed in interesting the intelligences they called "spirits" in scientific inquiry. Once get them interested, and beneficial results would follow. In his early days of investigation he discovered that he learned more by imposing no conditions, but by watching quietly to see what he could get; at the same time, he thought it would be useful if such tests as the committee had originated were to be carried out. He had been present at experiments wherein Mr. Crookes and others had obtained manifestations under unanswerable test conditions.

Mr. Harrison had been present on many occasions where manifestations had been obtained under unanswerable tests. In the present case he believed he was right in saying that the committee had only had a few sittings with mediums not noted for obtaining with regularity the particular manifestation they required. Mrs. Kane was one who obtained it with regularity; at all events, the keys of a locked piano were frequently played upon in her presence. Would she sit for the committee?

Mr. Joy did not see what was the use of a Research Committee, except for the conversion of disbelievers.

Shortly afterwards the proceedings closed.

LAST Sunday Miss Loughbottom delivered two trance addresses at Horsedje, Oldham.

PASSENGERS representing about 8,000 dollars went over the Fitchburg Railroad to the Lake Pleasant camp meeting of Spiritualists last summer.

MR. J. J. MORSE AT NEWCASTLE-ON-TYNE.—On Sunday last Mr. J. J. Morse delivered two inspirational lectures in the Newcastle-on-Tyne Spiritualists' Hall, before good audiences. The addresses were attentively listened to throughout. Mr. J. Mould presided on both occasions. On Sunday next, December 10th, Mr. Morse will deliver two trance addresses in the Temperance Hall, Horsedje-street, Oldham—afternoon at 2.30, evening at 6. His other engagements for this year are:—Manchester, December 17th; Wolverhampton, December 19th; London, December 24th and 31st.

MR. BLACKBURN'S SEANCES.

THE subjoined account of a simple but satisfactory meeting I vouch for as a strictly correct statement.

K. COOK.

I willingly comply with your request for a brief statement of what occurred at a *séance* held at the National Association rooms, 38, Great Russell-street, on Thursday, Nov. 30th, Mr. Eglinton being the medium.

The hands of the medium having been put behind him, the cuffs of his coat were stitched together, and also the upper portions of the coat collar near the neck, the hands and arms being in this way perfectly secured. The medium was also tied to his chair and the cabinet in various ways, and the curtains arranged so that his feet and legs protruded beyond them. Upon his knees the "fairy bells," together with a book, a handbell, and paper and pencil were placed. The gas was lowered, but everything was distinctly visible. Under these conditions the bells were rung or played, the book was repeatedly opened, a hand appeared a very great number of times, a piece of paper was torn to pieces, and the book was seized and violently struck half a dozen times on the medium's knees. During the whole time a voice conversed with us, once to draw our attention in a humorous way to the fingers of the hand that we saw so constantly and actively engaged. I was told to go into the cabinet and put my hands on the medium's shoulders. I did so, the light inside being sufficient to enable me to see a very curious phenomenon. While my hands were upon the medium's shoulders, I distinctly saw something like a forearm and hand, but in the shadow, pushing forward from the medium's elbow onward, as if to reach the front of the curtain. I resisted an impulse to put my hands lower than the shoulders, because I wished to implicitly do as I was told, and I remembered the very perfect securing of the hands and arms. I need not go further into details; the main thing is to be sure that the medium was secure, and that *whatever* was done was done by some one, not ourselves. The evidence for this appeared to me to be perfect. I need only add that we never lost sight of the medium's legs and feet, which never stirred, and that on being examined every stitch was found to be uninjured.

A CLERGYMAN.

DOES DEATH END ALL?

THE Rev. Joseph Cook, of Boston, U.S.A., though still lingering in the lap of old theological notions, has many bright things to say. From a discourse which he delivered Nov. 13th, 1876, I quote the following:—

E. S. (Boston, U.S.)

Does death end all? The answer to that question depends on the reply to another: Is life the cause of organisation, or organisation the cause of life? On this theme I am not only willing, but anxious, to think to the thirty-two points of the compass, and I ask only for the authority which belongs to the axiom that every change must have an adequate cause. Supporting, therefore, Huxley's own proposition, that "life is the cause of organisation, and not organisation the cause of life," I affirm, as a large inference from this truth, that the cause must exist before the effect, and that, if life may exist before organisation, it may do so after it, or outside of it.

Matter in living tissues is directed, controlled, arranged so as to subserve the most varied and complex purposes.

Only matter and mind exist in the universe.

Matter in living tissues must, therefore, be arranged either by matter or by mind.

No material properties or forces are known to be capable of producing the arrangements which exist in living tissue.

In the present state of knowledge these arrangements must be referred to mind or life as their source.

Bioplasm exhibits peculiar actions found nowhere in not living matter.

It exhibits different actions in every different animal and vegetable tissue.

For each class of these peculiar actions there must be a peculiar cause. That cause must be either matter or mind.

It is not visible, or, from any observed facts, inferable in matter.

It must, therefore, exist in life, or an immaterial element of the organisation.

It is plain that, before the matter which forms the tissues has entered the organisation, the plan of the tissues is involved in the earliest bioplasts.

There is forecast involved, therefore, in the action of the bioplasts. "Bioplasm prepares for far-off events," says Sir Lionel Beale, over and over.

Forecast is not an attribute of matter, but of mind. An immaterial element exists, therefore, in living organisms.

There is a great fact known to us more certainly than the existence of matter—it is the unity of consciousness. I know that I exist, and that

I am one. Herman Lotze's supreme argument against materialism is the unity of consciousness. I know that I am *I*, and not *you*, and I know *this* to my very finger-tips. That finger is a part of my organism, not of yours. To the last extremity of every nerve I know that I am one. The unity of consciousness is a fact known to us by much better evidence than the existence of matter. I am a natural realist in philosophy, if I may use a technical term; I believe in the existence of both matter and mind. There are two things in the universe, but I know the existence of mind better than I know the existence of matter. Sometimes in dreams we fall down precipices, and awake and find that the gnarled savage rocks had no existence. But we touched them; we felt them; we were bruised by them! Who knows but that some day we may wake, and find that all matter is merely a dream? Even if we do that, it will yet remain true that I am I.

There is more support for idealism than for materialism; but there is no sufficient support for either. If we are to reverence all, and not merely a fraction of the list of axiomatic or self-evident truths, if we are not to play fast and loose with the intuitions which are the eternal tests of verity, we shall believe in the existence of both matter and mind. Herman Lotze holds that the unity of consciousness is a fact absolutely incontrovertible, and absolutely inexplicable, on the theory that our bodies are woven by a complex of physical arrangements and physical forces, having no co-ordinating presiding power over them all. *I know that there is a co-ordinating presiding power somewhere in me. I am I. I am one.* Whence the sense of a unity of consciousness if we are made up, according to Spencer's idea, or Huxley's, of infinitely multiplex molecular mechanisms? We have the idea of a presiding power, that makes each man one individuality from top to toe. How do we get it? It must have a sufficient cause. To this hour no man has explained the unity of consciousness in consistency with the mechanical theory of life. (See Lotze's greatest work, *Mikrokosmos*, Leipzig, 1869, vol. i., book 3, chap. 1.)

There is not in Germany to-day, except Häckel, a single professor of real eminence who teaches philosophical materialism. The eloquent Michelet, the lifelong friend and disciple of Hegel, lectured at Berlin University in the spring of 1874, in defence of the Hegelian philosophy as a system. Out of nearly three thousand students he obtained only nine hearers. Hemholtz, the renowned physicist of Berlin, has come out, through physiology and mathematical physics, into metaphysics, and his views in the latter science are pretty nearly those of Immanuel Kant.

Wundt, the greatest of the physiologists of Heidelberg University, which leads Germany in medical science, has made for years a profound study of the interrelation of matter and mind, and he rejects materialism as in conflict with self-evident, axiomatic truth. Herman Lotze, now commonly regarded as the greatest philosopher of the most intellectual of the nations, and who has left his mark on every scholar in Germany under forty years of age, is everywhere renowned for his physiological, as well as for his metaphysical knowledge, and as an opponent of the mechanical theory of life. Professor Tholuck said to me repeatedly: "If a man is a materialist, we Germans think he is not educated."

I look up to the highest summits of science, and I reverence properly. I hope, all that is established by the scientific method; but when I lift my gaze to the very uppermost pinnacles of the mount of established truth, I find standing there, not Häckel nor Spencer, but Hemholtz, of Berlin; and Wundt, of Heidelberg; and Hermann Lotze, of Göttingen, physiologists as well as metaphysicians; and they, as free investigators of the relations between matter and mind, are all on their knees before a living God. Am I to stand here in Boston, and be told that there is no authority in philosophy beyond the Thames? Is the outlook of this cultured audience, in heaven's name, to be limited by the North Sea? The English we revere, but Professor Gray says that there is something in their temperament that leads to materialism. England, green England! Sour, sad, stout skies, with azure, tender as heaven, omnipresent, but not often visible behind the clouds. Sour, sad, stout people, with azure, tender as heaven, and omnipresent, but not often visible behind the vapours. Such is England, such the English. We are to extend our field of vision to the Rhine, to the Elbe, to the Oder, to the Ural Mountains; and when we look around the whole horizon of culture, the truth is, that philosophical materialism to-day is a waning cause. It is a crescent of the old moon; and in the same sky where it lingers as a ghost, the sun is rising, with God behind it.

AID FOR MRS. COGMAN.

MRS. MALTBY, of 41, Marylebone-road, London, has received the following additional subscriptions on behalf of the widow of the late Mr. Cogman, and these will close the list:—

Contributions received at the rooms of the Dalston Association of Inquirers into Spiritualism: Jonathan Tozeland, 10s.; George Robert Tapp, 5s.; Edwin Dottridge, 5s.; R. Pomeroy Tredwen, 5s.; Richard Pearce, 2s. 6d.; Sympathy, 2s. 6d.	£1 10 0
Mrs. Bullock	0 14 6
Collected by Mr. Burns: Mr. David Powell, 5s.; Mr. J. Champernowne, 2s. 6d.; Mr. J. Constable, 2s. 6d.; Mr. Everitt, 10s.	1 0 0
Previously acknowledged	41 10 6

Total..... £44 15 0

Mrs. Maltby announces that the list is now closed; but, considering the many long years of good public work which Mr. and Mrs. Cogman have done for Spiritualism in the poorest part of London, should another subscription list be opened for Mrs. Cogman a year or two hence, there will doubtless be a ready response.

TEST SEANCES WITH DR. SLADE.*

BY ROBERT H. COLLYER, M.D.

I WILL briefly narrate my experience with Mr. Henry Slade, and will confine my remarks to the automatic writing, leaving the various other phenomena for another occasion to describe. On the 6th day of October last, at 7 p.m., I called at 8, Upper Bedford-place. I was shown into the drawing-room, where I found Mr. Henry Slade, Mr. Simmons, and two young ladies. After some few minutes, Mr. Slade and myself went into a small back room. There were two gaslights turned on to their full extent, making the room as light as gas could make it.

Mr. Slade took hold of my hands, and after a few moments he was in "the state." This transition was accompanied by the usual nervous twitchings. He told me to clean the slate which lay on the table. I did so, both with a sponge and then with my handkerchief. I never let go of the said slate, which he placed under the corner of the table. A small piece of slate pencil was placed on the upper surface of the slate. In less than ten seconds the said slate was written on, and in ten seconds more eight lines of writing, filling up the entire upper surface of the slate, were written.

As I have before stated, Mr. Slade believes that this was written by his wife's spirit. What he believes is quite beside the fact of writing occurring under circumstances that none of your wiseacres and tricksters could imitate. It was Slade's blind faith that the writing was spiritually produced, that enabled his Will power to embody the thought. Having attended the trial at the Bow-street Police court, I heard the childish propositions of chemical pencils, sympathetic inks, and so forth. I cannot here omit to admire the dexterity of Mr. George Lewis in writing, and the pure English and unexceptional smile of self-gratification when the audience applauded his wondrous works. I, accordingly, to meet all such objections, purchased of a stationer in Holborn two white porcelain slates, 7 inches long, 5 broad; these I took with me to Slade's rooms on Friday, Nov. 2nd, at noon. We retired into the same room as on the previous occasion. Mr. Slade sat for twenty minutes, but entirely failed, and said he had no power. I was not in the least astonished, as I have known persons for weeks to lose all power. On the following Sunday, Nov. 5, at noon, I again visited Mr. Slade. I untied the slates myself, broke off a piece of Cumberland lead, one-eighth of an inch in length, which I placed between the slates, and re-tied them together with the tape I had brought with me. The slates were then placed on the top of the table, Mr. Slade's fingers being in contact with the frame of the upper slate, his other hand was on my own. I distinctly heard the writing going on or being made. On opening the slates these words were written:—

"We cannot write with this point of pencil.—A. W. SLADE."

I retied the slate, and the original piece of pencil.

An ordinary slate, which I carefully cleaned, was placed on the top of the table; on the under surface of the slate I heard the writing taking place. I had my elbow on the slate all the time. On turning the slate I found 49 words written in less than three minutes by my watch. On returning to the drawing-room I found a gentleman who had brought a folding slate with him; this was written on both sides, that is, the upper and lower surface, inside the folded part of the slate. There were 64 words. At page 94 of my work, *Exalted States of the Nervous System*, Renshaw, 356, Strand, I use these words: "Faith and Will.—The power of the will, in the ordinary normal state, is confined to the immediate acts essential to the functions of life; but it may be educated (during an abnormal state) so as to be directed out of or beyond the ordinary channel, so that brain phenomena, or abnormal states, may be induced at the will of the individual. In order to arrive at perfect control of the

organs not normally under the influence of the will much time is required."

At page 106 I state: "The embodiment of thought is the cerebral representation or production of the figure thought of. If there be sufficient nervo-vital fluid at the command of the medium, he is enabled to project an embodiment which will, for the time being, under the direction of the will-power, manifest all the conditions of an independent existence."

The medium must necessarily be an extremely sensitive person—even morbidly so. How, then, is it possible that he can be calm and self-possessed, exercise mental concentration or will-power, if he is purposely rendered irritable; his sensitiveness wounded by wanton, puerile opposition? It cannot be expected that if the necessary conditions to success are destroyed that successful results can follow. It would be as unphilosophical to break your watch and then to grumble because it ceased to keep time.

No man is a greater admirer of pure philosophy and close inductive reasoning than myself. I also abhor with detestation and contempt those upstart parvenus in science who imagine that by *coup de main* they can solve the most recondite revelations of brain function. It cannot be forgotten that the College of Physicians of London ignored both Harvey and Jenner. It should not be forgotten that the Royal Society of Great Britain received the report of Benjamin Franklin's experiments, showing the identity of lightning with other electrical phenomena, with a shout of laughter.

Napoleon referred the subject of steam navigation to the Academy of Science. The result was that the Academy pronounced the idea to be "a ridiculous notion." When George Stephenson first proposed railroad travelling, how was the idea treated by the British House of Commons? Did not his distinguished son, Robert Stephenson, with all England, ridicule the French project of digging a canal at Suez? Still, the British nation a few years subsequently gave four millions sterling for an interest in the same canal! Who, fifty years since, would not have been pronounced a madman if he had had the temerity to state the practicability of holding in a few minutes, communication with his friends in Australia? Cases could be multiplied showing the ignorance of the most intellectual on matters which are beyond their knowledge. The universe abounds in mysteries, exciting only the barren wonder of the desponding observer, but stimulating the philosophical to untiring and earnest research. To contradict past experience is a certain indication of error; to march beyond it is the truest indication of genuine discovery. If ignorance is punishable with three months' hard labour, who could escape having the amusing task of continually walking upstairs.

Slade is not responsible for his want of knowledge as to the *modus operandi* of the most recondite phenomena connected with cerebral function. All he knows is, that these phenomena do not occur under certain conditions. It is not because he verily believes that they are produced by the spirit of his late wife, that such a belief comes within the sphere of criminal jurisdiction. I am not responsible for Slade's ideas. I am thoroughly convinced he is honest in his belief. What concerns myself is the production of these cerebral phenomena. Of the fact that they are produced without the least attempt to trickery or fraud, is a conviction arrived at after thirty-five years' investigation. That many persons with partially developed powers, have resorted to deception I am equally convinced. I have discovered on many occasions false representations, but these do not militate against the genuine phenomena. There is scarcely a subject with which the human mind is conversant that may not be stimulated or imitated so closely as to deceive and betray the unsuspecting.

I am as satisfied of the genuineness of the automatic writing presented by Henry Slade, of the United States, as I am of my own existence, or that the sun gives light, or is the cause of light, or of any other physical phenomenon, universally admitted. I do not find fault with the learned magistrate who defined "palmistry" to be analogous to these new recondite mental phenomena. Nor do I blame Mr. Henry Slade for believing that the phenomena are produced by his deceased wife's spirit. I am firmly convinced that if he had not this belief the phenomena would

* From a pamphlet entitled *The Slade Prosecution*, by R. H. Collyer, M.D. London: H. Vickers. 1876.

not be produced. Blind faith is essential to the exercise of will power.

It is the will power, during an abnormal or exalted state of brain, which produces all these varied phenomena, no matter how diversified or apparently complicated.

Absolute blind faith (not exercisable during the normal state of existence) is necessary to the full development of will power. Doubt your own capacity, and it ceases to exist. Conviction of power is the surest road to success—"he who hesitates is lost." It is really ridiculously funny to find men of the most ordinary mental faculties writing of the "Common Course of Nature."

All the world believed the postulates advanced by Aristotle, and these were defined as "The Laws of Nature," until Galileo and Newton demonstrated to the contrary. As to the laws of falling bodies and gravitation, for two thousand years the whole world had spoken of the "Common Course of Nature." Common enough would poor Nature be if interpreted by such conjuring mechanicians. What is that which we entitle a Law of Nature? Is it, as is generally conceived, an abstract sovereign rule of Divine authority before the beginning of the world's existence? Or is it only a syncretical epitome of Nature's operations, such as human experience and assiduity has found out, human ingenuity has arranged? Here, on this very topic, is an error most prevalent, even amongst the men best versed in science. They are too apt to confound scientific theory, conventionally stamped, as a "law of Nature," as an original principle, established by the fiat of Omnipotence. The poor wretch who has the temerity or foolish hardihood to question its validity is denounced as a heretic to the order of Nature herself. Roger Bacon was excommunicated by the Pope for such a crime, and imprisoned ten years, accused of having dealings with the Devil. At that period (the 13th century) professors were bound, under oath, to follow no other guide than Aristotle. "There is a wide difference between the idols of the human mind and ideas of the Divine mind."

DR. SLADE'S MEDIUMSHIP.

DIRECT WRITING ON SLATES WHICH NEVER WERE OUT OF SIGHT OF THE OBSERVERS.

A FEW days ago Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester, came to London, and invited two thorough disbelievers in Spiritualism, both of them influential men of business well known in the City, to a *séance* with Dr. Slade. They visited him at 8, Upper Bedford-place, on Monday last week, between three and four o'clock in the afternoon. Mr. Blackburn brought with him a slate, purchased in Manchester; it was a folding slate, that is to say, it had hinges at the back, and when it was closed the two slates faced each other; the outside case was of wood. A private mark was put upon this slate by a friend of Mr. Blackburn's in Manchester, and a London partner of the gentleman who had made that mark was one of those who attended the *séance* to watch the results.

The two London gentlemen took the slate into the *séance* room, and as they held it open Dr. Slade dropped a piece of pencil upon it, about the size of a grain of wheat. They then tied a string tightly round the slate, after which one of them laid it upon the table, placed his elbow upon it; writing was heard. They then took the slate into the next room, opened it in the presence of Mr. and Miss Blackburn, and Mr. Simmons, and both leaves of the slate were found to be covered with the dry dusty writing of slate pencil. The crumb of pencil had been somewhat worn in the production of the writing. From first to last the slate never went out of sight of its owners. The *séance* took place in broad daylight.

Two or three words were spelt wrongly in the message, so after it had been examined Dr. Slade washed it off, and the pencil was placed in it again to get more writing under the same conditions. A noise inside the slate like that of writing was heard, and the gentlemen took the slate away for the purpose of opening it at one of their offices. After they had left the house, Dr. Slade passed into a trance, and the communicating intelligence told Mr. Simmons that the

sitters had not waited long enough; there was no writing on the slate; the spirits had been rolling the pencil about, trying to take hold of it. This afterwards proved to be the case.

Next day they accordingly came again at 2.30 p.m., and obtained writing under the same conditions as at the first sitting. After they left the *séance* room, and before they untied the slate, Mr. Blackburn had a sitting with Dr. Slade, and asked whether there were any writing on the slate this time. The spirits said they would write a duplicate of the message on another slate. This was done while the slate with a crumb of pencil on it was held by Dr. Slade flat against the under side of the table. His face was to the light. Mr. Blackburn had previously cleaned the slate himself. He took the message into the next room, the string of the folding slate was cut, and the messages on the two slates were found to be identical, with the exception that the one on the folding slate contained an additional paragraph.

This account is drawn up from testimony given to us by Mr. Blackburn, Mr. Simmons, and Dr. Slade. After the latter had furnished his narration he was entranced by an intelligence, who stated that at the second sitting four spirits came in with the two sitters, and tried to prevent the production of the writing, and the band of spirits about Dr. Slade, chosen of late for the purpose of protecting him, cleared the four opponents out of the way.

A SITTING WITH DR. SLADE.

BY J. SEAMAN.

ON Friday morning last, the 1st inst., at about noon, I called, with my friend, Dr. Carter Blake, at 8, Upper Bedford-place, and was introduced to Dr. Slade, who was quietly chatting with Mr. Simmons and another gentleman in the drawing-room—the room which will go down to posterity as the apartment where Simmons "winked" and "pumped the visitors." I found Mr. Simmons without his "wink," but he certainly "pumped me," for as he politely asked me to remove my overcoat, he ascertained from my answer that I was only wearing one. But no use was made of this discovery by him. Dr. Slade, who took me into the back room, did not sit with his back to the window, but full in the light. He never once rested the slate (my own) on his knee, but held it in such a manner that I saw quite one-third of it, and his thumb the whole of the time. His arm did not move "as in the manner of writing," and was only moved when the slate was placed nearer to me, or on my head. The tendons of his wrist were perfectly motionless, and the writing was not curved. It consisted of four distinct messages:—

- (a) eight words in one straight line.
- (b) twelve " three "
- (c) three " one "
- (d) six " two "

The lines for the most part extended parallel with the longer side, and right across a 12-inch framed ordinary school slate; all the messages were written on the top side of the slate, which I had previously marked "top" and "bottom" to distinguish the two surfaces. Of this I am as certain as I am of my own existence. My attention was not attempted to be directed to a supposed light on my elbow, though I confess I diverted Dr. Slade's attention to a picture on the wall, the subject of which was familiar to me, with a view to see if he would attempt to write or do anything else when he fancied I was off my guard. We conversed the whole time; raps were heard from many parts of the room and furniture. The table was lifted evenly from the floor, while I held Dr. Slade's hands with my hands, and guarded his feet with my feet. Had he used his knees (which were plainly in sight) the table would have tilted rather than have been raised easily. A bell placed under the table, out of reach, but in my sight, was rung while Dr. Slade was standing up, and then rapidly lifted from the ground, moved towards my left to above the level of the table, and then violently hurled between us towards my right, and fell with a crash on the extreme right of the table, thus describing nearly a circle. I was touched on the right hip, which was too far off to be reached by Dr. Slade's feet

(always in view). In my sitting position at that moment, first my right leg and then the leg of the table were, as it were, guarding my right side from any attack from where Dr. Slade sat. The "force" was evidently behind me on my right. Confirmatory of that view, the chair on which I sat, and while I sat on it, was suddenly pushed from behind towards the table and towards Dr. Slade, whose white and red striped socks and French pumps were visible in their natural position. I say pushed in preference to pulled, because the sensation was of some one behind my chair. I looked round to see who or what was there. Where I sat before this pushing was quite out of radius for Dr. Slade's outstretched foot to hook me and the chair towards him. I have seen too many conjurers and performed too many sleight-of-hand tricks myself not to know when the critical moment arrives for the success of the trick in hand, but at this sitting I saw no evidence of trickery of any kind. I leave to others to explain the phenomena. I can only say that I am convinced the writing was on the top side of the slate, on which alone Dr. Slade's thumb (always full in view) rested: when the writing was produced on the slate, as it rested on my head, the knuckles of his hand were pressed against my temples, and while there no movement of Dr. Slade's fingers took place. Dr. Slade was suffering in bodily health during my visit, and expressed himself satisfied with the results of the sitting. Not one word was said about spirits while I remained at 8, Upper Bedford-place.

11, Southampton-street, Strand, London, W.C.

AN HISTORICAL ENIGMA IN THE TRIAL OF GALILEO BEFORE THE INQUISITION.*

BY SEDLEY TAYLOR, M.A.

THE best informed historians who have hitherto treated of the condemnation of Galileo by the Inquisition are unanimously of opinion that the Tribunal, whatever may be thought of the wisdom of its proceedings, had a clear *legal right* to punish the Italian philosopher for the course he pursued.

The object of the present discourse is to show that fresh evidence, brought to light within the last eight years, renders it all but certain that the Court was technically in the *wrong*, and the accused entitled to an unconditional acquittal. A rapid survey of the evidence at the disposal of historians up to the year 1850 will serve as a convenient introduction to a description of the sources of information opened since that time. Galileo was born in 1564. In 1589 he was appointed to a professorship at Pisa, which in 1592 he exchanged for a similar post at the University of Padua. It was probably about this time that he became a convert to the heliocentric system of astronomy, which had been published to the world by Copernicus in his great work, *De Revolutionibus Orbium Celestium*, in 1543. For some years Galileo seems to have observed a policy of reticence on the subject, and in his public lectures to have gone on teaching the old Ptolemaic system. By 1615, however, he must have allowed his genuine convictions to appear, for in that year the monks of the Monastery of St. Mark at Florence proceeded to the extreme measure of denouncing him to the Inquisition. The result of the step was that on March 5, 1616, the Congregation of the Index issued a decree pronouncing the heliocentric theory to be false and contrary to Holy Scripture, and ordering the withdrawal from circulation of the work of Copernicus, until such time as certain alterations in its text should have been decided upon by the congregation, and effected under their orders. Their Index decree, and the list of corrections which appeared four years after it, are of great historical importance, as determining the attitude which astronomers who were members of the Roman Church were required henceforth to assume towards the new theory. A careful examination and comparison of these two documents leaves no manner of doubt as to the extent of the restrictions which the ecclesiastical authorities were resolved to impose. All theological argumentation on the side of the new theory was to be peremptorily silenced. On the other hand, writers who adopted a purely scientific mode of treatment were not debarred from producing philosophical arguments which made in favour of the revolutionary astronomical doctrine, but they were prohibited from expressing belief in its truth, and required to couch all their conclusions in hypothetical language.

In 1632 Galileo published his famous *Dialogue on the Ptolemaic and Copernican Systems*. This work presented, in a popular and singularly attractive dress, the case of the new against the old astronomy. It caused a prodigious excitement among all classes of cultivated men, gave the most mortal offence to the school of Aristotle, and notably to Galileo's declared enemies, the Jesuits, and led directly to all the misfortunes and suffering which were destined to embitter the remainder of his life. The dialogue was suddenly suspended by a peremptory order from Rome, and, two months later, Galileo was cited to appear personally before the Inquisition on a charge of heresy. Ill-health prevented his reaching the capital until the middle of February, 1633, and the Court did not pronounce sentence until the latter part of June in the same year. The prisoner was convicted on two main issues—

(1.) That the Dialogue transgressed the limits laid down by the decree of the Index.

(2.) That it was a violation of a special personal injunction, containing far more stringent restrictions than those of the public decree, which, as the Tribunal asserted, had been formally served on Galileo on the 26th February, 1616, by the Commissary-General of the Holy Office.

The first allegation was so inherently feeble, that it could not even sustain a straightforward reference to the actual text of the Index decree; and the Court, in order to give it some apparent colour, were obliged to resort to the humiliating expedient of garbling the statute which they pretended to be enforcing. The answer to be made on behalf of the accused is complete and decisive. In the first place, Galileo, in writing his Dialogue, had most carefully adopted the attitude prescribed by the Index Congregation; and, secondly, even had he not done so, was completely shielded by the fact that he had submitted the work in manuscript to the Papal licensing authority, and obtained the regular *Imprimatur* before proceeding to publication.

The second allegation was a far more serious matter. The injunction (or precept, as it was technically described) which Galileo was asserted to have received from the Inquisition, contained a clause forbidding him to defend or teach the Copernican doctrine in *any manner whatever, either by word of mouth or in writing*. No one who is acquainted with the contents of the Dialogue can have any doubt that, though compatible with the terms of the Index decree, they are utterly inconsistent with the far stricter enactments of the private inhibition. Everything, therefore, turns on this question: *Was the precept actually delivered to the accused as stated by the Tribunal?*

It is a remarkable circumstance that subsequent historians have, one and all, accepted this unsupported assertion of the Court, although there lay on the surface of the final sentence a glaring contradiction with respect to this crucial point of the whole trial. This contradiction is as follows:—In the course of a summary of the events of the case with which the Sentence opens, it is stated that on February 25th, 1616, Cardinal Bellarmine was commissioned by the Holy Office to send for Galileo, and give him a private admonition to relinquish the Copernican tenet. In the event of his non-acquiescence, the Commissary of the Holy Office was to intervene with the formal precept already referred to. On the following day the precept was actually delivered by the Commissary, Cardinal Bellarmine being, it is explicitly stated, *present throughout the proceeding*. Later in the Sentence, when the defence set up by the accused had to be examined, an autograph certificate given to Galileo by Bellarmine is cited. The Cardinal certifies that *no injunction exceeding in stringency the decree of the Index* had, as far as he was aware, been laid on the accused. These statements are clearly inconsistent with each other, and we here, therefore, have the Inquisition in 1633 contradicting a former leading member of their own body on a matter of fact which they themselves assert to have occurred in his immediate presence. This conflict of evidence is the "Enigma" in Galileo's trial referred to in the title of this Discourse.

No fresh light was thrown on this subject till 1850, when *Marino Marini*, Prefect of Papal Archives, published a certain number of extracts from the official minutes of the trial preserved in the Records of the Inquisition. His work has since been superseded, and is now only interesting as showing that its author had recognised the enigma, and thought it desirable to submit the documents which revealed it to a series of manipulations designed to efface all traces of the unwelcome indications which, in their original form, they contained.

In 1867 *M. Henri de l'Épinois* was allowed by the Roman authorities to publish in *extenso* the greater part of the documents from which Marini has given only meagre, disjointed, and untrustworthy extracts. These embrace the text of the minute, on the strength of which the Inquisition asserted the delivery of the Commissary's precept, a verbatim report of Galileo's examinations during the trial, and a copy of his defence, handed in in writing to the Tribunal.

In 1870 *Professor Silvio Gherardi* published a number of fresh documents, of the existence of which nothing was previously known, and which he discovered during a search in the Archives of the Inquisition, instituted during the short suspension of the temporal power in 1848 and 1849. One of these, copied by Signor Gherardi with his own hands from the original, has a singularly cogent bearing on the special point under consideration, as will presently be seen.

Herr Emil Wohlwill, of Hamburg, in a pamphlet published in 1870, had the distinguished merit of, for the first time, clearly stating the nature of the Enigma of the trial, examining the inferences to be drawn from De l'Épinois' new documents with respect to it, and, advancing a theory of his own for its solution. The conclusion he has arrived at is, that *the precept of 1616 was not delivered to Galileo at all*, and that the minute asserting its delivery is a *fraudulent fabrication*, perpetrated in order to secure a condemnation which could not be obtained by fair means. It is a satisfactory circumstance that the principal document unearthed by Gherardi, and published after the appearance of Wohlwill's pamphlet, confirms the above conclusion in the most striking manner, and indeed led Gherardi, in ignorance of Wohlwill's very existence, to a view substantially identical with his.

The trial minute, whose genuineness Wohlwill attacks, sets out the Commissary's professed execution of the instructions issued to him by his superiors, which are detailed in the preceding minute. The instructions provided that the Commissary was only to intervene in the case on the occurrence of a particular contingency, viz., Galileo's refusal to obey the Cardinal's admonition; whereas, according to the disputed minute, he seems to have delivered his message the moment Bellarmine had ceased speaking, and, as the language used seems to imply, without even pausing to ascertain whether Galileo intended to submit or not. This discrepancy can only be removed by assuming, without a tittle of direct evidence, that Galileo refused to acquiesce when admonished by the Cardinal, and so brought down upon himself

* Abstract (quoted from the proceedings of the Royal Institution) of a lecture delivered under the presidency of Mr. George Busk, F.R.S., May 8th, 1874.

the precept of the Commissary, an assumption of course quite inadmissible, especially on so vital an issue. On the other hand, if it can be shown either that Galileo submitted to the private admonition, or that the precept was not really delivered to him, the sole ground which could justify a conviction is destroyed, and the reasoning of the sentence falls hopelessly to pieces. Hence evidence in support of Wohlwill's theory will be equally to the point, whether it goes to prove the first or the second of these propositions. The arguments now to be produced (which are nearly all due to the sagacity and research of Wohlwill) will be conveniently grouped under a corresponding arrangement, as showing

- (1.) That Galileo acquiesced when admonished by Bellarmine.
- (2.) That he did not receive the Commissary's precept.

Under the first head a certain weight is due to the fact that Galileo was a devout and warmly attached member of the Roman Church, and therefore very unlikely to have resisted an appeal from the most eminent Cardinal in Rome, who, besides being the leading member of the holy office at the time, had previously evinced a personally friendly interest in the philosopher. This presumption is strengthened by the fact that, in contemporary letters of Galileo, we find him congratulating himself on the docile and filial attitude towards the church authorities which he had maintained throughout this whole affair. He repeats the same asseverations, almost in the same words, in a letter written two years after his condemnation, and dwells on them as constituting one of his main consolations under punishment which he was conscious of having done nothing to deserve. There was at this time no hope of obtaining any further mitigation of his sentence by professions of zeal for the church, and no use in making them, had they not been true and genuine.

Passing from merely presumptive arguments, we come to the document published by Gherardi to which reference has already been made. It relates how, on the 3rd of March, 1616, Cardinal Bellarmine reported in person that Galileo, being admonished to abandon the heliocentric position, *had acquiesced*. Unless this document can be shown to be spurious, its testimony in support of proposition (1) is conclusive.

In the second group of evidence a leading position is due to Bellarmine's certificate, written with his own hand and given to Galileo within three months of the interview. Its gist is that nothing more than the substance of the Index decree was communicated to Galileo on the occasion. The interview took place after the contents of the decree had been decided upon by the Congregation, but before its actual publication, so that the rôle of the Cardinal clearly was to give Galileo an early intimation of what was coming, and secure his promise of adhesion. The Court was evidently satisfied as to the genuineness of the certificate, and, this being so, there appears to be no way of avoiding the inference which follows from it negating the delivery of the Commissary's precept.

A series of facts, derived principally from Galileo's correspondence, point in the same direction.

Within a fortnight of the interview with Bellarmine, Galileo had an audience of the Pope, who assured him how well he stood with himself and the whole congregation of the Holy Office—an incident which could scarcely have occurred had he so recently resisted the leading Cardinal of their body, and, in consequence, been visited with a peremptory and threatening inhibition at the hands of their Commissary-General.

In all his writings on the Copernican doctrine subsequent to the decree of the Index, Galileo took especial care to conform to its requirements, and generally inserted an explicit statement of his adhesion. He must have been aware that this was a perfectly futile precaution, if he was all the time violating more severe restrictions personally laid upon himself.

An extremely cogent argument against the reality of the Commissary's message is supplied by the history of the negotiations which preceded the publication of the great Dialogue. Galileo placed in the hands of the licensing authority at Rome, a work the very title of which constituted a violation of the Commissary's precept. The manuscript, after being subjected to minute inspection, received the final approval of the licensers, whose *Inprimaturs* adorn the first page of the volume. Their conduct is perfectly intelligible on the assumption that *the Index decree alone guided their scrutiny*. On the opposite theory we can only account for it by the extremely improbable hypothesis that the Inquisition, after taking especial pains to bind Galileo over to absolute silence about the Copernican system, neglected to inform the licensers of the fact, and thus rendered futile the precautionary measures which they had themselves deemed it necessary to adopt.

The statements of Galileo during his trial are irreconcilable with the delivery of the Commissary's precept. In the interrogatory which took place on April 12, the examining official, who manifestly held in his hand the disputed minute, endeavoured, by reading aloud isolated portions of its text, to recall the incident it described to the memory of the accused, and elicit from him an admission of its truth. These efforts were fruitless. Galileo deposed that he had no recollection of a formal communication having been made to him on the subject by any other person than Cardinal Bellarmine. Further, in his written defence handed in to the tribunal, he urged that the authentic attestation which he possessed in the Cardinal's certificate contained no vestige of an indication that any injunction had been laid upon him additional to the general decree of the Index, which concerned everyone alike.

These statements can only be set aside by hypotheses of defective memory, or of deliberate perjury. The former is out of the question, the cross-examination of the accused alone sufficing, had we no other evidence, to show that Galileo's memory at this period was singularly keen and retentive. To deny on oath facts as to which he knew from the lips of the presiding judge that the Court was in possession of a formally attested record, was a course so hopeless in itself, and so likely to lead to the immediate application of the torture, that it is impossible to attribute it to a man of ordinary circumspection, to say nothing of one possessing pre-eminent tact and sagacity.

This concludes the evidence to be now alleged in support of proposition (2).

The chain of facts and arguments above briefly set out constitutes the case by which Wohlwill claims to have proved that a supposititious document, fabricated for that very purpose, was the instrument which alone rendered possible the condemnation of Galileo. It will hardly be denied that the evidence he has collected renders it far more probable that the story of the Commissary and the precept of 1616 is a fiction than that it is a fact. The only chance of modifying this conclusion lies in the production of additional evidence, and it is the main object of this discourse to appeal to those in whose custody such evidence unquestionably exists no longer to withhold it. In consequence of the disclosures spontaneously made by the Roman authorities through M. de l'Epinois, the Inquisition is brought under the gravest suspicion of having, in perhaps the most celebrated and momentous case ever brought before it, inflicted a cruel wrong on the ground of a gross fraud. Unless, therefore, they prefer the judgment of history to go by default, the custodians of the Vatican Library will do well to publish *in fac-simile* all the Galileo documents in their possession, so as, if possible, to bring this question to a decisive issue.

Correspondence.

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

MR. WILLIAMS' SEANCES.

SIR,—Mr. Williams' *séance* at 61, Lamb's Conduit-street, London, on Saturday, 2nd December, was marked by a few remarkable incidents. It is unnecessary to repeat accounts of the usual manifestations of "Peter," which have already been published, and which are substantially correct. The account which Mr. Pycock gave in your last number may be taken as giving a description of subsequent manifestations. The lights which floated about the room were clearly identifiable with the force which produced the delicate ladylike hands, with taper fingers and clean cut nails, which pressed my hand at the same time as "Peter's" light was on my knee. Manifestations were on several occasions going on in separate parts of the room, as well under as above the table. The controls "Lightfoot" and "Patrick Doyle" gave communications through raps, being influenced by gentlemen present at the *séance*. Another control also purported to communicate. When a lady held the closed tin match-box firmly in her hand, a stump of candle, which had been placed in the candlestick, was found to be inside the box. This took place at a distance from Mr. Williams, and when all hands were joined. Though "John King" was absent, the *séance* may be considered a very good one, and satisfactory to every one present.

C. CARTER BLAKE.

THE "EXAMINER" AND THE CONJURORS.

SIR,—I send you herewith copy of a letter which I wrote last week to the editor of the *Examiner*, and which has not been published in that journal:—

"To the Editor of the '*Examiner*.'"

"SIR,—I have only lately read your article of the 9th September, on Dr. Slade, in which two persons give their separate account of 'one and the same (?) *séance*,' held with him.

"The second says, 'All the tricks of the most celebrated persons, be they conjurors or mediums, are known to me, or have been fathomed by me,' and further on he adds, 'I will undertake to reproduce all the manifestations I saw on that occasion, referring to the *séance* with Slade.'

"As this person seems to think that there is much virtue in £1,000, I hereby offer him that sum, under the following conditions, which must appear simple and easy indeed to him.

"He and I shall each appoint one member of a committee. As soon as I know the name and address of his nominee, I will send him a cheque for £1,000 payable to the joint order of himself and my nominee, as trustees. They shall cash the cheque at once, if they please, and transfer the amount to their joint account at any bank. You, sir, if you kindly will, shall appoint a third member of the committee; or, if you decline to do so, the committee itself, when otherwise complete, shall appoint an odd member. This third, or odd member, shall be neither the author of the articles on Spiritualism which have lately appeared in your columns, nor any other person having a decided hatred of Spiritualism, nor a personal friend of your 'expert' correspondent, and shall be approved as fulfilling these conditions, and as being otherwise suitable, by our two nominees. These two nominees shall each add not less than one, nor more than two, members to the committee. I will furnish three mediums, of whom Slade shall be one, if he will, and with each of whom the committee shall hold as many *séances*, not exceeding six, as my nominee may find necessary, and at which the expert shall be present. Any phenomena that may be observed by any members of the committee, and which shall appear to my nominee worthy of being recorded, shall be recorded by those members observing them, who shall each sign his own, or a joint record immediately after each *séance*, and shall deliver it to the third, or odd member. The expert may hold as many more *séances* with the said mediums as he chooses to pay for, but no member of the committee shall be required to attend these extra *séances* unless he, or she, pleases.

"The expert shall then give as many *séances* to the committee, not exceeding twice the number that shall have been required by me to be held with the mediums, and not spread over a longer period than six months, except by consent. If a majority of the committee decide that the expert has reproduced, by conjuring or natural means, or has found any one else who can so reproduce, a single one of the phenomena claimed to be recorded as such by my nominee, which occurred through any of my three mediums, under the same conditions as those under which the expert or his agent shall have reproduced them, the trustees shall hand him the £1,000. If he fails, he shall pay all expenses, for which purpose he shall deposit £50 in advance with the same trustees.

"Or, if he satisfies a majority of the committee that he can reproduce, by conjuring or by natural means, 'all,' or any of 'the manifestations' which occurred at the *séance* described in duplicate in your article, and that he can

do this under the same conditions as those under which the originals occurred, the committee shall equally hand him the £1,000.

"In the event of your declining to appoint a committeeman, and of the committee not being unanimous in their election of an odd member, the expert, and I should each have an unlimited right of veto on the said election.

"The whole of my proposal is open to modification, if desired, after the appointment of the trustees.—Your obedient servant,
"19th Nov., 1876." "A. Joy."

I have strong reason to believe that the two descriptions given in the article quoted do not refer to "one and the same séance." I may add that the identical "expert" whose statement is given, has been to another séance of Slade's with a friend of mine, not a Spiritualist, and confessed to him that he could no longer adhere to a word in that statement, so far as it affected Slade.

Perhaps this may account for the *Examiner's* not publishing my letter.

69, Great Russell-street, 26th Nov., 1876.

DR. SLADE'S MANIFESTATIONS THROUGH GREEK.

SIR,—Mr. Kingston's acute observations respecting the Greek characters written with pencil on paper in the presence of the Hon. R. Dale Owen are very minute; but I think he has hardly taken into account the difficulty which has existed in the transference of the inscription from the original sheet of paper to the photograph, and thence to the woodcut. While the woodcutter has undoubtedly done his best, perfection and accuracy cannot always be obtained. Such error may easily account for the omission of the tail of the μ , in the second line.

According to my rendering, I am unable to agree with Mr. Kingston that in the fifth line the first letter is a χ ; it appears to me to be a badly written κ ; and the same may be said of the two or three kappas in the last line, which appear to be mere scrawled kappas, without the slightest resemblance to χ 's. But the central κ has been certainly written correctly, and subsequently erased, when a π has been substituted. The *raison d'être* of this, assuming it is not an error on the part of the woodcutter, is plain.

I must agree with my friend "M.A., Oxon," and not with Mr. Kingston that "the letters are slurred in formation," and that they have been written by some one who was not only familiar with the language, but was sufficiently conversant with the ends of the original clauses to scrawl the termination.

C. CARTER BLAKE.

[The writings have been copied all through by photography, and transferred to zinc for printing, but the blocks may have received final touches by hand.—Ed.]

SPIRITUALISM IN SWITZERLAND—MORE SCIENTIFIC INVESTIGATORS AT WORK.

SIR,—Having just returned from Switzerland, I wish to tell you how Spiritualists are treated there. One would suppose that no objection could be made to seven or eight persons meeting for the purpose of having a séance round a table; such persons may be the object of pity, but at any rate they are doing no wrong. In France, England, and America table-turning is not forbidden, but in Saxony (Valais) it is. On the 17th of November there were nine of us assembled in an hotel for a séance. Just before commencing, a gentleman was explaining to the company the way to win £4,000 in a week at the roulette table of that town, unless he happened to lose it, when a knock was heard at the door, and upon my opening it, what did I see but two gendarmes, followed by a gentleman in plain clothes, who entered without taking off his hat. Surprised at this unexpected visit, I asked them what they wanted. Before replying they examined the room attentively, and finding nothing more suspicious than a party of ladies and gentlemen seated round a table, with two candles on it, one of the men in uniform, with a loud voice and pompous manner, said: "You are turning tables here, and that is against law." Hereupon he scrutinised the table, looking all under it, and asked the landlord (who had come in after them) if the table belonged to him. Upon his replying in the affirmative, he said: "It must be taken away, and not be used again for turning. I know all about that! I know how it is done!" A gentleman present objected to this intrusion, saying: "We are in our own room here, and have the right to do what we choose. By what right do you enter a private apartment, and by whom are you sent?" Ans.—"We come on the authority of the Prefect, to whom a complaint of your proceedings has been made, for what you are doing is forbidden." Ques.—"Who is this gentleman with you?" Ans.—"He is the Commissary of Police." This magistrate had not spoken; the gendarmes alone had spoken. Our orator continued: "This is forbidden, because it disturbs people's minds, and causes disturbance in families; besides, those who do these things are all a parcel of idiots. If you continue turning tables you will be condemned to three years' imprisonment, or at any rate expelled from this country."

We laughed at this menace, but we promised not to transgress any more, and the police left us. They are afraid that table-turning would be injurious to the harmony of homes, while they allow the gaming-tables full liberty. To avoid trouble we were obliged to discontinue our sances. So here is a republican country, which harbours communards, but threatens with three years' imprisonment or expulsion honest people who have a belief.

H. HUET.

Paris.

DR. MONCK.

SIR,—Mr. George Tommy's letter of the 22nd ult., in your last issue, calls for some remarks.

1. Mr. Tommy is in error in supposing that there is any connection between the Spiritualists' Defence Committee and the National Association, or that the latter have any control over the funds of the former. The Committee merely hires a room from the Association for its meetings.

2. At a full meeting of the Committee, held yesterday afternoon, it was stated by the chairman that he had received no communication from Dr. Monck. No application from him, or on his behalf, has been brought before the Committee.

3. I have reason to doubt that, when Dr. Monck wrote to Mr. Enmore Jones, that gentleman shunted him off on to "the chairman of the Association."

A. Joy.

69, Great Russell-street, 5th December, 1876.

THE ROMAN CATHOLIC CHURCH—GALILEO.

SIR,—As my name has frequently appeared in your columns, I wish it to be understood that I am not a Spiritualist; it being contrary to the tenets of the Roman Catholic faith to believe in "Spiritualism" commonly so called.

I must acknowledge the genuineness of some phenomena, but cannot attribute them to the spirits of the departed.

Being told by one wiser than myself that the Church has decided that the phenomena are produced by diabolical agency, I must abide by that decision. In the matter of Galileo, mentioned in your last number, as far as my memory serves me, I think you are mistaken. That notorious speculator, as Dr. Whewell has well shown, was condemned and punished for obstinate contumacy, and not for a scientific discovery.

The Inquisition was a tribunal where strict and searching investigation was carried out, and just punishment, when necessary, awarded.

THERESA MARY CARTER BLAKE.

32, Great Ormond-street, Queen's-square, W.C., Dec. 5th, 1876.

CREMATION OF THE BODY OF A SPIRITUALIST.

The following letter has been received:—

New York, November, 1876.

To W. H. Harrison, Esq., 38, Gt. Russell-street, London.

DEAR SIR,—Upon the 6th December, proximo, at Washington, Pa., will be cremated the body of the late Joseph Henry Louis, Baron de Palm, Grand Cross Commander of the Sovereign Order of the Holy Sepulchre at Jerusalem; Knight of St. John of Malta; Prince of the Roman Empire; late Chamberlain to His Majesty the King of Bavaria; Fellow of the Theosophical Society, etc., etc., in compliance with wishes expressed to his executors shortly before his decease. This ceremony you are respectfully invited, either in person or by proxy, to attend.

The cremation will be effected in a furnace specially designed for the purpose, and erected by F. Julius Le Moyne, M.D., as an earnest of his preference for this mode of sepulture.

The occasion being one of interest to science, in its historical, sanitary, and other aspects, the executors of Baron de Palm have consented that it shall have publicity. This invitation is accordingly sent to you in the hope that you may find it convenient to be represented, and in case the general subject of cremation should be discussed, take part in the debate. The University of Pennsylvania, the Washington and Jefferson College, the New York College of Physicians and Surgeons, other institutions of learning, and the Health Boards of Boston, Philadelphia, Washington (D.C.), and other cities, have already signified their intention to send representatives. It is believed that the occasion will draw together a very large number of highly competent and influential scientific observers. Addresses appropriate to the occasion will be delivered.

Washington is a town in Washington County, in the State of Pennsylvania, twenty-five miles west of Pittsburgh, on the Chartiers Valley R.R., and about midway between the cities of Pittsburgh and Wheeling. Trains leave Pittsburgh and Wheeling for Washington at 9 o'clock a.m., and at 5 o'clock p.m., every day except Sunday. The running time is about two hours.

The audience room of the crematory being quite small, it is necessary that the number intending to be present should be known in advance. You are therefore requested to signify your determination by mail or telegraph to either of the undersigned at your early convenience.

HENRY S. OLCOTT, } Executors under the last Will and
HENRY J. NEWTON, } Testament of Baron de Palm.

Address, Box 4,335, N. Y. City.

Or, F. JULIUS LE MOYNE, M.D. Address, Washington, Washington Co. Pa.

NEXT Wednesday, at 8.15 p.m., a lecture will be delivered at the Institution, 20, Piccadilly-road, London, on "Alleged Supernatural Occurrences," including apparitions, wraiths, fetches, or doubles, visions, preternatural phenomena, blood rain, the mirage, armies in the sky, portents, the spectre of the Brocken, the Wesley knockings, and modern Spiritualism. A discussion will follow.

ORGANISATION.—Wesley and Whitefield were the two great Methodist ministers. Whitefield was a more powerful preacher than Wesley. Wonderful revivals attended his ministry wherever he went, and tens of thousands professed to be converted through his instrumentality. He formed no societies, effected no organisation. The result has been that his followers have passed away, and live only in history. On the other hand, Wesley formed societies. Commencing with but a few, these he placed under leaders, then conferences were organised. The result has been the largest body of Protestant Christians in the world. May we not learn some useful lessons from the founder of Methodism, who was not only a Spiritualist, but one of the best organisers ever known?—*Spiritual Magazine*.

EXTRACTS FROM THE KORAN.

THE Koran is replete with maxims for the conduct of life, and in these the strictest purity and broadest charity are manifested.

"Woe be unto those who give short measure or weight, but when the measure unto them, or the weight unto them defraud! Do not these think they shall be raised again, at the great day, the day whereon mankind shall stand before the Lord of all creation?"

"Verily the righteous shall dwell among delights; seated on couches they shall behold objects of pleasure; thou shalt see in their faces the brightness of joy."

"The just shall have a place of delight, the wicked shall surely be in hell."

There is no want of the element of fear in the Koran. If it holds out a sensual paradise, its hell is sufficiently horrible to satisfy the most orthodox person, and it delights in menacing the unbeliever with an awful doom.

"Now are the true believers happy, who humble themselves in their prayers, and who eschew all vain discourse, and who are doers of alms-deeds; who keep themselves from lust . . . and who acquit themselves faithful of their trust, and justly perform their covenant; and who observe their appointed times of prayer, these shall be the heirs who shall inherit paradise."

"Turn aside evil with that which is better, and say, O Lord, I fly unto Thee for refuge, against the suggestion of the devils, and I have recourse unto Thee, O Lord, to drive them away that they be not present."

"When death overtakes any of the unbelievers, then he saith, O Lord, suffer me to return to life, that I may do that which is right . . . but behind them there shall be a bar until the day of resurrection." Then "they whose balance shall be heavy with good works shall be happy; but they whose balance shall be light, are those who shall lose their souls, and shall remain in hell for ever."

"No soul knoweth the complete satisfaction which is secretly prepared for them as a reward for that which they wrought."

"Worship not the sun, neither the moon; but worship God, who has created them, if you serve Him."

"Whoso chooseth the tillage of the life to come, unto him will be given increase in his tillage; and whoso chooseth the tillage of this world, we will give him the fruit thereof; but he shall have no part in the life to come."

"Neither defame one another, nor call one another opprobrious appellations. . . . Carefully avoid entertaining a suspicion of one another, for some suspicions are a crime. Inquire not too curiously into other men's failings; neither let one of you speak ill of another in his absence."

"If ye lend unto God an acceptable loan, He will double the same unto you."

"Woe unto every slanderer and backbiter; who heapeth up riches and prepareth the same for the time to come! He thinketh his riches will render him immortal. He shall surely be cast into Al Hotama."

"And whatever alms ye shall give, and whatsoever vow ye shall vow, verily God knoweth it."

"If ye make your alms appear, it is well; but if you conceal them; and give them unto the poor, this will be better for you, and will atone for your sins. And what good thing ye shall give in alms shall be repaid you. They who distribute alms of their substance night and day, in private and in public, shall have their reward with the Lord."

"Deal not unjustly with others and ye shall not be dealt with unjustly."

"If there be any debtor under difficulty of paying his debts, let his creditor wait until it is easy for him to do it; but if he remit it as alms, it will be better for you."

"Human life is no more than a deceitful enjoyment."

"O Lord, forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous."

"Covet not that which God has bestowed on some of you preferable to others."

"Oh, true believers, perform your contracts."

"We will not impose a task on any soul beyond its ability."

"Unto every nation hath an apostle been sent."

Mohammed himself denies the authorship of the Koran as the humble instrument through which it was delivered, during the space of twenty-three years. Few chapters of its 114 were delivered entire, being revealed in detached paragraphs, and written down by the apostle's friends, in such chapters as the angel dictated. The first passage thus revealed is generally agreed to be the first five verses of the 96th chapter, which read thus:—

"Read in the name of the Lord, who hath created all things, who hath created man by the union of blood. Read by thy most beneficent Lord, who taught the use of the pen; who teacheth man that which he knoweth not."

Others claim this distinction for the 74th chapter, and connect with it this legend:—The apostle, while meditating on Mount Hara, heard a voice calling his name. He looked on either hand and saw no one, but gazing upward he saw the angel Gabriel on a throne between heaven and earth; at which sight he became so terrified, he fled to his apartment and concealed his face with his mantle. Then the angel uttered the mandate which decided his destiny and that of his race:—

"O thou covered, arise and preach and magnify thy Lord, and cleanse thy garments; and fly every abomination; and be liberal in hopes to receive more in return; and patiently wait for thy Lord."

His friends wrote down his utterances on parched palm-leaves, and the shoulder blades of sheep, the only material they then possessed; the more devout taking copies, or committing them to memory, as was the Arab custom.

INSPIRATION.

MR. J. TYERMAN delivered the fifth of his course of lectures on the leading teachings of Christianity, in the Victoria Theatre, Sydney, last Sunday evening, the subject being—"Inspiration: its Nature, Extent, and Reliability." There was a very large and attentive audience.

Mr. Tyerman took the position that inspiration was a natural, universal, and continuous thing, as opposed to the orthodox idea that it was a miraculous gift, and confined to the writers of the Bible. He did not believe that God ever directly inspired any one; but he believed in a spirit world, and from the inhabitants of that world inspiration could and did come. He submitted that Spiritualism offered the most reasonable theory of inspiration that had ever been broached, and the facts of the present day seemed to fully establish it. In discussing the subject from that point of view, it was necessary to distinguish between clairvoyance and inspiration, and between the inspiration of genius and that of disembodied spirits. Believing it to be a natural and universal fact, it was admitted that some of the writers of the Bible were inspired at times, but they mistook the source and character of their inspiration; many of the so-called heathens were undoubtedly inspired too. Socrates told Ion that he was inspired by the spirit of Homer; and that illustrious sage believed himself to be inspired at times, and no doubt he was. It was next shown that there were certain classes of minds that seemed to be particularly open to inspiration from the spiritual spheres; such as founders and leaders of religion, poets, orators, artists, and musicians. Certain classes of mediums were particularly susceptible to spiritual influences, and gave such convincing proofs of being inspired as impartial observers could hardly resist. And who could say to what extent even science, discovery, and invention had been indebted to the inspiration of great minds that had passed away from earth, but were still working for the good of its inhabitants? Many an idea pregnant with great results had been flashed into the mind from an invisible source. They were very likely all the subjects of more or less inspiration at some time or other; and would be to a much larger extent if they opened their minds to receive the spiritual influx they were capable of. The evils which flowed from false vows of inspiration were spoken of in the last place. The Churches had made the sad mistake of attributing inspiration direct to God, and of course claiming infallibility for it. But it must be remembered that all inspiration came through fallible channels, and from fallible sources; and, therefore, inspired communications must be tested as carefully as any others. If that were borne in mind and acted upon, there would be no danger of either the Bible or any other book obtaining an unjust and mischievous influence over our minds.—*The Stockship.*

A PAPER will shortly be read, before the National Association of Spiritualists, by Capt. R. F. Burton, H.M. Consul at Trieste, on "The Analogies between Modern Spiritualism and the Old African Fetish Worship."

AMERICAN Spiritualists are moving in an endeavour to raise a fund to send to England for Slade's defence. Contributions can be sent either to the *Banner of Light* or *Spiritual Scientist*. A subscription paper can be found at the office of the former, 9, Montgomery-place. The amount received has reached about 1,100 dollars.

THE SLADE PROSECUTION.—Last Wednesday, at the *soirée* of the National Association of Spiritualists, Mr. Alexander Calder announced, amid loud applause, that he had received £264 from Messrs. Colby and Rich, the first instalment of the American contributions towards the Spiritualists' Defence Fund. Mr. Serjeant Ballantyne has been engaged for the defence of Dr. Slade.

IN VISIONS OF THE NIGHT.

With a loose poppy Sleep first binds my head,
 Or like a brook that o'er its pebbly bed
 Sings through the summer in a leafy shade,
 Anon runs full and strong in open glade
 And deepens into stillness—for a while
 Muttters her light enchantments with a smile
 At my slow-drowsing senses, and within
 Lets in the echoes of the past day's din,
 Threads of the tangle of its motley strife,
 Some touch of truth or thought of sin,
 Wherewith she weaves a flimsy web of dreams,
 Fictions and follies,
 Laughter and melancholies,
 And knowledge of what is confounded by what seems.
 But, when her magic strengthens, fly
 These trivial spectres of Sleep's ghostly eye,
 And like a swan on a broad stream and strong
 My pure imaginations sail along,
 Visions imperial and nutributed,
 Of their own royal fancies fed,
 By lovely lights, sweet sounds, and sights accompanied.

And in my dreams strange apparitions do I see;
 Fancies quaint and shapes bizarre;
 Sometimes a face that like a star,
 Sphered in the mirror of a glimmering sea,
 Shines on me lovingly,
 Then grins and geeks with mock and mow
 Like some hair-visaged monster of a show.
 It vanishes, and lo,
 With music solemn, sweet and slow,
 A noble march of warriors comes,
 And silver pealing trumpets clang,
 Shrill the pipes and boom the drums,
 While sheathing her evenom'd fang.
 The serpent War nprears her crest
 And rolls her glittering train along,
 As though her pomps for peace were dressed,
 And the loud piping of that armed throng,
 Were but the noisy prelude of a pastoral song.

Sometimes the vast cathedral's arches soar,
 The painted roof is far and faint,
 But through the aureoles of the saint
 The westering sunbeams stream and pour
 Rainbows of pictures on the floor.
 And, hark, the softened roar
 Of the prelusive organ swells and sinks,
 And anthem voices, flame-like springing
 Through clouds of sound, like larks in blue air winging
 Above the mist to hill and valley clinging,
 Stir into life the dead fane with their singing.
 But when the airy chasm drinks
 In silence up the faint but lingering cadence,
 I start like some forbidden child,
 That by his silence is detected,
 For, still, by dreams even in my dreams beguiled,
 I've loitered near a ministry expected,
 And the vowed service fails by my evadence.
 Haste, haste! But, ah, my haste is vain;
 Thunder the angry doors; the surprised train
 Stream forth, and as the dusky aisles they measure,
 Bend on me eyes remonstrant of most grave displeasure.

One night I saw the corpse of my dead days
 Borne to its grave, and they who followed it
 Were withered men and old, halting in their ways,
 But they who walked before, majestic shapes, star-lit,
 And crowned with stateliness and beauty,
 And timed to stately music was their tread.
 Now while I pondered this in much amaze,
 A sudden thought shot through my head,
 And in my dream unto myself I said,
 This is the parable of life's defective duty,
 And those who march before,
 Its pure and generous ambition,
 Intentions, lit by light elysian,
 The hopes of good deeds done, the thoughts that soar
 Even while they walk earth's common ways
 In charities that need no praise,
 In their own godly beauty dressed,
 And blessing others, are themselves most blest!
 Alas, the after wrong
 Done by pale action to that glorious throng—
 The discords made of that pure strain supernal,
 The copy spoiled,
 The image soiled,
 Of that Ideal and Eternal
 Vision that floats before the soul's rapt gaze—
 And the poor fruit of my rich-seeded days!

Or is it, haunted by the ghosts of bad men's dreams,
 Shadows of an impersonal conscience roll
 Their cloudy terrors on my troubled soul,
 And all my Sleep is overshot by gleams
 Of Sin's foul magic light,
 Shapes, miscreate of ill,
 And Murder's hands stretch'd forth to kill,
 And lusts of Wrong indefinite,
 Snakes in the twilight hatch and stinging in the Night:
 Or does the mix'd experience in me blended
 Of generations past,
 Inheritances vast,
 Of hoary histories since the brute was ended

And man unto a nobler self arose,
 Rise in my dreams apart
 And on my moaning heart
 Transmissive touches of old sins impose,
 And cloud and curse me with the guilt of vague
 ancestral vows.

But fly, abhorred phantoms, fly
 Back to the womb of evil-teeming Night,
 And guilty souls affright
 Who love the lusts of their mortality.
 Ye have no part or lot with me,
 Before whose purged and heaven-revealing oyo
 Upon yon crystal sea
 Still gleams the glory of the days to be,
 Of lovely life in uncorrupted youth.
 And the progressions of eternal good and truth.
 But might once more
 Sweet sleep that heavenly dream restore,
 When, as I sighed and waited at the door
 While the great feast went forward Ho
 Whom my soul loves from far within
 Sent out a message through the cheerful din,
 And the Elect Glory found me there
 And bade me enter in and share
 The banquet's privilege; but I,
 Still dazed and heavy with a sense of sin,
 Reluctant to draw nigh,
 Stood fixed in pure humility.
 When in an instant the mid festival grew bright
 Around me with an awful light,
 And when He spake I looked and Faith was lost in
 sight!

THE American Spiritual newspapers are now united in their demands for organisation, although divided in opinion as to what the basis or foundation shall be.

THE American comic papers think the defence in the Slade trial proved the claims of the prosecution, namely, Dr. Slade's means of support were invisible.

THE *Shaker* tells the Spiritualists that progress means "from the world, from the flesh," without which there is no spirituality, and asks, have Spiritualists arrived there?

THE Philadelphia movement, so-called, among Spiritualists, or the National Conference of Spiritualists, is making rapid progress. It has already three state organisations, and many local societies in other states.

The Spirits' Book, by Allan Kardec, has just been translated into Italian by Signor Niceforo Filaete, editor of the *Annali dello Spiritismo*. The same gentleman has undertaken the translation of Miss Blackwell's prize essay into the Italian language.

MYSTERIOUS STONE-THROWING.—The railway station at Chorley, on the Lancashire and Yorkshire Railway, is said to be haunted. Messrs. Wolstenholme, of Blackburn, inform us that a short time ago a man committed suicide near Chorley station, by throwing himself below a train. Recently showers of stones have been coming at night at different parts of the engine shed, and nobody has been able to find out by whom they are thrown. A number of the railway officials have quitted their employment, in consequence of their belief that the effects are supernatural. A few days ago some railway police were sent from Manchester to try to find out by whom the stones were thrown, but failed. A pointsman at White Bear station, the next one to Chorley, told one of the Messrs. Wolstenholme that an engine-driver had said that he would find out the stone throwers; he sat up till two o'clock, when stones began to fall around him, but he could not find out who threw them. He crept beneath his engine to get out of their way, and a man near him was struck by a stone on the leg. An account of the stone-throwing was printed in the *Preston Guardian* of Wednesday last week under the heading of "A Haunted Railway Station." Mr. William Howitt once printed a pamphlet about stone-throwing by spirits, giving authenticated instances which had thoroughly baffled the police, as was the case near Belfast two or three years ago. The information before us is too meagre to warrant the formation of any opinion as to the cause of the stone throwing at Chorley.

A DREAM VERIFIED.—A singular instance of a dream being verified, and a strange fatality, have recently been brought under our notice. It will be remembered that Mrs. George Lindsay died on the 5th inst.; five days after Mrs. Rankin, who had been attending her, and who previously had been apparently in the best of health, was taken away by the hand of death, brought on by pneumonia. By an obituary notice, it will be seen that her husband, Mr. Donald Rankin, has also succumbed to the same disease, and we learn that his second son has been laid low by it, and but faint hopes of his recovery are entertained by Drs. James and Sweetman, who state they never knew pneumonia or pleurisy spread so rapidly and fatally in one family as it had done in this instance. But the strangest part of the fatal story has yet to be told. After Mrs. Rankin had been so suddenly taken ill, her eldest son, Duncan, who was working at Horsham, dreamt that something had happened to his mother. He at once got up, and in spite of all remonstrance about the absurdity of believing in dreams, mounted his horse, and travelled during the balance of the night and next day, until he came to a house a few miles out of Hamilton, where his family was well known. Here he halted to inquire "How the old folks were at home?" and, when told that his mother had died that very day, fell fainting from his saddle. Before this, we are told, except so far as the dream was concerned, he had not received the slightest intimation of his mother being ill.—*Hamilton Spectator*, U.S.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 34, Great Russell-street, Bloomsbury, London, W.C.

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 7s.

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

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

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

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

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

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

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

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