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The Spiritualist Newspaper.

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

VOLUME TWELVE: NUMBER EIGHTEEN.

LONDON, FRIDAY, MAY 3rd, 1878.

NEW REVELATIONS.

EVERY new discovery sheds fresh rays of light upon previously known facts, and the results of the experiments described in this number of *The Spiritualist* are no exception to the rule. The somewhat common phenomenon of the floating of mediums in the air becomes more comprehensible now that it is revealed that spirits in taking vital energy and ponderability from a medium during a *séance* can reduce the weight of his body to at least 25 lbs.; how much lower we know not yet. With this revelation the frequent floating in the air of Mr. Eglinton at the house of Mrs. Makdougall Gregory and elsewhere is brought more within the realms of known law, more in harmony with mental objections to apparent infractions of the law of the conservation of energy. The same remarks apply to the case in which Dr. Maurice Davies, author of *Unorthodox London*, felt Mr. Home all over when he was floating in the air in the house of Mr. S. C. Hall, and to the case narrated by The Lord Lindsay, in an article in *The Spiritualist*, in which he told the readers of these pages that he had seen Mr. Home float out of one window at the top of a high house, and in again at another. Dr. Carpenter sought to impugn this last narrative, and to do so upon anonymous authority, an ungentlemanly way of dealing with serious subjects and with honourable men.

WAR.—THE LUNACY LAWS.

BY THE REV. W. STANTON-MOSES, M.A.

I HOPE Spiritualists will keep in view these two matters, War and the Lunacy Laws.

We pride ourselves on being a free and enlightened people; and so we are, in some respects, and when our purely animal and money-grubbing instincts and our prejudices do not step in.

But when they do, and this they are doing portentously now in both politics and religion, observe what happens.

Enlightened Englishmen are not sufficiently wise to see that they are being driven into war because the army wants to justify its existence; because some journalists rave; because the strangely Oriental genius who has forced his rule on the aristocracy of England, while he mocks and flouts them openly, would finish his *bizarre* career in a blaze of blue fire for which the British shopkeeper may pay. And it seems extremely probable that Englishmen will be silly enough to obey; not seeing that war of all kinds is a barbarous anachronism, and that this war, of all its kind, is the wickedest and most indefensible.

Free Englishmen, valuing their own liberty as their choicest possession, will stand by and look on while a lady, sane as any of themselves, is locked up in a madhouse, on the information of any secret spy who may worm out of her, by means on which all English honesty and honour should cry shame, opinions which chance to be unpopular.

I should have thought that Englishmen would summarily disown and discountenance such unmanly tactics; and so they would, if they were only introduced into their daily lives sufficiently often for them to see their outcome—the sapping of that national character for uprightness and downrightness of which we boast ourselves.

I should have thought that to treat a person as insane, because we disagree with her opinions, is a manifest confession of our inability to combat them in any other way.

And I should have thought that the mad doctors with their tactics, their entrapping into admissions, and all their paraphernalia of torture, are more suited to the age of the Inquisition than to this epoch of sweetness and light.

It was right that *The Spiritualist*, as the organ of those who are at least more acquainted with free thought and rational act than those who condemn their opinions as

evidence of insanity, should protest against such words and deeds; and I trust that whatever a man may think about Spiritualism and its moot questions, he will have no difficulty in joining heart and soul in any effort to prevent these detestable tactics from succeeding.

THE DUKE OF LEUCHTENBERG.

THE Duke Nicolas, of Leuchtenberg, hon. mem. of the British National Association of Spiritualists, is one of the five or six European princes who was announced to take official part in the opening of the Paris Exhibition. He is the eldest son of the recently deceased Grand Duchess Mary (sister of the Emperor of Russia), and of the Duke Maximilian, of Leuchtenberg, son of the Prince Eugène Beauharnais, nephew of Queen Hortense, and grandson of the Empress Josephine, first wife to Napoleon I. This relationship to the Emperor of Russia and to the Bonapartes is rather odd. He is a distinguished, kind-hearted, learned young man; mineralogy is one of his specialities, and in these pages he has expressed his special interest in some of the religious doctrines of Spiritualism prevalent in Europe. As *Général à la Suite* to the Emperor of Russia, he does military service occasionally. During the last war he was attached for a time to the column of General Gourko during the dangerous reconnoitring expedition in July across the Balkans to Kazanlyk and Eskisagra. During the retreat of this column before the entire army of Suleiman, the Duke of Leuchtenberg commanded the rear, and had to stand for a whole day with a few battalions only, against the whole Turkish force, losing in the bloody battle nearly two-thirds of his troops, mostly Bulgarian volunteers; he behaved most gallantly. *The World* some time since announced that there were differences between him and General Gourko; if so, they were much exaggerated in St. Petersburg. The Duke of Leuchtenberg is a firm and serious Spiritualist. Prince Serge, of Leuchtenberg, killed last summer, was the duke's second brother, aged twenty-seven.

DR. SLADE'S CAREER ON THE CONTINENT.

SINCE leaving England, Dr. Slade has been to Leipzig, where he gave *séances* to the Professors at the University, with the result that Mr. Zöllner, Professor of Astronomy, has certified in the last *Quarterly Journal of Science*, that in Slade's presence, in the light, knots came upon an endless cord brought and held by the professor, without Slade's touching the cord. At Berlin, after giving a *séance* to the Chief of the Police, he gave a series to Samuel Bellachini, Court Conjuror to the Emperor of Germany, who afterwards made oath before a public notary that the phenomena were real and not conjuring tricks. He then went to St. Petersburg, where he gave many *séances* to the Grand Duke Constantine, also to the Hon. A. Aksakof and Professor Boutlerof. The Grand Duke Constantine obtained writing upon one of his own slates, quite new, and while he held it in his own hands. He expressed himself greatly pleased.

The following letter gives some interesting additional particulars:—

To the Editor of "*The Spiritualist*."

SIR,—We left St. Petersburg on the 19th inst., and arrived here on the 21st. Now that we have fulfilled the engagement at St. Petersburg, I write to inform you of our plans for the future. We have decided that I return with my daughter to America, as soon as we can make the necessary arrangements. On the 1st of May Dr. Slade will go to Leipzig, and spend some days with the professors there, who are desirous of further opportunities of continuing their investigations.

Towards the latter part of June Dr. Slade expects to sail with his niece for Australia, and eventually to return to America, *via* San Francisco, where I am to meet him on his arrival.

It is thought that the long sea voyage, with the rest from giving *séances*, may restore his nervous system, which has never fully recovered from the shock caused by the trial in London.

Everything passed off pleasantly in St. Petersburg, and I trust much good has been done.

On the 17th, two days before we left, Dr. Slade received a very handsome present, which we regard as a mark of appreciation: it consists of an elegant gold watch and chain, with a locket set with diamonds, also three diamond cluster rings, and a pair of sleeve buttons also richly set in diamonds.

They all came in a silver case, addressed to Dr. Slade.

By whom presented we do not know. J. SIMMONS.

Hotel Kronprinz, Berlin, April 24th, 1878.

THE ANNUAL GENERAL MEETING OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS will shortly take place, and those private members of it who desire to move resolutions affecting its future actions should give notice thereof to the secretary within the next few days, or they will be too late. If private members required that they should be informed henceforth how their representatives vote at divisions, the step would be in favour of ordinary constitutional management, and would aid them next year in selecting members of the Council.

THE COLOURING OF SPIRIT MESSAGES.—In some spirit messages, though not in all, the minds of the communicating spirit and of the medium are most confusedly mixed up, and Swedenborg's explanation of the fact may have much truth in it. *The Christian World* of last week says:—"H. J. Whiteside, of Rock Ferry, Cheshire, quotes from Swedenborg's *Apocalypse Explained*, to show that communication with the spirits of the dead is attended with danger to the soul, as spirits speak in accordance with the human thought with which they may be, for the time, conjoined, and may, consequently, confirm men in the gravest errors."

RECEPTION AT MRS. MAKDOUGALL GREGORY'S.—The late Professor Gregory, of Edinburgh University, has left a lasting mark in psychological science, by authoritatively promulgating the truths of mesmerism when it was unpopular to do so; his widow, Mrs. Makdougall Gregory, has continued to forward the same truths to this day, and in various ways to efficiently aid the cause of modern Spiritualism. Last Wednesday night she gave a reception to a few Spiritualistic and other friends at 21, Green-street, Grosvenor-square, London. The guests present were the Ven. Archdeacon Dunbar, in whose church of St. Andrew's, Tavistock-square, a Church of England clergyman, Dr. Maurice Davies, dared for the first time to endorse the reality of the phenomena of modern Spiritualism from the pulpit; Mrs. Dunbar; the Hon. Colonel Ogilvie Grant and Mrs. Grant; Mr. Magill Crichton; Lady Vere Cameron; Mr. Tamplin; General Brewster; Mr. Wood; Mr. and Miss Otley; Miss Emmet; Mr. Annesley Mayne; Sir Patrick and Lady Colquhoun; the Hon. Mrs. Forbes; Mr. J. T. Peele, R.A.; Miss Parker; Miss Spencer; and Mr. W. H. Harrison. Mr. Tamplin, late organist at the church of the Rev. H. R. Haweis, gave some music of exceptionally good quality upon the harmonium.

MYSTERIOUS AFFAIR IN KILMALLOCK.—A correspondent of the *Cork Examiner* tells the following singular story:—About a fortnight since the Rev. Mr. Dea, Protestant curate in Kilmallock, who resides a short distance from the town, between the Old Blossom Gate and the mansion house of Ash Hill Towers, heard, or fancied that he heard, a knock at his door at about twelve o'clock at night. He opened the window of his bedroom, and asked was he wanted. Getting no reply he retired, and in a short time the knock was repeated. He again opened the window, but with a like result. The next night the knocking was again heard, and Mr. Dea then made a report to the police that some persons were annoying him. On the third night two policemen went to the scene, and lay in ambush near the house. They heard nothing until Mr. Dea raised the window and asked—Did they hear anything? adding that he heard the knocking going on at a fearful rate. The police entered the house, and they also plainly heard the noise. They returned to barracks, but the constable (a Protestant) could not be convinced of the noise being in the house. On the next night he went there, and also waited in ambush, but heard nothing until he entered the house, when there was the noise rising from a "dead" knock until it reached the rumbling noise like that made by a heavily-weighted cart. After this many Protestants of the town, accompanied by Mr. Weldon, J.P., went to the house, and they all heard the noise as described, and explored every room and corner—even an old garret in the house (through which one of the exploring party fell). When they went to the room where the noise was supposed to be heard, it was then heard in another. One or two persons were then put in each room, and the noise then seemed as if proceeding from the walls. The noise still continues to be heard, commencing sometimes as early as nine p.m., and at others not until about 12, and continues until about four o'clock. Many are the surmises as to the nature of the affair, but, of course, no opinion on the matter can be advanced. Therefore, I merely state the facts as I know them.—*Dublin Daily Express*, April 10th, 1878.

A PERSONAL DECLARATION.

BY GERALD MASSEY.

No! no. My Lord of Beaconsfield,
You are not the kind of man to wield
The weight of England's sword and shield.

No! no. Too sacred is the Flag,
For flaunting like a Bull-ring rag,
Above your game of Bully-Brag.

No! no. Far better it ceased to wave
There, with the dead, suspended, safe
In dust enough to be its grave.

No! no. We guard a golden crown,
Rich with the stamp of old renown;
The Jews would *sweat* or smelt it down.

No! no. You have led us to the ridge
Of the Abyss, and like a midge
Would cross it. We shall need a bridge!

No! no. Tho' painted for the path
Of War, you had better take a bath:
Let Harlequin now sheathe his lath.

No! no. Our England, made to don
The mask of a face, with her true one
Shall laugh you into oblivion.

No! no. We do not mean to fight
For Murderer and Sodomite;
Born enemies of all that's right.

No! no. If you *must* end the play
With some blood-letting policy, pray
You follow that of Castlereagh.

April 29th, 1878.

AN amusing article by Prince Wittgenstein, on animals in the spirit-world, will appear in the next *Spiritualist*.

MR. AND MISS SIMMONS will be in New York two or three days after this number of *The Spiritualist* reaches that city.

MR. WILLIAMS AND A MATERIALISED SPIRIT.—A picture of Mr. Williams and a materialised spirit is issued with this number of *The Spiritualist*. The artist has idealised the spirit John King, more especially in the transparency and voluminousness of the drapery. With this exception, the cut serves to give a general idea of the way in which John King sometimes appears in an open circle without a cabinet, as described on several occasions by responsible witnesses in these pages. Mr. Williams is better looking than represented in the cut.

SPIRIT IDENTITY.—Herr Christian Reimers, of Richmond, has sent a certificate to Mr. C. E. Williams, the medium, to the effect that a few days ago he (Mr. Reimers) took his brother-in-law, who the day before had arrived from Hamburg, to a *séance*, at which Mr. Williams stated that he saw the spirit of a woman in the room. The spirit "Peter" then said that it was the spirit of Mr. Reimers' sister, and was related to his friend; she appeared to be dripping with water. The truth was, that Mr. Reimers' sister, the wife of his friend, met her death by drowning; and Mr. Reimers is convinced that Mr. Williams could not have obtained by natural means this and other information about his family affairs given at the *séance*.

CAPT. R. F. BURTON, honorary member of the British National Association of Spiritualists, has terminated his explorations in the "Land of Midian," and is now at Cairo, *en route* for England.

SOIREE OF THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—Last Monday evening a *conversazione* was held by the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston-lane, London, E. The company began to assemble at half-past seven o'clock; the attendance was one of the largest for many years past. Among those present were Mrs. Corner, the Misses Corner, Mrs. Elgie Corner, Mr. E. J. Davey, Mr. Thos. Dowsing, Mr. R. A. March, Mr. and Mrs. Thos. Weeks, Madame Ourry, Mr. G. R. Tapp, Mr. and Mrs. R. Pearce, Messrs. C. H. and H. R. Robertson, Mr. and Mrs. E. J. Manico, Mr. A. Rita, Mr. and Mrs. George Worth, Mr. T. E. Larking, Mrs. and Miss Everitt, Mr. J. Tozeland, Dr. A. B. Benson, Mr. W. J. Colville, Mr. and Mrs. Herne, Messrs. H. J. and G. Derham, Mr. and Miss Cocker, Mr. and Mrs. Thomas Blyton, Mr. Samuel Bear, Miss M. McKellar, Mr. R. Pomeroy Tredwen, Mr. H. West, Mr. John Cooper, Mr. J. Conner, Mr. and Mrs. S. Williams, Mrs. Norrington, and others. The proceedings began at eight o'clock under the presidency of Mrs. Corner, who reviewed the past winter series of fortnightly meetings. The programme of the evening comprised vocal and instrumental music, recitals, and inspection of objects of interest to investigators into Spiritualism. The following friends took part in entertaining the company:—Madame Ourry, Mrs. Norrington, Miss Cocker, Miss McKellar, Messrs. George Worth, H. Rogers Robertson, Charles H. Robertson, H. J. Derham, R. A. March, E. J. Davey, W. J. Colville, and Thomas Blyton. Dancing commenced at about ten o'clock, and was kept up until a late hour. Refreshments were served throughout the evening, and the proceedings were much enjoyed by the numerous friends present. In the course of the evening letters of regret at inability to attend were read from Signor Enrico Rondi, Mr. W. H. Harrison (who was out of town), Dr. T. L. Nichols, Mrs. Weldon, and Miss Kisingbury.—THOMAS BLYTON, *Hon. Sec.*

THE FAREWELL LECTURES OF DR. PEEBLES IN LIVERPOOL.

AN excellent gathering of the old faces, with a sprinkling of new ones, was present in Liverpool to hear the farewell utterances of Dr. Peebles before his departure for America. Two lectures were delivered by him last Sunday at the Concert Hall in Lord Nelson-street. Mr. Green, of Harrogate, Mr. John Lamont, of Liverpool, and Mr. Burns supported Dr. Peebles on the platform; Mr. Ainsworth, late of Bury, occupied the chair during the afternoon services. Mr. Ainsworth introduced the lecturer in a short address, in which he referred to Dr. Peebles "as a renowned traveller for truth's sake," who would tell them what he had seen of "Spiritualism in China, India, and Palestine."

Dr. Peebles was greeted with a round of hearty applause at the offset of his lecture. He remarked that he had great difficulty in condensing his observations, or in selecting from the scenes of life and character he had witnessed in his journeys twice round the world. The audience before him reminded him of audiences he had seen in the East—in Constantinople, Cairo, and Madras—inasmuch as there were so few ladies present. The English were justly proud of their Poet-Laureate; the Americans were equally fond of their Longfellow, who had said, "Life is real and life is earnest"—no rest this side of the grave, but a life of labour, earnestness, unfoldment, and development. The Anglo-Saxon was a traveller in every sense of the word; the world had been mapped out by him; its dark recesses brought to light by him; he travelled for truth's sake, to unravel and to investigate. His (Dr. Peebles') own object in travelling was to study human nature, to add to human knowledge, and to take from Western nations their conceit; he had found men in his journeyings who were far superior to the Anglo-Saxons in many things, as the Anglo-Saxons were to them in others. They called the inhabitants of those countries where he had sojourned "heathens;" they returned the compliment by calling us barbarians. He loved the heathen, and in some things considered it an honour to sit at their feet and learn from them. The lecturer then conducted his audience into the city of Melbourne, and in graphic language described its inhabitants, and the scenery and characteristics of the surrounding country. He told of its remarkable freedom from epidemics, and narrated his experiences when there, his lectures, persecution, misrepresentations, and ultimate success; the great audiences he finally had in the Prince of Wales' Theatre, and in the Melbourne Spiritual Lyceum, to listen to his lectures on Spiritualism. He regretted that there was no Spiritual Lyceum in Liverpool; the Spiritualists at the antipodes were undoubtedly in advance of England in that respect. Referring to New Zealand, Dr. Peebles mentioned a fact which he considered an honour to England while it was a disgrace to America, viz., The New Zealand House of Representatives had in it four of the natives (Maories) to represent and speak for their people, whilst no Indian yet had been allowed to appear and plead the cause of his unhappy tribe in the Senate of the United States Congress. Speaking of the "Heathen Chinese," but not "Ah Sin," he stated that the Chinese, upon rising in the morning, rinsed their mouths, cleaned their teeth, and scraped their tongues—"a habit that would do us no harm in following." Phrenology and physiognomy seemed to be understood by the Chinese. He saw a volume on these subjects published by one Le-con-tse 3000 before Christ, and thus far in advance of Gall and Combe. When he arrived in Canton, and noticed the queer people walking about with umbrellas and fans in their hands, he felt that he was in a strange place. He never saw a Chinaman in a hurry, and there were no lunatics in China. In the United States everybody was in a hurry, and there were plenty of lunatics. What was the inference? The United States Consul, who has resided in Canton for four years, declared that although there were over a million inhabitants in Canton he never saw a drunken Chinaman! So much for the heathen. If they wanted to see drunkenness, debauchery, and wretchedness, they would find them to perfection in all Christian countries, England and America especially. The principal sects in China were the Buddhists, the freethinkers founded by Laotse, and the Confucians. He had many conversations with Buddhist priests concerning God, heaven, hell, and the Nirvana. The learned abbot, or head priest, would not shake hands with him because he was an American, and Americans were swine eaters; therefore unclean. Buddhists do not drink spirits, eat swine's flesh, or engage in aggressive wars; Anglo-Saxons had much to learn from the heathen. Ceylon, India, Egypt, and Turkey all came under the survey of Dr. Peebles. He told of spiritual phenomena, white and black magic, *séances* in Canton, and devil exorcising in Ceylon, confirming the fact that spiritual phenomena, like silver threads, are found among all the peoples of the East. The lecture lasted an hour and a quarter, and Dr. Peebles sat down amidst a shower of applause.

Mr. Burns then addressed the meeting.

Mr. Green, of Harrogate, paid a graceful tribute to Dr. Peebles as a traveller, a gentleman, and a scholar, from an acquaintance with him of over twenty years' standing.

The afternoon proceedings then closed.

At the evening lecture and reception Messrs. Shepherd, Lamont, Green, and Burns were on the platform—Mr. Lamont in the chair. The proceedings were opened with singing, and the reading of a portion of Scripture by the chairman, relating to the voyage of St. Paul (17th chap. Acts, 10th and following verses). The speaker then enlarged upon the sudden conversion of Saul of Tarsus by spiritual phenomena, his personal knowledge thereof, and his clairvoyant and clairaudient gifts. He sincerely hoped that men in these days would come to a knowledge of the science of Spiritualism, just as they acquired any other science. He would say with Paul, "Let every man be fully persuaded in their own mind," and for this purpose those meetings were got up; the promoters wished that the public might "come to a knowledge of the truth" of Spiritualism. Then they would be able to speak

that which they *knew*. Paul spoke with authority in the past, and Dr. Peebles would do the same in the present. Paul spoke from what he knew, so would their lecturer and guest. The chairman concluded his opening remarks by stating that "the mission of Spiritualism was to kill superstition by knowledge."

A hymn was sung; Dr. Peebles then delivered an eloquent lecture on "The Good or Use of Spiritual Manifestations." The lecturer took for granted that Spiritualism was true, and he proceeded logically to prove that man *was* a spirit, not that he *had* a spirit; he contended that the spiritual was the real, and that matter was shadowy, unlasting. He very much doubted the existence of matter at all. The spirit was the real man, not the body; the body was simply the shell the man carried about with him, which body was constantly changing, as physiologically demonstrated. Then death came. Did man die with the body? Was there a life beyond? What proof had they of it? The old man dwindles down into second childhood, becomes idiotic. "There," cried the Materialist, triumphantly, "you see the mind goes down with the body—if so, man is as a dog. The buzzing fly and the man he stings come to the same end." How degrading the thought—yet who was to throw light upon the subject? The Church? No; she had no answer. Nature? She, with all her beauty and stupendous grandeur, was dumb. Where should they seek an answer? By turning to the spirit. Let them hear the voice of the departed mother, as she told her child of her living presence, of her nearness to her own, and of her life in the bright beyond—in the summer lands of glory. All this by spiritual gifts, by vision, and by trance, might be obtained in the present as in the past. When John in Patmos declared "I heard music in Heaven," he heard clairaudiently and saw clairvoyantly, then recorded the results obtained. Socrates was never tired of telling the wise men that his body was not himself; and when Crito asked him how he should be buried, he told his friend to bury him where he liked, provided he could catch him. He (Dr. Peebles) had made a study of mesmerism, biology, and psychology, all of which he found powerful aids to the study of man; but men must turn to modern Spiritualism for demonstration that man does not die with the body, that there is a life beyond the grave. Spiritualism demonstrated that those we loved on earth, whose bodies were now mouldering in the grave, were living, were near, and that they would be rejoined and recognised in the life beyond. Some might say—What is the use of this? But the profound thinker first inquired—Is it true? Thomas Carlyle said, "Just in the ratio that knowledge increases, faith decreases." Spiritualism supplied that knowledge which faith now longed for. Dr. Peebles related some of his wonderful experiences in Spiritualism with mediums during a period of twenty-five years. The following is an instance:—Miss Sarah A. Webster, a writing medium, wrote automatically with both hands at the same time, on different subjects, in her apparently normal condition, chatting and laughing all the time. She wrote with her left hand, say, on inspiration; with her right on profoundly scientific subjects. He had seen these things, and he considered that he would be a fool if he could not believe what he had constantly seen with his eyes, heard with his ears, yea, handled with his hands. The first use of Spiritualism was to give knowledge for faith. He years ago preached a funeral sermon over the body of a child, the only one; the father of the child rebaptised it with his tears, which fell upon the placid corpse. The mother's grief was too deep for tears. The whole tenor of his funeral sermon was, "Have faith in God, in Christ, in the Atoning Blood," but he could not answer the mother's question, "Where is my child?" It was her only darling. Had he then been acquainted with Spiritualism he could have answered the question. Spiritualism drove away the fear of death, hell, and all the horrors of the theology, which might frighten men, but would never make men more noble, true, Christ-like, than they were at present. Spiritualism replaced faith by knowledge. The second use was that it gave a correct idea of life beyond the grave. Dr. Peebles enlarged upon the heaven and hell of the Christians, the seven hells and seven heavens of the Mohammedans, the "many mansions" of Jesus, and the "spheres" of the Spiritualist, every man going to that place or condition for which he was best adapted as the outcome of his life on earth. Spiritualism informed men what became of the infants in the other life; of idiots and suicides. Thirdly and lastly, the great use of Spiritualism was that it came back as a practical power to redeem and reform mankind. The fear of God, death, hell, or Moody might frighten men, but never truly reform them. All men were brethren, and the lowest of the race was a child of God. Man must be reformed by the power of love and kindness. Dr. Peebles finished his oration with the sincere hope that each and all would make Spiritualism their study, work out its principles in their lives, and if he did not meet them on earth again, it was to be hoped they would all meet in the Summer Lands of Heaven, clad in the pure and white raiment of a true and Christ-like life, where congregations never broke up, and the sun of eternal progress never ceased to shine.

Mr. Shepherd moved, Mr. Burns seconded, and Mr. Green supported a vote of thanks to Dr. Peebles, which was carried with acclamation, and the proceedings closed.

There was an animated scene in the Concert Hall at the close of the lecture; a host of well-wishers of Dr. Peebles pressed round to have a parting shake of the hand. Earnest wishes were uttered for his return to this country.

Mr. Green, of Harrogate, in his speech in support of a vote of thanks to Dr. Peebles, suggested the necessity of forming a fund to sustain men who worked so disinterestedly, frequently without any pecuniary reward.

On Monday morning Dr. Peebles, accompanied by Mr. and Mrs. Green, of Harrogate, and Mr. John Lamont, visited the Gallery of Illustration, Lime-street. Mr. J. Coates did the honours of the place.

By Electric Telegraph.

LIVERPOOL, APRIL 30TH.

A gloomy, rainy day. The sun's rays shut out by heavy clouds and fog. The weather seems to represent the general feeling of all who

met to-day to bid Dr. Peebles farewell; to wish him a safe voyage across the Atlantic, strength for his labours, and success in the future in his career as an efficient propagandist of Spiritualism. Dr. Peebles was accompanied to the steamer *Nova Scotia*, by Mr. and Mrs. Green, of Harrogate, Mr. John Lamont, and Mr. J. Coates.

SOME DIFFICULTIES OF INQUIRERS INTO SPIRITUALISM.

BY M.A. (OXON).

In dealing with an inquirer's difficulties, I must draw upon other sources of information than my own personal experience. For myself, although I have met many a difficulty since, I had at first no considerable trouble in making myself acquainted with the facts of Spiritualism. It is in the explanation of facts that the perplexing problems come in. As to the phenomena themselves, though many persons do seem to find it very difficult to obtain the evidence of their own senses, and still more to believe that evidence when they have got it, I found myself in risk of being bewildered only by the superabundance of phenomena which challenged my attention.

MY INTRODUCTION TO SPIRITUALISM

was in this wise. In the early part of the year 1872 some friends with whom I was then staying showed me Lord Adare's book of records of *séances* with D. D. Home. I tried to read it, but it seemed to me the dreariest twaddle I had ever come across. With many a pish and pshaw I got through half of it, and then tossed it aside. About six weeks after, my friend put into my hand one of Dale Owen's books, with a request that I would read it, and investigate the matters with which it dealt. It was with much reluctance that I agreed to meddle with the question again. It did not interest me, and I was busy with other things. In spite, however, of this *passive* want of interest (*active* or dogmatic opposition had no place in my mind), I found myself greatly impressed with Mr. Owen's statements and arguments. From whatever cause, whether internal spiritual preparation or intellectual conviction, I found myself impelled with irresistible power to use every means of inquiring into the alleged phenomena which were so startling to my mind.

I procured every book that I could lay my hands on, and devoured them all with avidity. I inquired where I could see for myself these new phenomena, and was informed that Miss Lottie Fowler was about to hold a *séance* that very evening (April 2, 1872) at 15, Southampton-row. I went, and was greatly astonished at what I saw and heard. I need not take up time by detailing the occurrences of the first part of the sitting; most of you are familiar with the usual routine of Miss Fowler's *séances*. Much lazy nonsense was talked, and many vague statements made, which seemed to me to be of no use whatever as tests of spirit identity. I was rapidly becoming nauseated. I craved for something more clear, something on which I could rest as a stable piece of evidence. I inquired, therefore, whether I might endeavour to obtain some such proof for myself. Leave was at once given by the director of the circle, and I addressed the spirit who controlled the medium.

"You're tiring your medium, and making fun of us. Go and send some one who is serious."

The medium shivered, and turned away, and the voice came as though troubled.

"You've nothing to do with me. I won't go. Me no go."

"Yes, you will. You'll go, and send some one else."

After more colloquy, the medium again shivered, seemed to be in pain, and stood rooted to the spot, crouching as if in dread.

After a time the voice came again, but utterly changed; the voice, this time, of a man, very calm and unimpassioned, instead of the child-voice speaking baby-jargon.

"You want me?"

"Yes. What is your name?"

"I'd rather not tell you. You can ask me any questions."

"No. Tell me what you see, or describe any one whom you see near me. I will answer yes or no; no more."

"I see a man, very old, tall, with a long white beard, and long hair."

"Yes."

"The beard is very white indeed."

"No. Go on."

"He has a very high broad forehead, and his eyes are drawn down. Why, he's blind!"

"Yes."

"And his face is black and blue. And (here the medium shuddered violently), oh! what's that in his mouth? It's like slime . . . and mud . . . and . . . oh! blood."

"Yes."

"And . . . It's dark. I can't see."

"Go on. How is he dressed?"

"He has on a long blue coat. No, not exactly a coat, . . . something long. I can't see his feet."

"Where does he stand?"

"Right opposite; close by you."

"Can you see his name?"

"No. He seems in trouble. I think it's money. He looks so horrible. Let me go! Why do you keep me here?"

"Go, then. Do you know me?"

"No." (This very emphatically.)

I shall not attempt to describe the scene during the time that this conversation was being held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Every one seemed petrified and astonished. They would have been still more so, had they known with what photographic accuracy a scene in my own private experience was being re-enacted before my eyes. It was, I am sure, unknown absolutely to any person in the room, as unknown as I was myself. It was a scene

that passed in a very distant part of Great Britain, and it was reproduced with a realistic power that bore down before it, as with torrent-force, all doubt and hesitation. I felt that the man was there before me; himself reproducing the story of his death for my conviction.

HOW I BECAME A SPIRITUALIST.

That experience made me a *Spiritualist*: it gave me a *faith*—I will say a *knowledge*—which no amount of after experience has served to shake. From that time to this I have never wavered, though I have seen much to perplex me, much that greatly offends good taste. Though I have heard of deception, and though I believe that fraud exists; though I see reason to question the all round conclusions of some Spiritualists, and to assign a wider area to the realm of cause than they are disposed to concede; though I meet problems day by day which I cannot solve, and difficulties which only advanced knowledge and experience can fully grasp: in spite of all this, the conclusion of that night, supported and confirmed by many an after experience, remains firm and unshaken.

FURTHER INVESTIGATION.

I might detain you at length, which would be tedious, by dwelling on the steps by which further evidence was brought home to my mind. I went to the public *séances* held by Herne and Williams, and found no difficulty in obtaining phenomena for observation. They occurred in abundance; but I wanted more time and facility for looking into them. The conditions of the public circle irritated me, and I determined to try for some private *séances* with Herne and Williams, myself and one friend being the only observers. The first of these, held May 29, 1872, was a total failure, and we adjourned to June 5, when Herne did not enter an appearance. A third appointment, for the 8th, was made as a last resort, for my mind was being gradually prejudiced by this shilly-shallying, and I was getting disgusted. We sat for more than half an hour with no result, and I proposed to withdraw. I had read (for during the interval I had read every book on Spiritualism on which I could lay my hands) that some persons stopped manifestations, and I believed it possible that I might be such an offender. I retired, and phenomena occurred at once. I returned, and they ceased. This occurred thrice; and communications were at length obtained through the alphabet. They soon ceased, however, and Herne and Williams commenced to jerk, and quiver, and twitch, and wriggle about, in the true mediumistic fashion. To my great horror, I found these jerks communicated to myself. My right arm was seized about the middle of the fore arm, and dashed violently up and down with a noise resembling that of a number of pavours at work. It was the most tremendous exhibition of "unconscious muscular action" I ever saw. In vain I tried to stop it. I distinctly felt the grasp of the hand, soft and firm, round my arm, and though perfectly possessed of my senses and volition, I was powerless to interfere, although my hand was disabled for some days by the bruising it then got. The object we soon found was to get up the force, for Herne was levitated on to the table, and his chair was placed so as to rest on the table from the mantelshelf near which he had been sitting. Other phenomena took place, and especially striking was one that occurred just as we were going away. Williams preceded me downstairs, then came my friend Dr. Speer, and Herne was last. I turned on the stairs to say something to him, and saw in clear light a chair sailing along nearly three feet from the floor, and coming towards us. It fell on the landing close to our feet. It is needless to say that this movement in mid-air of a weighty article—it was a very substantial chair—caused us to examine it carefully, and to return to the empty room which we had just left. No suspicious wire or mechanism was there, nor could any device that I can imagine have produced what I saw without instant detection. No more complete proof of the existence of an independent force can be conceived.

CONFIRMATORY EVIDENCE.

I had thus obtained strong evidence of the existence of the force, of its being governed by intelligence, and of the fact that that intelligence was, in one case, that of a departed friend.

I pass over a great amount of other confirmatory evidence, and hasten to tell in a few words another occurrence that greatly deepened the impression already made on my mind. My friends were going to the seaside for a summer holiday, and I was to join them after a short interval. Meantime, I went to visit an old friend whose health was failing, and who had written to beg me to go and see him at once, as he felt his time was growing short. I hurried to comply, but arrived only to be told that he had passed away a short time previously, regretting that I had not come in time to see him. I remained in the house, and when in due time I went into the room where the body of my friend lay, the spirit-form stepped forward to greet me as he would have done in life, with a smile and outstretched hand. I saw him with clairvoyant sense as really as my natural eye discerned the objects that surrounded me; and that, not once only, but on repeated occasions.

This, I need not say, deepened my faith, and strengthened its foundations. Many a stone has since been laid on that foundation, and the superstructure has reached a goodly height, but it is none too high or heavy for that on which it rests.

PRIVATE EXPERIMENTS.

I pass on to notice very briefly that I rejoined my friend, and our experiments were resumed in the family circle. One by one all the most usual phenomena were produced, and many a new marvel was added. Though I have had extraordinary opportunities of witnessing the phenomena of Spiritualism during the past six years, I have seen nothing equal to the variety of the manifestations, and to the spontaneity with which they were produced. They occurred at all times, and in all sorts of places, in the house and out of it, with no formal *séance*; at meals, in church, in empty rooms, here, there, and everywhere, until we none of us could, as sane and capable observers, enter-

tain any doubt of the independent nature of the Intelligence, any more than, as ourselves truthful and earnest inquirers into the source of the Intelligence, we saw any cause to doubt its unequivocal affirmation, solemnly and repeatedly made, that it proceeded from spirits pure and good, some of whom, at any rate, were departed friends of our own, and all of whom had once been denizens of this earth.

VARIOUS INQUIRERS AND THEIR DIFFICULTIES.

Such is my own record; and in dwelling upon it I feel that I have taken some liberty with my subject, for it is not a record of difficulties. But though I have no troubles of my own to narrate, I have a large acquaintance on paper with the troubles of other people. The past five years have been filled with a correspondence large enough to tax the energy of one man without any other occupation; and this has related mainly to the doubts and difficulties, theories and opinions, and especially to the multifarious *desideranda* of inquirers.

PSEUDO-SCIENTIFIC.

1. One class of correspondents, whom I may call the scientific or pseudo-scientific, take much trouble to explain to me, some with great courtesy, others with great pity, some with patience, and a few with asperity, that I am a fool—they don't say so, but they mean it none the less—for believing in or troubling myself about these matters. Mediums they regard as vulgar rogues, doubtless on the *ex uno disce omnes* principle; investigators as shallow fools, presumably because they do not employ the scientific method made notorious in a recent celebrated instance. I get the full benefit of discourses on the laws of nature (all of which are apparently well known to my correspondents): on snapping tendons, cracking toe-joints, expectant attention, unconscious Carpenterianisms, *et hoc genus omne*.

This is, perhaps, the weariest and dreariest reading of all; but it serves to show that the dominant ideas fostered by this "science, falsely so called," are one great hindrance to the fair and free investigation of Spiritualism.

THEORISTS.

2. A second class are those who have an idea, a plan, a theory—the Trochus of whom the War Office, and many other departments, could tell a tale. I do not mean those who have mastered facts, and who earn the thanks of all by devoting themselves to the task of suggesting explanations of them. These merit the enduring gratitude of all lovers of truth. I refer to those who regard fact as a subsidiary matter altogether, and whose eyes are filled with the fair proportions of their own idea. Suggest to them that they are not quite acquainted with facts which do not, indeed, accord with their theory, and they wave them aside with much dignified complacency, explaining that if their ideas are properly estimated they must be found to be true, and so that, since Nature works according to law, the facts will, in the end, be found to fit into their place. One correspondent expounds to me this delightful piece of argument in connection with his idea that simultaneous hallucination accounts for all.

These correspondents lead me to believe that another cause why success does not attend the investigations of some persons, is because their minds are hopelessly darkened to the exclusion of all light by the blind of a false theory.

THE IGNORANT.

3. A third class is the purely ignorant. These usually profess themselves to be so; they will even parade what is already sufficiently obvious, as though it were, like the beggar's rags and professional shiver, an excuse for appealing to the public pity. Starting from this platform, these persons will propound the most astonishing queries as to things heavenly and spiritual. They will ask questions which (I presume) an archangel would be unable to answer, simply because that exalted being would find in the questioner no antecedent knowledge which would make a reply intelligible. They will ask about God and creation, and the nature of the occupations of eternity, demanding with much *naïveté* a biography of all the heavenly host, and a topographical plan of the spheres. They will propound simple questions about predestination, and the nature of evil, and the incarnation, and other theological problems, which they seem to suppose become all as clear as mud to the spirit that has been, if only for a few poor years, emancipated from the physical body.

These impress me with a belief that another cause of failure in some inquirers is, that they have not prepared themselves by gathering antecedent knowledge and clearing away old fallacies, to receive new truth. The ground has not been ploughed up, harrowed, and cleansed of weeds, so that new seed may have a chance to grow.

THE CAPTIOUS CRITICS.

4. Closely allied in ignorance are those whom I may call the captious; those who "want to know" why such and such conditions are necessary; why such and such things can't be done in such and such a way; why phenomena can't be got at the Royal Institution; why there should be any such thing as a medium or a circle; why not abolish them, and let every man be his own medium: in short, why everything is as it is, and why everything isn't as it isn't. These persons, one would declare, know how everything ought to be, and could amend God's universe to an improved pattern, and run it on entirely new principles. They may be recommended to begin their improvements by making a clean sweep of Professor Tyndall's "conditions" in his laboratory at the Royal Institution; and when they have abolished the developing room of the photographer we will begin to talk with them.

These lead to the belief that there are some, I fear I ought to say many persons, who carry in their own minds a captious spirit—intolerant, arrogant, and dogmatic—which is a sure barrier to the reception of truth. They have not merely not swept and garnished the chamber, but they have barricaded all points of access with *chevaux de frise* of foolish objections, and strewed the floor with torpedoes into the bargain.

It was Mr. Spurgeon who, in describing a captious questioner, declared of him that if the constellation Orion were pointed out to his view, he would immediately suggest that the shape of it was poor, and that the stars might be rearranged on a new principle.

Such captious critics are not all outside of Spiritualism.

THE SPIRITUALISTS.

5. Lastly, there is the large body of Spiritualists, whose questions are extremely suggestive.

Some—most of them are engaged in a search after their departed friends. If any one wants to know how deeply the affections enter into the motives which interest men in this subject, he need only talk to any one who has had opportunities like my own of seeing the minds of those who are interesting themselves in Spiritualism. Many who have neglected the subject before find it attractive when there is hope of reunion with one who has been reft from them. Many who have had desultory interest in it on scientific principles or out of mere curiosity, find a deeper and keener inducement when death has invaded their homes. And many, I fear, finding that all is not so plain as they had hoped; that there are laws beyond the grave, even as here; and that these preclude or delay the coveted intercourse—many go back and impatiently say that Spiritualism is a mockery, an affair of sub-human spirits, a dealing with devils.

This is, after all, but a refined form of selfishness, and suggests to us another antecedent difficulty in the inquirer's way, viz., that a too eager desire for one thing, and a too positive state of the mind, are well-nigh sure to produce failure. The mind must be at peace, in harmonious balance, and not biassed or excited. The best attitude is one of simple receptivity; an attitude, let me say, quite compatible with the keenest scrutiny, and the most accurate observation.

Again, the letters of enthusiastic Spiritualists betray a singular inability to understand the laws of evidence. There are many grounds on which conviction comes to the mind, especially in the matter of intercourse with those who have been dearly loved, and who are lost to us. It may be that to one has been vouchsafed the proof he craves for through some message, some private test, some little clue that speaks at once to his heart. But, in recording this occurrence, frequently almost too sacred for publicity, he forgets that others have not the same means of judging that he has, and to them his language of enthusiasm and exaggerated joy seem only as the over-wrought utterances of a crazy brain.

Or, again, one *séance* out of many is recorded, perhaps anonymously. No fair evidence is given; no test recorded. These, it may be, have been applied before, and conviction has been established, and tests are no longer useful. Yes; but the narrator forgets, in his enthusiasm, that his letter is isolated, its statements loose, its phenomena astounding. And so the neophyte reads, wonders, and is repelled. "These men," he says, "do not know what the laws of evidence and the rules of logic mean."

It would be better, I earnestly believe, that no accounts should be presented to the public except such as will stand the test of cross-examination. Many, very many, would so be excluded; but the world would be the better for it, and fewer stumbling-blocks would be laid in the inquirer's way. I know that there are many facts for which chapter and verse cannot be given—many occurrences round which clings the odour of affection, that cannot be exposed to the rude blasts of criticism. I know it well; and I would say, "Keep such for private satisfaction, and for future use. The time will come when such records will find their place, and when the feelings of the living will no longer need to be spared; and, if not, the test, hallowed by sacred memories, will lose none of its value if you keep it consecrated to the purpose for which it was originally given."

I shall probably command the assent of all reasonable persons when I say that to the uninstructed mind—to the mind that is not familiar with the phenomena of Spiritualism—many of the records must read strangely lax, both in method of observation and in language. We, who write too frequently, sometimes forget that some who read have no antecedent knowledge, and that what to us is familiar is very strange to them. We should consciously remember that no man ought to be asked to assent to such facts and truths as we propound for public acceptance—facts new and strange, and not only that, but transcending, and, in some cases, reversing previous experience—save on the most exact and complete evidence. It is an insult to intelligence to expect belief on any other basis; and the converts, let me say, that could be so obtained are not of the highest order of mind.

And while I am on this topic, I must ask your permission to say one word more. It is not only inexpedient and wrong to publish inaccurate and loose records, but it is not always wise to print—still less to recount with all the emphasis of enthusiasm—even exact records of very extraordinary phenomena, unless they can be attested by such a weight of testimony as to make it impossible for a fair mind to reject the record. I believe that it is not wise to force too strong meat on those who are not prepared to digest it. Let me not be mistaken. I mean exactly what I say. I do not think it wise to tax the belief of those who are not familiar with the subject. It is all so strange, so subversive of previous experience, that I counsel discretion. The ancients were wise when they maintained the esoteric circle as well as the exoteric.

It is within my knowledge that much harm has been done on many occasions by injudiciously forcing on unprepared minds what seem to them monstrous narrations of unexplained and inexplicable occurrences. The digestion turns, and the bewildered hearer says, "I could have stood a little of that, but this is a little too much." Depend upon it, there is philosophy in that remark. The growth must be gradual, and should be made so. Forcing is bad in all ways. The fruit looks well, but it has no flavour. The plant is luxuriant,

DIAGRAMMATIC RECORDS OF VARIATIONS IN THE WEIGHT OF A MEDIUM DURING MANIFESTATIONS.

(For a description of the experiments see next and following pages.)

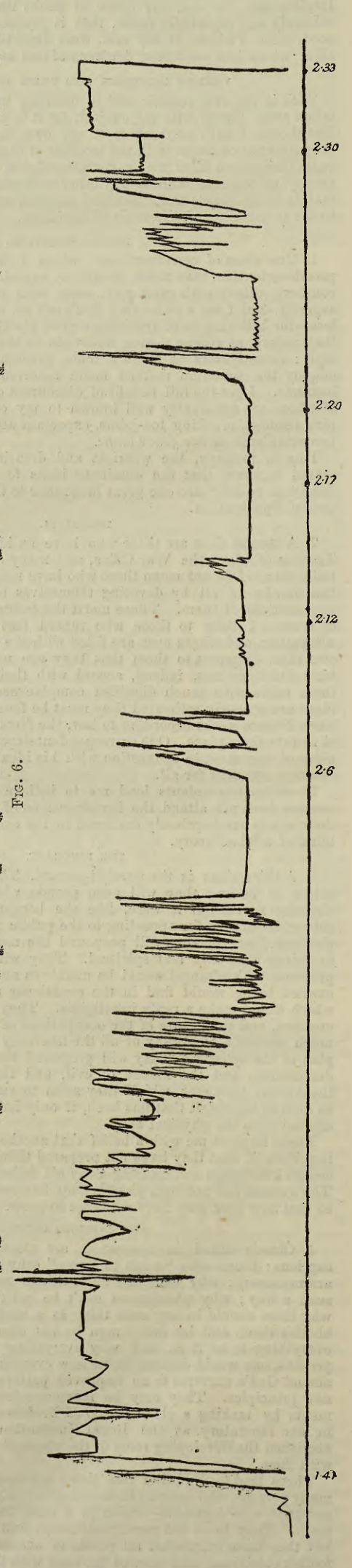
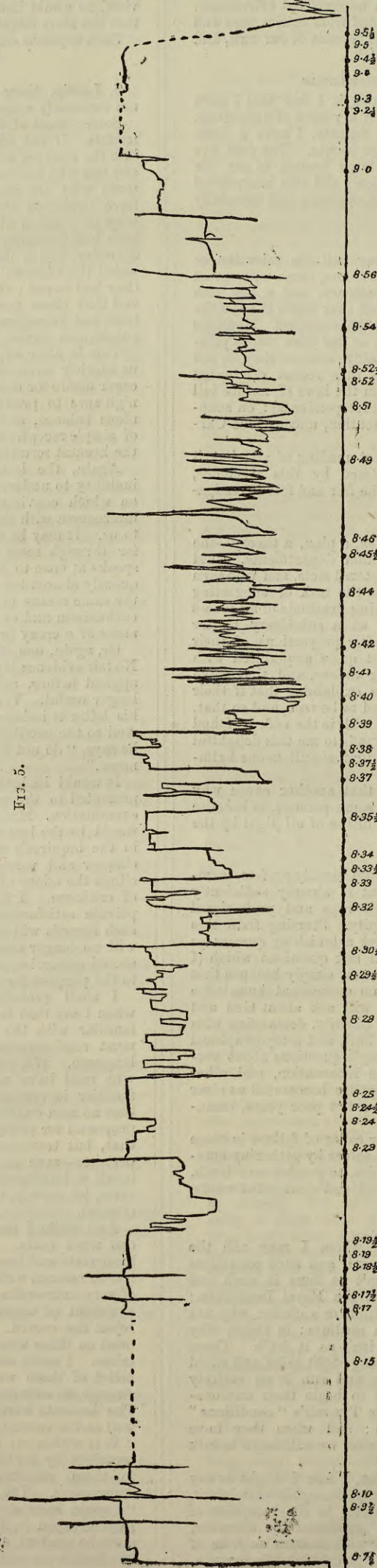
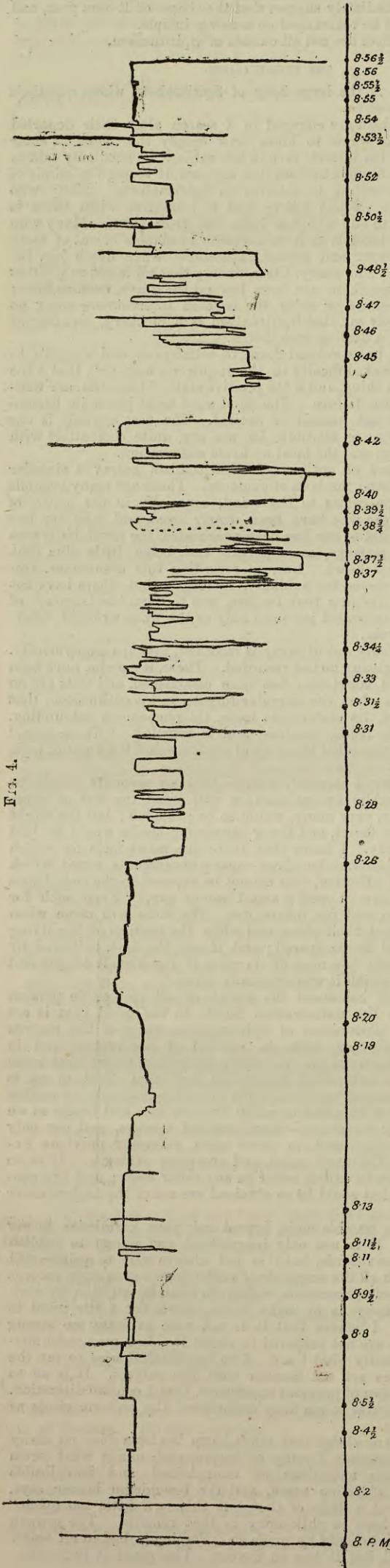
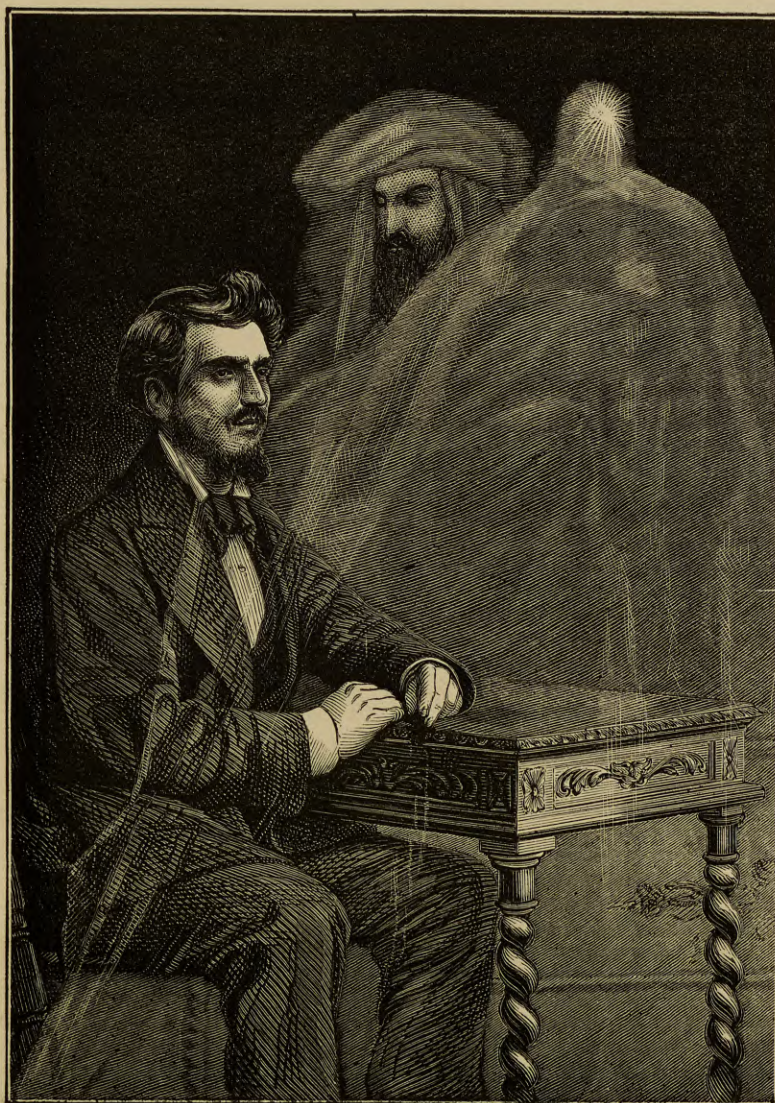


FIG. 4.

FIG. 5.

FIG. 6.



MR. C. E. WILLIAMS AND A MATERIALISED SPIRIT.

Supplement to "The Spiritualist," May 3rd, 1878.

but it will not stand the cold wind. The inquirer so treated is very apt to turn sick.

I have already trespassed beyond my limits, and have not said half that occurs to me. It is no part of my business now to point out how the inquirer may avoid the pitfalls that lie in his way, nor to say how the enforced methods of investigation of which he is the helpless victim aggravate his difficulties. It is more to the point now that I draw your attention to the fact that many of the inquirer's difficulties are of his own making. They spring, as I have tried to show, from ignorance, from arrogance, from a biassed mind, from wilful or unconscious one-sidedness of view, from a fixed determination to seek for one (perhaps unattainable) end, from excitement and enthusiasm, and from a lack of calm, and dispassionate, and patient painstaking investigation.

WEIGHING A MEDIUM DURING THE PRODUCTION OF SPIRITUAL MANIFESTATIONS.

BY WILLIAM H. HARRISON.

THE British National Association of Spiritualists some time since appointed a committee to prosecute original research in relation to spiritual phenomena, and allotted it a room on its premises at 38, Great Russell-street, London, in which to conduct its operations. The Association at the same time gave the committee the use of all appliances it possessed upon the establishment, and a few months ago the committee began its work in connection with research, by attempting to ascertain continuously the variations, if any, in the weight of a medium during the occurrence of powerful physical manifestations. The Research Committee consists of Mr. Desmond Fitz-Gerald, Member of the Society of Telegraph Engineers, Chairman; Mr. C. F. Varley, F.R.S., C.E.; Mr. D. H. Wilson, M.A., LL.M. (Cantab.); Mr. W. H. Coffin; Mr. C. C. Massey, Barrister-at-Law; the Rev. W. Stainton-Moses, M.A. (Oxon.); the Rev. W. W. Newbould, M.A. (Cantab.); Mr. Charles Blackburn, of Didsbury; Mr. George C. Joad; Captain John James; Mr. F. W. Percival, M.A. (Oxon.); Mr. Dawson Rogers; Mr. J. W. Gray, C.E.; Mr. E. T. Bennett; Mr. F. Barrett; Mr. T. H. Edmands; Mr. H. Withall; Mr. George King; Mr. G. F. Green; Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital; and myself. The medium through whom the valuable results hereinafter recorded have been obtained is Mr. C. E. Williams.

The Research Committee has favoured me by passing a resolution authorising me to publish the results on my own responsibility; that is to say, the committee is not answerable for anything in this article, but will hereafter give in its own official report, in which it will probably deal only with absolute test phenomena, and not as I shall do, theorise.

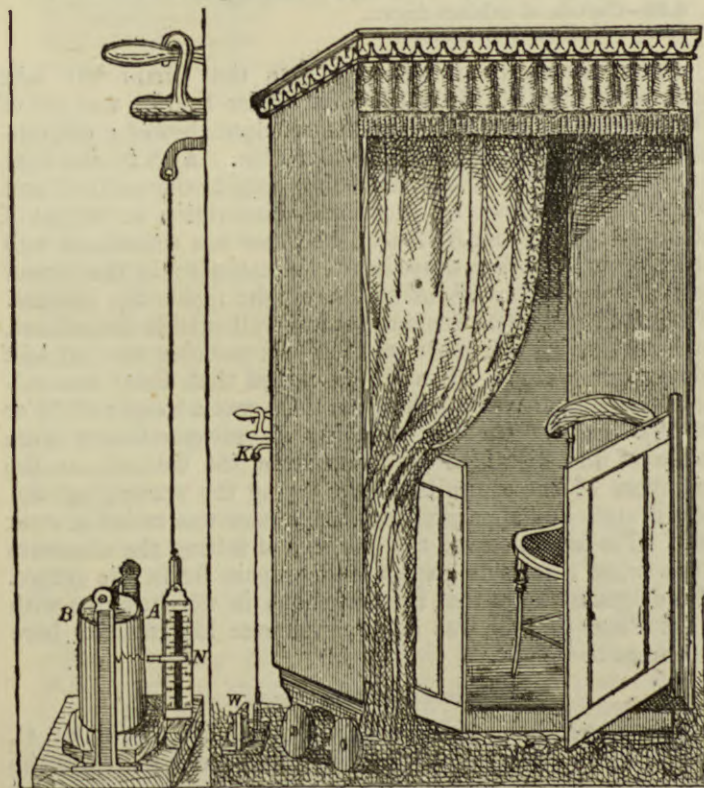


FIG. 1.

FIG. 2.

DESCRIPTION OF THE APPARATUS USED.

As it was not certain, when plunging into this part of the domain of the unknown, whether any results could be ob-

tained, the apparatus used in the following experiments has not been of the most perfect kind, but it is now in course of replacement by other weighing appliances, more perfect both in theory and in operation. Still, the broad results already obtained are sufficiently trustworthy and detailed to be exceedingly interesting.

The foregoing cuts, Figs. 1 and 2, explain the nature of the apparatus used to register the weight of the medium during every instant of each *séance*. Fig. 2 represents a small cabinet, mounted upon a platform weighing machine such as is used at railway stations. To the end K of the lever arm of the weighing machine a wire is attached connecting the arm with the self-registering apparatus at W. Thus, as the arm rises and falls in proportion to any variation in the weight of the medium in the cabinet, the wire correspondingly governs the motions of the indicating portion of the arrangement. The self-registering apparatus is represented on a large scale in Fig. 1, where the wire from the lever arm of the weighing machine is shown, attached at its lower end to a spring balance, of which the indicator, which rises or falls with all variations in weight, is shown at N. This indicator consists of a hollow metal case with a spring inside, which spring presses the point of a pencil against the vertical drum A B, consequently, as the pencil rises and falls it draws a line up and down the drum. If the drum were motionless, it thus would leave nothing but one vertical line upon it, but as it revolves by clockwork upon its axis once in an hour, in the direction A B, the pencil in rising and falling draws a zigzag line upon the paper round the drum. The height of this line at any particular moment is thus a record of the weight upon the machine at that moment. The clockwork is not represented in the cut; it is in the octagonal case depicted beneath the base of the drum.

PLAN OF THE ROOM IN WHICH THE SEANCES ARE HELD.

Fig. 3 is a ground plan of the room on the second floor of the premises of the British National Association of Spiritualists, in which room the experiments are conducted. The position of the little cabinet and its weighing machine is shown at A, and W is the self-registering apparatus attached thereto.

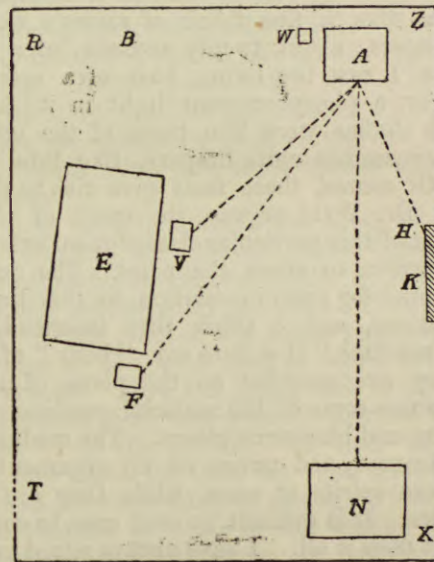


FIG. 3.

N is a large cabinet, much used at the semi-public *séances* of the Association; E is a large, heavy, rectangular "board-room" kind of table; T, the door of the room; and K, the fireplace and fender. V and F are light cane-bottomed chairs, of which six or seven others are usually in the room. The reason of the particular positions of the table and chairs in this cut will be explained farther on.

THE RECORDING OF THE PHENOMENA OBSERVED.

At every *séance*, one of the members of the Research Committee writes down what manifestations occur at any particular time, in order that the weight marked at any moment on the drum may afterwards be compared with the phenomena then observed. Mr. Williams obtains only dark-circle manifestations, consequently, the recorder is shut up in the cabinet N, with a light and a watch; he can hear perfectly through the curtains of the cabinet what is going on outside;

he writes down and times what the observers say they witness, as well as what he hears himself. Thus, while the human recorder has a light, the spirits can go on with the ordinary manifestations of a dark *séance*.

THE NATURE OF THE MANIFESTATIONS EXAMINED.

The manifestations dealt with in the experiments about to be described consist of those produced in the presence of Mr. C. E. Williams. At his ordinary *séances*, given almost every night for years past, while his hands are held by trustworthy persons on both sides of him, musical instruments fly about like bats in a perfectly dark room, sometimes touching the faces of the sitters gently in their flight; at the same time the instruments are played upon by temporarily materialised spirit hands. Also, on rarer occasions, when Mr. Williams is similarly held, the spirit, John King, or another, sometimes materialises at half or full length, and shows his living features by means of a phosphorescent-looking but odourless light held in his hands. He often floats steadily up to the ceiling of an ordinary room before several spectators, and can be seen pressing his head against it while he talks. The object of the experiments of the Research Committee was to ascertain the medium's weight while manifestations like these were going on. In all the materialisation manifestations I have seen, whenever the spirits have shown their faces in a sufficiently good light to make it evident that the heads were alive and had flexible features, the features have always strongly resembled those of the medium, especially in the lines of the eyes and nose, though on rare occasions the heads have been perhaps one-fourth larger than the heads of the mediums, as in some of the photographs of them taken by Mr. William Crookes. Commonly enough the dresses also of the mediums are duplicated or triplicated, but mostly covered with white drapery, which is not about the mediums when they are searched before the *séances* begin and after they end, but is usually substantial and common enough in the middle of the sitting. I do not know where it comes from or where it goes to. Probably it is often carried in and materialised and dematerialised at will during the *séance*. Once I was asked by the spirits to feel it, when they said it was in a semi-spiritualised state; it was like a fine fabric of spider's web clinging about my fingers; about twenty seconds later it felt like calico. Once I saw the living bust of a spirit moving, illuminated by a phosphorescent light in its hands; the features and clothes were like those of the medium, but covered with gossamer white drapery, like thin translucent egg-shell. Of course, these facts give rise to the question whether, as Dr. Wyld argues, the spirit of the medium produces most of this particular class of manifestations. This is not the occasion to argue the point. The question has been in my mind for years in relation to this limited class of manifestations, and I think that independent spirits having no "machine," that is to say, "body" of their own, by which they can manifest on the plane of matter, are obliged to assume some of the material conditions they find in the medium and his surroundings. The medium is sometimes not entranced, and carries on an argument with one or two of these spirits at once, while they are producing physical effects. It is difficult, in such case, to conceive that his own spirit does it all. I have always seized every opportunity offered me to go to see alleged recognisable "dead" persons materialising themselves, but have never seen any with living flexible features in a light good enough to be distinctly observed by all the members of the circle, and off the premises of the medium; that is to say, I have not a single case in my personal experience which I can put in as good evidence. But the evidence is very strong that now and then such recognisable living faces have been seen in America.

EXPERIMENTAL SÉANCE—NUMBER ONE.

At a *séance*, held on the night of March 15th, 1878, the members of the Research Committee present were Mr. Desmond Fitz-Gerald (Chairman), Mr. H. Withall, Dr. Carter Blake, the Rev. W. Stainton-Moses, the Rev. W. W. Newbould, Mr. G. F. Green, Mr. F. Barrett, and Miss Kislingbury (Secretary).

The spirits at work during the following *séances* gave the names of John King and his assistant "Peter."

Mr. Stainton-Moses, seated with a light in the cabinet N, Fig. 3, recorded and timed the phenomena witnessed. Mr. Williams took his seat at 8 p.m. in the cabinet on the platform weighing machine A, Fig. 3. The self-recording apparatus gave during the *séance* the diagram represented by Fig. 4. The following are from the notes made by Mr. Stainton-Moses during the *séance*:—

- 8.0—Medium entered the cabinet.
- 8.2—Light extinguished. Musical box started.
- 8.4 $\frac{1}{2}$ —Voice of Peter first heard.
- 8.5 $\frac{1}{2}$ —Conversation ceased. Box re-started.
- 8.8—Noise in cabinet. Peter said, in answer to a question, that it was occasioned by the breaking of the thread which secured the doors.*
- 8.9 $\frac{1}{2}$ —Peter says thread not broken, but undone.
- 8.11—Curtain [of small cabinet] drawn back.
- 8.11 $\frac{1}{2}$ —Peter speaks.
- 8.13—Spirit-lights.
- 8.19—Peter says he is out of the cabinet. Sound of his voice appears to be distant from cabinet.
- 8.20—Peter speaks.
- 8.26—Peter says he dropped the tube outside the cabinet a moment ago.
- 8.28—Two lights observed outside the cabinet.
- 8.31—"I am right outside the cabinet."
- 8.31 $\frac{1}{2}$ —Peter slams the door of the cabinet, and beats time to the music.
- 8.33—Peter says he is trying to make medium heavier.
- 8.34 $\frac{1}{2}$ —Light passed between Mr. Fitz-Gerald and the edge of the mantelpiece.
- 8.37—Peter right outside. Sounded as if he were between Mr. F. Barrett and the cabinet.
- 8.37 $\frac{1}{2}$ —Bell rung and metal tube taken.
- 8.38 $\frac{1}{2}$ —Rapping on and inside cabinet.
- 8.39 $\frac{1}{2}$ —Peter says he is going to touch Miss Kislingbury.
- 8.40—Miss Kislingbury stands up, touching her chair. Peter out of cabinet; he touched Dr. Carter Blake, Miss Kislingbury, and Mr. Barrett (8.41).
- 8.42—Peter says he is trying to make the medium heavier.
- 8.45—Peter materialised, and standing outside cabinet. Seen fairly twice. "I assure you I am outside."
- 8.46—Materialisation again.
- 8.47—Continuation. Four appearances. Last time Peter's face quite visible to Mr. F. Barrett.
- 8.48 $\frac{1}{2}$ —Peter said, "My medium is getting lighter."
- 8.50 $\frac{1}{2}$ —Peter striking chair with tube, and addressing Dr. Carter Blake.
- 8.52—Peter says, "Medium is now of his ordinary weight, and Peter nearly exhausted!"
- 8.53 $\frac{1}{2}$ —Peter knocking ground with the tube at the side of the cabinet.
- 8.54—Medium convulsed. "Peter gradually subsiding."
- 8.55—Medium awake. Peter says "Good night."
- 8.56—Curtain of cabinet drawn.
- 8.56 $\frac{1}{2}$ —Medium left cabinet.

From the above it will be seen that little but talk took place from 8.0 till 8.19, when Peter said he was out of the cabinet, about which time the medium showed a diminution of weight varying from 10 to 20 lbs. At 8.26 and 8.31 he made remarks about his being outside the cabinet, and the medium showed an occasional diminution in weight of about 40 lbs. From 8.37 to 8.41 Peter was sometimes well outside, and at other times inside the cabinet; in the former case there was but about 25 lbs. weight inside the cabinet. From 8.42 to 8.48 he was more or less well outside the cabinet, and the medium for most of those six minutes was but half his proper weight. The sitters record that Peter was outside the cabinet, yet all the time there was a weight of 70 or 80 lbs. inside. On this occasion no measurements were made of the distances he came from the cabinet, as the members of the committee were trying the working of the new system and apparatus, and the *séance* was rather a weak one. The *séance* served the purpose of letting the observers know what results to expect and prepare for in the future. The diagram shows that the variations in weight agree with what Peter said he was doing, whenever his remarks bore reference to weight.

EXPERIMENTAL SÉANCE NUMBER TWO.

At a *séance* held on the night of April 5th, 1878, Mr. C. E. Williams was again the medium, and I was seated in the cabinet N, Fig. 3, making the record. The other members of the committee present were—Mr. Desmond Fitz-Gerald (Chairman), Captain John James, Dr. Carter Blake, Mr.

* The two little doors were sometimes tied together with a thread by the committee, on the assumption that the moment a materialised form first came out, the fact would be denoted by the noise made by the snapping thread, and could therefore be timed.—W. H. H.

G. F. Green, Mr. F. Barrett, the Rev. W. W. Newbould, and myself.

Mr. Williams took his seat on the weighing machine at 8.7½ p.m., the self-registering apparatus gave the diagram shown in Fig. 5, and the following is from my record:—

- 8.7½—Medium entered cabinet.
 8.9½—Strong shuddering of medium.
 8.10—Light put out.
 8.15—Peter's voice heard.
 8.17—Medium sighing and moaning.
 8.17½—Peter entered into conversation.
 8.18½—Thread holding cabinet doors broken.
 8.19—Peter said he didn't do it.
 8.19½—Peter talked till 8.22½.
 8.23—Medium made shivering noise.
 8.24—Peter asked for remnants of fire in the grate to be raked out.
 Done by Dr. Carter Blake.
 8.24½—Peter talking till 8.25.
 8.28—Medium shuddered. Peter talked.
 8.29½—Medium shuddered.
 8.30½—Peter drew open curtains of his cabinet.
 8.32—Peter said he was outside.
 8.33—Medium shuddered.
 8.33½—Peter: "Can you see me?" Answer: "No."
 8.34—Peter talking.
 8.35½—Musical box set going by Peter's order.
 8.37—Mr. Barrett: "Peter says he is outside the cabinet."
 8.37½—Peter: "Does any one intimate I'm not outside?" Mr. Harrison: "No. Only known facts are stated." Peter: "That's right. Be scientific."
 8.38—Light seen, and a head eighteen inches from cabinet.
 8.39—Peter outside cabinet, touching Mr. Barrett.
 8.40—Peter said he was still outside.
 8.41—Peter talking. Light seen.
 8.42—Illuminated head three feet from cabinet.
 8.44—Peter talking, and gave a bell to Mr. Newbould near the other cabinet. Gave it into his hand in the dark.
 8.45½—Light one foot from cabinet.
 8.46—Illuminated face seen one foot from cabinet. Peter talked till 8.49—Peter said that he was out of the cabinet, and that he had put the musical box on the floor of the cabinet. [Immediately before this he had seized the musical box with both hands and had carried it away. The box had previously rested on Mr. Barrett's knees.]
 8.51—Peter said that the box was outside the cabinet.
 8.52—Musical box floating outside cabinet, as usual in a dark *séance*.
 8.52½—The sitters said that Peter was "right outside." He gave the musical box to Miss Kislingbury.
 8.54—A light seen one foot from cabinet. A face seen twice by Dr. Carter Blake and others.
 8.56—Peter talking.
 9.0—Peter said he was outside cabinet.
 9.3—Peter said he was gradually subsiding. Medium shuddered.
 9.4—Peter said "Good night" to everybody in turn.
 9.4½—Threw out paper tube.
 9.5—Medium coughed.
 9.5½—Medium spoke.
 9.7—Medium left the cabinet.

REMARKABLE RESULTS OF THIS SEANCE.

The highly interesting diagram (Fig. 5) connected with the above record, shows that during the ordinary strong dark circle manifestations from 8.39 to 8.56 the weight of the medium was constantly altering; sometimes he weighed about 30 lbs., at other times about 60 lbs., but his weight was constantly changing as if some vibrating force were acting upon him all the time. Although Peter's face was momentarily seen several times at this *séance*, there was no strong materialisation of forms; it was an ordinary dark *séance*, without much in the way of materialisation. The long thin lines in the diagram merely represent oscillations of the apparatus, not dead weight, and a little should be taken off the shorter lines on account of the same swinging.

There were two remarkable tests at this *séance*. At 8.44, while there was a weight of 32 lbs. on the machine, Peter gave a small bell into the hand of the Rev. W. W. Newbould, in pitch darkness, without feeling about for his hand; Mr. Newbould's chair was 11 ft. 8 in. from the door of the cabinet. As Peter gave the bell there was a momentary "pull" at the medium, shown by the diagram to be instantancous; it seems to have been but a swing of the weighing machine, which however brought the line momentarily to zero, the dead weight on the machine appearing to be 32 lbs. But a better test still occurred at 8.52½, when, while there was a weight of 60 lbs. on the machine, Peter gave the heavy musical box to Miss Kislingbury, who was seated 12 ft. 3 in. from the door of the medium's cabinet. The measurements of this kind are, in all cases, taken from the centre of the front door of the cabinet, to a spot midway between the two

front legs of the chair of the sitter mentioned. The measurements in the two cases just given were made in the presence of the committee by Dr. Carter Blake, and the following is his memorandum of the results:—

April 5th, 1878.—Mr. Newbould's chair is 11 ft. 8 in. from the door of the cabinet. Miss Kislingbury's spot, to which the musical box was carried, is 12 ft. 3 in. from the door of the cabinet.

C. CARTER BLAKE.

At the particular moment the box was given, there seems as before to have been a pull at the medium, which by a swing of the recording pencil drew a straight line, but indicates really little or no change of weight. Even this line does not come down to zero by 28 or 30 lbs., so the test of the genuineness of the manifestation is a very good one.

I have before stated that the temporary apparatus in use is home-made. From the occasional looseness of the pencil in the holder, it has now and then made records about 5 lbs. out, and such defects I think to be more prevalent in this diagram than the other two, causing rather more than the normal weight of the medium to be sometimes registered. With the apparatus in course of construction these defects will be eliminated. Scale beam apparatus, also, will be substituted for the present platform machine.

Another curious revelation is made by this diagram. At 8.37 Peter said, "Now, I'm inside," and the fall in weight amounting in an instant to 70 lbs., which decrease was maintained for nearly a minute, shows that he spoke the truth. Mr. Barrett said to the recorder, "Peter says he is outside the cabinet," upon which that loquacious spirit asked, "Does anyone intimate I'm not outside?" Spiritualists and disbelievers often remark that the spirits have a great dislike to be doubted, nor is it perhaps unreasonable to be irritated if, after a spirit has by much hard work and trouble succeeded in producing objective results on the plane of matter, his veracity is called in question. This doubt caused Peter to retire either into his medium or on to the weighing machine, and at 8.38 and 8.39 there was an increased weight of 90 lbs., or about 10 lbs. more than any maximum weight which had been there during the preceding 8 minutes. There had been previous rises of much the same kind as this, but nearer 50 than 80 or 90 pounds, at a jump; besides, his triumphant remark, "Now, I'm outside," apparently intimated that at last he was ready to go to work in the room. Hence it is probable that in the rise in weight at 8.37½ we have the first diagrammatical representation of the dislike of spirits to their integrity being called in question. Still, there are some spirits who tell anything but the truth.

From 8.56 to 9.1, towards the close of this *séance*, the medium recovered his normal weight, broadly speaking, in three instalments, at each of which 30 lbs. or 35 lbs. were suddenly and permanently put into him at intervals of two minutes. At the close of the *séance* represented in diagram 6, something of the same kind of action is observable. At 2.30 Peter said, "Now I'm going back to my medium," and on the machine there was a clearly marked sudden increase in weight of 35 lbs.; Peter was then talkative for two minutes, and about the time his voice ceased, when the last remnants of the materiality of the spirit had gone, there was a further increase of 5 lbs. in the weight of the medium. These facts, although they are too few to generalise upon with absolute safety, seem to intimate that when a spirit takes from 35 lbs. to 40 lbs. of matter from a medium, it can exercise the strong physical power usually manifested at dark *séances*, including the lifting of chairs, and the carrying of a musical box. The diagrams also indicate that the medium can live with only 30 lbs. or 40 lbs. of matter in his body; indeed now and then between 8.40 and 8.41, diagram 5, his body weighed but 20 lbs.

From 8.56 to 9.1, Fig. 5, we see, broadly speaking, three increments of weight of about 40 lbs. each, put one after the other into the body of the medium, which itself only weighed about 40 lbs. at the beginning of the process. Three spirits have for a long time past claimed to produce the manifestations at Mr. Williams' *séances*—John King, Peter, and another who professes to have been a boatswain in life. Sometimes, when Mr. Williams has been held on one side of a table, one of these spirits has been talking at the backs of the heads of the sitters at the opposite side, whilst

another some distance to the rear of Mr. Williams has been talking to the medium. These things all point towards the separate individuality of the medium and the three spirits, and that all four of them can live and move in the dark, with only 40 lbs. weight of matter in their bodies. The individualities and apparently the memories of the spirits (as revealed long ago by Swedenborg) are much masked and limited by the individuality of the medium; indeed, the laws permitting communication seem to force them to take on the external appearance of himself and his clothes to a large extent. If Dr. Wyld's theory of the spirit of the medium doing it all will cover these facts, that spirit is able to manifest through three or four bodies at the same time. But then there is a certain amount of individuality which these forms never for one moment lose. Further, we have their personal testimony that they are separate identities manifesting by difficult processes.

Although from the diagrams the spirits seem commonly enough to retire to the upper or nether world with a plunge, there is not much indication that they come in that way, although diagram 6 may possibly indicate that they take it in turns to gain materiality.

Other interpretations of diagram 5 are possible. "The Boatswain" never spoke or professed to manifest at any of the *séances* mentioned in this article, although this is small argument in favour of his absence, for he never speaks as much as the other two spirits. It may be that the powerful spirit John King took eighty pounds of weight from the medium, and put it back in two instalments. Still, the former speculation is probably nearer the truth, because if the third spirit could only begin to gain materiality when the medium weighed but 40 lbs., either the medium or the spirit would have to go without a fair share. The three sudden increments of weight given to Mr. Williams between 8.56 and 9.1, Fig. 5, are exceedingly suggestive of his well-known three spirits yielding up to him in turn that materiality which they had temporarily borrowed from him. Yet Peter alone claimed to have been present at this *séance*, and he may have been by himself, and returned to the medium in three instalments. The beginning of the diagram rather favours this view, for the sudden rise at 8.37½ of 80 lbs. appears, by what has already been stated, as if made entirely by the return of Peter to the machine.

Whatever the true explanation may be of the allotment of weight, of materiality at this particular *séance*, I think that the general results show that the medium and the spirits can do very well with 30 lbs. or 40 lbs. of matter each, but can do better with more, if they can get it. Perhaps they take fair shares according to the number manifesting.

From 8.30 to 8.39 (Fig. 5), there were great variations in weight, of about 1½ min. duration each, perhaps caused by one or two materialised spirits getting on and off the weighing machine, before they came well out into the room to begin the manifestations.

From 8.23 to 8.30, during which time Peter was merely talkative, much the same kind of diagram was produced as between 8.30 and 8.39, but smaller in variations of weight and in increments of time. It may be that the same process of materialising was going on, but that after 8.30½ Peter began to draw upon the medium more vigorously. Or it may be that at 8.30½ one spirit had taken his quantum of matter, that the medium gave a great jerk when the influence changed, thereby producing the straight line, and then another spirit began to take its portion of matter. When I am on the machine, it takes a violent jerk to produce a long line like that at 8.31 artificially.

There is nothing in the record to show the cause of the 50 lbs. or 60 lbs. diminution in weight between 8.19½ and 8.23, Fig. 5, or the wherefore of its temporary restoration. Between 8.17 and 8.20, Fig. 4, there are traces of a similar action, followed by the same temporary restoration. In this latter case Peter at 8.19 volunteered the information that he was out of the cabinet, perhaps taking his first survey of the circle; he may afterwards have gone back again to complete his preparations for the *séance*. In Fig. 6 there is a similar reduction of weight, but the duration of the temporary restoration is shorter than in the other two cases.

EXPERIMENTAL SÉANCE NUMBER THREE.

I come now to diagram number 6. The others referred

to ordinary dark *séance* manifestations, in which musical instruments moved about, and a feebly illuminated face was seen now and then. It occurred to me that it would be interesting to ascertain and to insert in this article the variations in weight during one of those materialisation *séances* in which John King appears well illuminated to the waist, and sometimes floats about the room and up to the ceiling. Mr. Desmond Fitz-Gerald kindly gave me permission to try this experiment for the Research Committee, and Mr. Barrett had previously fixed up for me the self-recording apparatus. The next thing was to make tolerably sure of the strong manifestations required. One element of success, therefore, was to get Mr. Williams (who kindly expressed his willingness to aid) to come in the daytime, before he had had his powers exhausted by a previous *séance*. Another condition was that he should be quite happy and contented with his sitters, so that he could pass calmly into the trance state, satisfied that they were not likely to play him any tricks. I knew he was satisfied with my good faith; then I turned over in my own mind who the other sitter should be, for many people who are genial, and get good manifestations through mediums being happy in their presence, have little critical or observing power, and would believe a pocket-handkerchief presented in a dim light at a *séance* to be their grandmother if the medium told them to do so. Accordingly, I invited Mr. G. C. Joad, of Oakfield, Wimbledon-park, one of the gentlemen selected by the lawyers to give evidence in the Slade case. While he gets good manifestations because he behaves in a kindly way to mediums, and does not go about thirsting for their blood, he is a capital observer, able to see the value of evidence in a moment, and to separate actual fact from assumption, and from the glamour of personal bias. I found on inquiry that Mr. Williams would like him at a *séance*. Sometimes mediums have unreasonable antipathies, and nothing weakens manifestations so much as the dislike of a medium to one or more of the members of a circle. Thus, the best was done to get good manifestations, and they were obtained.

The *séance* was held on a bright, sunny spring morning, Thursday, April 18th, 1878, at 1.30 p.m., in the *séance*-room of the National Association of Spiritualists. We blocked out the light as well as we could with the shutters provided for the purpose, shut and locked the door of the room and of a closet opening into the room, and put rugs along the floor to shut out the light streaming in between the bottoms of the doors and the floor. Fig. 3 shows the arrangements inside the room at this particular *séance*. A is the weighing machine, with its cabinet; W the self-recording apparatus; E a heavy, board-room kind of table, with two musical boxes on it at E, in charge of Mr. Joad; V is Mr. Joad's chair, 8 ft. from the cabinet A; F is my chair, 12 ft. from the cabinet A; H, an unusually heavy fender, with fire-irons lying in it; the distance of the nearest part of the fender to the front of the cabinet A is 6 ft. 2 in.; N is the large cabinet in which the recorder usually sits with a light; the distance of the front curtains of this cabinet from A is 14 ft.; T is the door of the room opening into the passage; R the door opening into the closet. Beyond the articles already mentioned, there were none in the room heavier than light, cane-bottomed chairs; in fact, there were no other articles worth mentioning. I examined the whole room, and the insides of the cabinets, particularly, to make sure of this.

The sole object of this sitting was to ascertain the weight on the machine two or three times, when a strongly materialised spirit was visibly some yards away from it. Therefore I only wanted to note those few moments, and did not care to be shut up in a cabinet with a light for that purpose; I wished to be outside with Mr. Joad to see all that went on. Besides, he wished to have another witness with him. As the lights brought by the spirits have a phosphorescent appearance, though without smoke or smell, I asked Mr. Williams whether I might make a weak phosphorescent light in a bottle close by my watch, whenever I wanted to note the time. He replied that, so far as he was concerned, I might try any experiments I pleased, if the spirits made no objection. Afterwards, they consented. Accordingly I made light enough close to my watch when wanted, by then admitting air into a bottle whose sides were

covered with phosphoric oil. My light was much like that of the spirits, except that as oxidation went on, mine filled the room with a strong smell of phosphorus, but theirs had no odour. The smell from my imitation light might be abolished by pneumatic arrangements were it worth the trouble.

Mr. Joad arranged and started the self-registering apparatus, and tried a few experiments to see that it was working all right. Mr. Williams arrived five minutes before the *séance* began; he had no companion or baggage. At 1.41 he stepped on and off the machine, thereby making the sharp angular line at the beginning of diagram 6, then stepped on again. The candle at that time illuminating our otherwise darkened room was then blown out.

FURTHER REMARKABLE RESULTS OF EXPERIMENTS.

Only one or two vital points of this *séance* were recorded. The rest is given from memory. Fig. 6 shows that the spirits at once began operations with much vigour, as compared with previous *séances*, and weight was taken from the medium in three instalments, made during three nearly equal increments of time, after which the weight of the medium, which once fell to about 30 lbs., rose to 50 or 60 lbs. In spite of our previous precautions, a little diffused daylight leaked into the room here and there, but the length N, A, Z, X, Fig. 3, was in perfect darkness, except near the ceiling, and to that length did the spirits almost entirely confine their manifestations. At 2.6 Peter was well out of the cabinet, and opposite the fire-place H; his light once flashed up while his back was to us; he had on trousers and frock coat; in short, so far as garments were concerned, he appeared to be Mr. Williams's double. At 2.12 John King appeared strongly about a yard in front of the centre of the fire-place K; that is to say, he was 8 ft. from the cabinet; there was then a tremulous weight of about 40 lbs. on the machine. At 2.17 Peter was out; he touched Mr. Joad, seated 8 ft. from the cabinet, and myself, seated 12 ft. from the cabinet; he moved about and talked to us, then at 2.20 went inside the empty cabinet N, the front of which was 14 ft. from the other one. When inside he banged his hands against the sides of it, and against its wire-work test partition. He said he was in the cabinet, and there is no question that he was there. All this time there was a weight of 35 lbs. on the machine, and occasionally there was a tremulousness of that weight, possibly due to a request I made two or three times, that when Peter was furthest from the weighing machine he would make his medium twitch. At 2.30 Peter said, "Now, I am going back to my medium," and there was a sudden and clear increase in the weight of the medium of 35 lbs., followed by an additional 10 lbs. a few minutes later. At 2.33 Mr. Williams left the machine.

On taking a general view of this diagram, the curious fact is revealed that while the strong John King materialisation was going on, an almost motionless weight of 35 lbs. lay in the cabinet. This weight was subject to small twitches occasionally. The sudden elevations here and there probably represent the moments when the spirits returned to their medium to gain power, as usual in this kind of *séances*; from 50 lbs. to 70 lbs. was then added to the previous weight on the machine. Each time they left the inert mass on the machine, its weight or materiality was reduced 4 lbs. or 6 lbs. lower than during the previous manifestation.

This returning to an almost lifeless, motionless body to *gain* power is strange. They went to it to take on mortal and earthly conditions, thus apparently being able to manifest to us only by a process of temporary personal degradation.

THE TESTIMONY OF MR. G. C. JOAD.

All the preceding parts of this article were sent to Mr. Joad for his confirmation of the details of the last *séance*, and with the request that he would insert his own account of it, which is here appended:—

I have read the preceding account by Mr. Harrison of *Séance* No. 3, and fully confirm his report of it.

The light was by no means perfectly excluded, except on the side of the room X Z. Peter spoke almost immediately after Mr. Williams had gone into the cabinet; there was then a pause. Peter next asked me to hang something over the door leading into the small room, as there was too much light. I fastened up the table-cloth without lighting

the candle. After an interval of about ten minutes, Peter asked if we saw him; there was a flutter of something white at the corner of the cabinet, of no definite shape. I watched the corner, and the space lighted by diffused daylight between the side of the cabinet and the window, and saw distinctly the outline of a human form, the legs being visible, come apparently from the dark portion in front of the cabinet, and move in a bent position, the back to me; it seemed clothed in ordinary dark male costume; I could see no white, nor any other drapery. Mr. Harrison asked and obtained permission from Peter to bring out his lamp and take the time. Directly after, the form appeared, bearing a light in the darkest portion of the room, just in front of me, and by the side of the fireplace; the back was again to me, and the figure stooping, the light being held in front of it, so that only the outline was visible; the dress, as before, dark, no drapery. Peter's voice asked me whether I saw him. The form then appeared to me to turn and rise. In so doing I noticed white drapery about the head, it having previously been without any covering; the lamp was still held in front, and on its turning was between me and itself. As it assumed an upright position, the drapery seemed to increase; it raised the light and showed the well-known features of John King, and we were addressed in his usual tone. John King then came across the room and stood between Mr. Harrison and the long cabinet, holding his light all the time, and saying a few words. I asked him to bring his lamp and let me see the time on my watch by it. He approached me, and held his light within six inches of my watch, but the hands being of gold I could not tell the time. John King disappeared without warning, and Peter took his place after a very slight interval. He pushed two chairs hard up against my knees; we then asked him to do something, and for the medium at the same instant to be convulsed in the cabinet. I had my hand on the back of one of the chairs; I felt it being pulled several times, and twice, while feeling the pull, heard a sound, apparently proceeding from the cabinet. Peter then showed his light, and himself by it. He went across the room, and into the large cabinet, and allowed Mr. Harrison to bring out his lamp at the same time. On Mr. Harrison blowing his up bright enough to illuminate the room for a second, Peter said it was too much for him, and nearly caused him to melt away. The manifestations then became gradually more public. Peter, however, seemed very loath to go, but we told him the machinery would not act any longer, and brought the *séance* to a termination.

GEORGE C. JOAD.

Oakfield, Wimbledon Park, London, April 30, 1878.

The weight of Mr. Williams, as indicated by the scale of the present self-recording apparatus, is 153 lbs., and all the weights in this article are referable to that scale. If with the new apparatus it should be found to be inexact, the variation being a constant, does not interfere with the general value of the results.

Before quitting the practical details of these experiments, it is a pleasure to mention that Mr. Frederic Barrett has taken a leading part in pushing them forwards, in preparing and managing the apparatus, and in laying the foundation for the present results. The expenses of the original researches of the committee have been covered by contributions given from pure love of truth, and in the uncertainty whether any results at all would be obtained, chiefly by the four following gentlemen—Mr. Alexander Tod, of Peebles, £25; Mr. Charles Blackburn, of Didsbury, £15; Mr. Alexander Calder, President of the British National Association of Spiritualists, £15; and Mr. R. Hannah, M.R.I., £10. There have also been a few smaller subscriptions. Mr. Blackburn is having a new and precise self-recording instrument constructed, which will give results more in detail; when it is finished, he will present it to the National Association of Spiritualists.

WHAT IS THE PHILOSOPHY OF THE RESULTS.

By the scientific use of the imagination, hydrogen was seen as a liquid metal, long before it was compressed into that condition. By long observation of psychical phenomena, I came to the conclusion that as energy in any form was made visible or exerted by the spirits, in like proportion must it be withdrawn from the medium, with a constant ebb and flow between the two. These ideas I published in an article in *The Spiritualist* of May 5th, 1876, which is here reproduced, as new facts exactly meet the requirements of the theory. It is not necessary to alter a word of the original utterance:—

After attending some hundreds of materialisation *séances* with different mediums, under all kinds of conditions, it has become evident to me that on certain occasions there has been actual duplication of form; that is to say, that while the entranced medium has been in one place, an active and intelligent temporarily materialised being, having to a large extent the features of the unconscious medium, and robed in white, has been moving about close at hand. If all the evidence to prove this point were collected, the case would be a very strong one, but space will not permit. On the present occasion I will merely repeat that once at a circle I had tight hold of Mr. Williams, as he sat by my side all through a *séance*, and high up, over the table, John King was floating, carrying his light in his hand; he illuminated his features with it, so that I clearly saw his eyes sparkling, his lips moving, and I heard him

speak at the time that they moved. At the moment this clear bright view of him was obtained, with nothing dubious about it, his elbow was higher than the top of my head. I was holding the hand of Mr. Williams, whose elbow was alongside mine on the table, and his feet were touching mine. At the great majority of materialisation *séances*, there has been no evidence whether actual materialisation has taken place or not, for at many sittings mediums are not subjected to absolute test conditions; and if they are subjected to certain test conditions, such as tying their hands behind their backs, sewing their sleeves together with cotton, and sealing the knots, the abnormal power about them can release them from such bonds in the twinkling of an eye, and after the sitting is over they will be found secured as at the first. This in itself seems somewhat miraculous. The fact was well tested through the mediumship of Mrs. Compton, in America. While she was seated in a cabinet she was secured in every possible way, even to tacking the skirts of her dress to the floor, and sealing the heads of the tacks after her hands and arms had been tied up. Shortly afterwards, a figure, robed in white, came out; several of the sitters were invited to enter the cabinet, and found nothing in it; yet afterwards, Mrs. Compton was found secured as at first. This tends to show that although nothing visible was in that cabinet, yet some invisible form, resembling that of Mrs. Compton, must have been there, which form, when reclothed with matter, disclosed her bound as at first. Not the slightest reliance can be placed upon the statements of some of the spirits who produce these manifestations, and observers should believe nothing they cannot prove for themselves.

I may begin to set forth the explanatory ideas I have in my mind, by speaking of the materialisation of a spirit-hand. I assume that what we call "matter" consists merely of surface effects with an infinity of phenomena beneath; for although the now prevalent scientific idea that matter consists of the infinitely rigid particles of Dalton, or of Sir William Thomson's vortex atoms formed of an infinitely elastic fluid, is useful in physical research, all analogy and past experience tend to show that as knowledge increases, our ideas of the extent of the universe, atoms included, will have to be widened. The ancient Jews, like the physicists of to-day, had a tendency to limit the universe to that which was known to themselves. They considered the earth to be a small plain, on which they existed as a people specially chosen of God, with small brilliant objects in the firmament above, known as the sun, moon, and stars, which were put there for the sole purpose of giving light to them. Hence, in a speculative argument like the present, I assume that physicists are very far from having reached the limits of the knowable, in relation to the fundamental constitution of matter.

Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will-power or some unknown process, the controlling intelligence abstracts, say, one part of energy from every portion of the medium's hand, thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand, invisible to the human eye, yet capable of producing certain material effects. I think that although it might dissolve and return whence it came if it attempted to touch another human organism, not of the same nature as that of the medium, yet it could lay hold of inanimate matter and move a table. One sitter at a circle, usually a sympathetic mesmeric sensitive, will sometimes feel the grasp of a hand where nothing is to be seen, and nobody else will see or feel anything. I assume that this spirit-hand containing one, instead of ten parts of energy, may be able to touch another person whose "influence"—as Spiritualists and mesmerists call it—is in harmony with that of the medium.

I further assume that in the process of further materialising a spirit-hand spirits can, by will-power, or by other means, abstract more and more energy of different kinds, but in unaltered relative proportion, from every part of the hand of the medium, until, say, five proportions of energy are left in the hand of the medium, and five proportions are in the spirit-hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time. Carrying this idea still farther, I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium until at last we have, say, nine parts of energy in the spirit-hand, and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, whilst the spirit-hand is densely materialised. This may be the condition of things when mediums are released from bonds. If so, when Mrs. Compton is out of the cabinet, the materialised form contains eight or nine parts of the assumed ten parts of energy normally comprised in her body; while the form thus made is walking about the room, the remaining one or two parts are not palpable to mortal senses, yet are in the cabinet, and perhaps keeping the tapes and seals in their proper position. An invisible woman is there; her dress in an invisible form is there; the knots and seals are intact, but perhaps invisible, and after the form outside the cabinet reunites with the one inside; the circumstance that the one inside has been there all the time accounts for the knots and seals and other fastenings of a delicate nature being discovered at the end of the *séance* exactly as they were at first.

These ideas, I think, also explain how—while the hand of a medium is held in darkness—a welded iron ring with no joint in it is frequently threaded on to his arm. It will be remembered how M. Aksakof, of St. Petersburg, in a good light, grasped the hand of Mr. Williams, then tied his own hand to that of the medium with tape. There were no rings on either of their arms; the light was put out, and shortly afterwards the ring was threaded upon their arms. M. Aksakof, who had never loosened his grasp of the hand of Mr. Williams, took the ring and the tape back with him to Russia, to show that there was no trickery in the material means employed. Many others have had experience of a similar kind at spirit-circles. Now, if we assume that when M. Aksakof took the hand of Mr. Williams, John King began to form a spirit-hand (which he always does to produce dark circle manifestations), as he took portion after portion of energy away from the arm of the medium, so did it become more and more impalpable. The medium's hand was still a material one to the touch of M. Aksakof, but higher up, between the wrist and the shoulder, it might have become so spiritualised that could light have been admitted at the moment, no arm at all would have been seen there, although a proportion of the vital invisible forces composing it had not been removed; thus the threading on of the iron ring became possible. Mr. Crookes and Mr. Blackburn once tied tape tightly round the neck of Miss Florence Cook, and sealed it with a signet ring. The ends of the tape were then tied round one of the steps of Mr. Crookes's library ladder, and sealed. The instant

they left the cabinet Miss Cook was free, nothing but the sealed loops of the tape remaining. The ideas put forth in this article will serve to explain how these results might have been produced.

From what has been said it will be seen that it is assumed that spirits can abstract energy from all parts of inanimate objects, as well as from human beings; that dresses, for instance, could be thus duplicated. Let us now suppose that when the ninth part of energy has been abstracted from an object, forming a kind of spirit of it, that ninth can be carried invisibly to a distant spirit-circle, with some connecting link between it and the original object. As the spirits abstract more energy from the one, and put it into the other, that which was originally invisible becomes solid, and that which was solid disappears; thus the article is moved from place to place, doors and intervening objects forming no obstacle to its passage. And if it be said that in this speculation I assume that energy in some form passes through solid matter without visibly affecting it, I reply that the case is not exceptional, for, if you develop a photographic plate in a magnetic field strong enough to uphold several tons of iron, that large amount of magnetism passing through a plane where such delicate chemical reactions are going on, does not affect the development in the least, so far as I have been able to see, and I have made the experiment with frequency.

The ideas just set forth as to the philosophy of a portion of the process whereby materialised forms are produced at spirit circles, may possibly be susceptible of experimental verification. For instance, if energy is withdrawn in the assumed manner from the hand of the medium, a decrease of vital action will probably take place in that hand, which decrease can be measured in various ways. If there is a diminution in the flow or volume of blood in the hand, instruments have been devised by physiologists for registering such changes; if, again, there is diminution of heat, it can be registered by means of one of Siemens' fine resistance coils, and the changes of temperature can be read off from minute to minute, by means of a reflecting galvanometer in another room. The changes in the temperature of the blood of sick people have been recorded in this way, by placing one of the little coils under one of their armpits, and it causes them no discomfort whatever. Possibly by some of these means, when a ninth of the total energy has been abstracted from the hand of a medium to form a spirit-hand, the instruments would show the change which had taken place, long before the spirit hand itself became visible to the eye.

Mr. Alfred Russel Wallace, in his book, *Miracles and Modern Spiritualism*, describes a *séance* with Miss Nichol, better known as Mrs. Guppy, in which a wine glass was apparently duplicated; if not, another wine glass must have been brought into the circle by the spirits. Mr. Wallace says:—

"We now sent for a single wine glass, which was placed on the floor between Miss Nichol and her father, and we requested it might be struck. After a short time it was gently tapped, producing a clear, ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses, one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses, and with two only, manipulated in a variety of ways, and yet I was quite sure that only one wine glass was in the room, and every person's hands were distinctly visible on the table.

"We now took up the glass again, and put it on the table, where it was held both by Miss N. and Mr. Humphreys, so as to prevent any vibration it might produce. After a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, then became fainter, and gradually died away."

MR. D. H. WILSON, M.A., LL.M. (Cantab), honorary member of the British National Association of Spiritualists, is about to return to London from Hyères, France.

MR. W. EGLINTON, physical medium, has been obtaining very remarkable manifestations of late, both in London and in Holland, but we are so pressed for space this week as to be obliged to postpone the publication of the details.

PRINCE WITTEGENSTEIN, honorary member of the British National Association of Spiritualists, intends to visit Algiers in three weeks' time. During the late war he spent most of his time in proximity to the Emperor of Russia, doing service to him.

MR. E. W. WALLIS will deliver an inspirational address in the Co-operative New Hall, New-place, Derby, next Sunday, at 6.30 p.m., under the auspices of the Derby Psychological Society. Mr. E. W. Ward is the secretary.

Light of last week has a speculative article on the fear of death. The author is evidently unaware that this fear is chiefly created by the false theological notions about death and the after-life prevalent in the world, and that Spiritualism destroys the fear of death among those of its followers who have had two or three years' experience.

ANSWERS TO CORRESPONDENTS.

FACT.—*Scientific man A*: "Why! how's this? I find your name down for £100 on a church subscription list in your neighbourhood, and you don't believe in the matter a bit." *Scientific man B* (chuckling at the joke): "I know that. I do it because I'm a respectable man, sir; because I'm a respectable man. It's a payment I and my family make in support of our respectability among our neighbours."

E. K.—You should put your questions to somebody who knows something about the alleged facts of astrology.

R.—People of vulgar wealth, with no indwelling mental or moral resources inducing them to lead reputable lives, usually spend one-half their time in trying to scrape acquaintance with persons of title, and the other half in talking about the acquaintanceship to their friends.

NEW subscribers in the United States are informed that they can obtain all the back numbers of the present volume of *The Spiritualist*, by ordering them through Messrs. Colloy and Rich, Boston, Mass.

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Bars, High Holborn, in the Parish of St. Andrew above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.