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The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

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Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

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MATERIALIZED SPIRITS IN PHILADELPHIA.

BY ROBERT DALE OWEN, FORMERLY AMERICAN MINISTER AT THE COURT OF NAPLES.

In the *Spiritualist* of July 10th, just received here, you express the wish that I or Mr. Sargent would give a clear and accurate account of some of the phenomena in materialisation that have appeared in this country. I have never seen the Eddys, and at Moravia, two years ago, I was not fortunate enough to find anything worth recording. But, during a visit of six weeks (commencing June 5) to Philadelphia, I had forty sittings with the Holmes's, and witnessed, then and there, what has never been equalled in this country, nor ever, I think, in some of its details, in any other.

Substantially, indeed, it was but a reproduction and confirmation of the marvellous phenomena, so patiently sought out and so accurately described by Mr. Crookes. But we obtained these results *without any human being in the cabinet*, and without any entrancement of the mediums. The cabinet used was so constructed that entrance to it, or exit therefrom, except by a door which opened on the parlour in which we sat, was, as we verified by thorough examination, a *physical impossibility*. Additional precautions of the most stringent character were taken, but I need not record them, for they were superfluous.

We usually sat about eight feet from the cabinet, and there was light enough distinctly to recognise the features and actions of every person in the room. The door of the parlour was locked, except on one occasion, when a gentleman, at his special request, was allowed to sit in the corridor outside, so as to assure himself that no one passed up or down stairs; and on that evening the parlour door was left open.

Under the circumstances, we had, I think, *every* phenomenon which Mr. Crookes has recorded, saving this, that "Katie" did not remain with us in the parlour, in full form, more than five minutes at any one time without re-entering the cabinet: but she was in the habit of coming out as often as five or six times in one evening, if we had a small, select circle, and two or three times when twenty or more persons were present. I have conversed with "Katie" at the aperture more than seventy or eighty times, frequently in regard to the manner of conducting the sittings. On several of these occasions she read and replied to my thoughts. I am as certain that it was the *same* spirit, from first to last, as I can be in regard to the identical individuality of any friend whom I meet daily. Not only by the bright play of the features and the large, somewhat sad eyes, with their earnest, honest look, but by the tone and tenor of her conversation, evincing alike good sense and good feeling, did I recognise a distinct and uniform, and, I may add, an amiable and estimable character. If my friend Mr. S. C. Hall had become half as well acquainted with "Katie" as I, he would

never write that her presence gave him a shudder rather than a pleasure, and caused only disagreeable sensations. I parted with her, as Mr. Crookes and Miss Cook did, with great regret, almost as if I were taking leave of a daughter.

I have seen "Katie" issue from the cabinet more than a hundred times in full form; passing, in her graceful way, around the circle and addressing a kind word or two, or a "God bless you!" to the friends she knew. She has suffered me to cut from her head a lock of hair; and she has herself cut for me, and in my presence, a piece of her dress, and also of her veil, the former being apparently fine bishop's lawn, and the latter a bit of lace, either of the finest quality of Honiton, or else of *point de Venise*, I am not certain which. She has allowed me to touch her hand, her face, her person, and to kiss her on the forehead; she then taking my face in both her hands, and giving me a similar kiss in return. She has handed me from the cabinet aperture a nosegay of red and white roses, wet as with heavy dew, and I found among them a little note, asking my acceptance of them. During a private sitting I gave her a mother-of-pearl cross, with a piece of white silk cord attached, together with a small note, folded up, in which I had written: "I offer you this, dear Annie, because, though it be simple, it is white and pure and beautiful, as you are." She took both, did not open the note, suspended the cross from her neck, kissed it, and retreated to the cabinet, closing the door. In a minute or two she returned, with the cross in one hand and the folded note in the other, bent over me and said, in her low, earnest voice, and with her charming smile: "White and pure and beautiful like me—is it?" How did she read that note? The cabinet, with its door closed, and its apertures covered with black curtains, is, as I have often verified, quite dark. Ever after, when she appeared, she wore that cross on her breast, reminding one of the well-known lines in Pope's *Rape of the Lock*. I observed that, at times, when she issued from the cabinet, this cross shone, as with a phosphorescent lustre. She had also given to her, by visitors, a ring, a bracelet, and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure; she frequently, after smelling them, remarked to me how charmingly fragrant they were. On one occasion I handed to her a hair chain which had been presented to me by a friend, since deceased. This she took with her and returned next day with a message from her who had given it to me.

I was in the habit, after each sitting, of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor locket, nor chain was ever to be found; minute search, with a light, did not even reveal a rose-leaf.

With such or similar phenomena you are doubtless familiar; but I have seen "Katie," on seven or eight different occasions, suspended, in full form, about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer, upright in the water, might do. I have seen her, on five several evenings, disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a Calla lily, she gradually vanished, holding it in her hand, and fading out from the head down; and the lily remained visible after the hand which held it was gone; the flower, however,

finally disappearing also. When she reappeared, the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then "Katie" stepped out from the cabinet, waving to us, with all her wonted grace, her adieu ere she finally retired for the evening. Thus I have seen a material object, as well as a spirit, vanish and reappear.

At the close of my farewell sitting, which had been appointed by "Katie" herself for mid-day, July 16, the door of the cabinet opened slowly, without visible agency. Nothing was to be seen within except the black walnut boards; but after a minute or two there appeared—exactly as if emerging from the floor—first the head and shoulders of "Katie," then her entire body; and, as on previous occasions, after standing a few seconds, she stepped into the parlour and saluted us. Immediately under the parlour and the cabinet was a shop where musical instruments were sold; at that hour open to, and frequented by customers. When the amazement created by such a sight had somewhat subsided, I thought of the text which speaks of Samuel, at En-dor, "arising out of the earth."

I may add that, during an evening sitting at which my friend Mrs. L. Andrews, of Springfield, Massachusetts and I alone were present, there issued, in full form, from the cabinet, two figures besides "Katie," namely an Indian girl, taller than "Katie," with dark face and rich Indian costume, who advanced to us, allowed us to touch her hands and her dress, and gave her name as "Saunttee;" and afterwards a sailor boy, who told us he was "Dick," a spirit that had several times spoken to us in a dark circle. It was the first time either of these had appeared. They were as perfectly materialised as "Katie" herself, came close up to us and spoke to us distinctly, though only a few words.

If Mr. Serjeant Cox had been present at the best of these *seances* (settling for ever the *cabinet* question) he would have admitted (to use his own words) that "the most wonderful fact the world has ever witnessed" is "established beyond controversy." He was unwise in one of his efforts after the truth, for in spiritual research the Gordian knot must not be cut, but patiently untied: yet I find no fault with it that he exacts, in a case like this, incontrovertible evidence. Christ did not chide Thomas because he withheld belief until he had seen with his eyes and touched with his hands.

The side question of identity is less conclusively settled. In somewhat strange contrast with "Katie's" high-bred finish of manner when she walks forth from the cabinet, are a few of her peculiarities. When those who ought to know better, making light of the occasion, have spoken to her after what is sometimes called a *chaffing* fashion, she has replied, if she replied at all, in the same tone; using such expressions as "Of course I be," "I can't," "I shan't," and giving to the *a* in these words and in the word "thank," its broad sound, as in *hall*; occasionally, too, jestingly calling the mediums or Dr. Child "stoopid." But whenever I have conversed with her alone, I have detected no triviality; her language has been that of an educated woman and her sentiments those of a kind and a good one. On such occasions she has more than once reminded me that her mission here was to give to the children of this world conclusive evidence of their immortality. One day she said to me: "Some of my English friends misinterpreted my parting words. I took final leave not of your earth but of dear Florrie Cook, because my continuance with her would have injured her health."

The apparent discrepancies of bearing and manner in "Katie," are, I think, philosophically accounted for in a communication from her, made through the mediumship of Dr. Child, on June 5, in these words:

MY DEAR FRIEND,—I should be sorry if you inferred that the way in which I sometimes appear and speak to you and to other friends, when I am materialised, is a true exponent of my present condition, and that the rude and trifling manner then exhibited is a real reflection of my interior state. It is important you should know that spirits either in or out of the form, as you call it, are to a very great extent subject to the influences of the material elements with which they are clothed; and if I could have you spend a little time with me, in an appreciative manner, in my interior home in spirit-land, you would not know me as the same Katie that calls you "stupid" and uses expressions which are often quite repulsive to my inner consciousness. The laws of spiritual manifestation are absolute, and whenever a spirit approaches a medium it must be more or less materialised, first in order to come into the atmosphere of the earth, and then into that of the medium; and, if it presents itself in form, it is obliged, under a law, to appear as nearly as may be as it was when it passed from the earth. Thus a child of earth, though grown to maturity in spirit-life, returns as a child. Deformed persons present their deformities with precision. Spirits retain not only the recollection of the earthly conditions and appearances, but also the power of assuming them in spirit-life whenever it is desirable.

You will see the importance of this power of maintaining or recurring to the primitive conditions of spirit-life, at least for a time, and until all those to whom a recognition is necessary shall have passed into that state; for this power is retained so as to be easily exercised, until after all who are living on the earth at the time a spirit enters this world have also passed on, so that the new-born spirit cannot fail to recognise its friends and relations. I am requested to say to you that all spirits, when they return to earth, whether they communicate or not, are absolutely subject to this law. They *must* assume the conditions they had when they left the earthly form, although they may bring to earth many thoughts and ideas which they have acquired in the interior life; but even these are somewhat modified by being presented through the necessary conditions which surround them at the time; for instance, scholars from the spirit-land, speaking through mediums who are ignorant of language and the rules of grammar, may be compelled to use the incorrect expressions of the medium. It is a truth that "the spirits of the prophets are subject to the prophets;" and every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essentially materialistic conditions which spirits may have been compelled to assume when they came into the earth's atmosphere and into *rapport* with mediums.

In truth, we expect too much from spirits returning to this world. Some of our newspaper critics, putting the *cui bono* question, appear to think that "Katie" ought to come out and give us a sermon. She seems, unlike many who do preach, to be conscious of her incapacity. She *has* demonstrated to us immortality: what earthly task is more important?

As to her (alleged) parentage, as daughter of "John King" (Henry Morgan), the buccaneer, the following bit of autobiography, coming, like the extract already given, through Dr. Child, may interest your readers:—

I was born in London, England, on the 12th day of May, old style, 1660, at eight o'clock in the morning.* If I were to consult my own feelings, I should say very little about my earthly life and surroundings; but my advance and happiness in spirit-life depends in a measure upon the performance of this duty, and my father and mother request me to do it. I especially desire, here in advance, to state that in making these avowals, I judge not nor condemn either of my parents; or, indeed, any one else. My father, my mother, and myself, have been loving companions throughout our peculiar labours in spirit-life.

My father was a man so passionate, so irritable and intemperate in his habits, that at times it was dangerous for any one to be with him. My earliest recollection, when I was about

three and a half years old, is of a scene in which he terribly abused my mother; indeed, he almost killed her. I was dreadfully alarmed, and screamed until the neighbours rushed in to see what the matter was. The shock of that scene seriously injured my health, and aggravated the nervous and irritable condition which I inherited. I have told you from the cabinet window, in my materialised form, that I was in London when St. Paul's church was burned; that was at the great fire in 1666. Though I was then but six years old, I distinctly recollect that fearful conflagration. It was another shock which jarred my nervous system.

Father had gone to the West Indies and Panama, leaving mother and me in very destitute circumstances. Mother was a weak woman, physically and mentally, though she had many excellent traits of character; and had but the circumstances of her life been different, she would have been respected and esteemed by those who knew her. Our poverty made it necessary for her to perform the most ordinary labour; and as far as I was able I assisted her in this. I had comparatively but little education, there being then no schools in London that were accessible to people in our condition, nor was there much inclination on my part to study. My time was engrossed in doing what I could to help make our scanty living, for we heard nothing from father, nor received from him any aid whatever, till I was about ten years of age. Then he returned to London, bringing with him many presents and the means of making us quite comfortable. Those only who have experienced such a change as this from abject poverty to a condition in which we had all our desires, can realise what our enjoyment was at this time.

Father, like many men under evil influences, resolved that he would amend; and for a short time—alas, too brief!—we were a happy family. His dissipated habits, however, recurred, and when he had squandered the means which he had brought home, he renewed his abuse of mother and me. We suffered more severely than if we had not found this little oasis in the desert of our lives.

It is terribly grievous now to recall those scenes. It was about this time that, in a fit of intoxication, my father struck mother in the face, breaking her nose, and so disfiguring her that during the remainder of her life it amounted to a serious deformity, and shows itself to this day, whenever she is materialised, seeing that she is obliged to come just as she was when she passed out of your world. This constant record of rebuke to father has caused him very great pain.

Soon after this, father departed again for the West Indies, whence he never returned to us, and we seldom heard from him. I saw him there after I passed over to spirit-life.

Mother's deformity, added to our poverty, rendered it more difficult than before to find her wonted employment, and it was only by the most menial labour on both our parts, that we procured the means of subsistence. Thus we dragged out a miserable existence, until at last, when about eighteen years of age, the angel of death released me from the prison-house of the body.

One incident connected with the terrible history of my earth-life remains to be told. It is with deep grief that I recall it; but do not, on that account, let any mistaken sentiment of pity induce you to suppress it. There are laws from which none of us can escape, according to which spirits recur, through long ages, to past transgressions, until they have opportunity, through public confession or otherwise, to expiate the past. I shall be released from afflicting memories when you shall give to your world the incident to which I have referred. It is this:

At the age of seventeen, despite rough labour and sordid surroundings, I was attractive in face and person. With the advantages of such appliances towards physical development as wealth and culture command, I should have been reputed beautiful. I was but little past that age, when I was seduced, under promise of marriage, by a man whom I thought I loved, and who abandoned me soon after he discovered my situation. When, amid shame, degradation, and abject penury, my daughter was born, we both passed to a better world; nor did I see my babe till I found her here.

It is ended! Here in Heaven there is no concealment of act or thought. The soul, in loving freedom, acts up to its highest and noblest impulses, and the result is endless progression with peace and joy for evermore.

Until now to you, as father confessor, I have never been able to give these facts in a connected narrative, though they have been known to others. I furnish them now, not for my own sake alone. The lesson they teach may be a blessing to others, as it has been to myself.

* Miss Cook's Katie said she was born and lived in Wales.—Ed.

This domestic story, sad, simple, and straightforward has, I think, a truthful ring throughout. I consider Dr. Child trustworthy as an impressionable medium, and his good faith is unquestionable. But "Katie" has herself set before us reasons for the belief that every such communication is more or less modified by the channel through which it passes.*

In the early records of American Spiritualism there is a remarkable item, corroborative of "John King's" identity. Twenty-two years ago (in 1852) the Koon family in Ohio, had very striking dark-circle manifestations; and in the history of that movement we find this paragraph:—

"Foremost of the leaders was a spirit who subsequently became the controller of the Davenport brothers' manifestations; and though he retained the generic (?) title of 'King,' he claimed to be one 'Morgan,' a famous Welsh pirate, who, while living on earth, had been knighted by Charles II. of England, and appointed Governor of Jamaica."—(*Modern American Spiritualism*, by Emma Hardinge, pp. 309, 310.)

I have consulted what is deemed one of the best histories of the Buccaneers, and find that Sir Henry Morgan (who was for a time Governor of Jamaica, and was knighted by Charles II.) was a well-known buccaneer leader, commanding, on one occasion, fourteen vessels on an expedition which crossed the Isthmus of Panama, killing many of the inhabitants and collecting much booty. But we cannot imagine that a family of ordinary western farmers should have known anything in regard to out-of-the-way historical details like these.

As to the identity of the "Katie" who appeared to us with the "Katie" who was the subject of Mr. Crookes' investigations, I see strong reason for admitting it, and little or none for denying it. In the main, our experience on this side is but the counterpart of yours, with such advance as, in the progress of all phenomenal experiments, is to be expected. I do not believe we could have succeeded as we did in Philadelphia, unless you had prepared the way for us in London, nor unless we had been aided by the same spirit that had acquired, during three years' experience with Florence Cook as medium, the skill—if I may use the earthly expression—which enables her to present herself in veritable earthly guise.

To judge by the London photograph of "Katie," taken with Dr. Gully, the beautiful form and features with which we are familiar here do not resemble those which appeared to you, nor is there here, as there was in London, any resemblance whatever between the spirit-form and either of the mediums. The face of your "Katie," smiling as she looks down at the old gentleman,† suggests the adjectives *pretty* and *interesting*. The face of our "Katie" is rather Grecian in its regularity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as unquestionably handsome, as full of character, as intellectual, and withal as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline as in the London photograph; and the large eyes are dark grey, with a bluish tinge. The hair, in beautiful ringlets, is fine and literally golden in hue. "Katie's" face is somewhat broader than the classical model; the upper lip less short and the features less delicately chiselled; yet both

features and expression more nearly resemble those of some old statue than they do the lineaments and looks of Florence Cook, so far as one can judge from her photograph. But in this case identity must be judged by internal evidence, not by outward form, the mediums, from whom is derived a necessary portion of the elements to materialise here and there, being entirely different.

More than this brief sketch of what I witnessed during six eventful weeks I cannot now furnish. Life and health permitting, I may embody in a future work, perhaps, to be called *Phenomenal Proof of a Better Life to Come*, all the more important details.

If, now, I am asked where all this is to end; what is to come of it, in case familiar converse with visitors from another world shall continue to be permitted here; I reply that that is not our affair. We have to deal, for the present, with facts, not with the results from facts. We are not the governors of this world, and need not trouble ourselves with predictions looking to the ultimate consequences of natural phenomena. Cosmical order has never, so far, been disarranged by any new class of truths; and if we fear that it ever will be, we shall merit the reproach: "Oh ye of little faith!"

I hold it of all human privileges the greatest to have been permitted to observe these phenomena. To witness them marks an era in one's life.

Lake George, New York, August 1, 1874.

THE 1874 CONFERENCE AT THE CRYSTAL PALACE.

THE proceedings of the 1874 Conference up to the morning of Friday, August 7th, have been published in preceding numbers of this journal; it therefore remains only to give the proceedings on the evening of that day at the Marble Hall, Crystal Palace, when the business of the Conference came to a close. Dr. Sexton presided.

COMPOUND CONSCIOUSNESS.

Mr. Algernon Joy, secretary, read a paper by Mr. Robert Harper on "Compound Consciousness," in which he stated that there are more phases of consciousness than one, as exemplified by the phenomena of dreams, somnambulism, and what has been termed "electro-biology," which facts ought to be observed and classified. He alleged that horrible dreams gave evidence of some other consciousness than our own, projecting its ideas and images into the sleeper's consciousness; to say such dreams were caused by indigestion was equivalent to stating that a mere condition of non-intelligent forces could produce a set of ideas thoroughly intelligent.* Such dreams occurred also when there was no condition of indigestion or overladen stomach. The occasional prediction of future events by dreams proved the reality of another mode or sphere of consciousness, as well as a higher intelligence than that which accompanies the normal state. In somnambulism material things are seen without the use of the ordinary organs of sight. The facts of mesmerism prove that there is another mode of consciousness, which can be excited by external things without the use of the ordinary organs of sense, also that the thoughts and visions of one person can be compulsorily projected by will-power into the mind of another. In spirit mediumship there is another step; the thoughts of persons in the spiritual state can be projected into the consciousness of persons in the physical state; they can make the mortal feel intense affection or dislike towards persons whom he never met before. In inspirational mediumship many spirits can infuse their thoughts into the consciousness of the medium; it is not so easy to

* We know a thoroughly reliable person who says he never dreams except after late and heavy suppers, and then can always trace his dreams to an incoherent mixture of thoughts which had been in his head on the previous day. For instance, one morning he received a parcel by the London Parcels Delivery Company, in the evening he met and conversed with a Rev. Mr. Clark; he went to bed that night after too much supper, and in a dream saw the Rev. Mr. Clark driving a Parcels Delivery van with praiseworthy skill. Where is the evidence of another consciousness interfering to cause such dreams?—ED.

* Very true. Had Dr. Child ever in his normal state been told about the broken nose? for for years Mr. Herne has persisted that when he saw the clever Katie clairvoyantly she had a broken nose. The Holmes's no doubt knew this.—ED.

† Dr. Gully.—ED.

prove this, but clairvoyant observers have often testified to seeing myriads of spirits mentally influencing an inspirational medium at the same instant of time. Who, then, is the originator of such ideas? Not one of the numberless spirits. Original ideas exist only in God, who is the soul and body of nature, or the sum total of whatever exists, and His ideas are sensed or perceived in nature in accordance with the receptivity and thoughtful energy of the individual; there is therefore no infallibility in the statement of any spirit, for each will give his own version of an original idea in his own way. Much will depend upon the organisation of the individual and the time, and the same idea may have a very different effect upon the individual at different times. Deeper still in this subject of consciousness there is a region of it wherein the subjects of the consciousness are common to vast myriads of personal individualities existing on the same plane of organic being. This region has been very correctly described as the "impersonal consciousness," because the subjects or sensations of it are identically alike in vast companies of spirits who live together, and are bound together chiefly by this identity of consciousness. The moral department of the organic structure of these beings is tuned so accurately to nature, or the God personality, that the symphonies of their myriad host are like an exquisite performance upon the single string of a harp or violin. Pouring forth all the melody of their sublime capacities through certain single human individuals, these individuals are thus also affiliated to very high regions in the one Infinite Personality; and it becomes at once intelligible and rational, how, or on what principles, there can exist one infinite consciousness, ramifying into all the myriad grades of organic being, and descending even to the granite rock.

REINCARNATION.

This subject has, however, one other phase which it is the principal intention of the present paper to inquire into; this phase is the much controverted question of reincarnation. The facts set forth as the foundation of the Allan Kardec theory, were to the author capable of a different interpretation, through the facts of compound consciousness. The memory of previous lives, lived on this same planet, or upon some other planet, in some other system, is at once intelligible, if referred to the blending of the consciousness of an individual who actually did live such a life, with the consciousness of a mortal now on this earth. Their united memories become one memory, segregated, however, into chapters, without any connecting links to the chapters; and it is precisely the want of these connecting links which, more than aught else, makes the Kardec theory untenable. If we take the soul-memory of a single individual who has lived a physical life here and then passed on to an inner state, what do we find? We find there is the perfect memory of a spiritual life, lived simultaneously with the physical life; that the only break in the otherwise perfect memory which connects the life in the physical with the spiritual life now being lived, is the few moments, sometimes only a few seconds, during the parturition or birth into spirit-life wholly. The memory of the rich and rare enjoyments of a life in which sentiments of royal compassion for all such as may be struggling below, or in the lower phases of development, is at once the common bond of sympathy and the royal memory shared by the royal children of God. The representation of the more than mysterious Allan Kardec, of a coming back to the earth-sphere in the sense of being re-born into it through physical parents, was as contradictory to the author's ideas of the whole genius of the plan of the universe, as it would be if the physical sun of this system were to return to its cometary or nebulous state, the occurrence would utterly derange the mighty economy of the arch-system of which our system is a small fragment. Since, however, the theory had been accepted by very large numbers of persons in France and elsewhere, it became of importance to provide the means of counteracting a belief so essentially mischievous. They were told by the Kardecites that the very success of the universal plan depends upon their views being the correct exposition of omniscient wisdom. The mission of all men is to do just so much good as they may be able to accomplish with their especial opportunities. The mystery of blended memories, and of the assertion by any number of individuals that they are at the same moment a certain individual, and that individual's grandmother also, might be quite readily explained without any reference to fraud or deceit on the part of mortal or spirit.

Proof of a very sufficient moral motive for making one moral crusade against mischievous conceptions of the work-

ing out of the Divine plan of creation, might be given by shewing what one result of the Kardec doctrine really would be. That result must necessarily be the creation of a spiritual world of ruffians, who not concerned for the miseries of others, would at any cost, seek their own reincarnation, in order thereby to advance themselves in the moral and material conditions only obtainable through reincarnation. This result was so radically opposed to all that thinkers know of the genius of the method of evolution for the children of men, that the reverence he habitually cherished for the opinions of others gave way to a contempt which was only expressible in the words of William Shakspeare, "Wisdom will not die with you,"* my friend Kardec. One other result of the doctrine is the creation of a monomania for reincarnation by spirits who go out of physical life with this fixed conviction in their minds. They will be a long time in getting rid of so absorbing and enthralling an idea, and the progress which might otherwise become possible for them will be cut off because of the paralysis of their powers by this superlatively solemn mistake. Surely the miseries of the earth-life once passed through are enough to satisfy even those most greedy of progress through suffering. When the mighty tale of the revolution of the coming centuries is told, it will be quite apparent that the force of the real modes of working out progress for humanity have been the best adapted to the vast melodrama; and that any other would have been considerably inferior. If the human soul, while encased in clay, can not only hold communion with, but become saturated by, and ennobled, through conjunction with the forces, the personality, the very consciousness of the superior grades of being above us, why should it be necessary also to come back to earth to obtain the means of progressive unfoldment? Instances were numerous of the proved progress of persons on the spiritual side, by mental contact with, and by sharing the consciousness of, persons now in physical life. To take away the great scientific truth, that Divinity can only descend to lower grades of being through affinity with higher grades, would be to rob our great philosophy of its brightest gem. To insert in place of it the dismal superstition that rich and wise spirits are to come back into the earth state for the purpose of being rounded out into fuller and richer harmony of structure, was to reverse the whole order of the established programme, and to invoke a mildew and a corroding influence to brighten and to clarify the wisdom faculties of our nature.

Mr. John Chapman, of Liverpool, said that all he could state about Mr. Harper's paper was that he did not understand a word of it; it appeared to him to be a mass of assumptions and indescribable ideas, which he was sorry he was wholly unable to grasp.

Mr. H. T. Humphries, barrister-at-law, proposed a vote of thanks to Mr. Harper for his paper; he did not consider the paper to be altogether clearly written, but he thought that Mr. Harper had done good service in bringing forward sound and cogent arguments against reincarnation. As for the statement in the New Testament that John the Baptist was Elias—a saying often quoted by reincarnationists—he thought it simply meant that he was inspired by Elias.

Mr. Algernon Joy seconded the motion of a vote of thanks; he thought that parts of the paper were written in a rather grandiloquent style, but that they contained some good ideas.

Mr. John Chapman said that he did not intend any slight to Mr. Harper by his previous remark, and that perhaps on carefully reading the paper he might be better able to understand its contents.

Dr. Sexton said that since so many Continental Spiritualists held the reincarnation doctrine, it must be an important one; he did not think some of the remarks against Mr. Harper's paper to be altogether just.

Dr. Inman said that what Mr. Harper had said about dreams and digestive organs was quite wrong; medical men often get rid of the dreams by attending to the digestive system; they knew the mental state to depend very much upon the physical state, so if Spiritualists excluded consideration of the latter they would put themselves out of court so far as the medical profession and physiologists were concerned. With that exception he thought the paper a very interesting one, and he had had no difficulty in comprehending Mr. Harper's ideas. (Applause.)

Miss Kislbury: In what sense does Mr. Harper say that no spirit originates an idea?

Mr. Algernon Joy: He says that original ideas must come from God.

* These words in slightly better form were uttered by Job.—ED.



Mr. Humphries : I think that to be a truism which we cannot combat; even if we say that the human organism generates an idea, Divine Intelligence made that organism, so it comes to the same thing.

Miss Kislbury: How very few ideas we get through mediums which cannot be worked out by cultivated intellects in their normal state.

Mr. D. Richmond said that for a man to have spirituality was not enough; he must have principles, and appreciate truth, justice, and righteousness. Spirits had tried to entrance him, but he claimed that unless they could give him some revelation higher than he could gain in any other way, he had the right to reject them; it was the right of manhood. No spirit had the right to subject him to law purposes; it was contrary to the principle of equity.

Mr. E. D. Rogers said that it would be a great pity if Spiritualists shirked the question of reincarnation, for of all the questions looming in the future he thought that the one most likely to cause a great split in the ranks of English Spiritualists. He had read Count Pomar's novel in which so much about reincarnation was introduced; in fact, the substance of the book was that a young married couple spent their whole honeymoon in discussing the question. (Laughter.) He thought that the theological part of the book was the most inconclusive; but so far as the philosophical arguments were concerned the book demanded very serious study. He hoped that the arguments could not be demonstrated to be true, but at all events they were good enough to demand serious attention, and he hoped that before the next Conference Spiritualists would have really mastered all the details of the question, and be able to meet the difficulty fairly.

Mr. Algernon Joy mentioned how the Baroness Vay, of Austria, had published in the *Spiritualist* that she always has a sensation as if at some time her head had been cut off, and that she had since been told by spirits that she was the reincarnation of somebody who had been decapitated in the first French Revolution.

Dr. Inman said that he knew a lady who was perfectly certain that her head was in the habit of opening and shutting occasionally (laughter); but she fortunately observed that eating some farinaceous food at the moment would put it right again. (Laughter.) If psychologists let their imaginations run riot, they would be like ships at sea without a rudder.

Dr. Sexton said that in *Notes and Queries* some years ago, there were many curious facts about persons visiting places for the first time, and having so clear an impression that they had been there before, as in some cases to be able to give practical proof that they had some knowledge of the locality. In some instances rooms visited by persons who thus recognised them, had been built after they were born, so reincarnation would not explain the difficulty. It could be better explained by the assumption that spirits who knew the locality influenced their thoughts. (Hear, hear.)

Mr. D. Richmond said that he had personally had the experience sometimes of knowing much about places he visited for the first time, and had been told that the impressions had been given to him by spirits who knew the place.

THE INFLUENCE OF THE LOWER SPIRITS.

Mr. Gannev said that some of the lower spirits wished to influence him to produce physical manifestations, and he objected to their controlling him; they were trying to force him, and argued that it was his duty to give way because of the good the manifestations would do for the world.

Dr. Sexton said that he would not for a moment allow any spirit to obtain undue control of him; he preferred to use his own body and senses, and not to give them up to somebody he did not know.

Mr. J. J. Morse said that as a trance medium he had long objected to another consciousness acting upon him, but that in his case he had discovered that that other consciousness not only did not attempt to interfere with his liberty, but sometimes did not aid him when it had the power, and left him to work his way out of his own difficulties that he might feel his own responsibility and gain personal experience. His spirits emphatically disagreed with the doctrine of reincarnation; they say that the alleged fact does not come within their own experience, and that they have never met any spirit who had had the experience; it was true they had met some spirits who had vague ideas that the doctrine was true, and that they had had personal experiences in connection with reincarnation; but when called upon to give details in chapter and verse, their

experiences proved to be of a fragmentary and dreamy character, and not decided and clearly cut. If reincarnation proved to be true, he and others would have to accept it whether they liked it or not; for his own part he hoped that it was not true. He could not sing, and if, on entering the next world, he found that he must return in a physical body to this one to get over the imperfection, he should be very sorry. He would rather go for ever without a knowledge of singing, than pass again through all the sorrow and trouble he had known in his present earth-life, merely for the sake of learning to sing.

Mr. Gannev said that he had tried to bring the Royal Osborne Bell Ringers together, as desired, at that meeting at the Crystal Palace, but he and some of the members were mediums, and the spirits objected to his doing so, and had announced their intention of preventing it. He went after one member of the band to make sure, and found that the spirits had influenced him to go to the Palace; he then came to the Palace, and found that the spirits had made him go away again. (Laughter.) In short, the spirits were so interfering with their business affairs, that they must either give way to them altogether or give up mediumship altogether. His experience with the lower spirits, if he told it—and he would not damp the meeting or take up its time by doing so—would lead many to think that Spiritualism was dangerous and not beneficial.

PAID MEDIUMS.

Mr. E. T. Bennett moved a vote of thanks to Mr. Morse for the work he had done, as provincial secretary and in other ways, to aid the British National Association of Spiritualists. He often heard disparaging remarks about paid mediums, but when he paid a few shillings for being present at a *seance*, he looked upon it as just the same as if he paid the usual annual fee for admission to the Royal Institution courses of lectures; mediums were as much entitled to be paid when they did duty for the public as were first class scientific men.

Mr. Rogers seconded the vote of thanks, which was carried with acclamation.

Mr. Morse returned thanks, saying that the recognition of the aid he had given was quite unexpected, and that the work had been a great pleasure to him. The chief characteristics of the National Association were intelligence and capacity, whereby it could creditably carry on operations for the good of Spiritualism, and all such work he felt it to be his duty to aid. (Applause.)

Mr. Benjamin Coleman proposed a vote of thanks to the chairman, which was carried unanimously.

Dr. Sexton returned thanks.

Mr. H. T. Humphries proposed a vote of thanks to the honorary secretaries, Miss Kislbury and Mr. Joy, saying that the Association was under a heavy debt of gratitude to them for all they had done.

Mr. E. D. Rogers seconded the motion, saying that they should not only be thanked for the amount of the work, but for the very efficient manner in which it had been performed. A vote of thanks was a somewhat poor return, but it was the best return the Association could make.

Mr. Joy said he had some diffidence in accepting the vote of thanks, for he knew that he had not done his share of the work, which was all the more to the credit of Miss Kislbury; he was not even a member of the Conference Committee, but as the secretary to the Committee could not do the work, he (Mr. Joy) had worked irregularly at it, in time snatched from urgent business.

Miss Kislbury thanked the meeting; she could not accept the lion's share of its gratitude, and could not have got through the work without the aid of Mr. Joy.

The proceedings then closed.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—There was a special meeting of the Council of this Association on Monday, the 17th instant, to consider the resolutions passed at the late Conference, so far as these demanded any action on the part of the Council:—1. It was resolved, "That rules 9, 10, and 11 of the Association having been reconsidered at the request of the Conference, be retained as they stand." 2. Also, "That the votes of all the members of the Association be taken by means of voting papers, on the question whether or no the whole of the Principles and Purposes shall be struck out, and some addition made to rule two, embodying the greater part of the 1st, 3rd, and 4th clauses of the Purposes." The meeting was then made ordinary, and different items of business transacted.

NATIONAL ORGANISATION AND LOCAL SOCIETIES.

Now that the question of the national organisation of Spiritualists is coming before local societies, it may be of service to briefly state the position of the case. In the summer of 1874 the Liverpool Psychological Society inaugurated a National Conference of Spiritualists at Liverpool, at which all the large towns and large Spiritual societies in the United Kingdom were officially or unofficially represented, and the editors of four of the Spiritual periodicals were present. It was of course unanimously agreed that union was better than dissension, and that organisation was better than disorder; and the Conference having been convened by public advertisement and circular which stated beforehand that it intended to take up the subject of national organisation, it resolved itself into a National Association of Spiritualists. Mr. Richmond, of Darlington, moved an amendment, but the statements he made were contradicted by a deputation sent to the Conference by the Darlington Society of Spiritualists, and nobody voted for or seconded his amendment. It was thought that the head-quarters of the National Association ought to be in London. After the Liverpool meeting the Council held a vast number of meetings in London, in drawing up the rules and constitution. It was felt that it was necessary that the constitution should be such that the National Association could never grow into anything resembling an ecclesiastical power, consequently it was decided that its officers and Council should be elected annually by vote by ballot, that no member should have more than one vote, in order that the rich should have no more power over it than the poor, and that every member should be eligible for election to any of its offices, from that of president downwards. And in order that members living at a distance should not lose the exercise of their vote in consequence of inability to attend the annual meeting, it was resolved that elections should be conducted by a system of voting papers, to enable the absent to exercise their right by the aid of the penny post. Being founded on such principles, the Association was quickly joined by nearly all the oldest, well-known, and most faithful public workers in the cause of Spiritualism in this country, and the more eminent and representative Spiritualists abroad have enrolled themselves among its foreign or corresponding members.

The stage has now arrived at which it is asking the friendly countenance of local societies. It was felt that centralisation would be bad for the movement, and that local societies ought not to permit the National Association to have the slightest influence over them; consequently it was resolved to ask for no power at all over local societies; they are simply asked to nominally ally themselves with the National Association. It was further resolved to offer each local society the power of appointing a representative to vote for it at the meetings of the National Association, thus giving each local society power on its own Council, over and above that it may possess through the votes of individuals who chance to be members of both societies. One chief reason why these alliances should be entered into is that it is a duty on the part of Spiritualists to work together and not to quarrel. Another is that united we are strong, and can command the serious attention of the public, as proved by the recent Conference. Disunited we are weak. If ever we should have to fight against unfriendly legislation, directly the National Association raises its voice it will have strong influence for good, because its prospectus and its directorate show that it is a strong body; but if the Legislature at the same time saw from its prospectus that it was also permanently working in harmony with a great number of other societies all over the kingdom, they would know at a glance that they were dealing with a power able, to some extent, to influence elections, consequently would think it wise to let Spiritualists alone. The same argument applies to any step the National Association might take in relation to the outside public. Consequently, if local societies promote dissension within the movement by refusing to take part in the management of a largely representative body and by refusing to recognise it, they thereby declare in favour of divisions in Spiritualism, and considerably weaken the hands of its chief organisation when the latter is working for their good with the outside public. The word "affiliation," as applied to local societies, is bad, and will probably be changed in a few days; it implies, perhaps, both seniority and authority, but it is the facts of the case with which local societies have to do, not mere words; the latter can be changed. Professor Tyndall explained to the British Association last Wednesday in what a muddle some of the ancient philosophers involved themselves, because they

had not arrived at the stage of education which would enable them to distinguish the difference between words and realities.

All varieties of opinion being represented on the Council of the National Association, it drew up a declaration of principles and purposes generally satisfactory to everybody, except one paragraph, which had a theological tinge. Most likely by the votes of all the members of the Association taken through the post, the present declaration of principles and purposes will be abolished next week, and the Association will probably state that its object simply is "to advance the interests of Spiritualism." We have no authority for making this statement, indeed have never attended one of the Council meetings, but believe that the opinion of the members is in favour of the line of action just stated. The Council meetings are now open to the reporters of the spiritual press, so we intend soon to regularly publish the proceedings. After the present "dead season" is over, if the Council meet monthly to consider all national questions relating to Spiritualism, its meetings will become intensely interesting, and as it will be able to carry out most of its decisions, it will do much good to the movement at large. The remark is sometimes made that Spiritualists cannot work together in a friendly way; such is not the fact with those known to us, but this attempt at national organisation will bring together friendly and common-sense Spiritualists, and leave the impracticable and quarrelsome to try to find a bond of union among themselves.

THE BRITISH ASSOCIATION AT BELFAST.

(From our own Correspondent.)

BELFAST, Wednesday Morning.

THE annual session of the Parliament of English men of science and of learning is drawing to a close, and by to-morrow night the members of the British Association for the Advancement of Science will have separated for another year. The meeting so far has been a thoroughly harmonious one, the whole of the ponderous machinery having worked with comparatively little friction.

PROFESSOR TYNDALL ON SPIRITUALISM.

Professor Tyndall could not get through his presidential address last Wednesday, without having a fling at Spiritualism; the said attack will have as much effect upon our steadily growing movement as it would have had had he directed it against the rotation of the earth, so it may be viewed with indifference. He said:

Natural events, instead of being traced to physical, were referred to moral causes, while an exercise of the phantasy almost as degrading as the Spiritualism of the present day, took the place of scientific speculation. Then came the mysticism of the middle ages, magic, alchemy, the neo-platonic philosophy, with its visionary though sublime abstractions, which caused men to look with shame upon their own bodies as hindrances to the absorption of the creature in the blessedness of the Creator.

It was scarcely good taste or a commendable act for Professor Tyndall thus to traduce the religious belief of a proportion of his listeners, and some of his scientific brethren. Mr. James Wason, president of the Liverpool Society of Spiritualists, was sitting a few feet in front of him when he made the remark, and among others present whom we chanced to know was a fair proportion of Spiritualists. The remark was also insulting to Professor Tyndall's three absent friends, Messrs. Varley, Crookes, and Wallace, the latter of whom he praised for his scientific ability further on in his address. He paused a markedly long time for applause to follow his hit at Spiritualism, then a little came in a feeble, hesitating manner from the body of the hall, but none from the platform on which were one or two hundred leading men of science. The following paragraph, which had appeared in the morning in *The Belfast News-Letter*, probably did not incline him in the evening to lay stress on his few words against Spiritualism:—

Not long since Professor Tyndall went to the Falls of Niagara, and must have delighted the Americans when he returned to the Royal Institution, and, in describing the geological features of the river, proved absolutely that the English Fall cut and created the American Fall ages ago, and in time to come will abolish the American Fall altogether. After finishing what he had to say about Niagara, he proceeded to lecture upon himself and what the newspapers had been saying about him, in which congenial occupation he was engaged after the usual time for closing the Royal Institution proceedings. Once upon a time he went to consult the spirits, and published a sensation article about what he did at the *seance*. He says he made raps by "nipping his muscles," he caused the room to tremble, he turned a wine-glass into a stethoscope, and he made a peculiar buzzing noise by rubbing his whiskers against a wine-glass. He left the house, he says, without informing his kind-hearted host that he had been doing all these things, except that he explained that he did the buzzing. The explanation was not well received. He heard raps which he did not make; and he could not find out where they came from, though he intimated his opinion that they were made artificially. The experiment with the whiskers has never been made in public, and if he will only come before Section A, at Belfast, and make a wine-glass buzz like a bumblebee when he plays upon it with his whiskers, whilst the merry twinkle comes from his eyes, the place will be crowded and the performance viewed with breathless interest. He must find a scientific title for the performance; if he put it in plain English, "Professor Tyndall will Play on a Wine-glass with his Whiskers," everybody would understand it, so that would not do for the programme of Section A. Professor Clifford would be horrified. No, the title must be, "The Production of Sonorous Vibrations in Vitreous Substances," by Dr. John Tyndall, F.R.S., LL.D., &c., &c., when the public would read it with all proper awe and reverence, and Professor Clifford be satisfied, though all the words were not six syllables long.

The *Belfast News-Letter*, in which the preceding paragraph appeared, is the leading journal in the North of Ireland. It was established in 1737 and has reached its 56,040th number; it belongs to Mr. Henderson, the Mayor of Belfast.

The same article said of Professor Tyndall:—

He is the liveliest President the British Association has had for some time, and, not being of a milk-and-water nature, is likely to say something to bring down theological or other storms upon his head; for sailing in smooth water is not much to his taste. Perhaps the fact of his having been born in Ireland causes him to take a certain amount of pleasure in a "scrimmage." It might have been some ancestor of his who, when annoyed at the fighting not having begun at a fair, and being anxious for a cause of contention, shouted to a friend, "Tread on the tail of my coat, for the love of God!"

On the next day (Thursday) Dr. Carpenter showed some of his belligerent proclivities—which are so well known to Spiritualists—in a contention with Pro. Huxley, who asked Dr. Carpenter, "Was he trailing his coat?"

SPIRITUALISM AND MATERIALISM.

I think that the following leading article from last Saturday's *Belfast News-Letter*, defines the leading error in Dr. Tyndall's opening address with much accuracy. It will be noticed that it advances the Spiritualistic doctrines of eternal progression, and the non-existence of absolute evil:—

Among the subjects brought under the notice of the British Association yesterday, not the least interesting was the problem dealt with by Professor Purser about the retardation of speed of the revolution of the earth upon its axis, and the consequent gradual lengthening of our days and nights. Although thousands of millions of years must elapse before our days become a month long, what will be the condition of human beings when that time arrives? The tendency of civilisation is to make the species more beautiful, for savages are generally ugly; barbaric men and women also are not particularly handsome; as the poet says—

"Of Lapland's filthy people,
Flat-headed, wide-mouthed, we spake;
How they sit round their fires and jabber,
And shriek o'er the fish they bake."

Madame Rachel could not do as much to improve the appearance of such persons as the lapse of the ages between this time and that prognosticated by Professor Purser. And as men write their passions, their thoughts, and their motives upon their own features and those of their children, so that they can be more or less read by the experienced, in like manner will the future outward improvement of the man be but an external symbol of his inward condition. Shall we have grown so pure and immaculate in those days that it will be absolutely painful to live with each other, and a little wickedness be in demand for the sake of relief? Or, will the human mind, in its expansion, see still something higher than its own ideal, which it calls "good," and something lower than itself, which it calls "bad," so that it must still climb up the path of infinite progression towards the Great Source of all love and intelligence, who, rightly or wrongly, was virtually described by Professor Tyndall in his opening address to the British Association as the "Unknown God!"

Will they in those days have a statue of gold erected to the memory of Professor Purser as the first philosopher who approximately foretold the length of their own days and nights? Will they have a statue of the purest brass to the memory of Professor Tyndall because he compared two drops of oil to two living cells, intimating by silence that they are not so dissimilar in nature, whereas between them lies the great gulf that in the one there is organic life, and in the other there is none! The difference between them was literally that of life and death. It was as unfair a comparison as to place a cricket-ball and an orange side by side, to intimate there was a relationship between the principles on which they were constructed, and to leave the untrained portion of his hearers to find out the broken link, which causes the greater part of his philosophising last Wednesday to fall to the ground. He traces back life to its simplest observable element—a living cell—then places life and death side by side, and does not warn his listeners that the two little globes, consequently, bear about as much relation to each other as does a living elephant to a stone horse. He placed matter and the principle of life side by side, so that the very illustration, which he handled as if it favoured materialism—to which we have no dogmatic objection if it can be proved to be true—was the strongest illustration he could have chosen to break down the side of the case to which he appeared to be most biased. The difference between a living and a dead globule is palpable; nay, in his own Royal Institution a learned professor not long since spoke for some time on the enormous difference between the two. Dr. Odling, or Professor Roscoe—we forget which, but both are here in Belfast to testify—said that chemists any day may discover how to make sugar artificially, just as they have made alizarine—the colouring principle of the madder plant—artificially, or as they now artificially make formic acid, which was once obtained from the bodies of ants; but they have never seen the slightest indication of their being able to make the smallest vegetable cell or organic form.

To free inquiry and free thought of the most boundless kind, men of science and all others have the right; but a philosopher should not lay a chain cable before an audience with a link altogether missing in the most essential part of the whole of it, and talk away as if a good link were there, when there was not even a cracked one—nay, not the ghost of a link. The following are Professor Tyndall's exact words in the vital part of his argument, which, in every sense of the word, is an "oily" one:—

Those who have occupied themselves with the beautiful experiments of Plateau will remember that when two spherules of olive oil suspended in a mixture of alcohol and water of the same density as the oil are brought together they do not immediately unite. Something like a pellicle appears to be formed around the drops, the rupture of which is immediately followed by the coalescence of the globules into one. There are organisms whose vital actions are almost as purely physical as that of those drops of oil. They come into contact and fuse themselves thus together. From such organisms to others a shade higher, and from these to others a shade higher still, and on through an ever-ascending series, Mr. Spencer conducts his argument. There are two obvious factors to be here taken into account—the creature and the medium in which it lives, or, as it is often expressed, the organism and its environment. Mr. Spencer's fundamental principle is that between these two factors there is incessant interaction. The organism is played upon by the environment, and is modified to meet the requirements of the environment. Life he defines to be "a continuous adjustment of internal relations to external relations."

So there is no mistake about it; he lays his wooden horse and his real horse side by side, as if they were connected, and as if the "missing link" between mind and matter had been nearly reached, without pointing out that in reality he was exhibiting the very greatest gulf between them which the mind of man can conceive. Here, again, are his exact words

when he again introduces the illustration of the drops of oil:—

Trace the line of life backwards, and see it approaching more and more to what we call the purely physical condition. We reach at length those organisms which I have compared to drops of oil suspended in a mixture of alcohol and water. We reach the protogenes of Haeckel, in which we have "a type distinguishable from a fragment of albumen only by its finely granular character." Can we pause here? We break a magnet, and find two poles in each of his fragments. We continue the process of breaking; but, however small the parts, each carries with it, though enfeebled, the polarity of the whole. And when we can break no longer, we prolong the intellectual vision to the polar molecules. Are we not urged to do something similar in the case of life?

Yes, we are. As Professor Tyndall often tells his audiences, you go on breaking a magnet and find the broken parts to be magnets still, and when the pieces are so small that you can break no further, "imagination" comes into play, and pictures the smallest conceivable portion of the metal as endowed with magnetism. He has publicly used this argument incessantly. So in living organisms; down, down, we go, from man through all the long line of living things, until in the smallest and simplest of them we still find—life! Therefore, in continuing his only analogy by the exercise of the imagination, the inference is that in smaller organisms still there is yet life, and not death. His argument starts with the "line of life;" then, after following it a little way, he inadvertently changes it into the *line of organic form*, which is a very different thing. If he treated his magnetic illustration in the same way, he might talk about the line of temperature of the smaller particles being a continuation of the line of magnetism. He begins with the "line of life," and should have kept to it without shifting to another line half-way on his journey. As long as there is life in a thing there is *no* approach to the physical; it would be a contradiction in terms.

The most vital point of his whole address being thus in distinct antagonism to his own argument, and being a thorough and complete break-down where by silence he indirectly intimates there may be a connecting link, the inference is that Professor Tyndall has made a mistake in quitting the realms of experimental physics—in which he shines so deservedly—to come forth as a philosopher. Professor Huxley is much more competent to deal with such questions; and, although Professor Tyndall, at Liverpool, expressed his regret that fate had made Professor Huxley a biologist instead of a physicist, yet "the noblest study of mankind is man:" and accurate knowledge of the laws which govern his affections, his emotions, his passions, and his intellect is not most readily gained in the daily handling of crucibles, electro-magnets, and carbonic acid pumps, although such physical experience undoubtedly trains a man into habits of clear and correct thought in his own particular sphere, and to some extent in other spheres of action.

PROFESSOR HUXLEY ON MESMERISM.

In the course of his lecture last Monday evening, Professor Huxley mentioned a case which appeared in the *Journal des Debats*, of a French soldier who was wounded at the battle of Bazailles. He was shot in the left parietal bone; he recovered, and it was found that he was paralysed on the opposite side of the body—that is to say, his right arm and right leg were completely paralysed. He led two lives—a normal and abnormal life. In his normal life he was an exceedingly honest, well-conducted man; but in his abnormal life he was an inveterate thief. This perhaps might help to explain some of the phenomena of mesmerism.

No steps have been taken to form a Psychological Department of the Biological Section; the plan was under consideration but fell through.

A BELFAST MEDIUM.

THE gentleman in whom trance mediumship is developing in Belfast, has handed me the following further account of the sensations:—

To the Editor of "The Spiritualist."

SIR,—Sitting in my chair to-day, my head began to vibrate from side to side with remarkable velocity, as it has sometimes been in the habit of doing lately. It ceased at times, but only to commence again with increased vigour. This continued for something more than half an hour, when I felt

the outside of my arms, from the elbows down, getting unusually warm, with the feeling as if a strong current of electricity was passing down each. By-and-bye a heat began on the head—on the upper portion, at the back, say, of the crown. Thence it seemed to spread, as if from different points, and in their itching currents, over the whole upper portion of the head. In a little time, a body of heat, occupying the whole breadth of the head, followed in the wake of those currents; and, as it came near the front of the head, the latter began to oscillate, not from side to side, as before, but from back to front, exactly as a table does under the hands of a medium. Presently one eye and then the other, and, finally, the whole forehead became permeated by, or possessed of, the strange influence. What followed immediately thereon, was to me more extraordinary than all. A table, in its wildest oscillations, hardly ever exceeded that of my head from back to front, the arms and lower limbs all joining in the wild and extraordinary movement. There was, however, no inclination for sleep—quite the reverse, indeed. The oscillation from side to side was eager to commence again after the above. To complete the thing, should I have allowed it? I was quite conscious through all, and called upon a member of my family, who suggested that perhaps I was wanted to write. As soon as the words were uttered, my right hand exhibited a convulsive movement. I called for pencil and paper, over which my hand, with the pencil therein, was hurried like lightning, but produced nothing legible. I then tried to write my own name, but no—I could only manage the first letter till my hand was borne over the paper as before. Some half-hour has elapsed since, and the influence has not yet entirely left my hand. It requires all my power to control or command the limb, so as to write this note sufficiently clear to admit of its being read. Perhaps some of your readers who are advanced mediums would kindly say what they think of this in a medium of some ten days' development. Any time, I may add, when I put the pencil in my hand, on paper, with a will to receive a communication, the hand is borne rapidly along, but nothing satisfactory has, so far, been the result—that is, as regards legibly-written words. Odd letters, indeed, do occur among the scribbles. I may add that as soon as the manifestations above described had taken place, I arose from my chair without having experienced anything more extraordinary than what has been stated. I saw nothing, I heard nothing, more than usual; but I felt an amount of physical vigour such as I have not known for many years. What means it all?

SPIRIT OF THE LAGAN.

THE circulation of *The Spiritualist* is steadily on the increase.

MESSRS. BASTIAN and TAYLOR, physical mediums, have removed this week from Keppel-street to 26, Montague-street, Russell-square, London, W.C.

THE publication of the report of our special correspondent, relating to Spiritualism in Belfast, is making Spiritualists in the north of Ireland acquainted with each other, who formerly were prosecuting their researches independently.

SPIRITUALISM IN NEWCASTLE.—There is great excitement among the Spiritualists at Newcastle. They have been getting wonderful manifestations of late and forcing them too much on public attention, the necessary result being that persons totally ignorant of spiritual phenomena and of conditions at seances, pressed to see what was to be seen, and some of them of course played tricks. Inquirers should be made to begin at the beginning, and to work their way up as they gain experience, without introducing them right off to any of the more advanced circles. All these conditions and troubles of circles and of mediums have been thoroughly considered in articles published in back numbers of *The Spiritualist*. A man named Auckland recently went to a dark seance in Newcastle, and suddenly turned a lighted lantern upon two mediums, one of whom was in trance state, and was made very ill for days from the sudden application of light while in that sensitive state. He brought a charge of assault against Mr. Blake and Mr. Pickup, but the magistrates dismissed the case. Some non-members of the Newcastle society swore they saw a red-haired man on the ground with a banjo; another deposed that there was no man there; other of the statements were equally contradictory.

ANSWERS TO CORRESPONDENTS.

B. H., Marienbad.—We wrote you a long letter from Teignmouth some weeks ago, answering questions since put by Mr. G.

Poetry.

TO WINNIE.

A gentleman having seen the face of one he dearly loved, who had left earth-life, wrote the following at the conclusion of the *Seance*:—

Cold was the night and darksome,
Lone was my heart and sad,
Faded was all earth's splendour,
How could my soul be glad?

Hope had drooped low her pinions,
Faith as by doubt oppressed,
Whispered "Where is the promise,
Is there a land of rest?"

Then Winnie came in the darkness,
Came not in pomp nor state,
Through her short life of sorrow,
She had learned to love and wait.

Patient, queenly, and tender,
Oh! the love of those eyes!
As they looked at me through the darkness,
I was safe in Paradise.

I will no longer murmur,
Justice may smite with her sword,
Hope may droop low her pinions,
And faith go overboard.

Winnie looks love from Heaven,—
Steadfastly to the light,
I can keep my soul through the shadows,
For I know that I walk toward light.

F. L.

Correspondence.

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

NATIONAL ORGANISATION.

SIR,—Being absent from London, your issue of the 14th inst. has only just reached me. In it I notice letters from Mr. G. R. Tapp and Mr. W. H. Harrison, addressed to the Dalston Association, the former opposing, and the latter advocating the affiliation of that society with the British National Association of Spiritualists. I am a member of the National Association, and shall be glad to do all I can to further its legitimate objects. I have also for some years been intimately connected with the oldest London local association, and therefore closely watch the progress of other similar societies, and give my best attention to everything which tends to increase their usefulness or promote their welfare.

At the last annual meeting of the St. John's (Clerkenwell) Association, I brought this question of affiliation before our members, but no discussion took place on the subject. It was found that a large number of members were ignorant of the existence of a National Association, and probably there were not six persons present who had read its "Declaration of Principles and Purposes." It was therefore impossible to take a vote on the question, and a resolution was passed to the effect that no step should then be taken in the matter, but that the secretary should obtain full information respecting the National Association, and place the same before the members at some future time. Had it been possible to have discussed the question, I should have spoken strongly against affiliation. Mr. Tapp, as you pointed out, was in error in describing our action.

I shall be glad if you will kindly give me space to briefly state some of my objections on this subject. As a member of the National Association, I object to its extending certain advantages (should it be in a position to do so) to only such local societies as will "affiliate" themselves to it. If it be truly national, and can offer counsel, guidance, information, or working facilities to local societies, it should do so to *all* these societies, and not only to such as may give a certain construction to the rule of the National Association inviting affiliation. Should it be in a position to make money grants to local associative efforts, it would be extremely unfair, and quite the reverse of the conduct which a National Association should pursue, to give assistance only to affiliated or adopted societies. Such a method of working would at once proclaim the Association a sect. I submit that its funds should be expended as should best further the cause of Spiritualism, and that if it be thought well to assist local societies, it should seek out those who are most in need of funds, or can use the same to the best purpose.* No such consideration as whether any

particular local association has officially allied itself with the National Association should arise, and here I may state my pleasure that, apart from such consideration, a grant has been made to the friends at Sowerby Bridge. The rules of the National Association, and copies of every paper printed by it, and also all its reports, should be sent to each one of the local societies; and, on the other hand, the National Association should periodically ask for information as to the progress and work done by these societies. They should be invited to work in conjunction with the National and Central Association, but I think that no such rule or expression should exist on the code of this Association as the unfortunate one the Council have thought fit to draw up with respect to the "affiliation" of local societies. The very word is offensive to me as a member of a local association.* Why, for instance, should the St. John's Association "affiliate" itself to the National Association, and thus, in the opinion of many of its members, and certainly to every outsider on first reading such a statement, fling away its own birthright and independence, and proclaim itself merely the adopted child under the guardianship and in the leading strings of another association? The fact that only one local association has entered into such an alliance shows that the proposition is a distasteful and humiliating one. Surely the National Association cannot wish to display a long list of "affiliated societies" as an advertisement—for mere effect. I believe the National Association is destined to do great good, and I have rejoiced at its formation; but I think it a mistake to circumscribe its usefulness by any such rule as that now under consideration. On the other hand, it should give a voice in the management of its affairs to *every* local association. Each local society properly constituted, with a code of rules and duly elected officers, should have the *right*, without any restriction whatever, to have its secretary or president on the Council of the National Association—save only, perhaps, that as they have a voice in its management so also they should share its working expenses and contribute annually the amount of an ordinary member's subscription. There should be no such question as affiliation, but either association would have the privilege of stating that it was working in conjunction with the other, with mutual goodwill and friendship.† Immediately the subscription fee (a mere nominal sum) is paid, the local association should be entered on the register of the National Association, and the name of one of its principal officers on the Council. Thus, working in conjunction with a truly national and central organisation would be so arranged as to be considered an honour to the local association, whereas the term "affiliation" sounds something like a disgrace.

Tywardreth, Cornwall, Aug. 18, 1874.

R. PEARCE.

SPIRIT IDENTITY.

SIR,—On the evening of Saturday, the 8th of this month, in company with my brother and his wife, I went to 36, Keppel-street, Russell-square, London, for the purpose of attending the *seance* of Messrs. Bastian and Taylor.

I had been introduced to those gentlemen at the *soiree* on the Tuesday evening previous, heard the testimonial in their favour from America read by Mr. Joy, had listened to the observations of Mr. Taylor, embodying portions of their experience as mediums offered in connection with matters discussed at the Conference, and was favourably impressed.

Before going to the *seance* Mr. John Lamont, of Liverpool, gave me the particulars of a most disgraceful scene which occurred at 36, Keppel-street, on the Thursday evening

offer?" if the local society then replies "No," that reply appears to us to be an official decision in favour of dissension instead of harmony in Spiritualism, and gives, at all events, *prima facie* evidence that the local society is not working in the best interests of Spiritualism, however much it may intend to do so, and by its vote against friendly united action, declares itself not to be entitled to public support. It seems to us, that the refusal to send a representative to vote on public questions would tend to make the National Association a sect. The National Association says, "We want your opinions and your votes, and do not want cliques." Mr. Pearce's reply is, "We will not vote or express an opinion, and your asking us to do so shows you want to make a sect or clique of the National Association."—Ed.

* The word "affiliation" is objectionable as implying superiority, so is unwisely selected; it will probably be changed to "allied" or something of that sort. Still, the argument is about realities, not about words, and Mr. Pearce's logic is involved, because he does not clearly distinguish in his letter between words and things. As Professor Max Müller has pointed out, similar confusion of ideas about the real meaning of words has even caused war and bloodshed among unthinking peoples.—Ed.

† This particular sentence describes exactly what the National Association means by "affiliation," which proves, as already stated, that Mr. Pearce's difficulties are caused by his not clearly separating the realities of the case from mere words. The facts of the case alone ought to influence decisions of local societies.—Ed.

* When the National Association says to a local society, "Will you work in friendly alliance with us?"—we ask for no control or influence of the slightest kind whatever over your society, but offer you some power over ours in the shape of a vote at our Council meetings, will you accept this

previous. The account certainly did not prejudice me against the mediums, but it had the effect of making me more severely observant than I might otherwise have been.

We numbered ten sitters, exclusive of the mediums. The room in which we assembled I took to be about 18 by 15 feet. Through a door in this room a smaller room was entered, into which I went, and as every nook and crevice in both rooms was open to inspection, I am prepared to say that the only human beings in both rooms were those mentioned above.

Having secured both doors, so as to render entrance without detection impossible, we seated ourselves in circle on chairs, Mr. Bastian occupying a chair in the centre of the circle.

A guitar, a musical box, and a tin tube were placed on the floor. I grasped Mr. Taylor's right wrist with my left hand. This arrangement obtained all round the circle, so that we each securely held the other, and left the palm of the right hand free to be tapped, shaken, or handled by the spirits as to them seemed best.

The light was then extinguished, when Mr. Bastian immediately commenced to clap his hands, and so continued to do during the whole time of darkness.

During the singing of a melody which immediately followed, the musical box was wound up and began to play, the guitar was taken from the floor and placed across the knees of two of the sitters, and while resting there notes of great strength and sweetness were drawn from it.

The melody finished, conversation connected with our spiritual experience became general; this, however, soon gave place to matters of greater interest.

Hands were busy in different parts of the circle at the same moment, one sitter being gently patted on the head, another on the arm or knee, while another had the fingers of a spirit laid on the palm of his right hand. Addressing Mr. F., Mr. Taylor said, "I see a male spirit standing beside you, sir, his name is —; he is touching you now." Mr. F. said a soft hand had been laid on his hand and face, and further declared that the name and description given answered exactly to those of a dear friend of his who passed into the higher life a short time ago.

The gentleman who sat at my right hand, and who up to that time had not witnessed much of spiritual phenomena, betrayed considerable emotion, saying he felt hands gently patting him on different parts of his person. Mr. Taylor at once described the spirit who stood beside him, giving also the name; both name and description, the gentleman affirmed, corresponded exactly to those of a dear friend from whom he had been separated by death.

The voice of "George," one of Messrs. Bastian and Taylor's attendant spirits, was now heard. Replying to Mr. Taylor, he said the conditions were very good. Being asked if he could take the musical box (a heavy one) from the ground, and carry it round the circle above the heads of the sitters, he replied he would "try and do so in a little time."

Addressing me, Mr. Taylor said, "I see an old lady standing beside you, she appears to be about 70 or 75 years of age, and she wears a cap; her name is Margaret; she is touching you now." As he spoke I felt a hand, soft and moderately warm, laid on my head. "She has passed over to the gentleman opposite to you," said Mr. Taylor, meaning my brother, but of whose relationship to me Mr. Taylor was at that time ignorant.

My brother was also patted on the head and face; in addition to which the spirit, addressing him, said, "God bless you, my dear George;" then returning to me in the most demonstrative manner, the hand of the spirit was passed rapidly over my head and face, and this for more than a minute; then addressing me in a voice not at all unlike one I loved to hear in years passed away, the spirit said, "God bless you, my dear son, I am ever near you. I have often manifested to you before."

That these were the voice and hand of my dear departed mother I have no doubt. The name and description of her given by a gentleman who not only did not know at what age she died, but who did not know whether she was still on earth or had passed to spirit-life, were strictly correct; in addition to which, the recognition of her two sons, and calling one of them by name, when neither of the mediums knew either my brother's name, or that any relationship existed between us, points unmistakably to the same conclusion.

The gas was now turned on for two or three minutes, when we found everything precisely as when the *seance* commenced.

On the light being again extinguished, the spirit George requested that a gentleman sitting at an angle with Mr. Bastian would place his feet on Mr. Bastian's knees. The

object of this arrangement was soon apparent. While Mr. Bastian was clapping his hands, and the sitters holding each other by the right wrist, the musical-box was raised from the floor and carried round the circle above the heads of the sitters, playing all the while.

We all thanked George for his excellent performance, when he immediately supplemented it by another on the guitar, which he had placed across my knee and that of my right hand neighbour.

Now came a very nice test manifestation, sharp crisp sounds, as if a sheet of paper was shaken about our heads were heard, followed by the exclamation, "It is she," from the gentleman who sat next but one to me. Mr. Taylor had informed him that a female spirit apparently about 16 or 17 years of age stood beside him; when on the instant a spirit hand took from underneath the breast of his coat, which was buttoned up, the sheet of paper in question, which having shaken about, she placed in his hand.

The gentleman explained that the paper was a drawing executed by a young friend of his, whose name Mr. Taylor had correctly given, and who passed into the other life at the age of 16 years. He had brought the drawing to the *seance*, mentally desiring that if she were present, she would, in token of her identity, recognise and handle the drawing, which she satisfactorily accomplished.

I now felt a slight movement of Mr. Taylor's right hand, "They have taken my ring," said he; almost before the words were uttered, my brother's wife said, "A ring has been placed on one of my fingers." It proved to be the one taken from Mr. Taylor.

Not only is one astonished at the rapidity, but also and that in larger measure at the precision with which this was done. If a gentleman wishes to place a ring on the finger of a lady, not only does he require light for the purpose, but also that the hand of the lady be held in a proper position for the passage of the ornament.

But here in the dark, without the slightest touch being felt, either on the hand or any other part of the person, with marvellous rapidity, and unerring aim, the ring is carried to the desired place. My sister-in-law declared the only touch she felt was that of soft fingers pushing the ring on to hers.

Addressing me again, Mr. Taylor said: "I see a male spirit standing beside you; his name is James." Guessing who it was, I said: "James, I am delighted to meet you here, but I did not expect to do so." "That, dear brother, makes no difference," answered the spirit, quite audibly. Then gently, but very quickly, he inserted his fingers beneath the collar of my coat, and removed my eye-glass, which is suspended round my neck by a thin black cord. In removing it, the cord caught behind my left ear. Without being touched in any other part, I felt the spirit's fingers directly behind the ear liberating the cord, which he then carried off. On the instant I said to my brother, "James has taken my eye-glass." My brother replied: "He has placed it in my hand." To say the least, this to me was very remarkable, as, in addition to the manner in which the work was done, it must be added, my coat on that occasion was so worn the mediums could not have known I had an eye-glass suspended from my neck.

I could continue in the same strain, for I have not by any means described all that occurred, but I feel sure I have said enough to prove that those who are in quest of genuine and high class spiritual phenomena cannot do better than spend an hour with Messrs. Bastian and Taylor.

The editor of the *Graphic*, in his issue of August 8th, says: "Spiritualism is spreading rapidly amongst us." I am glad he has "struck ile," and can only hope he will trim his lamp with it. However, the editor of the *Graphic* is right. Spiritualism is spreading, and must continue to do so, and that more rapidly still, if inquirers will only embrace the opportunity when it presents itself of attending such *seances* as those given by Bastian and Taylor, at 36, Keppel-street, Russell-square.

W. P. ADSEAD.

Belper, August 18, 1874.

EXPLANATIONS.

SIR,—Under the head of "Answers to Correspondents," in your issue of August 7th, the following note appears:—"J.—If Mr. Kilburn is one of his greatest creditors he ought to say so when he urges the public to keep the other person well supplied with money."

I believe I am correct in assuming that I am the Mr. Kilburn alluded to, and that the scarcely veiled statement alludes to my being a large creditor of Mr. J. Burns, the proprietor of the Spiritual Institution, 15, Southampton-row, London.

I therefore take the opportunity of saying that the statement is entirely false. I am not a large creditor of Mr. Burns, nor have I any money claim against him whatever.

It may or it may not be that I have spent money in the cause of Spiritualism—that, certainly, is my own affair—nor do I see why, therefore, I should be insulted by those who have come in “at the eleventh hour.”

Surely it is but reasonable to expect of one who has undertaken the sacred duty of an editor and leader of opinion in the ranks of Spiritualists, that he would have so far subdued the flesh as to be incapable of slandering an unoffending stranger by covertly imputing to him motives of the basest and most carnal description. Yet, in the above-quoted paragraph, under the cowardly refuge of an “if,” it is imputed against me that I—a large creditor of Mr. Burns—did indite an appeal to the Spiritualists of this country, begging them, for the love of truth and progress, to aid in sustaining his work, while, all the time, my real motive was to save my own cash from annihilation.

This imputation-in-ambush is both baseless and malignant; and no one, I am sure, will envy the writer the possession of motives sinister enough to render its evolution possible.

Bishop Auckland, Aug. 15th.

N. KILBURN, JUN.

[Floating statements have been current of the two being connected by business transactions. We are pleased to have been the means of throwing daylight upon the matter, and to publish the above statement, that any such rumours have not, and never did have, any foundation. Had the facts been the other way, it was only right and just that the public should know the same, under the circumstances; and it was in their interest, and not with any desire to annoy Mr. Kilburn—a stranger to us—the question was raised. It does not follow that, if one person is connected with another in business transactions, he will necessarily publish biased opinions about that other.—ED.]

A SEANCE WITH MESSRS. BASTIAN AND TAYLOR.

“Truth can never be confirmed enough,
Though doubts did ever sleep.”

SIR,—It is generally conceded that our transatlantic brethren stand pre-eminent in all matters pertaining to Spiritualism, but I question whether two mediums of greater scope and power than Messrs. Bastian and Taylor have done us the honour of a visit, of course excepting Mr. D. D. Home. It was, therefore, with considerable pleasure that I accepted an invitation to a seance at their rooms, 36, Keppel-street, Russell-square, on Monday evening last. I may premise that I found both these gentlemen kind and courteous in the extreme, and strikingly different in manner and bearing to some so-called “American mediums.” The special phase of Mr. Bastian’s mediumship appears to be physical—that of Mr. Taylor’s, clairvoyant, and each carrying out his own speciality, the seance became one pregnant with interest of no ordinary character. There were present four ladies and nine gentlemen, sufficient to form a small but compact circle. The doors were securely locked, and the keys retained by myself. Window curtains, and every imaginary place of concealment carefully searched by one of the sitters. A guitar, musical box, and speaking trumpet were placed on the floor. Mr. Bastian than sat *within* the circle, and Mr. Taylor between two of the visitors, the gas was then turned off, and to harmonise the circle an American piece was sung, but before the conclusion of the singing the guitar began to play an accompaniment, and afterwards to do a trifle on its own account, in such a strain as to elicit the hearty approbation of every one present, and a strong desire being expressed for a little more, a continuance of the melody ensued, recalling Glendower’s words:—

“Those musicans that shall play to you
Hang in the air a thousand leagues from hence,
Yet straight they shall be here; sit and attend.”

The melodious strains swept loud and clear over the heads of the sitters, and finally culminated in a grand imitation of a peal of church bells; the instrument was then deposited in the lap of one of my sisters. I can safely aver that I never have heard the guitar handled in such a masterly manner. During the whole of this time Mr. Bastian was clapping his hands, and occasionally talking with different members of the circle, and Mr. Taylor, whom I tightly held by the hand, described the various spirit forms surrounding the various sitters in such a clear and lucid manner that exclamations of surprise and astonishment were heard at the faithful and accurate description of departed relatives and friends. This clairvoyant faculty, I may mention, is exercised by Mr. Taylor in his normal state.

George Fox, May, Ambo, and Harry, were the spirits in charge of the circle. Rings, ear-rings, flowers, &c., were taken from one part of the circle to another. Spirit hands and voices, during the whole of the sitting, were felt and heard;

the marks of affection on the part of George and May to particular members of the circle was exceedingly gratifying. I had almost omitted to state that one of the gentlemen composing the circle placed his legs across Mr. Bastian in such a way as to preclude the slightest movement on the part of the medium without detection. A pocket handkerchief, borrowed from a lady by Ambo was found, at the conclusion of the sitting, up the trowsers leg of one of the circle, to the no small astonishment of the recipient, and the amusement of the friends assembled.

It having been intimated that sufficient power remained for a light seance, the gas was relighted and chairs rearranged. Not having a cabinet, Mr. Bastian was fain to press into requisition a table-cover, and with this a slight screen was made in one corner of the room. Behind this screen sat the medium, with his hands tightly held by a lady, but in such a position that the upper portion of their bodies were distinctly visible to the circle. This cover being pinned, and the gaslight increased, the guitar and musical box began to play, and there could be distinctly seen spirit hands flitting between the head of the medium and his fair companion, sometimes on one side, and sometimes on the other. One of the hands was small, white, and delicate, such as would belong to a girl of seven or eight years of age—another, apparently the hand of a female, was rather of a copper-coloured hue, and others, of the masculine type, large and bony, and as dusky as Othello’s skin. The speaking-tube was dropped over the edge of the screen in such a manner, that the hand grasping the tube could be seen by every one present for two or three seconds—in fact, for that period it was stationary. I need hardly say that this last manifestation gave the greatest possible satisfaction to every one present.

To all who desire to witness the mediumship of these gentlemen I would say, “Stay not upon the order of your going, but go at once,” as I believe they shortly return to Chicago.

INVESTIGATOR.

Camberwell, 18th August, 1874.

ALLEGED CURIOUS PSYCHOLOGICAL FACT.

SIR,—The *Troy* (N. Y.) *Times* of July 28th, 1874, relates the following curious incident:—

“A lad named Cummings fell from a car at Whitehall, and the train passed over his arm, severing it. The lad with great presence of mind, lay still until the train had passed, and thus escaped further injury. When the lad was taken home his arm was brought after him. It was thrown into a pail, when the poor little fellow screamed with pain. The severed limb was then placed in a box and buried in the garden. Shortly after he said that something was crawling on the inside of the hand. The limb was exhumed, when a large worm was discovered on the palm of the hand. A large jar was then obtained, and it became necessary to crowd the arm in, when the sufferer fairly went into paroxysms of pain. The limb was placed in a jar filled with alcohol, and then replaced in the ground. The little fellow complained that his arm and fingers were in a terribly cramped position, and that the little finger and the next one were growing together. The jar was then taken up, when the limb was found crowded and cramped as described. The boy knew nothing of the disposition of the arm.” The question is asked, How will Spiritualism regard facts like these? They are easily soluble under the theory of a spiritual body, to which nearly all Spiritualists are now inclined. The mutilated boy was evidently clairvoyant. He naturally felt an interest in the severed arm; an interest, active, however, only in his interior consciousness. Seeing the state of that severed member, his spiritual arm was sympathetically affected. In Serjeant Cox’s interesting book, “*What am I?*” many interesting facts will be found, showing how persons, deprived of a limb, have been affected in the corresponding spiritual member. As illustrative of the fact of a spiritual organism, corresponding to the material, the case of the lad in *Troy* is worth remembering.

E. S.

Boston, U. S. A., August, 3rd, 1874.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Voickman, Esq.; Horace S. Yeomans, Esq."

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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

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

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

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from Mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,
HENRY LORD, Union street, Beech,
Sowerby-bridge, Yorkshire.

July 14th.

List already promised.

	£	s.	d.
Mrs. Cora L. V. Tappan...	5	0	0
Twelve other friends £1 each ...	12	0	0
A Friend at Oldham ...	1	0	0
A Ditte at Manchester ...	1	0	0
H. J. L. ...	20	0	0
National Association of Spiritualists, London ...	5	0	0
John Lamont, Liverpool ...	1	1	0
E. Broadbent ...	1	0	0
J. G. ...	2	0	0
Three Friends ...	1	12	6
J. Milner ...	1	0	0
J. C. and J. S. ...	7	6	
Wm. Jackson ...	2	0	0
E. Holt ...	1	0	0
Benjamin Swaine, 3rd Donation ...	1	0	0
A Bath Friend ...	10	0	
Two Spiritualists ...	4	6	
Proceeds from Mr. Tappan's Oration ...	5	10	0
	£61	5	6

A parcel of 8 Books and Tracts from James Raistrick, Leeds.
Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

£1,000 REWARD.—MASKELYNE & COOKE.

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