

# The Spiritualist

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February, 1875.



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In that outline she ignores the statement made in the first number of *The Spiritual Magazine* ever published—namely, that Allan Kardec, before he took up with the reincarnation doctrine, belonged to the College of Jesuits. Mr. W. M. Wilkinson, the late proprietor of that journal, recently informed us that he had absolute information on that point. In the last number of *The Spiritual Magazine*, Baron von Holmfeld states that Kardec was originally a literary assistant of Veuillot, the celebrated editor of *L'Univers*, the organ and the instrument of the Jesuits; that Allan Kardec acted under their instigation, and that they were delighted at the schism he had made among Spiritualists by a doctrine which had been selected because of its absurdity. Baron Holmfeld further asserts that a document was recently drawn up by the Jesuits, urging the Government to suppress Spiritualism generally throughout France, because it was creating a new schism in the Roman Catholic Church, but that the death of Allan Kardec the very day before it was to be signed put a stop to this manoeuvre, though *why* it should do so he does not explain.

A doctrine which has influenced the majority of the Spiritualists of Europe must have something in it, and that men have no recollection of a previous existence is no argument against it, for trance mediums daily present the phenomenon of double consciousness, having no knowledge at one moment of their sayings and doings the moment before. Be this as it may, and assuming that Jesuits in legions are trying to enforce the doctrine, English Spiritualism cannot be injured by it, or treat it with injustice, so long as we adhere to the scientific method of dealing with new truths. That method is, first to collect undoubted facts without any theories, and then to accept no more conclusions than the facts force their students to admit—conclusions which nobody can then contradict. If any ardent follower of Allan Kardec says we must accept the theory at the outset, and subsequently find facts to fit it, that is equivalent to saying that we must build the chimney and the roof of a house first, and look out for a foundation afterwards; in other words, the proposition is that Spiritualism shall be made a theology and not a science.



Hitherto the spirits have not taught reincarnation through English mediums except when a disciple of Allan Kardec has been in the room. If this condition of things should change hereafter, the question will still remain—"What influence have the thoughts of the sitters over the mesmeric sensitives known as mediums?" The English mind is too solid and substantial to accept new doctrines in a hurry; its unfriends may say that it is too thick and muddy, its defenders may argue it is but the counterpart of good old British oak. In either case it will do well to get its facts first and find its theories afterwards, and whilst freely giving ear to all new ideas, to class them at first in the region of dreams and speculation, until they have done battle for their right to live, and to take up a position in realms of true philosophy.

#### MARVELLOUS EXHIBITIONS OF POWER BY MATERIALISED SPIRITS.

THE *Banner of Light* (Boston, U.S.) of May 29th last contains an article by Mr. James Hook about the appearance of materialised spirits through the mediumship of Mrs. Annie Stewart, of Terre Haute, Indiana. He says that Mrs. Stewart, aged twenty-eight, is married, and has two children; also that her mediumship has been well tested by sceptics. He adds:—

The cabinet which is used for the light *seances* has been critically examined by hundreds, and taken to pieces by numerous visitors, with the assurance that they could "find the place where the accomplice gets in and out;" but the same cabinet which has been used for six years, and no place but the doors found for any one to enter or retire, is still in use, without condemnation, and will remain so while in the hands of its present owners. The cabinet is about three by six feet in size, with doors in front; it rests upon stools which raise it eighteen inches from the floor, and it stands in the centre of one side of the room, isolated from the wall, with a platform in front, and on a level with the floor of the cabinet, seven by eight feet in dimensions. All in the room are thus able to obtain a fair view of the cabinet and of all the movements during the *seance*. The audience are seated facing the cabinet in front in such manner that each person can look directly into said cabinet when the doors are open. The front circle is composed of the committee or developing circle, and is not changed; the spectators are ranged in the rear. The cabinet is always open to inspection before and after the *seance*.

The medium enters the cabinet alone, in plain view of all, and in full gaslight; and, when seated, the doors are shut and the light turned down to a mild twilight. Music supervenes, and in a short time the medium is rendered unconsciously entranced by an intelligence known as Minnie (an Indian spirit). The medium remains in an unconscious state during the *seance*. Soon after the entrancement of the medium, the spirit Minnie talks to us from the cabinet, and materialised forms appear at the door. Though nine different forms have appeared in one *seance*—each in its own order, male and female, joyous or sad—usually there are not more than three or four, and they are the active workers; they tell us their band numbers twelve. Charles Smith, who is the leader or manager, does not show himself very often; Minnie, who controls the

medium, Minnwaugh, an Indian chief, and Minnie's husband, Mrs. Kersey McLean, Alice Belle Pervis—known as "Belle"—and the spirit of a coloured man, called "Bill," are the most active workers. "Belle" went to spirit-life about seven years ago, aged about fifteen years, from near Quincy, Illinois. She was known by the medium and her husband while in this life; she made her first appearance here about four months ago, and has been an active worker in both dark and light *seances*. She is the only one of the band who has ventured to bring the medium, while entranced, out of the cabinet upon the platform, in full view of all, *she, Belle, being fully materialised at her side*, and talking to us in a distinct voice at the time, while Minnie used the vocal organs of the medium, and answered questions propounded by us. These two forms stood palpably before us, not over five feet from us, and, to remove all doubt that two living beings were before us, while the hands of the medium were used in handling the doors of the cabinet, Belle clapped her hands with sufficient force to be heard by all.

We proposed to weigh her (Belle), having platform scales provided; she assented. The scales being placed on the platform, she stepped upon them, and was announced to weigh fifteen pounds; another trial indicated one hundred and fifteen pounds; a third five pounds. She has been weighed several times since, the result differing from nothing to one hundred and twenty pounds at will. The medium's weight in normal condition is one hundred and thirty-three pounds. At one *seance* the medium (entranced) and Belle, being both on the scales together, were found to weigh one hundred and thirty-five pounds; at a second time, immediately after, they were found to weigh one pound. This investigation was accomplished with care and deliberation, and was a perfect demonstration of the power of spirit over matter. Belle was found at one time to be able to keep the scale in such a flutter that it was impossible to obtain her correct weight, the scale running from nothing to one hundred and twenty pounds at will, and she laughing at us all the while for our awkwardness in the weighing.

At a recent *seance* Belle gave us an exhibition of wonderful physical strength, handling a common wooden chair with one hand, sustaining it over her head, and holding it out at arm's length with one hand in a manner that astonished all present. The cabinet door being partially open, enough to perceive the medium therein, she picked up a musical box weighing thirty-six pounds from the platform, held it over her head, and swung it around with as much apparent ease as a stout woman would do; she then came from the platform, took a chair and seated herself beside a member of the front circle, remained for a moment in conversation with him, then arose, and crossing the platform, seated herself on the other side, close to the husband of the medium. She then returned to the cabinet, carrying the chair with her, and threw the doors wide open, taking a seat in the chair beside the medium. Her lively appearance and pleasant manner during this performance were the admiration of every one present.

While thus seated by the medium in the cabinet in full view of all in the house, she said she would knit a stocking for the poor, and then and there before our eyes—talking to us all the time—she materialised a stocking by appearing to knit it; the yarn or material was black, her dress was white, and we could see the progress, could mark what appeared to be knitting



needles, and could hear them grating as she appeared to knit; as the stocking grew in size she would note its progress, saying, "Now it is a finger long," "Now it is a finger and a half long," "Now it is two fingers," "Now it is ready to heel," "Now it is ready to toe;" and at the expiration of about five minutes, said, "Now it is done," and stretching it out before us, it appeared as the perfect form of a stocking about the size for a child eight to ten years old. She brought it to the front and allowed us to examine it; it felt like heavy worsted goods; she remained a minute exhibiting it, then turned and went to the cabinet; as she entered the door she turned around, and the stocking was *non est*!

Some time since we were talking with Belle about Katie King materialising her hair and dress, and cutting them for R. D. Owen and others, and she said she could do the same, directing me to procure scissors and have them ready when she should call for them. Soon after, during a *seance*, while she was standing in the cabinet door, with the medium by her side, she called for the scissors and commenced cutting pieces from her dress and throwing them upon the platform, asking, as she threw them down, "Do you want more? I have plenty of it, and can make it as fast as I can cut it," which appeared to be a fact, as, after she had cut off what would require a square yard of the goods to make, we could not see—although allowed to examine the dress—where it was taken from.

On another occasion Belle remarked that she would give us a good test, and calling for a pair of scissors, and standing before us on the platform, she cut a lock of hair from her left temple; the hair was about fourteen inches long as she held it in her hand; she brought it forward for us to examine; it was real hair to the touch. We laid a white handkerchief on the carpet (the carpet being dark), so that all in the room might see clearly, and she laid the hair on the handkerchief, stretching it out to its full length. As soon as she took her hands off the hair it would begin to be agitated, and to draw up; she would straighten it out again, and as soon as her hands were off it would be in motion again. She retreated to the cabinet, telling us to watch the hair; she had scarcely reached the cabinet when the hair began to move, and in ten seconds had left the handkerchief and disappeared from our sight. Belle laughed, and told us to pick up the handkerchief to see if it was not beneath it. We did so, but found no hair there. She repeated the hair experiment with like result. She then, by request, came and put off from her foot a slipper; she stood by it until all could get a fair view of it, and then retreated to the cabinet, standing in the door. The slipper began to exhibit an oscillatory motion, moved from off the handkerchief, and commenced gliding toward her; the nearer it approached the door the faster it went, until lost from our sight in the cabinet.

These statements will seem like delusion and deception to the sceptic; but we record nothing but what we have seen, and only a part of that; and we do not blame those who have never witnessed these wonderful phenomena for doubting, for it was astounding to us who were present looking on. The committee managing these *seances* do not claim to be wise beyond their fellows, but we do claim that, having passed the ordeal of several years' close investigation with different mediums, and having endeavoured under all circumstances to arrive at the truth, we think any attempt at deception made in our presence would be speedily detected. Our

friends or honest inquirers after truth will always find a hearty welcome at our *seance* room in Dr. Pence's Hall, where they may know for themselves.

JAMES O OK.

Terre Haute, Ind.

### THE PSYCHOLOGICAL SOCIETY.

On Wednesday evening last week the last meeting of the Psychological Society this session was held at 9, Conduit-street, Regent-street, London, under the presidency of Mr. Serjeant Cox. Among those present were—Sir J. Heron Maxwell, Bart., Mrs. Makdougall Gregory, Mr. George Harris, F.S.A., Rev. W. Stainton-Moses, F.R.S.L., Mr. Tagore, Mr. H. D. Jencken, M.R.I., Mrs. Wiseman, Mr. Coffin, Mrs. Fitzgerald, Mr. Ashman, and Mr. J. F. Collingwood (Secretary to the Anthropological Institute).

The Secretary read a letter from Mr. Sprague, the editor of one of the American Quarterly Reviews, setting forth his pleasure that scientific methods were about to be introduced into psychology in place of metaphysical speculations, and he had much pleasure in becoming a honorary member of the Society. He intended to visit London in the autumn to receive a prize of £200 which he had gained for the best essay on the "Codification of International Law," awarded to him by the Social Science Congress.

Mr. Serjeant Cox said that a New York physician was about to join the Society, and would contribute information about remarkable cases of clairvoyance.

### FACTS CONNECTED WITH MEMORY.

Mr. George Harris said that before the ordinary business of the meeting commenced he wished to mention one or two simple facts in support of the principles which he had maintained in his recent paper on "Memory," namely, that those ideas only are retained which make more than ordinary impression upon the mind at the time they occur. Of the vast number of ideas which passed through his memory during childhood he was totally oblivious, yet of certain isolated occurrences he had a perfect remembrance. Thus he perfectly recollected the first view of the sea that he ever had, although he was only five years old; he remembered its bright blue surface and the white sails; he could also perfectly recollect hearing the news of the battle of Waterloo when he was six years of age; he could remember the room he was in when the news was brought, yet he could recollect scarcely anything else that occurred at that period of his life. These particular things made a strong impression upon the mind at the time, so could be recollected by the memory. Some curious circumstances, illustrating the action of memory, had engrossed public attention sometimes. One was the Leigh peerage case, the other the Tichborne trial. In the first of these cases a number of witnesses was called, most of them rustics, to depose to the former existence of a monument in a church, which monument was supposed to have been surreptitiously removed. All the witnesses recollected seeing the monument, but no two of them agreed precisely as to its size, shape, or colour. This was exactly what took place with regard to common objects which in no way concern us: we retain a general recollection of their existence, but no very distinct ideas as to their particular qualities. In the Tichborne case it was thought very extraordinary that the claimant should so entirely forget all the Greek which he learned at the college at Stonyhurst. This was not altogether uncommon among those who take no interest whatever in classical studies; but that he should forget everything about the college buildings themselves, also the grounds adjacent, was quite at variance with the psychology of memory, inasmuch as these would naturally be associated with his sports and daily life.

### THE MEMORY OF THE EVENTS OF LIFE SHORTLY BEFORE DEATH.

Sir John Maxwell said that he belonged to the navy. He went to sea in 1823 as a jolly little midddy, fifteen years of age. His ship started from Chatham in September for South America, and whenever the big anchor was let go, he, as a boy, took a great delight in seeing it splash into the water. The ship had to anchor at Portsmouth in seventeen fathoms water. He stood where he ought not to have been, in order to see it splash into the sea, and was caught in a bight of the buoy rope, the consequence being that two boys went over instead of one. (Laughter.) He at once felt that he had been capsized; then he knew that he was in the water, and he felt just as if he were sitting quietly suspended in the air with everything beautifully green around him; he had no fear; he was thinking



what his father, mother, and sisters would say when they heard that he was drowned. Then things rushed into his memory—little things, little untruths; he remembered that he had told one about pulling a plant out of the ground ten or twelve years before; on another occasion he helped himself to a bit of cheese, and when his mother accused him of taking it he said that his nurse had given it to him, which was a lie, the truth being that he had stolen it. While he was thinking over these things, he felt a sudden tug at his collar; it was the boat-hook of the bumboat woman, who fished the future Nelson out of the water, and placed him among the legs of mutton and cabbages in her boat. The captain afterwards gave him a good-natured scolding for being out of his place. On another occasion he was nearly drowned in Alum Bay, and experienced similar sensations.

Mr. Stainton-Moses asked whether these recollections assumed an objective form. Did he see the occurrences with his eyes as if they were outside himself, or did the recollections come up in his own mind?

Sir John Maxwell said they were entirely in his own mind.

Mr. Jencken said that six years ago he was attacked by a mob in Spain, and practically speaking he died four times that night, for he swooned away and came to again four times. The whole of his life passed before him like a panorama; he thus read off a part of his life, then became conscious again of the onslaughts of the mob. A gun was fired at him, the mob disappeared to his consciousness, and again the vision of his past life returned, taking up the thread of events where it had left off. This occurred four times, each successive reverie beginning where the other had finished.

#### ALLEGED DUALITY OF THE MIND.

Mr. Serjeant Cox then read a paper upon the Duality of the Mind, a portion of which is published in another column.

Mr. George Harris said that men sometimes feel as if they had several minds at work; especially was this so in the case of conscience; one set of thoughts urged the man in one direction, and another in the other. There was no doubt as to the duality of the brain, and he thought it probable that the brain reflected the nature of the mind. Whenever the body had double organs, the one was corrective of the other; for instance, if one eye was injured, the vision became imperfect, and he believed that a man who was deaf in the one ear was less perfect in his judgment of music in consequence.

Sir John Maxwell said that he hoped that the subject of religion would not be brought in to protest against the facts of psychology, for he believed that the facts elicited at the meetings of the Society would prove some of the most interesting psychological facts in the Bible. For instance, in the seventh chapter of Romans it was said, "For the good that we would, we do not; but the evil which we would not, that we do." Arguments had been brought up at the meeting explaining why this should be so, for the chapter bore out exactly what Mr. Harris had been saying. He believed that men should investigate everything they possibly could, and that every one who did not agree to such a self-evident proposition must be a mere fool. (Laughter.)

#### EVIDENCE AGAINST THE DUALITY OF THE MIND.

Mr. Tagore said that a complicated mental problem had been brought before them by Mr. Serjeant Cox. The brain had two lobes; it was not two distinct brains, but two lobes acting in unity; therefore, on the ground of the construction of the brain, he thought that the doctrine of the duality of the mind should be received in a very modified sense. (Hear, hear.) Nature had provided two lobes, one of which could act when the other was lost or injured, but the action was less perfect than when the whole brain was uninjured; when two eyes acted in federal union there was perfect vision, but when one was injured the sight was not so good as before. He thought that the assertion of the duality of the mind would be a false expression in physiology, and it was necessary for a scientific society to be particular in its nomenclature. As to what had been said about conscience, conscience had never been developed in the career of the Roman and Greek races, but was found entirely in Christianity; conscience was but a struggle between savage and civilised instincts, and although he was originally a Brahmin, he accepted Christianity because it brought him a higher development of morality.

Mr. Stainton-Moses said that whether conscience was a Christian product did not affect psychology, and the more the Society kept from the dangerous ground of theology,—ground which was dangerous to all societies,—the more it would avoid quicksands. The subject penned by Mr. Serjeant Cox was one of vast importance. If he had two minds which could act in-

dependently of each other, then circumstances might arise when he should be brought to believe that he was not himself at all; therefore he should require the most stringent scientific proof of such an alleged fact before he could accept it. They must remember that the hypothesis before them was rejected by the vast mass of physiologists. There were two or three great names enlisted on one side of the question, but there were three or four hundred on the other—not that this circumstance proved the doctrine to be erroneous, for he knew that there were truths which the vast majority of the world would not receive, although they were written in letters of light; at the same time, he contended that he ought not to accept the doctrine before it was proved. Vast issues of far-reaching importance were involved in the endorsement or rejection of the doctrine; therefore they should require plain demonstration before they accepted it. He did not think that this question could be decided entirely inside the Psychological Society; it wanted the consideration of various minds versed in various kinds of technical knowledge, for it was a subject on which laymen must not decide *ex cathedra*. Might he be asleep at one time in one place, yet gathering information in another place to be reproduced in his normal state? If so, he must ask the question, "Who am I?—what am I?"

Mr. Coffin said that before the time of Dr. Wigan it was known that certain phenomena seemed to indicate the existence of the duality of the mind, for many curious facts pointed to this conclusion. Somnambulists, and even persons with apparently normal brains, sometimes passed through changes and took up different thoughts, different morality, different conscience, and a different individuality, without any apparent connection between the two. These facts had long been known to psychologists and to the medical profession at large, and Dr. Wigan was at war with the profession when he connected these facts with the two lobes of the brain. When comparisons were made relating to the duality of the brain and other parts of the body, physicians argued that it was merely duality of function, and not duality in essential things. Might not this duality exist merely for economic reasons? It was once supposed that nerves carried orders from the spinal cord to perform certain acts, also that they transmitted sensations in the opposite direction; but now it is held that the two kinds of nerves are distinct up to their terminations, and that there is no confusion in regard to these functions. He thought that it was now pretty generally proved that each part of the body exercised but one function, and that the tendency to divide things physical and spiritual into two or three instead of one was founded on error.

Major Owen said that he quite agreed with what Mr. Stainton-Moses had said, that the Society was getting into the subject of physiology, and losing sight of psychology. A single individual had been known not only to suppose himself to be two different persons at two different times, but three, four, five, or six different persons; so he thought that that destroyed the idea of duality altogether, and made it of no consequence. He knew of a case where a man's brain was cut completely in two by a sabre. The man lived for two days afterwards, yet his senses were all right, showing that injury to the brain did not correspondingly affect the mind.

Mr. Coffin said that they were not discussing abnormal states of the mind.

Mr. Stainton-Moses—What is normal and what is abnormal? (Hear, hear.)

Major Owen said that he was dealing with facts, and he did not know if they were normal or not. He had seen persons controlled in the trance state, in which condition they had believed themselves to be several persons.

Mr. Stephens said that the manifestation spoken of took place through the brain, so psychologists must have an elementary knowledge of physiology, and know a little about the brain before they could deal with the questions which would come before them. (Hear, hear.) They could study the mind only through its material manifestations.

#### CONCLUDING REMARKS BY MR. SERJEANT COX.

Mr. Serjeant Cox said that the question was a large one, therefore in his paper he could only state elementary principles. Only through the brain could they learn about the mind, and he held that the brain was merely the organ through which the soul expressed itself; the brain he took to be an unintelligent organ, acted upon by the external world, and the impressions thus conveyed were received from the brain by the soul. He took it that the primary object of the two lobes of the brain was, that the soul should not be dependent upon one alone. One side of the body was sometimes paralysed



when the brain was injured, but the soul was not thereby injured, simply because a portion of the machinery through which it ought to act was broken; he thought that the soul might sometimes act independently of the body. The promoters of the Psychological Society had more than reason to be satisfied with the progress it had made. The attendances had been greater than at any other scientific society with which he was acquainted, except the Geographical, and all those who had attended the meetings felt that they had learned something by so doing, and had gained evidence that there was a very wide field of operations before them in the future. Many had been anxious to attend to hear the discussions, for the subjects dealt with were of profound importance. During the vacation the Council hoped to promote the interests of the Society, and it hoped to meet the members again at the end of October, when an enlarged list of supporters and a variety of papers on different subjects were promised. Facts and phenomena would be volunteered in the meantime to the promoters of the Society, and as well-attested facts were excessively valuable, he hoped that those who had promised them would send them in. The Society wanted reliable information about remarkable facts without any theory or foregone conclusion appended; psychologists should rest more upon facts than upon opinions evolved from their own inner consciousness. The Society was closed to nothing but theological questions, and it would be glad to receive information on any subject whatever, popular or unpopular; it was not composed of materialists or of anti-materialists, but it only wanted to know what doctrine was true, and to hear what was to be said by all persons on all sides of every question. (Hear, hear.) Those who joined the society late in the year would not have to pay a full subscription for the whole year.

The proceedings closed with the usual votes of thanks.

### THE DUALITY OF THE MIND.\*

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

TAKING for my standpoints the facts—

(1) That we have two distinct and perfect brains united for common action, perhaps by the bands that pass between them, certainly by the common base upon which they rest;

(2) That the brain being the material organ by means of which the individual Conscious Self maintains its communication with the material world without, and performs its function in its present state of existence, such a double brain conducts to the inevitable conclusion that we have two minds that act in perfect harmony in the normal condition of the organism, but which can and do act separately in many of its abnormal conditions and under special circumstances.

These conclusions of Gall, Spurzheim, Wigan, Sir Henry Holland, and Brown-Sequard being accepted as the actual form of our mental structure, there remains to us the important and interesting inquiry—

What are the consequences of such mental structure?

To what extent are those anticipated results ascertained by observed mental phenomena?

These questions will occupy the remainder of this paper, and probably two or three more which I hope to have the honour to submit to the Society during the next session; for they will certainly demand, and doubtless will then receive, the most ample consideration and discussion by the members. My present purpose is to direct their thoughts into a channel probably new to most of them, but which, carried to their consequences, will work a revolution in Psychological and Mental Science, viz.:—I propose to follow very nearly the division of the subject adopted by Dr. A. Wigan, to whose admirable treatise I must express my obligation for some of the cases I shall have occasion to cite. But it is also fair to state that I had never seen this book until the present paper had been commenced. The conception of the Duality of the Mind suggested in the little treatise on "What am I?" was deduced entirely from the teaching of Dr. Gall that the brain is duplex. Brown-Sequard had not then confirmed the fact, which was denied by the physiologists and mental philosophers who held themselves to be authorities.

The first proposition to be submitted is—

1. That each of our two minds can and does work as one whole and complete Mind.

This follows as the necessary result of the brain structure.

\* A portion of a paper read at the last meeting of the Psychological Society.

If the brain be the mental machine, and if the brain be double, and if each part of that double brain be a complete organ, there must be a double action of the mental machinery. But of that double action there is but one consciousness. How can this be?

The mechanism of the organ of vision shows us how it can be. We have two eyes. Two distinct pictures of the one object of sight are depicted upon those eyes. But we are conscious of one picture only. Why? Because the two branches of the optic nerve which carries the impressions of them to the brain, to be there communicated to the Conscious Self, are so adjusted that the two pictures blend and form one picture, as is proved by the stereoscope. So the two brains are adjusted. By reason of their having a common centre at which all impressions are received from without, and to which all internal action is conveyed from within, and at which the Conscious Self exercises over the brain and the nerves below the controlling power of the Will, the same action is usually set up by the same cause at the same instant in both the brains—that is in both minds. Their common action consequently appears to the Conscious Self (or *Soul*) as one act, impression, or emotion. Only when something occurs to disturb that community of action is there any consciousness of the double process. Precisely as with the two eyes we discover their double image when by force or disease they are thrown out of focus, so the Mind is, in such cases of temporary or permanent disarrangement, unfocused, as it were, and the Conscious Self receives two impressions instead of one, as will be instanced in a subsequent part of this investigation.

A multitude of undisputed facts prove that one brain can be destroyed, or its action paralysed, and yet the other brain preserve its power and perform all the mental functions. As already stated, this result may be witnessed in cases of paralysis. One-half the body has lost sensation by reason of disease in one brain only; the other side of the body continues in full possession of its powers of sensation and action, because the other brain is uninjured. Dr. Wigan tells us of a boy who, climbing a tree, fell on a sharp edge of iron, which sliced off a large portion of the skull and brain on one side of his head; 4 oz. of his brain were thus lost. His mental faculties remained uninjured until his death from hemorrhage many days afterwards. In another case, one hemisphere of the brain was wholly destroyed by disease, but the man conversed rationally. Dr. Conolly records the case of a man of family, one side of whose brain was found on examination to have been annihilated by an abscess, and in its place was "a yawning chasm." His mental faculties were apparently quite perfect to the moment of death. Dr. James Johnson reported another case of a man who preserved his mental faculties, although, on a *post mortem*, it was found that one hemisphere of the brain had been reduced to a thin membrane, the whole solid contents of one-half of the cranium having absolutely disappeared. A similar case is recorded by Cruveilhier, of complete atrophy of the left side of the brain without apparent injury to the intellectual powers, proving conclusively that the functions of the mind were performed wholly by the right side of the brain.

These are but a few of a multitude of cases reported by medical observers, and they are adduced here merely as illustrations of the evidence upon which the great physiologists named have based their contention that each brain is a complete machine, capable of performing alone the work of mind.

But I must accompany this proposition with a slight reservation. Neither Dr. Wigan nor Brown-Sequard recognises the existence of distinct faculties as being located in distinct parts of the brain. Neither of them, therefore, appears to have studied the bearing of the dual mind upon the various mental operations, and the effect of the destruction of one brain upon the action of the other. Caution is therefore necessary in subscribing to their unreserved assertion that in all the cases noted by them the entire mental operations were unaffected. It is almost certain that with the two brains, as with the two eyes, the double action causes more completeness in the mental view. Vision with the two eyes gives to objects the roundness wanting in vision by one eye, an effect distinctly discovered by the stereoscope. It is probable that the double brain operates in the same manner. It is also more than probable that certain mental operations require the assistance of both brains, such as the process of reasoning, which is the work, not of one faculty only, but of many, and for its perfect accomplishment probably acquires the co-operation of the two minds. But this is a question that must hereafter be considered by the Society. It is here referred to as a



reservation from the too general assertion that one brain can perform the functions of mind perfectly though the other brain be destroyed. Dr. Wigan, indeed, recognises the fact that the highest exertions of mind require the concentration upon them of the exertions of both brains, and he has noticed in all cases of extensive disease of one brain an "inability to exercise continuous study, or to learn by heart," although the one healthy brain may exercise the ordinary functions of mind.

It is, perhaps, necessary to prevent possible misconception by stating once for all that, when the terms "mind" and "brain" are here used, it is not in the sense in which they are used by the Materialists, who contend that the brain is the mind, and deny the existence in man of anything other than brain. The proposition I venture to advance is that the brain is the material mechanism by which the operations we call mental are conducted, and that "the *Mind*" is the name given to the sum of these operations viewed as a whole. But besides this material mechanism there is the *Conscious Self*, that takes cognisance of the conditions and actions of the brain—the mind—and controls them by that *Psychic* or *Soul Force* we call the Will.

Dr. Wigan presents the argument in this conclusive form:—  
"One of two things must be: either each hemisphere is a perfect whole, capable of exercising all the functions which in the aggregate form the mind of the individual, or else each half must exercise some of those functions, and the other half the remainder, so as between them to make up a *mind*."

The exact resemblance of the two hemispheres at once negatives the supposition that they perform different offices. If the functions of mind were performed cumulatively by the two, it is clear that, on being destroyed, portions of the mind only would be annihilated, and not the whole."

The propositions sought to be maintained in this paper are:—

1. That the brain is constituted of two hemispheres.
2. That the brain is the mechanism by which mental operations are conducted.
3. That one hemisphere of the brain may be injured or destroyed without seriously impairing the operations of the other hemisphere.
4. That in such cases the mental operations also proceed without serious impediment.
5. That therefore each hemisphere of the brain is a complete and perfect mental machine, capable of performing alone most, if not all, mental operations.
6. That therefore we have *two minds*.
7. That this is proved abundantly by recorded cases of persons who have exercised the ordinary mental faculties when one brain has been destroyed.

The subject will be continued in future papers. In the meanwhile the serious attention of Psychologists is invited to it, for it would be impossible to exaggerate its importance to our Science.

## THE PERSECUTION OF SPIRITUALISTS IN PARIS.

THE present position in relation to the false charge against M. Leymarie is that M. Lachaud (the "Serjeant Ballantyne" of France), has the tolerably easy work of proving that Buguet's assertions are worthless, but in the case of Firman it is necessary to prove the reality of materialisations, which part of the case his counsel refuses to undertake, and it will probably be done by Mr. O'Sullivan, who has worked so earnestly in this matter. Several English Spiritualists have sent over affidavits bearing on the case.

To the Editor of "The Spiritualist."

SIR,—I have nothing new to report to you since my letter of last week, and when one has nothing to say he had better say nothing. You publish on Thursday. The trial of our friends takes place on Wednesday and Thursday. If, by improbable possibility, it should conclude on Wednesday, I will telegraph the result. I do not regard Leymarie as being in serious danger; he is accused only on the word of Buguet, and, in view of the abundant proofs of the mendacity of the latter, I cannot conceive how Leymarie can possibly be convicted on the statements of such a patent liar. I shall feel equally confident in regard to Firman, who is equally honest and innocent, so far as merely regards Buguet's declarations of his (Firman's) complicity or connivance with his frauds; but his case is complicated with the Mme. Huguet *procès verbal*. On this point, too, I should have no fear of the result before an

English or American court, for the charge *could* be completely pulled to pieces, notwithstanding strong and plausible erroneous appearances. It is settled that Firman's counsel, M. Carnaby, will plead only such aspects of the case as his point of view (he not being a Spiritualist) will permit him to present, and Firman will claim the right of being heard for himself on the rest of the case. Of course this means only reading (or having read for him, since he does not speak French) an argument prepared for him according to the truth and to his own ideas.

If I began by saying that I had nothing to say, yet have written you a letter, I can only plead the extenuating circumstance pleaded once by a lady in an awkward predicament, that it is "a very little one." J. D. O'SULLIVAN.

Paris, June 14, 1875.

## NATIONAL ASSOCIATION OF SPIRITUALISTS.

### MEETING OF THE COUNCIL.

On Tuesday evening last week a meeting of the Council of the British National Association of Spiritualists was held at 38, Great Russell-street, Bloomsbury, London, under the presidency of Mr. Alexander Calder. The other members present were—Mrs. Makdougall Gregory, Mr. E. Dawson Rogers, Dr. Pearce, Mr. Keningale Cook, Mr. George Robert Tapp, Mr. Samuel Chinnery, Mr. Desmond Fitz-Gerald, Mr. Edward T. Bennett, Mr. Henry Withall, Miss Withall, Mrs. Everitt, Mrs. Maltby, Mr. E. Parkinson Ashton, Mr. Morell Theobald, Miss Houghton, and Mr. George King.

### NEW MEMBERS, AND ELECTION OF OFFICERS.

The following ladies and gentlemen were then elected members of the Association: Mr. Millar, Mr. Vacber, Mrs. Keningale Cook, Miss Whitear, Mr. Newbold, Col. Sir W. Topham, Mr. Allen, Mr. Walhouse, Mr. Coffin, Mr. Deane, and Mr. Andrews.

Mr. Chinnery proposed, and Mr. Ashton seconded, that Mr. T. H. Edmonds should be elected a member of the Council.

Mr. E. Dawson Rogers said that the nomination of Mr. Edmonds had been in mistake sent in a day too late at the recent election, so it would be but a proper and graceful act to appoint him. The Council only had power to add a few more members to its body, there being already about ninety, so that the limit of one hundred had been very nearly reached; for this reason it should be careful not to fill up the few vacancies too quickly, and not to add any new member without very strong reasons.

Mr. Edmonds was then unanimously elected a member of the Council.

Mr. E. D. Rogers said that as that was the first meeting of the Council after the recent election, it had to appoint its own vice-presidents. He would move that the vice-presidents of the preceding year be re-elected.

Mr. Morell Theobald seconded this, and it was passed unanimously.

Mr. Rogers gave notice that at the next meeting he should move that Mr. Tod be invited to become a member of the Council.

It was then resolved that the following friends should be invited to become honorary and corresponding members of the Association:—Col. Olcott (author of *People from the Other World*), M. Bassonperre, President of the Spiritist Society at Brussels, the Baroness von Guldensstübbe, and Mr. Beverly, of Dunedin.

A letter from M. Constant, of Smyrna, dated April 8th, 1875, was then read. M. Constant said that he had much pleasure in introducing to the Council of the Association His Excellency Ahmed Rassim Pasha, Governor-General of Vilayet d'Aiden, who desired to be nominated a honorary member of the Association; he said that His Excellency was devoted to the cause, was fully convinced of the truth of Spiritualism, and had, moreover, been a medium from his birth. He was an energetic, clear-headed man, who made no secret of his Spiritualistic convictions, but spoke of them to all his friends, and made proselytes in the highest ranks of society; he had even arranged that *seances* should be held in the Government palace at Smyrna, a thing altogether without precedent. But the removal of the Grand Vizier, Husein Avni Pasha, and his nomination to Smyrna, obliged Rassim Pasha to leave the latter place, to the great regret of his friends there. It was probable that Rassim Pasha might some day occupy the eminent post of Grand Vizier, and there was no doubt that he would do much in spreading a knowledge in the East of the truth of Spiritualism, also, that he would second the efforts which he (M. Constant) was making in this respect. Rassim



Pasha had studied the works of Kardec, had read in Dr. Puel's review the experiments of English men of science, and he had requested M. Constant to state to the Association that the phenomena of Spiritualism were known in the East among several religious sects, but were studied in secret. M. Constant further said that details relating to the mediumship of Rassim Pasha would be published in a book, entitled *Spiritualism in the East*, which he was about to write. M. Constant added that as he was about to leave Smyrna and take up his residence in Italy and Switzerland, in order to carry on certain literary work which would aid in the development of Spiritualism in Eastern countries, he should be obliged to all those members of the National Association who would send him letters of introduction to English or foreign Spiritualists of their acquaintance who might be residing in the principal towns of those two countries. Such letters should be sent to his present address in Smyrna.

Ahmed Rassim and Baron von Direkinck-Holmfeld were then unanimously elected honorary members of the Association.

#### REPORT OF THE FINANCE COMMITTEE.

The Finance Committee's report showed that, owing to the bazaar, there was a balance in hand of £168 17s. 10d. The outstanding liabilities of the Association were estimated at £40.

The Secretary reported that she had received £8 in subscriptions since the last meeting. She also reported that about seventy members had not yet paid in their subscriptions for the current year.

It was resolved that application should be made to them for the amounts.

#### MISCELLANEOUS BUSINESS.

Miss Kinslingbury read a letter from Miss Anna Blackwell, asking the Association to accept her portrait, which she had forwarded in response to the published request to the members of the Association to send their photographic likenesses.

The Secretary next read a letter from Mr. Harrison, recommending that a monthly stock account, showing all the changes in the property belonging to the Association, should be submitted regularly to the Finance Committee, so that not only should all the changes in the funds of the Society come before the Council at its meetings, but all changes in its property. All large public companies, he said, had to keep careful stock accounts, and he thought that the National Association should work on a good business system, for there was no telling how large the London establishment might grow, or how many branches it might have in the future.

The Chairman said he thought it was a very good suggestion. No resolution was passed, and the subject dropped.

The Secretary announced that she had heard from the honorary secretary, Mr. Algernon Joy, who had reached California in safety and in good health.

Mr. E. T. Bennett proposed that the furniture and books of the Association should be insured against fire to the extent of £500.

This was seconded and passed unanimously.

Mr. E. D. Rogers said that practically no one called at the Reading-Room of the Association after seven o'clock on Saturday evenings, and as the secretary wished to leave earlier on Saturdays, he thought that a change might be made.

Mr. Tapp said that during the summer few people would be likely to call during the evening, but in the winter months that condition of things would probably change. He thought that the Reading-Room might close earlier during the summer months.

Mr. Rogers said that they hardly knew at present what the demand for admission to the Reading-Room would be, as the whole establishment was a new one.

After some discussion, it was unanimously resolved to close the Reading-Room on Saturday evenings at six o'clock.

Votes of thanks for books presented to the Library were then passed by the Council to Mr. Martin R. Smith, Mr. Whittear, Sir Charles Isham, Mr. T. Shorter, Mr. Morell Theobald, the Countess of Caithness, Mr. A. Leighton, Mr. Robinson, and the Baroness Guldenstübbe.

Mrs. Makdougall Gregory said that the Baroness Guldenstübbe had supplied her with several copies of the works of the late Baron Guldenstübbe, which she wished the Association to distribute among Spiritualistic societies; also that it should keep some copies for itself.

The Secretary read a letter from Mr. Whittear, setting forth that those of his works which he had lent to the Library might be kept for twelve months, but that if his death should happen meanwhile he wished the books to become the property of the Association.

#### THE NATIONAL ASSOCIATION AND THE BOARD OF TRADE.

The Secretary then read the following letter from the Board of Trade:—

Board of Trade (Railway Department), London, S.W.,

24th May, 1875.

MADAM,—I am directed by the Board of Trade to acknowledge the receipt of your letter of the 14th instant, in support of your application on the part of the British National Association of Spiritualists for a licence under the 23rd section of the Companies Act, 1867.

In reply I am to state that the Board of Trade regret that they are unable to alter the opinion expressed in their letter of the 28th ultimo.—I am, Madam, your obedient servant,

HENRY G. CALCRAFT.

Miss Kinslingbury, Secretary to the British National Association of Spiritualists.

Dr. Pearce wished to know whether the Association had the right to enrolment, or whether enrolment was optional on the part of the Board of Trade. He was going to read a paper before the Dialectical Society on the Lunacy Laws, and it would help him in his argument to bring up this illustration of the evils of an irresponsible government department having the power to arbitrarily accept or reject any association of Englishmen when a claim was made for registration.

Mr. Rogers said that a solicitor had told him that in many of these Acts of Parliament the word "may" means "must," and that, when any arbitrary exercise of power takes place, the higher courts will reverse such decisions, and see that justice is done. Still, it was not desirable to go to law.\*

Mr. Keningale Cook said that it was known that the Anthropological Society was in course of registration, but it would be well to learn how far the Board of Trade had gone in registering religious bodies.

The Secretary said that Mr. Martin Smith, who had given much attention to the subject of registration, thought that the matter had better be quietly dropped for a time.

#### CONSTITUTION AND RULES.

Mr. Rogers produced the regulations which had been submitted to the Board of Trade for registration, and said that had enrolment taken place the said regulations would have formed the new rules of the Association, but that there were points in the old rules which it would have been necessary to adopt as bye-laws. The "Articles of Association" as they stood could not be used as rules—they were not written in proper form, but he proposed they should be incorporated with the former rules of the Association. Perhaps this had better be done by a committee appointed for the purpose.

The Chairman said that he thought it would be a good plan to adopt, also that a number of copies of the proposed Articles of Association, which were at present in type, should be struck off, so that they would be ready for use when it was thought desirable to send in another application for enrolment. The said articles had been drawn up with much care and trouble, and all the results of the work should not now be lost.

The suggestion of Mr. Rogers was adopted, and the whole matter, together with that of the bye-laws, was referred to the Registration Committee.

On the motion of Mr. Morell Theobald, seconded by Mr. Keningale Cook, it was resolved that in future the Council meetings of the Association should be held on the second Tuesday in every month.

Mr. E. D. Rogers moved that the Finance Committee be re-appointed, for, according to the rules of the Association, it went out of office at the annual meeting.

As Mr. Humphreys had not attended any of its meetings, he was not re-appointed, but Messrs. Morell Theobald, Martin Smith, George King, and Alexander Calder were re-elected as the members of the Finance Committee.

#### RESUMPTION OF THE NATIONAL ASSOCIATION SOIREEs.

Mr. Keningale Cook asked how it was that the *soirees* had been abruptly brought to an end. They gave great pleasure to the members, and promoted social feeling, so some meetings of the kind, even if on a smaller scale, ought to be held as usual. He would propose that the *soirees* in some form should be carried on through the summer.

Mr. G. R. Tapp remarked that for the sake of country friends the *soirees* should not be discontinued. When London Spiritualists went out of town, friends from the country were coming in, and they ought to have an opportunity of attending some social gathering of Spiritualists. He did not say that the *soirees* should be held every month, but he thought that there should be one or two in the course of the summer.

Mr. Parkinson Ashton said that if the *soirees* involved pecuniary loss that point had to be considered.

The Secretary said that in some cases there had been profits,

\* A barrister tells us that in law the word "may" in such cases means a reasonable, and not an arbitrary exercise of judicial power.—ED.



and in others losses; taking them all the way through, there had been a loss of about £5 altogether.\*

The various items of outlay were then considered, and Mr. Keningale Cook said that to reduce the future expenses sufficient seats ought to be purchased for permanent use instead of hired; the expenses for flowers should also be reduced, and every attempt made to render the *soirées* self-supporting.

Miss Kisingbury said that M. Aksakof would probably visit England early in September, and Mr. Morse would soon return from America; in both these cases the Association ought to give them *soirées*.

Mr. Tapp said that he thought that the *soirées* should not be discontinued until M. Aksakof came in September, for such a course—as he had before stated—might be disappointing to those country friends who chanced to visit London in the summer.

Mr. Keningale Cook said that the *soirées* kept people together, and much disappointment was caused when the unexpected announcement came like a thunderbolt that they were to be discontinued; he would therefore propose a middle course, namely, that two *soirées* instead of three should be held during the next three months in the rooms of the Association on dates to be fixed by the Council.

Mr. Tapp seconded this, and the motion was passed with one dissentient—Mr. Rogers.

Miss Houghton moved, and Mr. Bennett seconded, that the next *soirée* be held on Wednesday, the 21st July.

This was passed unanimously.

#### SUGGESTED PERIODICAL MEETINGS TO DISCUSS SUBJECTS CONNECTED WITH SPIRITUALISM.

Mr. George King said the various learned societies had meetings for the reading of papers and for discussions thereupon; could not such meetings be combined with the *soirées*, and the Council chamber be set aside for the purpose?

Mr. Rogers said that he should like to see such meetings, but not on the same night as the *soirées*, for the latter had been such successes so far, such a source of enjoyment, and those who attended were so especially relieved because there was so little speech-making, that he did not wish to see discussions mixed up with the *soirées*.

Mr. Bennett said that some of the visitors at the *soirées*, especially strangers, had said they would like to hear more speaking and more about Spiritualism.

Miss Houghton said that as they had no hall and the company was disseminated in so many small rooms, they could not well have a public meeting.

Mr. King said the present was not the time of year to start such meetings, which need not be held on the nights of the *soirées*. He would bring up the matter again at a more appropriate time.

#### PROPOSED PUBLIC RECEPTION OF MR. MORSE.

The Secretary asked whether Mr. Morse should not be invited to one of their *soirées* soon after his return.

Mr. Rogers moved that a public reception should be given to Mr. Morse when he returned, and that the Association should ask him to give the meeting an account of his experiences in America.

This resolution was passed unanimously.

The Council next passed a unanimous vote of thanks to those who had presented goods and lent objects for the bazaar; also to those who assisted at the stalls.

#### ENGAGEMENT OF MEDIUMS BY THE ASSOCIATION.

Mr. Rogers reported that there had been a meeting of the *Seance* Committee, and that Miss Kisingbury had recorded the resolutions passed as follows:—

A meeting of the *Seances* Committee was held at 38, Great Russell-street, on June 2nd, 1875, Mr. M. R. Smith, Mr. E. Dawson Rogers, Mr. D. Fitz-Gerald, Mr. Keningale Cook, and Miss Kisingbury were present. The Committee being agreed that it was necessary to provide facilities for forming circles for inquirers joining the Association, it was resolved that the following be a recommendation to the Council:—

That all persons desiring to join a circle for investigation shall give in their names to the Secretary, and that the Secretary be authorised to promote the formation of such circle and to negotiate with mediums, under the following conditions:—

- (1) That the circle consist only of members of the Association.
- (2) That the medium be engaged at the expense of the members of the circle.

\* Did the purchase of goods to reduce cost of future *soirées* cause this small balance of loss?

- (3) That the *seance* room be engaged by the members of the circle.

- (4) That all circles be held in the light.

- (5) That the Association, though careful to recommend as far as possible mediums of established good reputation, be not held responsible either for the conduct of the medium or for the manifestations occurring at the circle.

- (6) In order to meet the difficulty of certain persons, the further question of granting certificates for genuine mediumship (as in Mr. K. Cook's original motion, No. 373), though acknowledged to be of the highest importance, was deferred by the Committee.

Mr. Rogers continued that he thought the Secretary had made a mistake in inserting the clause that all circles be held in the light. He did not remember that any such resolution had been passed by the committee, but perhaps he might be mistaken; if so, others who were present could correct him.

Mr. Keningale Cook said that he did not remember that any resolution had been passed by the Committee that no circles should be held in the dark. They had better not lay down an arbitrary rule of that kind.

Mr. Rogers said that the difficulty to be solved was this:—If a charge were made at the doors the police might come to the *seances*, and if anybody chose to suppose there was imposture they would have a legal hold upon the Association; therefore it was suggested that none but members of the Association should be admitted to the *seances* on payment. Still it was desirable to admit strangers to some extent. Mr. Blackburn had written a letter making suggestions which would perhaps answer if carried out. The following was his letter:—

Miss Kisingbury, 38, Great Russell-street, London,—I wish you would submit to the next Council meeting of the British National Association of Spiritualists, an idea perhaps worthy of being put into action. By way of giving a *status* to the Association, suppose Mr. Williams were to be engaged one night every month for twelve months by several private members, and no charge were made for admission; but tickets given by a committee appointed specially. Something of this kind would attract attention when it became known, and bring into use the new cabinet which I hope Mr. Harrison has got made and painted black inside. I shall be glad to subscribe £1 per month with two or three more to establish it, as outsiders would be induced to visit if free of charge.—Truly yours,

Parkfield, near Manchester.

CHARLES BLACKBURN.

Mr. Rogers continued that if Mr. Blackburn's plan were carried out, the subscribers ought to be allowed tickets for gratuitous presentation to their friends; thus inquirers might be admitted to the *seances*. When inquirers came in future, the secretary could recommend them to apply to the gentlemen who had tickets at their disposal. Any committee which started *seances* on this principle would have to pay for the use of the room as well as the expenses of the medium. He did not think that any committee should take out of the hands of the gentlemen who paid the expenses the primary right to admit whom they pleased. Further, if one of their officers could do this, he would have the unpleasant work of selecting visitors from a number of applicants, thereby giving offence. The chief use of appointing the committee would be for the purpose of having some control over the *seances* themselves; for instance, one or other of the members of the committee should always be present at the *seances* as chairman, to keep order and decorum, and to act as the representative of the Association. Under such conditions, he thought the whole plan could be worked. Various minute arrangements would have to be made, to which the Council could not well give time and attention, so the whole matter had better be placed in the hands of a committee.

Mr. Keningale Cook wanted to know, if people came and offered to pay for a *seance*, whether they could have one, or would the secretary have to tell them that they must become members before they could get facilities. Some people could not become members conscientiously until they had attended a few *seances*, and found that there was some truth in the matter.

Mr. Rogers said that anybody could hire a room for *seances*, and the secretary might state to such inquirers that she had a few names down of strangers who wanted to get up a *seance*; she might tell the applicant that his name could be added to the list; thus inquirers could gradually make up a party of their own. All mediums must be engaged by subscription among the members of the circle themselves.

Dr. Pearce asked why members should not be allowed to purchase tickets to give away to strangers or disbelievers. Thus the Association would be held harmless.

Mr. Rogers moved, and Mr. Theobald seconded that a committee be appointed to amalgamate the plan recommended by the committee with the plan of Mr. Blackburn, and that the said committee should consist of Mr. Fitz-Gerald, Mr. Keningale Cook, Mr. G. R. Tapp, Mr. Martin Smith, Mr. Everitt, and Mr. Chinnery, with power to add to their number from among the members of the Council.



## THE PROPOSED PHILOSOPHICAL DEPARTMENT.

Mr. Harrison reported that he had submitted the plan for establishing a Philosophical Department to the various gentlemen named in his letter on the subject, but two of them were travelling on the Continent and one in the north of England. As yet he had only had a reply from Mr. Blackburn, who said that he was willing to aid in the plan, but did not see that much could be done in the matter unless he (Mr. Harrison) and Mr. Varley would give occasional scientific lectures, illustrated by experiments. This was a good idea, and he (Mr. Harrison) had had it in his mind all along, but could do nothing in the matter until the scientific apparatus was placed on the premises, after which such plans would come to maturity in a natural manner. But at present apparatus was lying idle which he had no power or right to bring upon the premises. Until a committee hired a room of the Association for the purpose, or until the Association offered one, nobody had any right to place quantities of scientific apparatus upon the premises; but once get it there, there might be a chance of doing something, should time and other work permit.

The Council then proceeded to consider the case of the persecution of Spiritualists in Paris. The particulars of the debate on this subject were published in the last number of *The Spiritualist*.

Mr. Bennett gave notice that at the next meeting of the Council he should move that the sum of £2 2s. be granted by the Association in aid of the Sunday lectures proposed to be given by Dr. Sexton at the West End.

The proceedings then closed.

## BUGUET'S PICTURES AND THE "BRITISH JOURNAL OF PHOTOGRAPHY."

The following letter was posted last Tuesday to Mr. John Traill Taylor, acting editor of the *British Journal of Photography* :—

To the Editors of the "*British Journal of Photography*."

GENTLEMEN,—Mr. Newman, of Folkestone, has called my attention to an editorial leading article published in your journal of Friday last, headed "Spirit Photography under a Cloud," containing certain misstatements about me, having no foundation in truth; and as they would be of an injurious nature if believed, I have to ask you to correct the same in your next issue.

In opening your article you say :—"Some remarks that have appeared in this Journal respecting M. Buguet, a Parisian photographer, who, it was alleged, obtained genuine spirit photographs—have brought down upon the heads of the editors no small amount of animadversion. Was not the genuineness, it was asked, of the spiritual origin of the Buguet photographs attested by Mr. W. H. Harrison, a whilom contributor to this journal, and the present editor of *The Spiritualist*, and did not a whole host of *dilettanti*, including the names of some who stand very high in science, say it was all correct? and were not the uncles, aunts, grandfathers, grandmothers, and other relatives of several of the sitters recognised in these spirit photographs? All this, we admit, is quite true."

Your statement that I have attested the genuineness of the spiritual origin of Buguet's photographs is not true.

I only saw Buguet at his work once, and published the results of my observations in *The Spiritualist* of June 26th, 1874. In that article I described what I saw without comment, and the only remarks I made bearing upon the genuineness of the photographs or otherwise, were the following :—

"I offered to take the negative myself, he (Buguet) merely standing by to get the influence of his mediumship upon the plate. This he declined, saying that the manifestations were more likely to be successful if he handled the plates and chemicals throughout. . . . Obviously it is not possible to say much about spirit photography, on the slender experience of observing one experiment; but I do not know how to produce by artificial means a similar picture under like conditions."

That is all I know personally about Buguet's manipulations. The additional face on the picture I saw taken was not recognised by the sitter.

Further on in your article you say :—

"Although it is not many months since M. Buguet left this country accompanied with such honour as the spiritual periodicals could pay him, and with the pecuniary gleanings already indicated, one journalist, Mr. Harrison, now writes—'M. Buguet has turned out to be a thorough scoundrel. He

has made a confession in which he asserts that he has never taken any genuine spirit photographs.' This statement, be it observed, is simply a quotation. But what, it will be asked, has given rise to such a great change in Spiritualistic opinion?"

There is no truth in the above statement about my change of opinion.

Last Friday (when your publication was informing your readers that I am now making different statements about Buguet to those I made when I saw him) I was at the residence of a notary connected with the Court of Queen's Bench, making a legal deposition to be given in evidence at Buguet's trial; and in that deposition I said—"I saw Buguet taking photographs on one occasion only, and the account which I published in *The Spiritualist* of June 26th, 1874, I hereby declare to be true."

In the first paragraph quoted in this letter you say that the names of some who stand very high in science have attested the genuineness of the spiritual origin of Buguet's photographs. This statement is not true; the only person very high in science who saw him taking pictures in England was Mr. Crookes, who only saw the operations once, and told me that he could discover no trickery, but, from the general appearance of the results, thought that some very clever imposture was at the bottom of the whole matter.

The only attestation I have seen of the genuineness of Buguet's photographs in England, written by a person who understands photography, was published by the editors of the *British Journal of Photography* on the 24th of July, 1874. The witness was Mr. Beattie, of Clifton, and his statement, as published in your journal, was: "I sent a clever artist to his (Buguet's) studio, and on the plate he got a likeness of his mother, who had been dead for fourteen years. I say nothing of the production; there was and could be no doubt of the likeness, and no likeness of her exists except a poor daguerrotype taken of her body after death."

I desire to make no comments about the above quotations. What I actually said is here placed side by side with what you told your readers that I said, and they can judge between us in this matter.

WILLIAM H. HARRISON.

*Spiritualist Newspaper Branch Office,*  
38, Great Russell-street, London, W.C.

MRS. BASSETT, the well-known medium, has removed from Stratford and taken up her residence at 1, King Edward-street, Liverpool-road, Islington, London, N.

A small lady's hand-bag has been left at the Rooms of the National Association at 38, Great Russell-street, by some visitor to the *conversazione* held in May last. It will be returned to the owner on application to the Secretary.

BRITTON PSYCHOLOGICAL SOCIETY.—A discussion meeting of members of this Society was convened for Thursday, the 10th inst., the subject being "Mesmerism." By reason, probably, of the early hour (6.30 p.m.) appointed, the attendance at 6, Loughborough-road North, was on this occasion very small, and the main topics of the discussion were therefore deferred to a more favourable opportunity. Various experimental illustrations of the effects of mesmerism were, however, given by Mr. D. G. Fitz-Gerald, a mesmeric sensitive being in attendance for the purpose, and these experiments afforded considerable satisfaction to those who were present.—EMILY G. FITZ-GERALD, Hon. Asst. Sec.

RECEPTION AT MRS. GREGORY'S.—Last Friday Mrs. Makdougall Gregory gave a reception to Spiritualistic and other friends, at which the following guests were present :—Mrs. Ramsay, Miss Ramsay, Sir William Fairfax, Bart., Lady Fairfax, Sir William Scott of Ancrum, Bart., Lady Scott, Sir George Scott Douglas, Bart., of Springwood Park, Lady Scott Douglas, the Lady Vere Cameron of Lochiel, Major Mackenzie, Mrs. Mackenzie, Major-General Brewster, Lady Brewster, the Rev. Mr. Haweis, Mrs. Haweis, the Rev. Mr. Shaw, Mrs. Shaw, the Rev. Mr. Fisher, the Rev. Mr. Hill, Miss Hill, Mrs. Schletter, the Misses Schletter, Mr. Harrison, Lieut.-Colonel Warand, Mrs. Inglis of Red-hall, Miss Inglis, Dr. Farquharson, Mrs. and Miss Showers, Miss Slope, Mr. and Mrs. Slope, Mrs. Dimsdale, Captain James, Mr. Allcock Stewell, the Lady Helena Newenham, Mrs. and Miss Alice Henley, Mr. Ethelbert Fairfax, Mr. and Mrs. Waldie Griffith, of Henderside Park, the Rev. Mr. Stainton-Moses, Miss Catherine Poyntz, the Rev. Dr. Cosmo Gordon, Mrs. Strong, the Misses Strong, Mr. Maitland, Mr. Crichton, Miss Cecilia Douglas, Mr. F. Fuller, Mr. Poyntz Stewart, Mr. Alexander Monro, Miss Munday, and Mr. Boulton Bennett.



## SWEDENBORG'S CLAIRVOYANCE.

We have received the following letter from Mr. Atkinson:—

To the Editor of "The Spiritualist."

SIR,—Kant could not have been at Gottenburg and present on the occasion of Swedenborg's clairvoyance in respect to the fire at Stockholm; for although "he lived to a great age, he never once quitted the snows of murky Königsberg" (see Lewis's *Life of Kant*), and seems not to have heard of the occurrence until nine years afterwards. His letter giving an account of the matter ends thus:—

What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information, as the greater part of the inhabitants who are still alive were witnesses to the memorable occurrence.—I am, with profound reverence, &c. EMANUEL KANT.

Königsburg, Aug. 10th, 1768.

If the error occurs in any life of Swedenborg, I think it should be corrected, and it might be well to print the letter of Kant entire. It will be found in the Appendix to my *Letters to Miss Martineau*, p. 300. In my opinion this phase of clairvoyance arises from brain sympathy, rather than from some mysterious and extraordinary gift with the seer.\* All the facts point to this solution, and it is the object of philosophy to reduce marvels to plain things, and not to inflate plain things into marvels. Of course Swedenborg's friends and relations in Stockholm would be highly excited on the occasion, and be thinking of the absent Swedenborg, whose house was in danger; thus the whole occurrence would be communicated to the seer's sympathetic and sensitive brain, and the actual reality would seem to come before him. The same explanation would account for what Bacon relates, that "people being in theatres, at plays, have had news of victories and overthrows some few days before any messenger could come." Of course a mental impression does not pass through space any more than light and sound do; but the physical or spiritual correlative would influence the medium of communication, and set up a corresponding physical state in the sensitive brain, or in whatever the recipient fact may be, with its mental correlative occurring in consequence. The thing is easily conceived, and falls in with a general law of perception by a communicating medium, though conceivability is not to be held to be the criterion of truth. An ignorant savage might find it impossible to conceive how the marks and scratches on this paper could convey intelligence, and even Professor Tyndall finds it inconceivable how the fact occurs of mental states proceeding from physical ones, from the action of the physical brain or from any other sort of imaginary substance, the action of which fundamentally must be automatic. But in this case, as in all others, we must be content with the order of nature as we find it, since more we neither know nor can know, and which is the primary axiom of philosophy. HENRY G. ATKINSON.

Hotel de la Gare, Boulogne.

Mr. Atkinson is right in his statement that Kant verified the evidence, but that Swedenborg did not make the revelation to him personally. But several examples of the clairvoyant power of Swedenborg are on record in his "Life," written by Mr. Wm. White; here, for instance, is a quotation from that work:—

In the year 1761 the Queen of Sweden (Louisa Ulrika, sister of Frederick II. of Prussia) received a letter from the Duchess of Brunswick, in which she mentioned that she had read in the *Göttingen Gazette* an account of a man at Stockholm who pretended to speak with the dead, and she wondered that the Queen in her correspondence had not referred to the subject. The Queen had doubtless heard of the Marteville affair, and that, coupled with her sister's curiosity, probably prompted her to look after Swedenborg. Out of many authorities, I select Captain Stahlhammer's account of what ensued:—

"A short time after the death of the Prince of Prussia Swedenborg came to Court, where he was in the habit of attending regularly. As soon as the Queen saw him, she exclaimed, 'Well, Mr. Assessor, have you seen my brother?' Swedenborg answered, he had not; whereon she replied, 'If you should see him, remember me to him.'"

"In saying so she did but jest.

\* Does Mr. Atkinson mean that knowledge by "brain sympathy" of what is taking place 300 miles away is not extraordinary?—Ed.

"Eight days after Swedenborg came to Court, but so early that the Queen had not left her apartment, where she was conversing with her maids and other ladies. He did not wait for the Queen's coming out, but passed directly to her room, and whispered in her ear. The Queen, struck with astonishment, was taken ill, and did not recover herself for some time. After she had come to herself she said to those about her, 'There is only God and my brother who can know what he has just told me.'"

"She owned that he had spoken of her last correspondence with the Prince, the particulars of which were known to themselves alone.

"The only weakness of this truly honest man was his belief in the apparition of spirits, but I knew him for many years, and I can confidently affirm that he was as fully persuaded of his intercourse with spirits as I am that I am writing at this moment. As a citizen and as a friend he was a man of the greatest integrity, abhorring imposture, and leading an exemplary life.

"I am no follower of Swedenborg. The love of truth alone has induced me to give a faithful relation of an event which has been so often stated with details entirely false; and I verify what I have written with my signature.

"CHARLES LEONARD DE STAHLHAMMER."

Stockholm, 13th May, 1788.

## Correspondence.

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

## SPIRITUALISM IN MARYLEBONE.

SIR,—At the monthly social meeting of the Marylebone Association of Inquirers into Spiritualism, held at 90, Church-street, on the 9th inst., it appeared to be the general opinion of the meeting that lectures delivered once a week upon Spiritualism, would considerably assist in spreading its truths. It was also suggested that certain evenings (to be publicly announced) should be devoted to correcting erroneous statements which occasionally appear in the different organs of the press concerning Spiritualism; and it was proposed and seconded that a meeting be announced to take place on Wednesday, the 23rd inst., 8 o'clock, to make arrangements for carrying out the above suggestions. All Spiritualists taking an interest in such work, are cordially invited to attend.

G. F. TILBY.

90, Church street, Paddington, W.  
June 12th, 1875.

## GALVANOMETRICAL TESTS.

SIR,—Lest the account in your last number of an experiment with the reflecting galvanometer exhibited at the Association *Soiree*, should prejudice the estimation of the just value as a testing instrument of an ingenious form of rheometer, permit me to say that though in coarse adjustment the current may be diverted, and circuit maintained as described, without suspicious index fluctuation during contact substitution, subsequent experiment shows the impossibility of so doing even in view of the index, if the adjustment be delicate enough. To this end, experimenters may observe that extreme delicacy, depending on the least resistance of that part of the circuit exterior to the body, is secured by short thick connexions, a conductible battery, good contacts, and the galvanometer shunted down to small angular deflections.

W. H. COFFIN.

University College, London, June 14th, 1875.

## REMARKABLE MANIFESTATIONS THROUGH A NEW MEDIUM.

SIR,—Allow me space in your columns to make known what to me were very wonderful manifestations, which took place at my chambers last evening. Before doing so I must remark, by way of explanation, that I have been sitting at the house of a private family circle, a lady member of which is a very strong medium, who is controlled by the spirits of her brother Willie and her grandmother Fanny Johnstone. Some short time since Willie promised to make and play a concertina, and yesterday I received a note from my friends that a spirit communication had on the previous evening been received, that Willie had completed his instrument and desired them to sit at my rooms on Friday evening, when he would play it. Accordingly the appointment was kept. The circle—consisting of five individuals, three ladies and two gentlemen—was formed, and the *seance* commenced at nine o'clock in a darkened room, doors all



carefully closed, with the gas slightly turned on. After sitting a short time slight raps were heard, and the table moved; the gas was by invisible means lowered, as at the time all hands were joined and seen. This had the effect of making darkness just visible. To this two of the ladies objected, and desired to leave the circle, which they did, retiring to another room. Shortly after—the gas having been entirely extinguished—a written communication was made that we should put the medium (the lady before mentioned) behind a screen, and that the two gentlemen should remain sitting at the table. In obedience to this injunction a cabinet was improvised in the window recess, and the curtains drawn over the medium. The two gentlemen returned to the table as desired, and commenced a plaintive song; shortly after a rustling sound was heard, like the violent friction of silk, and presently the medium called out for a light, as she was all wet, some liquid having been thrown over her. Thereupon the gas was lighted; the medium came out of the so-called cabinet, and was found to be covered with a delicious perfume. Hereupon the two ladies joined the circle; the medium again retired, the gas slightly turned on, and a hymn sung, during which a noise was heard like the distant rattle of a tambourine. Hereupon, the medium stated she had a bunch of keys in her pocket, which she threw out on the floor some distance from where she was sitting; directly after this the rattling became more distinct, but still appeared to be at a distance. While the hymn was still being sung, the medium stated that the spirit of Willie was present, together with another male spirit form, and holding a concertina, and shortly after she became entranced. While in this state, something was thrown across the gas chandelier towards the table where we were sitting, and struck one of the ladies' chairs; this subsequently turned out to be one of the mediums' boots. Presently, I was seized with a most extraordinary feeling, which I can only describe as a sensation of having a large quantity of the points of pins rubbed down my flesh, followed by cold water, at the same time being in a violent perspiration, accompanied with great nervous trembling, over which I had no control. At the same time, the medium apparently was seized with a violent paroxysm of agitation, and then the slight musical sounds of a concertina were heard, which gradually became louder and nearer as the concertina accompanied the notes of the hymn. As the sound approached, so the trembling increased. The music continued until the termination of the hymn. The hymn and music were repeated. While the music was playing, the sounds of two separate sets of distinct raps were heard, one on the door and the other on the ceiling, and, on the ceasing of the music, a rational consecutive conversation was kept up with these spirits. After the music was terminated, Willie promised further stronger manifestations on a future occasion, and a portion of the concertina was given to the medium, which the spirit said he gave to show the reality of the instrument, and then the power being exhausted, the *seance* terminated.

The portion of the concertina is now in my possession. With regard to the perfume, tambourine, and concertina, I most solemnly affirm that no such articles were in my chambers at the time, as the former I never keep; and not being a performer on the instruments mentioned, I have no use for the like, and never possessed them, and they could not be concealed on the person of the medium, as she was searched before sitting. I must also mention that this was the first occasion a *seance* has been held in my rooms; that there can be no deception about the foregoing facts, and no object for such, my friends are private individuals in affluent circumstances, having nothing to gain thereby, or any interest to serve, and are only inquirers like myself into the truth of Spiritualism.

In conclusion I may state with regard to myself that for years I was a great unbeliever, until I was asked by my friends to sit with their circle, and when I saw such marvellous circumstances and manifestations, and being convinced that there was no trickery or deception practised, against which I took every precautionary step, I cannot resist the belief in my own reasoning faculties, and close my eyes to facts which clearly, to my mind, demonstrate that there exists a spiritual communication with us poor mortals in the flesh.

WALTER M. MILLER, *Solicitor*.

91, London-wall, London, E.C., 12th June, 1875.

#### SPIRITUALISM AND THE BOOK OF COMMON PRAYER.

SIR,—Can you inform me if there is any intention on the part of the gentlemen who are revising the Holy Scriptures and Book of Common Prayer to omit from the latter "A Prayer for the Clergy and People," or rearrange it to suit the

views of the "strictly orthodox" in the Church, who ascribe all the marvels of spiritual manifestations to the devil? The prayer distinctly sets forth that *God alone* worketh great marvels. That people who were supposed to be dead, and whose bodies have most certainly been buried, should appear to their friends and converse with them for hours, in carefully sealed rooms, must be admitted to be a great marvel; and that this is constantly happening we have the testimony of hundreds of reliable witnesses.

WILLIAM S. WATSON,  
*Assistant Paymaster, R.N.*

H.M.S. *Monarch*, Lisbon, June 8, 1875.

#### THE "UNSEEN UNIVERSE"—BUGUET'S CONDUCT—DISHONOURABLE SPECTATORS AT SEANCES.

SIR,—With every new contribution of mine I hope it may be the last for some time, in order to avoid giving the impression of intruding too often in your paper; but every mighty wave of progress sets my little ship in motion, until it is forced to throw out its anchor for a while. The time of my yearly holidays for a couple of months abroad is drawing near, so the impatient reader may rest satisfied that he will enjoy a long pause, unless the editor prefers to insert parts of my letters referring to the *seances* of a highly gifted private medium here, which letters have been ready for a long time, waiting for the proper moment or space to appear, and to invite the concluding report. A detailed account of progress in Manchester, and my experiences in connection with it, will most likely form the *finale* of my share in reporting our private circle, destined, as it seemed, to rival any other on record, but it gave way under the vulgar and crushing attacks of ignorant sceptical fanatics, outnumbering by far the fanatical believers. My present inducement to write is your most interesting and important number containing the excellent article on *The Unseen Universe* ("as seen by the authors" should be added). It is evidently written under the influence of sound, clear intelligence, and will do much good. It is indeed refreshing to see Spiritualism so gracefully met half way without the practical knowledge of its facts. The tendency to draw strange phenomena into the domain of subjective impressions reminds me of the philosopher who on his walk lost himself in speculating whether the whole world might not be merely subjective, until a brick fell on his head, his felt hat saving him from serious consequences; but, stunned, he dashed against a lamp-post, and the foundation for recognition of objective reality was for ever established in his mind. It would be very gratifying if chance brought these talented authors in contact with our facts.

The Buguet affair looks ugly enough, even admitting that many mediums previously gave strong proofs of a wide gulf between mediumship and personal moral character. I myself cannot join in the same strain of condemnation of a traitor, who preferred bodily to spiritual liberty, since here in Manchester similar conduct has been adopted to save a little social inconvenience and great imaginary material interference. A slip from the road of righteousness by strong pressure or torture may easily be forgiven, but the continuance of Buguet's treachery after release gives either a painful picture of a degraded human being, or perhaps "the terrors of a court of justice under false pretences" corrupting every human being who is not a horn saint.

Turning away from this chapter of melancholy confusion, a peculiar sensation came over me by reflecting on Mr. G. Blyton's suggestion, which, if I understand it correctly, means to cheat a medium to test his or her honesty. If the hitherto strictly observed conditions prove really unnecessary, all former tests, which made the medium absolutely powerless to cheat, may be done away with, and instead of placing eminent scientific men like Crookes and Varley in front, let a *trustworthy* and *reliable* person sit as a *spy* behind. In some cases materialisations may then really take place; but the detective, being mistaken by the spirits for an assistant medium, may, after getting out of a trance, report only the delightful "snooze" he enjoyed in his corner. The sceptical audience then would reward him with the suspicion that during loud singing he struck a bargain with the medium to share the glory or profits. From a purely practical point, such plans lose their effect by publicity, for a sharp medium will carefully study new dangers. But another plan might answer just as well. Let a curtain fill the open space and the detective sneak between the wall and the door, and, when the form has advanced sufficiently far into the room, quickly close the door; then the ghost is in the trap. After the figure has been examined, it will soon be seen whether the drapery belongs to "summer-land" or the adjoining bedroom, the



washing mark being taken as a guide. If so, the secret of materialisation will be revealed. We may hope that Mrs. Fay will give her manifestations without curtains, and the solution of the wonders will be complete.

It seems somewhat capricious on the part of the occult forces in nature that we are not allowed to watch every step of their evolution; otherwise we might study the growth of a plant, for instance, by every now and then grubbing up the root. But this is not permitted: it must have its conditions—a good handful of earth and darkness too. When, however, it appears on the surface, then we may observe it with all sorts of instruments, microscopes, &c.

In conclusion, I think the appeal on behalf of Mr. Firman deserves urgent consideration, as long as his case is not proved beyond doubt a real exposition of fraud. I feel strongly inclined towards Mr. Sullivan's view of the affair, but must, of course, submit to those who have correct knowledge of the particulars. To my mind, such kinds of exposure only show a tremendous amount of stupidity or neglect on the part of the investigators; for a medium previously thoroughly searched, cannot produce garments in a strange place, searched too; but if he is well secured to his seat, then he may have his portmanteau along with him, provided all other arrangements preclude the access or help of confederates.

C. REIMERS.

Manchester, May 30th, 1875.

MR. G. H. NEWTON, of 90, Burford-road, Stratford, Essex, writes that he desires to join an investigation circle in Stepney, Bow, Stratford, or thereabouts.

NATIONAL ASSOCIATION SEANCES.—According to the latest report of the Committee of the National Association of Spiritualists, it is proposed to hold monthly *seances* for a period of six months, to which inquirers may be admitted by tickets free of charge. For this object members are invited to subscribe at the rate of 7s. per ticket, which ticket will bear date and will be at the disposal of the subscriber for that date only. Each *seance* will be attended by some member of the committee, or some member of the Council appointed by him, who will be held responsible for the maintenance of order at the *seance*.

DR. SEXTON AT GOSWELL HALL.—On Sunday evening last Dr. Sexton delivered a discourse at Goswell Hall on the "Unseen Universe," consisting mainly of a criticism of the recent work of that name and a reply to the article of Professor Clifford on the same subject in the current number of the *Fortnightly Review*. Doctor Sexton gave a thorough exposition of the views enunciated in the work as to the nature of matter, the doom of the present material universe, and the ethereal worlds hereafter to come into existence. He also castigated very severely Professor Clifford for the contemptuous and abusive tone displayed by him towards Spiritualism and religion. A tolerably good audience was in attendance, and considerable interest appeared to be felt in the subject. Next Sunday evening Dr. Sexton will lecture in the same place on the "Characteristics and Tendencies of the Age."

MRS. TAPPAN IN LIVERPOOL.—The *Liverpool Mercury* says: "Mrs. Cora L. V. Tappan delivered a lecture in the Concert Hall, Lord Nelson-street, on Saturday evening, on 'Spiritualism versus Science.' Dr. Hitchman presided, and there was a large attendance. The lecturer was supposed to be in the trance state, and to speak under the inspiration of Benjamin Franklin. Whether such was the case or not, we can only say that the oration, in its way, was undoubtedly a wonderful performance. Mrs. Tappan possesses extraordinary powers of eloquence. Her discourse occupied over an hour, and throughout that time she had not to hesitate for an instant for a single word with which to express her thoughts. The lecturer commanded a flow of language truly marvellous, and enlisted the closest attention from the audience, who, at the conclusion of her address, greeted her with rounds of applause. It was stated that owing to the disgraceful conduct of some of the audience on the occasion of her last visit to Liverpool, an opportunity of putting questions to her could not be given, but a poem would be recited by her on any subject suggested by a member of the press. A poem on 'Happiness' was then delivered extemporaneously by the oratrix.—The Chairman remarked that Mrs. Tappan had given three thousand similar addresses and extempore poems on subjects suggested by the audience, giving the utmost satisfaction on every occasion. It became a question, therefore, whether she was a medium or a prodigy of a human being. It was for the audience to endorse the one opinion or the other."

MR. J. T. RHODES, late of Kilburn, who is now in Newcastle, informs us that one of the most active workers in Spiritualism there is Mr. W. H. Robinson, of Chester-le-Street, who has done much to spread a knowledge of Spiritualism in Northumberland and Durham.

In consequence of the disappointment expressed on all sides at the discontinuance of the monthly *soirées* given by the Association, it has been resolved to hold another *conversazione* on the 21st July, at the Rooms of the National Association of Spiritualists, 38, Great Russell-street.

RECEPTION BY THE COUNTESS OF CAITHNESS.—Last Monday the Earl and Countess of Caithness received at dinner at their residence in Portland-place—His Excellency the Persian Minister, the Princess Malcolm Khan and Mademoiselle Dadien, the Duchess of Saldanha, His Imperial Highness Prince Rhodokanakis, Monsignor Capel, the Earl of Camperdown, the Countess of Dunraven, Mr. and Lady Isabella Schuster, Lady Beaumont, Dowager Lady Bateman, the Hon. Mrs. Herbert (of Llanarth), Sir Tollemache Sinclair (M.P.), Mr. Uniaque Lawlor, and Senor del Astillo. Later in the evening her ladyship had an assembly, which was numerously attended. Amongst the company were the Marchioness of Ormond and Lady Blanche Butler, the Countess of Antrim (Laura), the Count and Countess Batthyany, the Earl of Perth and Misses Sturns, Lord and Lady Aurelius Beaulac, Lord and Lady Clarence Paget and the Misses Paget, Lord and Lady Stanley (of Alderney), Lady Clevante and Miss Murray, Lady William Graham and Miss Dashwood, the Lady Edith Drummond, the Lady Caroline Ricketts and Miss Ricketts, the Lady Abercromby, Lady Carew, Lady Charles Pelham Clinton and Miss Clinton, Lord Redesdale, Mr. and Lady Constance Bellingham, Lady Edith Noel, the Vicomte de St. Jean, Lady Mathison, Sir Walter and Lady Caroline Stirling, Lady and Miss Cochrane, Lady Carbury and Miss Evans-Freke, Lady Lurgan and the Misses Brownlow, the Lord Chief Baron and Miss Fitzroy-Kelly, Lord Seaton, Sir Andrew Buchanan (Her Majesty's Minister at Court of Vienna), Sir John and the Hon. Lady Sebright, Sir Charles and Lady Clifford, Sir Daniel Lange, Mrs. Holford, Mr. and Miss Herbert (of Llanarth), Mr. Barrett Lennard, Mr. Wm. H. Harrison, Mr. and Mrs. Cleland (of Stormont), Hon. George Duncan, Hon. Frederick Cavendish, Mr. and Miss Capel-Cure, Mr. Edward Maitland, Mr. Lippincott, Captain Nisbett (R.N.), the Hon. Colonel Cathcart, Mr. James Ashbury (M.P.), Colonel Gourley (M.P.), Murza Mohamed Khan, Murza Mikayl Khan, Mrs. White, Mr. Cavendish Taylor, Mr. Herbert Evans, Col. Beresford, Signor Rondi, Baron Devany, Mr. and Mrs. Lewis Loyd, Mons. and Mme. de la Quintana, Colonel D'Oyley, Mr. and Mrs. Prideaux Brun, Mr. and Mrs. Walpole, Mrs. and Miss Byron, Miss Gamble, Capt. Shaw, Lieut.-Gen. Brewster, Hon. Mrs. George Brown, Mr. Fredk. Fuller, Mr. Slade, Mr. Herbert Evans, Mrs. and Miss Stevens, Captain and Mrs. Johnson, Mr. and Mrs. and Miss Hornyolds, Mrs. and Miss Connor, Mr. and Miss Burgess, Mrs. and Miss Chambers, and Mrs. and Miss Craigie Halkett.

#### ANSWERS TO CORRESPONDENTS.

SOME communications have been received too late for publication, setting forth that Mrs. Tappan is lecturing with much success in Liverpool, and will give addresses on Sunday afternoon and evening next, at 3 and 7 p.m.

Will be published in a few days.

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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. Berghelm, 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 Quiech, 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., Sergeant-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 Wehber, 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 or 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 Dislectical 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.

ENQUIRERS 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.

## “THE SPIRITUALIST” NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

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