

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## Contents.

Spiritualism in St. Petersburg:—Official Investigation of Spiritual Phenomena at St. Petersburg University...	265
The Psychological Society:—Synchronous Dreaming—Remarkable Memory—The Memory of the Events of Life at or about the Time of Death—The Connection of Memory with the Sense of Sight—Reincarnation—The Value of Memory—Vivid Dreams—Spiritualism and Insanity—The Prevention of Broken Dreams—Travelling in Dreams—Prophetic Dreams—Literary Composition during Delirium	265
The Royal Institution:—The Development of Language and of the Arts	269
The Development of Mrs. Hardy's Mediumship	269
The Bazaar Last Week	270
A Seance with Mrs. Hardy. By William H. Harrison	271
National Association of Spiritualists:—Annual General Meeting—The Annual Report—New Members of Council—The Bazaar—Special Supporters of the Association	271
Persecution of Spiritualists in Paris:—Letter from M. Leymarie to English Spiritualists	273
A Seance with Mrs. Fay	275
Correspondence:—The Case of Mr. Coles—Spiritualism in Newcastle	276
Answers to Correspondents	276
Paragraphs:—Reception at Mrs. Gregory's, 274; Spiritualism and the Devil, 275; Dr. Sexton's Lectures, 275; Mrs. Tappan's Appointments, 276; A Medium in a Quaker's Meeting	276

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February, 1875.



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## SPIRITUALISM IN ST. PETERSBURG.

OFFICIAL INVESTIGATION OF SPIRITUAL PHENOMENA AT  
ST. PETERSBURG UNIVERSITY.

WE have much pleasure in giving publicity to the following letter from M. Alexandre Aksakof:—

*To the Editor of "The Spiritualist."*

SIR,—In consequence of the testimony of Messrs. Butlerow and Wagner, professors at the University of St. Petersburg, to the reality of medial phenomena, and in consequence of the excitement produced thereby in the press and among the Russian public, the Society of Physical Science attached to this University, at its meeting on the 6th May, 1875, appointed a committee for the investigation of these phenomena.

The committee proposes to have a series of experimental seances with such foreign mediums, as well as with such persons in Russia possessing medial faculties, as are willing to afford the committee facilities for studying the phenomena produced in their presence.

The committee desires, in commencing, to confine itself principally to the fundamental type of these phenomena, comprising the movement of inanimate objects, with or without the contact of hands, but without application of any known mechanical force.

The committee proposes to commence its operations in the month of September, and to pursue them at least until the month of May, 1876. The experiments will take place weekly, once or more frequently according to circumstances; each sitting will be registered and signed by the members of the committee, and by the medium's own witnesses, of whom there will be three admitted; and when the committee has concluded its investigations it will publish the results of the same.

In accordance with a decree of the committee at its meeting on the 9th May, the undersigned is authorised to make public announcement of the nomination and plan of the committee, as well as to take such measures as he shall think necessary for securing the aid of mediums. For this purpose he has undertaken to make the present appeal to mediums for physical phenomena, and to invite them to spend some time at St. Petersburg, in order that the committee may have the opportunity of studying the phenomena peculiar to their mediumship. Those who can only accept such invitations under particular conditions are requested to communicate as soon as possible with the undersigned, who will do all in his power to obviate any material difficulty, and to procure ample compensation for any trouble which they may undergo in answering to this appeal.

ALEXANDRE AKSAKOF.

St. Petersburg, Nevsky Prospect, 6.

When the Dialectical Society undertook to investigate Spiritualism, it adopted a different course: it resolved to have nothing to do with Spiritualists or with professional mediums, but the members of its committee sought to obtain the phenomena in their own homes, and the results were highly successful. This plan is by far the best one that the professors at the University of St. Petersburg could adopt.

In the event, however, of their carrying out the plan laid down in the above letter, it is clear from the tenor of the document that they wish to obtain physical results with precision. Spiritualism is more a mental than a physical science, and the great mistake which the St. Petersburg professors made on a former occasion was to look upon it as a pure matter of physics. The best manifestations cannot be obtained unless the medium is thoroughly comfortable and happy, and so



full of confidence in the persons surrounding him that he can go into that state of tranquil sleep or trance during which certain of the phenomena are evolved with power. Hence, when the St. Petersburg professors took a sensitive medium like Mr. Home to a room in the University, then surrounded him with strangers prejudiced both against him and the facts which occur in his presence, and when they further by whisking a cloth off the table showed that the top of it was made of glass (thereby proving that they considered it highly probable that their chief guest was a rogue), they ignorantly broke some of the fundamental laws which govern the production of physical manifestations.

There are, it is true, some powerful mediums who can almost command manifestations in the face of the most adverse influences, and perhaps the best for the purpose at present in Europe are Mrs. Fay and the Davenport Brothers, who obtain results with considerable precision, even in the face of large and hostile audiences. Although they are so powerful, that is no reason why they should be furnished with the worst conditions for obtaining good results. So if they should be induced to visit St. Petersburg, we would suggest that during the first week they should give *seances* only to the Spiritualists there, so that the mediums may acquire confidence in their friends, and their friends may obtain personal knowledge of the reality of the manifestations. During the second week of their stay some members of the scientific committee might be invited to unofficially observe some of the manifestations before the actual experiments at the University commenced, and they would soon have much of their prejudice against the mediums and their antagonism to the subject worked off. During the third week the experiments at the University might begin. The conditions then would be that the three Spiritualistic witnesses would attend with full confidence in the mediums, that the mediums would feel they were not entirely among strangers, and that the partially initiated scientific disbelievers would approach the subject with a better understanding. In this way the experiments would begin not in a cold business-like style, or with mediums in a state of anxiety, for that the mediums shall be happy and comfortable is the prime condition for obtaining successful results.

There are many mediums who get good manifestations with tolerable regularity even under somewhat adverse conditions, but who, in the presence of a coldly unsympathetic circle, occasionally have complete failures; therefore it is much the best plan for the St. Petersburg professors to have such mediums as Mrs. Fay and the Davenport Brothers, who scarcely know what it is to have an unsuccessful *seance*.

The great mistake in most scientific investigations of Spiritualism is that the investigators suppose that the mediums are on trial before them, whereas the truth is that the men of science are on trial before posterity; for the question at issue really is—"Will these men, when they have ascertained the truth, have the hardihood to publish such unpopular facts in the face of the world?" The Davenport Brothers obtained manifestations at Harvard University which the professors were unable to explain, so they had the cowardice to withhold any report, although they had previously promised the public they would give one. Physicists, too, often make the mistake of imposing their own conditions upon the phenomena and obtaining nothing, either because the spirits do not intend to

submit to their rules or because some fundamental law has been broken. This spirit power is visiting the earth to govern and not to obey.

### THE PSYCHOLOGICAL SOCIETY.

On Wednesday evening, last week, a meeting of the Psychological Society was held at 9, Conduit-street, Regent-street, under the presidency of Mr. Serjeant Cox. Among the members present were Mrs. Makdougall Gregory, the Rev. W. Stainton-Moses, M.A., Mr. Percival, Major S. R. I. Owen, Mr. F. K. Munton, Mrs. Wiseman, and Mr. Frederick Collingwood, Secretary to the Anthropological Institute.

#### SYNCHRONOUS DREAMING.

The Psychological Society having invited friends to contribute records of psychological facts, to be considered at the meetings, the following communication was read by Mr. Munton, the Secretary:—

"As it is necessary to be very exact when relating what may appear, at least, to border on the uncommon, I will not trust to reporting, nor to memory, what I may say respecting a dream that I think worthy of putting on record, as the attendant circumstances and coincidences are, to put it mildly, extremely remarkable.

"On the morning of Friday, May 14th, 1875, I dreamed that I was examining my ring; the face of the diamond was broken off, though the rest of the stone remained in the setting.

"During the day I struck my ring while getting up on an omnibus. I naturally looked, it recalling the dream, and so vividly, that I looked several times before I could realise that the stone was unbroken.

"On Sunday, May 16th, I related this dream to Mr. Clifford Smith, who said that it was very remarkable, as he had dreamed, he believed, on the same night that he had struck his hand, and that, on looking at his ring, he had found the stone injured; but what made it appear to him most extraordinary was, that the ring on his finger was not his own but mine, it being a diamond, and not the stone he usually wears, that was broken.

"I asked him to tell me why he believed he had dreamed this on the Thursday night. He replied that it was because the dream had been recalled to his mind by striking his hand against a wall while walking in the street on the next day (Friday); he had then looked at his ring to see if the stone was injured.

"I had told him of my dream before he mentioned this; but I had not told him of the circumstance that had recalled it to my own mind.

"Then it is noteworthy that the dreams are nearly identical—the difference being that the ring or stone broken is the very same, not in his case his own, but mine, the dreams occurring, if not at the same time, very nearly so. Each dream was recalled to the mind of the dreamer on the same day by accidents as nearly similar as circumstances could permit.

"I am, &c.,

"MAJOR R. I. OWEN."

#### REMARKABLE MEMORY.

The Rev. Henry Christmas, formerly of Sion College, possessed an extraordinary memory. I have seen him read a page of Greek or Latin opened at random, close the book and repeat the whole of the page verbatim, beginning with the broken sentence in the first line. He knew by heart the entire of many volumes of poems. He could repeat the whole of Horace from memory: one perusal usually sufficed. He informed me that this marvellous memory of his was a memory not of sound but of sight. He did not recall the words, but the page on which they had been printed when he learned them, and in his mind's eye he saw that page and read from it. I suspect such a form of memory to be not uncommon. It is possessed by myself. When I desire to repeat anything learned by rote I am compelled to recall to my mind the book and the page of the book from which I learned it. I see in my mental vision the very misprints, creases, and spots upon the paper, and I mentally read it from the ideal representation of the book. This is plainly memory for objects of sight, not for language.

EDWARD, WM. COX.

May 25, 1875.



## THE MEMORY OF THE EVENTS OF LIFE AT OR ABOUT THE TIME OF DEATH.

The debate upon the paper on "Memory," read at the last meeting by Mr. George Harris, F.S.A., was then resumed.

The Rev. W. Stainton-Moses, M.A., said—Many stories are on record as to a phenomenon which precedes death in many cases; I mean the unfolding of the whole panorama of life at the moment of severance of soul from body. It has chanced to me to pass through that experience, and I will endeavour to describe what I felt. I was upset out of a little boat on the Isis. I was new to college in those days, and did not know the rules of the river, which secured a free course for practising eights. I was run down; and as I could not swim a stroke I soon sank. It never occurred to anybody, I suppose, that a man who could venture in a little cockleshell such as I was sculling, was unable to swim; and so no particular effort was made to rescue me. I went down dazed and confused with the upset, and the shouts and oburgations of the crowd. I remember the shout of the coxswain, more forcible than polite, and then I floundered about until I suppose I became unconscious. At any rate a strange peacefulness took the place of my previous feeling. I recognised fully that I was drowning, but no sort of fear was present to my mind. I did not even regret the fact. By degrees, as it seemed—though the process must have been instantaneous—I recollected my life. The link was—well, I am drowning, and this life is done with. It has not been a very long one. . . . And so the events of it came before my mind, and seemed to shape themselves in outline and move before me. It was not that I thought, but that objective pictures of events seemed to float before me, a moving tableau, as though depicted on the mass of water that weighed upon my eyes. I seemed to see the tableau, but not with the eye of sense: with that mysterious inner vision with which I have since discerned spiritual things.

The silky, velvety appearance of the tableau, which seemed as I say to float before me, was very prominently impressed upon me. The events were all scenes in which I had been an actor, and no very trivial or unimportant ones were depicted, though they were not all serious, some indeed laughable enough. Nor was my frame of mind particularly solemn. I was an interested spectator; little more. One incident of which I had no previous knowledge was recalled to my mind on that occasion, and has never again left it. My memory of it is now as clear as of other things. The next thing I remember was the interruption of this peaceful state by a series of most unpleasant sensations which were attendant on resuscitation. All the stories that I have read of this mechanical reproduction of the events of life have been connected with drowning, and I had wondered whether there was anything connected with the mode of death which would account for the phenomenon. I have found, however, accidentally, that the sensation is not confined to death by drowning. I found the following in a book by Samuel Woodworth Cozzens, entitled, *The Marvellous Country; or, Three Years in Arizona and New Mexico*. "A party had ascended one of the mountains in Arizona, and had reached 'a narrow shelf scarcely twelve inches in width, although 800 feet above the plain.' A huge wall of rock towered 300 feet above, and the descent was nearly sheer below for 800 feet. On this ledge the author slipped by carelessly stepping on a loose stone, and was precipitated over the bluff, sliding down its almost perpendicular side, feet foremost. Momentum rapidly increased, and he gave himself up for lost. 'Convinced,' he says, 'that death was inevitable, I became perfectly reconciled to the thought. My mind comprehended in a moment the acts of a lifetime. Transactions of the most trivial character, circumstances the remembrance of which had been buried deep in memory's vault for years, stood before me in bold relief; my mind recalled with the rapidity of lightning, and yet retained a distinct impression of every thought. I seemed to be gliding swiftly and surely out of the world, but felt no fear, experienced no regret at the thought; on the contrary, rejoiced that I was so soon to see with my own eyes the great mystery concealed behind the veil; that I was to cross the deep waters and be at rest. I thought I heard the sound of many voices, in wonderful harmony, coming from the far off distance, though from what direction I could not tell.' . . . It is not necessary to detail how a projecting stone threw the writer forward, and how he clutched at something that his hand struck against—'I have always (he says) since that day understood perfectly the feeling that induces a drowning man to catch at a straw that he sees floating near him'—and how he was finally rescued bruised and bleeding, but still alive. The point is the effort of recollection which precedes physical death, and what I have

here related has, I think, a distinct bearing on the question of what memory is, independently of any interest which attaches to the record. The materialistic explanation of memory is that it is a "tendency of the molecules of the brain to return to any position into which they have once been thrown." You, Mr. Chairman, in one of your books have said—"If memory is merely a recurrence of the molecular motion set up by impressions upon the brain structure, it follows that, for the construction of a picture composed of portions of many distinct memories, which is so frequent an employment of the mind, the brain must restore as many fragments of the past molecular conditions as may be required for the newly-constructed picture, and not only restore them, but cluster them together in the precise array requisite for the completeness of the new idea. The mere statement of the difficulty will suffice to exhibit the insufficiency of the material theory of memory." The question is whether this is so, or whether the brain is the organ of the soul whereby it communicates with the outer world. Convinced from other sources of the existence of a spirit in man, and of its independence of the body under certain conditions, as well as of its independent existence after physical death, I regard the question as practically settled. If I subscribed to that system of philosophy which finds in matter the key to every form of being, then I should accept this theory *faute de mieux*, though I should still fail to see how molecular action can not only reproduce but originate impressions. But knowing as I do that the real man is independent of this molecular structure in which—a spirit in prison—he is for a time confined, I have no difficulty in regarding these flashes of recollection which precede the severance of the soul from the body as foretastes of that perfect view of the panorama of life which the disembodied spirit will enjoy; in which it will trace the lessons of existence, marking how here a slip injured its progress, and there an opportunity was lost, and recognising the growth and development of faculties which are only then to find their true sphere of action. It is difficult to see how the lesson of life can be learned otherwise. Whether indeed that view may extend to minute incidents of life now forgotten—I recall in my own case one fact so brought to my recollection—or whether it may go on to other phases of being in which the soul has had previous existence we cannot tell. But if the theory I hold be true, and we are to live again as intelligent sentient individualities, it is difficult to see how we are to escape the feeling that our existence so far reacting did not commence with the present life. It will readily be seen how clearly the facts I have noted point to the independent action of soul, and conjoined with others point to the conclusion that memory is a function of the soul, and is exercised with greater power when the soul is being disengaged from the body. I have desired to contribute to this discussion facts which point, as I conceive, to the theory that memory is a function of the soul, and not of the material brain. (Applause.)

## THE CONNECTION OF MEMORY WITH THE SENSE OF SIGHT.

Mr. Stephens remarked that the preceding speaker had told how his memory was connected at the moment of drowning with the sense of sight. He (Mr. Stephens) knew a whist player who never forgot any card that was played throughout the game; he saw all the cards arranged in a square, and every time a card was played he turned one over in his own mind.

Mr. Coffin said that in respect to the subject of sight-memory which had been introduced, the mind might be called the inverse order of memory. He could never remember the words, nor could he afterwards turn to the particular part of a book for anything which he wanted to find. He could only keep what he had read in his own mind. He thought that it would be a very good thing that, if any gentleman stated facts at the meetings of the Psychological Society, it should be in order to put questions to him at the time, relating to the facts, so as to draw out all the circumstances.

Mr. Serjeant Cox said that he thought that it would be an excellent plan.

Mr. Coffin continued, that he should like to ask Major Owen did he in the interval between awaking and striking his ring remember his dream of the preceding night, or did he only recollect his dream at the moment when he struck his ring?

Major Owen replied that he remembered his dream immediately upon awaking.

Mr. Smith said that he had had the corresponding dream, but only remembered it at the moment of striking his hand, He did not see Major Owen till afterwards, so had no inter-



mediate conversation with him on the subject of the dream at all.

#### REINCARNATION.

Major Owen said that the question was sometimes raised whether the spirit ever had any recollection of a previous life upon earth. The first functions of the lower animals—the digestive functions, for instance, and the power of sight—had all come up to man. All the human passions had been trained up in the lower animals, yet there was nothing in the mind of man to carry him back to those times. It was difficult to understand how the mind could come up through the stages before man, so in those stages it would seem that man had no individuality, and that was an argument against the theory of reincarnation which was about to be promulgated in England.

#### THE VALUE OF MEMORY.

Mr. F. K. Munton said that memory was one of the most important subjects the Society could discuss, because it comprised almost everything. All the ability of the lawyer, of the doctor, of the statesman were comprised under the head of memory. When a physician was called in to prescribe for a patient his memory was called into play, and he thereby made use of the knowledge which he had previously acquired. There were singular things connected with memory. He had what was considered to be a good memory, but there were occasions when things which were most familiar to him would depart from his mind and could not be recalled when required; for instance, in his early days he was good at singing songs without music, but at times he could not remember the first line of those songs, although they were perfectly familiar to him; yet, at the same moment, he could recall instantly songs which he had not sung for ten years previously. Mr. Serjeant Cox's case of the memory of a clergyman was certainly very astounding, but some men had an aptitude for remembering a particular kind of thing. He knew a barrister who, if he only read an Act of Parliament once, would for ever afterwards remember the chapter and page containing any particular clause; but any passage so remembered must be in some way associated with figures,—that is to say, the paragraphs must be numbered or contain figures. Dates would help him to recollect. He should like to know something more about the memory of blind men.

Mr. Coffin said that since the last meeting he had twice visited the school at Norwood, at which the blind were taught music, and he had told them of the debate about the visions of the blind at the previous meeting of the Psychological Society. One blind gentleman said that he was conscious of the presence of things in a way which did not appeal to any of the known senses, and in a way which he could scarcely describe. He recollected past events by some method wholly unconnected with eyesight. In walking he was conscious of the approach of things, and he could frequently tell the height of an adjacent wall or fence to within a few inches; his wife said that he could sometimes thus judge the height of a wall better than she could herself.

Mr. Stainton-Moses said that he had known similar cases.

Mr. Munton asked whether the person spoken of by Mr. Stephens, who in his mind turned over different cards, did so intentionally or unintentionally? Was his will at work in the matter?

Mr. Stephens said that the cards were turned over consciously. A blind friend of his at Cambridge was in the habit of learning long pieces of music. He did it by having the notes read over to him, and principally by association.

Mr. Serjeant Cox said that several persons, on being resuscitated from hanging, had spoken of the memory of their lives having passed before them at the moment of suffocation. He thought that memory was one thing and recollection another. Everything that made an impression upon the brain was conveyed by the brain to the conscious self, which might be called the soul. Things were sometimes recollected which the individual was not conscious had ever occurred; this was an example of the working of memory, and on inquiry the individual found out that he had passed through the experiences. Men often remembered things which they could not recall; the memory had been all right, but recollection, as he understood it, was an act of the brain. The brain of to-day was not the brain of last year or of years before; in short, in the brain there was not a particle of the brain of childhood, and that fact was an argument against the theory of the materialists.

#### VIVID DREAMS.

The discussion of the paper read by Mr. Serjeant Cox, on "Dreams," at the last meeting, was then resumed.

Mr. Percival said that some people have a most vivid recol-

lection of their dreams, while others wake and have a faint impression on their minds that they have been dreaming, but are unable to recollect what they have been dreaming about. A friend of his at Oxford, who was a tutor at one of the colleges, was in his dreams carried through most beautiful scenery; he saw hills, mountains, and valleys which he described next day with perfect minuteness; so clear was his recollection, that he could reproduce the visions of the night before, in drawings, and he could recollect the details so well, that sometimes he would take half-an-hour in minutely describing a single dream. He hardly cared to travel in Switzerland or elsewhere, because on such occasions he never saw anything equal to the scenes of which he dreamt by night. Dr. Gregory used to say that he often dreamt of subjects on which he intended to speak to his pupils during the day, and he would put down forms of words which came to him in dreams. Usually he (Mr. Percival) could recollect little of what he had been dreaming during the night; it was all confusion. Perhaps the shock of waking destroyed remembrance, just as one philosopher had said that the shock of birth destroyed the memory of previous existence. (Laughter.) Since the last meeting, he had ascertained that a gentleman now in London had often answered questions put to him during sleep, and knew nothing about it on awaking, but had a confused recollection that he had been dreaming. Abercrombie narrated how an officer who served in the American war was known to answer questions which were put to him in whispers when he was asleep. His brother officers experimented upon him; they made him suppose that he was fighting a duel; they put a pistol near his hand, and he stretched out his hand to take it; afterwards he fired it off at the right moment, and woke himself. (Laughter.) Once they made him suppose that he had fallen into the sea; he then began to swim; they next told him a shark was after him, and this so frightened him that he fell from the locker—on which he was sleeping—on to the deck. In this case he had no recollection of his dream when he awoke.

Mr. Sergeant Cox said that a lady had told him that it was a common practice in boarding schools among the girls to make sleepers talk by whispering to them.

#### SPIRITUALISM AND INSANITY.

Mr. Coffin said that he had made his brother talk and answer questions put to him in his sleep for some years, but that his brother had no recollection of the fact when he awoke. For aught he (Mr. Coffin) knew, his brother might have been trying the same experiment with him. The connection between sleep and insanity ought to be studied. In lucid intervals, maniacs know very little indeed of what they have been doing in their insane moments. Insane persons lose their identity, and while they are in that state they believe themselves to be Julius Cæsar, or the front door, or a neighbouring lamp-post. But no ordinary person in dreams ever imagined such things, or supposed, like a certain maniac, that he had a hippopotamus in his stomach. (Laughter.) Such incongruities as these did not occur in the wildest dreams. In his paper read last week Mr. Serjeant Cox had speculated that a ploughboy could become a genius and a poet in his dreams; he should like to know whether the evidence in support of that sweeping statement was perfect. There might be a certain amount of exaltation in dreams, but how could it be proved that a ploughboy ever rose to the same level during his sleep as persons of intelligence and culture? Had a sleeping ploughboy ever given valuable information? If not, how was he to do it while awake, for after waking he would not have the capacity to give the higher ideas?

#### THE PREVENTION OF BROKEN DREAMS.

Major Owen said that dreams could be recollected by a particular process. If a man were dreaming, and suddenly found himself half-way between sleeping and waking, if he then kept motionless, and continued to breathe at the same steady rate, and made up his mind to go through the dream a second time, it would all come over again. He had tried this, and knew from experience that it was a perfectly practical way of completing a dream which otherwise would have been broken off in the middle. If anybody spoke to him, or if he drew a long breath, that spoilt the experiment, and he would wake up. But without such interruptions a man could thus go through his dreams two or three times over.

#### TRAVELLING IN DREAMS—PROPHETIC DREAMS.

Mr. Gray said that he had tried Major Owen's plan, and, although he had not found it infallible, it was successful on some occasions. The brain had sometimes a greater power



during sleep than it had while the man was awake. He was a great deal connected with inventions, and found that new ideas about them were occasionally gained in dreams. Sometimes he could not express thoughts, but during sleep, on several occasions, he had been surprised at the lucidity with which he appeared to be addressing audiences, until the inspiration had at last made him utter poetry, and on waking he could remember the lines and put them on paper. Thus the brain had a power in sleep which it did not possess during waking hours. There were, no doubt, several sorts of dreams and causes of dreams. One peculiar kind of dream came to him sometimes; he fancied that he could go where he pleased by will-power, that he could float from place to place. The sensation was a very pleasant one. When this dream came to him the second time, he was conscious that the first one had been a dream, so he took steps to prove that it was true; for instance, he asked witnesses to testify what he was doing, and having demonstrated to them that it was not a dream at all, he immediately afterwards woke up and found that he was mistaken. Sometimes he had dreams, and did not remember them until a long time afterwards, when certain circumstances brought them to his recollection. Once he went to a house, and on seeing it fancied that he had been there before, although he certainly never had in his waking state. He looked for a tree, and for a certain mark round the corner, and found them. The same individual whom he had seen in the dream met him in the hall and led him into a room, everything in which was just as he expected. Yet he could not tell how or where he had previously realised all these facts.

Mr. Volckman said that the experiments of Messrs. Owen and Gray were probably imaginative frameworks, of which dreams were the basis.

#### LITERARY COMPOSITION DURING DELIRIUM.

Mr. Serjeant Cox said that Coleridge, it was well known, had composed the beautiful opening of his poem, *Kubla Khan*, in a dream, and had never been able to finish the rest of it properly. The forty or fifty lines thus written were exceedingly beautiful. He thought that incipient delirium did not differ much from a dream. Some years ago he had scarlet fever, and he remembered that when delirium commenced he was engaged in writing newspaper articles, so he called his clerk to take down his utterances, and as he dictated he thought that he had never had such a wonderful flow of words or such magnificent ideas in his life. His clerk took it all down, and when he recovered he read through the articles, and found the contents to be the veriest bosh ever penned. It was a confused jumble of words. This often led him to think, when people told him of their wonderful dreams, and what beautiful speeches they had made in their sleep, that if anybody had been there to take the words down, the result might have been a very trumpery matter indeed. Some of Mr. Coffin's remarks required careful consideration before they could be answered. One could hardly suppose that the human soul was ever insane. The brain acted in a disorderly way in dreams, whereas in insanity it was probably suffering from some disease. He thought that in dreams the soul was in the first stage of severance from the body, and that it was in a state wherein it could not exercise its will over the body.

The meeting then broke up.

### THE ROYAL INSTITUTION.

#### THE DEVELOPMENT OF LANGUAGE AND OF THE ARTS.

LAST Friday night Colonel A. Lane Fox delivered a lecture at the Royal Institution, under the presidency of Dr. George Busk, F.R.S., on "The Evolution of Culture."

In the course of his remarks, the lecturer said that among savage and primitive communities the arts were less liable to change than words, so that more could be learned of the history of pre-historic times from the study of implements and relics than from the study of bonds of connection between the languages of the descendants of extinct nations. New words, he said, gained currency more readily in small communities than in large ones, because in the former they have to fight less persistently for existence. Words change or are modified in passing from mouth to ear. Especially was this the case before writing was invented; indeed, before that time language was in a constant state of change or flux. Consequently, among savages who did not write, languages were very numerous. As an example of the changes in language as compared with those in the arts, the lecturer said that throughout Australia the weapons used by the savages are practically the same, yet in nearly every tribe they have given

a different name to the same weapon. For all these reasons the most accurate knowledge which can be obtained about pre-historic man is obtainable from his weapons and his tools. Man is essentially a tool-making animal. The ape uses sticks and stones, and even applies them to the cracking of nuts, but the ape has never been known to make a tool. The creature who first did so probably found by experience that the stones he used for breaking things sometimes split in particular directions, and that the remaining pieces with sharp edges would get through certain kinds of work more rapidly than would a rounded piece of rock. In this way stone knives and weapons were probably first originated. As the creature gained this experience he gradually acquired fresh ideas, new ideas always being evolved from old ones, complex ideas being built up of others more simple. After the art of writing was invented, language became more stable than before, especially in large communities; it became also more reliable as a guide to the history of the past. Colonel Fox could not conclude his lecture without having a shot at Spiritualism. In showing the changes which had taken place in the designs upon certain British coins, he showed how in course of time the driver of a chariot came to be lifted from his first position, "not after the manner of a London cab-driver, but after the manner of Spiritualists. In later coins," said the lecturer, "unlike the Spiritualists, he lost his body, and not his head."

### THE DEVELOPMENT OF MRS. HARDY'S MEDIUMSHIP.

Mrs. Hardy, the American medium, who is now travelling in Europe for the benefit of her health, has kindly furnished us with the following particulars relating to the development of her mediumship:—

I was born at Raymond, New Hampshire, U.S., in 1847, the year when the phenomena of modern Spiritualism first appeared in America through the mediumship of the Fox sisters. I have been a medium all my life, or at all events from the time I was five years of age, which is as far back as I can recollect. While a child, heavy bodies would move and distinct rapping noises would be heard in my presence. My mediumship does not appear to be hereditary, although my mother was rather intuitive and occasionally had the power of prevision known to the Scotch as second-sight. When I was seven years of age I first saw a spirit; it was that of a departed sister of mine. My view of the apparition was somewhat indistinct. When I was thirteen years of age, and lying in bed one moonlight night, I saw the spirit of my sister again and talked to her; she appeared to be as solid and as natural as in life; she was dressed in white flowing drapery, dotted with flowers. I was exceedingly nervous, and am quite sure that I was wide awake and in full possession of all my faculties. At last I grew so frightened that I went down stairs and told my mother and father what I had seen. They were surprised, and said that they had heard footsteps in my room. In the course of our conversation the apparition touched me; her hand felt warm. Just as she departed she seemed to divide into two, and I could see the wall between the two halves as she slowly melted into nothingness.

When at school I could not learn lessons or anything else from books—I never could learn from a book in my life; yet from general knowledge gained while at school I could answer most of the questions put to me by examiners, and I got on pretty well.

Until I was seventeen years of age no great change took place in my mediumship, but then I began to hear voices, and one day I saw for the first time one of my chief spirit guides, Dr. Otis, who takes an active part in managing the production of the manifestations which now take place in my presence. When these voices first came to me I was in a state of doubt as to the course I should take, and the advice given to me by the spirit decided one of the most momentous actions I ever took in my life. Some time after this I became acquainted with Mr. Hardy, who had previously investigated Spiritualism, and knew it to be true. I then knew little or nothing about Spiritualism or Spiritualists, although all my life I had been familiar with the phenomena. My husband had been converted to Spiritualism by Dr. Lacey Sunderland, who was one of the first to introduce the subject of mesmerism into America, and who had given experimental lectures upon it in different parts of the States. Mr. Hardy discovered that I was a mesmeric subject, and that I went into trances under spirit influence. In the year 1865 the spirits predicted some of the most important events in our future lives, and every-



thing they told us has come true to the letter up to the present time. About three years ago I first obtained the materialisation of spirit hands, which at one time come with more power than they do at another. During the last twelve years of my life Boston has been my place of residence.

#### THE BAZAAR LAST WEEK.

THE Bazaar of the National Association of Spiritualists, held on Wednesday, Thursday, and Friday last week, at the Co-operative Hall, Oxford-street, passed off smoothly and successfully. The stalls, which were covered with red cloth, and draped with red and white hangings, were arranged in the ordinary manner along each side of the hall. The centre was occupied by a double stall several feet in length, divided by a raised screen, on which were exhibited the pictures and photographs which the daily papers were pleased to characterise as the "most interesting feature" and the "distinguishing attraction" of the bazaar. Here were hung the trance paintings of David Duguid, and those by Miss Whiffen and other artists; a few originals of the "Drawings by a Girl of Twelve Years of Age," kindly lent by their owner, and two drawings of spirit monograms by Miss Houghton; some beautifully illuminated spiritual poetry by Miss Hunt, and the curious spirit drawings of Miss Williamson; also the photographs of Mr. Crookes and Katie King, and a large number of copies of the direct and trance paintings of David Duguid.

Mrs. Everitt and her daughters (Misses Rosa and Alice Everitt) presided with much energy and skill over three stalls which they had been helped to furnish by the aid of Mr. James Mylne, of India, Mr. W. P. Adshead, and other friends, of Belper, and Mr. T. Hinde, of Darlington. Their wares consisted of every variety of ladies' and children's costume, mixed with ornamental baskets and terra-cotta vases, of marvellous cheapness and tastefulness; indeed, the large supply did not meet the demand. Fancy tables and *jardinières*, and a pair of live doves completed the heterogeneous collection. Mrs. Desmond Fitz-Gerald was busy dispensing perfumery and other elegancies of the toilet; while Miss Emily Fitz-Gerald, the youthful and active assistant honorary secretary of the Brixton Psychological Society, attracted purchasers who already had supplied themselves with muslin aprons, toilet boxes, and fancy pinafores; on her stall were numerous specimens of painted Spa wood. Mrs. Kislingbury excelled in articles of needlework, especially in every kind of convenience for the work-basket, manufactured with perfect finish by her own hands, and which must have cost her many weeks of industry. Mrs. Maltby had an excellent show of dolls and Dolly Varden caps, most of which sold to advantage. Mrs. and Miss Sexton and Mrs. Parkes were by no means behindhand in pushing their fancy Japanese articles, of which they made a most excellent sale. Mrs. Elgie Corner presided actively over the refreshments, and drew crowds around her stall as the tea hour advanced, when the cakes supplied by Mr. Lamont, served up in terra-cotta baskets contributed by Mrs. Adshead, were a welcome accompaniment to the lemonade presented by a non-spiritualistic friend, especially when dispensed by the celebrated medium Florence Cook. Little Miss Edith Cook gathered in her quota of sixpences by selling bouquets for gentlemen's coats. Mr. and Mrs. Bennett and the Misses Withall were also active promoters of the sale of photographs and books,

in which they assisted Miss Kislingbury at the Fine Art stall. Two musical boxes, an occasional song from Miss Sexton, and pianoforte performances by the Misses Withall and Mr. F. Tindall, enlivened the proceedings from time to time during the afternoon.

A large-sized wedding-cake, supplied by Mrs. Kislingbury, ornamented in orthodox style with flowers and white satin bows, was filled with all manner of good things, in which all were invited to try their luck by plunging their hand amongst the mass of tiny packets within. Towards the last, raffles were of course the order of the day, by which means some of the more costly articles were successfully disposed of.

A remarkable instance of the power of individual character was shown in the sale of two flower pieces painted by Mrs. Tappan, who brought them herself to the hall, and which were eagerly bid for as soon as they left her hand.

In the evening of Wednesday, after the annual meeting of members had taken place in a side room, the Royal Osborne Bellringers gave a short entertainment in their accustomed style. The singing of Mr. Ganney and Mr. E. Lyster was particularly pleasing. Mr. C. Reimers also contributed to the evening's amusement by his comic exhibition of shadows and dancing figures.

On Thursday evening Mrs. A. E. Fay gave a light *seance*, which is described in another column.

We have received the following letter from the Bazaar Committee:—

*To the Editor of "The Spiritualist."*

SIR,—Now that the promoters of the bazaar have completed their labours, the results of which have, in most respects, fully answered their most sanguine expectations, the members of the Committee desire to return public thanks to those friends to whose liberality and kind co-operation their success is due.

It would be perhaps invidious to single out names where so many have aided more or less, according to their ability; but the Committee feel that they owe a special debt of gratitude to some who, not being resident in London, showed their brotherly interest and public spirit by sending contributions from great distances: from Belper, Liverpool, Hull, Darlington, and Glasgow in the North; from Swansea in the West; and from Switzerland, Austria, and distant Smyrna in the East. They wish also to acknowledge the kind feeling of others who, though not members of the Association, gave their support either by gifts, by making purchases, or by assisting at the stalls.

Further, the Committee desire to tender their hearty thanks to Mrs. Annie Eva Fay, who came from Malvern for the express purpose of aiding the funds of the bazaar by the attraction of her light *seance*, and which doubtless was the means of inducing many persons to attend who would not otherwise have visited the hall.

Notwithstanding that there was an excellent sale, many articles of various degrees of value still remain on hand. The unsold paintings by David Duguid, and other drawings, will continue on view at the rooms of the Association, 38, Great Russell-street, where they can be seen and purchased.

Signed, on behalf of the Bazaar Committee,

M. A. EVERITT,  
E. KISLINGBURY.

The bazaar opened at twelve o'clock each day and closed at nine. The number of persons who attended varied at different times from only a few to more than a hundred. The total receipts were about £140, and the total expenses about £50, because some of the goods were sold on commission, so had to be paid for; but the handsome balance of about £90 remains for the benefit of the cause.

If all the readers of these pages would join the National Association, even at the low rate of five



shillings each annually, the organisation would then have a large regular income in excess of its regular expenses, and great good would be done to the movement without exceptional support from anybody. The very best way to strengthen the rapidly growing National Association is to join it, and to ask friends to do likewise, so that all the benefits of united friendly action may be gained.

#### A SEANCE WITH MRS. HARDY.

BY WILLIAM H. HARRISON.

LAST Friday afternoon Mr. and Mrs. Hardy favoured me with a private *seance*, at which a friend of theirs, a healing medium from America, was the fourth person present. Two small square tables of the same height were placed about five inches apart. Cloths and blankets were thrown over them in such a way as to reach to the floor all round, and were placed over the top of the tables so as to leave a rectangular opening about a foot long in the middle of the space between them; thus, in the horizontal surface formed by the clothed tops of the tables, there was an orifice about a foot long and five inches wide. Underneath the table was the dark enclosure thus formed by the blankets, and in the darkness the spirits materialised the hands which they afterwards thrust up through the opening.

At the beginning of the *seance* the spirits by raps ordered the light to be extinguished for two minutes, but it was put out for rather less than that time as shown by a watch. The spirits regulated the time, telling us by raps when to put out the light and when to relight it. After the candle was relighted (and it was not again extinguished) it was placed on the floor, some distance from the sitters, so that a subdued light only fell upon the orifice between the two tables; still there was enough light to see comfortably. Several hands of different sizes came up one after the other, the hands of all the sitters being in sight during the whole time. The size of the hands and the amount of flexibility of their fingers varied in each manifestation; some of the hands, including the wrist, came right out over the side of the table. In every case in which the wrist was seen, the arm beyond had a tightly-fitting white sleeve over it. I asked the spirits to let me put my hand over the orifice, and further requested them to lay hold of it when I did so. They did this once or twice, after a little delay. The hands had a velvety feel, not much like flesh. These hands could take the hands of Mrs. Hardy and the other sitters more readily than they could mine, because the spirits were more accustomed to their influence. The arms belonging to these hands were more frequently inclined towards the medium than in any other direction, the average angle of inclination being towards the knees of Mrs. Hardy. While the manifestations were going on, the medium said she felt the spirits drawing power from her, and chiefly from the ends of her fingers, her hands, and her arms. She said that the sensation was something like that of water flowing down her arms. The other sitters told me that the *seance* was a pretty good one, but I saw that if anybody attended a weak one at which hands might come up which did not give evidence that they were living, the test might not be considered to be of a satisfactory nature. So I asked the spirits—quite unexpectedly to the medium and all the sitters—if they could tap my knee, which was under quite a different part of the table to that near the orifice.

Soon a hand came there, and the different fingers of the hand began tapping “Auld Lang Syne” upon my knee, as if they had a piano there, the hands of all the other sitters being then clearly in sight. When the sitters rose from the table they asked me to take the little temporary cabinet to pieces. I separated the tables, then examined them, removed all the blankets, until nothing was left but the bare carpet. I next removed the blankets which had been nailed over the windows, and sunlight immediately streamed in upon the spot where our *seance* had been held.

#### NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### ANNUAL GENERAL MEETING.

ON Wednesday evening last week the annual general meeting of the British National Association of Spiritualists was held at the Co-operative Hall, Castle-street, Oxford-street, under the presidency of Mr. Alexander Calder. The members present were—Mr. H. D. Jencken, M.R.I., Mr. E. Dawson Rogers, Mr. Keningale Cook, Mr. G. R. Tapp, Mr. Frederick Collingwood (Secretary to the Anthropological Institute), Mr. D. H. Wilson, M.A., Mr. Morell Theobald, Mr. Henry Cook, Mr. Thos. Everitt, Mr. T. E. Stephens, Mr. Herbert Noyes, Miss Georgiana Houghton, Mrs. Fitzgerald, Miss H. Withall, Mrs. A. F. Maltby, Mrs. Rosalie Wilson, Mrs. F. Hudson, Mr. S. Edmands, Rev. Thomas Colley, Mr. John K. Dodd, Mr. E. T. Bennett, Mr. W. P. Adshead, Mr. J. R. Summers, Mr. William Horne, Mr. Thomas Blyton, and Mr. W. H. Harrison.

The President read the rule under which the meeting had been called, and said that the Secretary would read the report of the Council.

##### THE ANNUAL REPORT.

The Secretary then read the report, which was unanimously adopted, as follows:—

**LADIES AND GENTLEMEN,**—A report of the Secretaries, containing an account of the origin, growth, proceedings, and actual position of the Association, was read to you by Mr. Algernon Joy at the *soiree* preceding the Spiritualist Conference held in London in the month of August last. In the present report of the Council, therefore, the thread of the narrative will be taken up from that point, and a slight sketch will be given you of the work effected since that time.

First, however, the Council would direct your attention to the present very satisfactory position of the Association, as one which, in the face of no ordinary difficulties, it could hardly have been expected to attain to in the short space of time that it has existed. It is but about eighteen months since its earliest members responded to the invitation of Mr. Everitt, after the Liverpool Conference, to form a provisional Council; and since then the Association has steadily continued to increase in numbers, power, and importance, until it has been enabled to instal itself in the handsome and commodious premises which some of you have already visited at Great Russell-street. The library, which receives large additions of books every week, through the liberality of various members, already numbers some three hundred and fifty volumes, including most of the standard works on Spiritualism and Mesmerism, and some of the best scientific writings of the day, besides valuable books of reference, so that our Association may look forward to possessing in time the most complete and valuable collection of works on studies most important and interesting to man that has perhaps ever yet been brought together.

It is hardly necessary to remind you that our present position has only been achieved by considerable watchfulness and labour on the part of many members of the Council, and by the sacrifice of much time and money on the part of others, and it may be as well to warn you that such sacrifices will probably be necessary for some little time to come. It will therefore be for each one of you who hopes to see our Association continue to flourish to make what efforts you can, that the burden may not be left to rest too exclusively upon the shoulders of a few.



To retrace our steps to the Conference in August last. In consequence of a question then raised by some persons who had attended the Liverpool Conference, as to the right of independent action on the part of the Council, some important resolutions were passed to the effect that the Council as then constituted be considered elected by the Conference, and that its decisions remain in force until the Annual General Meeting in 1875. A clause in the "Principles and Purposes" having been a stumbling block to not a few, it was resolved to send voting papers to all the members, with a recommendation from the Council to consent to the striking out of the entire "Declaration of Principles and Purposes." Out of ninety-six voting papers returned before the next meeting of Council, eighty-six proved to be "for" the proposed alteration, and ten "against." The "Principles and Purposes" were consequently expunged from the constitution of the Association, and a digest of the principal clauses was inserted in the Rules under the head of "objects." (See Rule XI.)

About this time the Liverpool Psychological Society, the most important provincial society of Spiritualists in England, declared its sympathy with the National Association by entering into alliance with us—a very natural step, considering that we have objects and aims in common, and one which has led to an increased feeling of fellowship between the individual members of each society.

The departure of our esteemed friend, the eminent trance medium, Mr. J. J. Morse, on a lecturing tour in the United States of America, in the month of October, gave the Association an opportunity of evincing their friendship towards him, and their appreciation of his efforts in promoting the spread of Spiritualism in general and the success of the Conference in particular, by organizing a meeting at the Cleveland Hall, at which to receive Mr. Morse's farewell address. The meeting was largely attended, and was pre-eminently a success. The Newcastle Society being at this time involved in an action at law for an assault against certain of its members, the Council voted the sum of two guineas in aid of the Defence Fund of the Society. The sum of one guinea was also contributed towards the expense of the Sunday lectures carried on by the Marylebone Society, and the same sum towards the expenses of Mr. Cogman's Spiritual labours in the East-end of London.

In the month of November the Council passed a resolution, at the motion of Mr. Glynes and Mr. Strawbridge, for the better security of the Association—"That no debt or liability to pay any sum of money be incurred by or on behalf of the Association, or the Council thereof, unless the same shall first have been submitted to the Council, and sanctioned by a resolution of the majority of members present." This salutary measure was agreed to unanimously, and the clauses were inserted after Rule XX., under the head of "Finance."

Towards the end of the year various measures were brought forward. Mr. A. Calder moved that steps should be taken to make some provision for the education of the children of Spiritualists, in order that they might not be subjected to derision and annoyance from their companions on account of their medial faculties, and that they might be brought up in accordance with Spiritualistic views. Mr. Martheze had previously offered £200 per annum towards carrying out such a scheme, and a committee was formed for the purpose of discussing the best means to be adopted. Though many persons sympathised with the plan, it was felt to be too extensive to be effectually carried out at present, and was therefore postponed for a time. The proposal of granting prize medals for the best essay on some subject connected with Spiritualism was first made to the Council by Mr. Martin R. Smith, who offered to present a gold medal annually for three years. The option was subsequently given of £20 in money, and a second prize of £10 was offered by a gentleman in Scotland. A circular containing full particulars for the competition has since been issued, and can be had on application to the secretary.

The Association being at that time without a meeting-place and a home, it was suggested that a series of *soirees* be instituted, to promote the sociability of members, and to afford them an opportunity of introducing inquirers into the movement. This suggestion was acted on, and though, on account of the heavy expenses hitherto incurred, the *soirees* can hardly be said to have been a financial success, there is no doubt as to their having answered the chief end in view, and of having been the means of introducing many outsiders to a better acquaintance with Spiritualism and Spiritualists.

At the beginning of the New Year active steps were taken by the Offices Committee to procure some sort of domicile for

the Association. It was desired that a hall for lecturing purposes should be combined with business premises. After a lengthened and unsuccessful search, the idea was abandoned in favour of offices only; but the difficulty of finding appropriate rooms of this kind was equally great, and at last the house in Great Russell-street, at present occupied by the Association, presented itself, and its commodiousness and appropriateness to our requirements commend it so entirely to all visitors, that we have every reason to be thankful for the choice which the members of our Offices Committee were led to make on our behalf, especially as, since the institution of the Reading-Room, the resources of the Association have been considerably increased, both by larger subscriptions, by handsome donations in money, and by valuable gifts in books, drawings, and scientific apparatus.

The appointment of a resident secretary followed upon this step, at a salary of £150 per annum.

The heavy expenses of furnishing and house-rent will be chiefly met by the generosity of those who have contributed towards the guarantee fund, which was formed expressly to prevent the Association from falling into debt, in view of the inevitable strain upon its resources during the first few years of its existence. Should the Association continue to gain confidence and to increase its numbers so satisfactorily as it is doing at the present time, there is every reason to hope that at the expiration of the three years for which the guarantee fund was raised, it will be strong enough to stand alone, without such subsidiary help. Since the month of November last, nearly one hundred members have been added to our list. Among these is Mr. Charles Blackburn, who has already shown himself a most generous supporter, Dr. Wm. Hitchman, of Liverpool, and others whose names are well known to you. To our honorary members have been added the names of Dr. Maximilian Perty, and Dr. Franz Hoffmann, both eminent professors at German universities; Dr. Eugene Crowell, the talented author of *Primitive Christianity and Modern Spiritualism*; Dr. H. T. Child, Dr. G. L. Ditson, and Mr. and Mrs. Murray Spear, all of the United States; Mr. W. L. Sammons, of Cape Town, and M. Clavairoz, the French Consul at Trieste. We have lately received an application from a Turkish Pasha, present Governor-General of a province of Turkey in Asia, for the rank of honorary member; it is therefore not too much to say that the fame of our Association is going forth into all lands, and that we are becoming a medium of communication between the nations of all the earth. The literature of Spiritualism in many languages may be found upon our library tables, and the works of the best German and French Spiritualist writers upon our shelves.

With regard to our finances, the last report of the Finance Committee showed a balance in hand of £79 6s. 2d., with outstanding liabilities of about £30; but it should be stated that over seventy members have not yet paid their subscriptions for the year, and an average of six new members is being added at each meeting of Council. Since the opening of the reading-room sixteen members have paid guinea subscriptions, by which they are admitted to all the privileges of the library. The last registered number of subscribers to the Association is 302; from this a deduction of 16 must be made for those who have resigned membership, and one who has passed away from earth.

The last important step attempted by the Council was an application to the Board of Trade for the registration of the Association as a corporate body, under the 23rd section of the Companies Act, which provides for the registration of societies formed for the promotion of science, art, religion, charity, or any other useful object. The Board replied that they must decline to entertain our application, as they did not consider that the objects of our society brought it within the meaning of the Act. The Council considering that the Board of Trade might not be sufficiently acquainted with our objects, a second letter was sent, giving them fuller information thereon. The final answer of the Board has been, however, no more favourable than the first, and we must remain, for the present at least, an unregistered society.

Two other subjects of importance are now occupying the attention of special committees appointed by the Council. One is for the formation of a philosophical department for carrying on scientific experiments in connection with Spiritualism, as suggested in a letter read by Mr. W. H. Harrison at the last meeting of the Council. The other is the consideration of a plan for the employment of mediums and the formation of circles to be held on the premises of the Association. Both these measures are as yet in their infancy, and will, from their importance, probably require some time to work out.



Such is the history of the work which the retiring Council has achieved, or attempted to achieve, for the Association.

In resigning their seats, its members desire to thank you for the confidence which you have placed in them. Above all, they desire to acknowledge with gratitude the higher guidance which has directed their efforts, and led them so far to a successful issue.

#### NEW MEMBERS OF COUNCIL.

The Secretary then read a list of the names of the new members of Council, who were elected by virtue of their nomination. The following are the new members:—

W. P. Adshead, W. Armfield, E. P. Ashton, J. Beattie, E. T. Bennett, J. Brown, C. Blackburn, W. E. Bassett, F. A. Binney, A. Calder, B. Coleman, J. Chapman, K. Cook, R. Cooper, W. Crosland, S. Chinnery, S. Chadwick, Rev. T. Colley, N. F. Dawe, G. H. Dawson, J. T. Dodd, T. Everitt, Mrs. Everitt, R. Fitton, Mr. Fitz-Gerald, D. G. Fitz-Gerald, Mrs. D. G. Fitz-Gerald, J. Freeman, R. Gale, Mrs. Makdougall Gregory, J. M. Gully, J. H. Gledstanes, A. Glendinning, R. Harper, T. Hinde, W. Hitchman, Miss Houghton, Mrs. Honywood, H. T. Humphreys, Geo. Hudson, Dr. T. Hayle, C. Hunt, Sir C. Isham, I. Ivimey, Capt. James, H. D. Jencken, A. Joy, G. King, J. Lamont, A. E. Lovell, A. Leighton, Mrs. Maltby, J. J. Morse, W. B. Manson, W. D. Meers, Mrs. Nosworthy, W. Oxley, R. Pearce, Dr. C. Pearce, Mrs. Ramsay, E. Dawson Rogers, Mrs. E. D. Rogers, M. R. Smith, Dr. S. T. Speer, Rev. W. F. Short, Geo. Sexton, J. Shepperd, Mrs. Showers, G. W. Strawbridge, Mrs. Strawbridge, A. C. Swinton, G. F. Snelling, G. R. Tapp, Morell Theobald, Mrs. M. Theobald, Dr. R. M. Theobald, D. H. Wilson, Mrs. Wiseman, J. Wason, Miss H. Withall, H. Withall, J. White, H. Wedgwood, Mrs. Wood, and Mrs. Wicks.

Mr. E. Dawson Rogers said that it had been necessary to slightly modify the constitution of the Association before sending in the same to the Board of Trade, when it was intended to enrol the organisation, but the new constitution differed very slightly from the old one, which, among other things, enacted that there should be seventy members of Council. As there were already pressing claims to elect new members, several Spiritualists who could give valuable help to the Association would probably have been shut out from the Council had the number been still limited to seventy, so it was thought good that the list should be extended to one hundred. After this had been done, the members of the Association nominated those whom they thought eligible to serve on the Council, and the said nominations included eighty-nine members, who consequently were elected. If more instead of less than one hundred had been nominated, it would have been necessary to have had a contested election, which he was rather glad had been avoided. He would move that Mr. Harrison be requested to publish the list of the new members in the earliest possible number of *The Spiritualist*.

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

Mr. Harrison said that he should have much pleasure in publishing it as desired.

#### THE BAZAAR.

Mr. E. D. Rogers said that in view of the circumstances under which they had met that evening on the premises in which the bazaar for the benefit of the Association was then being held, he thought that the meeting should thank the friends who had contributed to and done all the work in connection with the bazaar for their great kindness. Many of them were then busy at work attending to the stalls. The proposed vote of thanks perhaps came with all the more force from him, because when the bazaar was first suggested he thought that it would be a failure; but he had seen enough of what had been done in it that day to be tolerably certain that it would be a success. (Applause.) It was very pleasing to see what a large quantity of beautiful goods had been sent in by friends, without any undue pressure or solicitation. For many days past the articles had been pouring in. He thought, there-

fore, that it would be only right at that general meeting to pass a vote of thanks to the friends who had contributed to the bazaar, and to those who were kindly assisting at the stalls.

This was seconded by Mr. Tapp, and passed unanimously with acclamation.

#### SPECIAL SUPPORTERS OF THE ASSOCIATION.

Mr. H. D. Jencken said that he would move a vote of thanks to their chairman that evening—Mr. Alexander Calder—and he desired to include in the vote of thanks two other gentlemen who had done a great deal to aid the Association, namely, Mr. Martin R. Smith and Mr. Charles Blackburn. All three gentlemen had contributed large sums to establish the organisation. Further, Mr. Martin Smith and Mr. Calder had done what Mr. Blackburn was unable to do, because he lived such a distance from London. They had personally given a very large amount of time and energy in aid of the transaction of the ordinary business of the Association. (Applause.)

Mr. D. H. Wilson, M.A., seconded the vote of thanks, and remarked that Mr. Calder was one of the last whom he had converted to Spiritualism.

The vote of thanks was then carried amid loud applause.

Mr. Calder said—I thank you very much, and I hope that our services will continue to be given in that spirit in which they are received. (Applause.)

The meeting then broke up.

#### PERSECUTION OF SPIRITUALISTS IN PARIS.

##### LETTER FROM M. LEYMARIE TO ENGLISH SPIRITUALISTS.

GREAT anxiety prevails among Spiritualists in Paris in relation to the persecution of M. Leymarie, the editor of the *Revue Spirite*, and the imprisonment of the medium, Mr. Firman, chiefly in consequence of the assertions of the scoundrel Buguet. M. Leymarie is now at liberty for a time, on bail, and has sent us the following letter:—

To the Editor of "The Spiritualist."

SIR,—Permit me to offer you my cordial thanks for the friendly interest expressed by *The Spiritualist* in regard to the severe annoyances to which I have recently been subjected, and to make, through its columns, a brief statement of my present position.

Though now released from prison on bail, I am about to be tried on a charge of complicity in the frauds of a medium who has unhappily been unable to resist the temptations to which professional mediumship is peculiarly exposed.

After having seized and examined the books, papers, and correspondence of the *Société Anonyme*, of which I am the administrator, the authorities here are fully convinced that this society has always been strictly honourable and straightforward in all its transactions, and that in its notices of mediums and manifestations in its *Revue* it has never been influenced by any other motive than the desire of disseminating knowledge upon the great question of our day. But Buguet, moved by considerations which I will not now enlarge upon, has stated that I was cognisant of his deception—a statement which I declare to be an utterly baseless calumny; and he has further stated, in his declaration to the police, that he is not, and has never professed to be, a medium, that all who profess to be mediums are rogues and charlatans, and that all who profess to believe in the existence of the medial faculty are liars or fools.

Thus—according to Buguet's declaration, and according to those who are using him for their own purposes—to study Spiritist phenomena in company with tens of thousands of serious investigators, to admit their importance, and to publish the results of such investigation in a periodical, is to commit a crime and to subject yourself to imprisonment and prosecution as a wilful deceiver, if it suits the interests of a self-convicted scoundrel to declare that you were mistaken in representing him as a medium, even though that scoundrel himself declares (as Buguet has done) that you had no pecuniary or other interest in aiding his deception!

Believing that our brethren on your side of the Channel



will recognise the importance to the cause of Spiritism in general of enabling my counsel, M. Lachaud, to bring forward ample and weighty testimony to the reality of the spirit manifestations which is the real object of the attack directed against my humble personality, I ask the aid of your extensive publicity in enabling me to appeal to them to aid me by furnishing me with all the evidence—oral, or by properly-attested affidavits—which may tend to establish the reality of spirit photographs, and thus procure my acquittal at the approaching trial by showing that genuine spirit photographs have really been obtained by Buguet and other mediums, and that, consequently, the publication of statements to that effect in the periodical of which I am the editor is not a fair ground for assuming deception and collusion on my part.—I am, sir, yours faithfully,  
P. LEYMARIE.

Bureau Spirite, 7, Rue de Lille, Paris, May 30, 1875.

M. Gustave de Veh writes to us :—

There are numbers of persons who have stated that they have recognised departed friends in the photographs obtained by Buguet in London. Leymarie asks, prays, implores you to procure for him the written and signed declarations of those persons, saying in as few words as they like that they recognised the portraits obtained photographically through Buguet's mediumship. That is all.

It is to be hoped that those who obtained the recognised portraits will accede to the request now published, and forward their attestations at once to M. Gustave de Veh, 26, Avenue des Champs Elysées, Paris.

We have received the following letter from Mr. O'Sullivan, who is working most energetically in giving M. Lachaud, the counsel of Messrs. Leymarie and Firman, information about the facts of Spiritualism :—

To the Editor of "The Spiritualist."

SIR,—All that I have to communicate to you this week is, that the instruction of the three accused mediums is at last closed, or about closing. The *juge d'instruction* then remits to the *Procureur General* (who is the head of the *parquet* or prosecuting department of the administration of justice) the dossier or papers in the case, including the records of his own interrogation of the accused parties and such other testimony as he has taken, together with his own report and conclusions, and also all the material objects which have been seized (the *pièces de conviction*). The next step follows inevitably, namely, the papers, etc., going to the *chambre des mises en accusation*, where what we call the indictment is elaborated, and the parties are ordered for trial. The judge presiding at the public trial, and also the public prosecutor, prepare themselves for the trial by the story of this dossier, to which the counsel of the accused have also access. It is a small miracle in France when the trial proper reverses the result of what I may call the trial improper, or the private *ex-parte* inquisition already gone through, during which the accused has had no benefit of counsel, no cross-examination, and has been kept in prison without communication with family or friends. The presiding judge generally brings a mind pretty well made up against the accused. All presumptions go against him, and in support of the conclusions of the previous private inquisition he is guilty before trial. The judge often hunts him down in his interrogations like an animal destined necessarily to be caught and killed at the close of the chase. The judge is the chief examiner and cross-examiner on the trial; he must be a man of rare elevation of the judicial mind and conscience who can escape the influence of this system upon himself, and be a just and true judge in the English and American sense of that high term. When to this you add antipathy to Spiritualism, total ignorance of it, absolute disbelief in the possibility of its being anything but imposture, you will share my serious apprehensions as to the issue of the approaching trial of our two friends Leymarie and Firman, even were their innocence tenfold more certain than it certainly is. God send them a safe deliverance!

I am told that the trial will come off in about three weeks. M. Leymarie has retained the eminent advocate Lachaud; Firman's friends have secured for him a lawyer of high respectability and standing, M. Carraby, but I fail to see how the best of counsel can do proper justice to the case of their clients in reference to a subject about which they probably share both the ignorance and the prejudices of their community and of the tribunal they address.

M. Leymarie has at least the advantage of being at liberty

on bail. Poor Firman, unfortunately, cumulates the offence of being a medium with that of being a foreigner. Neither does his counsel speak English nor he French. The judge has thus far refused to admit him to bail, while even the confessed impostor Buguet has been at liberty over a month on that of £40. The ground he puts it upon is that a foreigner, having no root in the country, is more likely than a Frenchman to make off. This would be a fair reason for making a difference in the amount of bail required, but seems a very poor one for its refusal altogether, when, after all, the offence charged is not one of the graver sort—except perhaps to the clerical mind. This is the harder upon poor Firman, because his case requires time to prove the possibility and the reality of *materialisation*, and the only effectual means of reaching the minds of those who are to judge him would be to invite them to a *seance* under test conditions. To do this in his present situation is impossible. He looks extremely ill. Several *seances* of preliminary attempt and practice would probably be required. Relief to his mind and improvement in his health would doubtless be necessary conditions to success. After his scene at M<sup>me</sup>. Huguet's he could not at first obtain any success, though a little later he was able, on four occasions, to show the Indian spirit *distinct and apart from himself*, to the De Vere family (at their own house), and to Mr. Gledstanes and the Count de Bullet. He had appointed a *seance* at which he expected to show the same thing to a number of other persons, including three journalists, but it was prevented by his arrest. He had also intended to invite again some of the signers of the *procès verbal*. If now at liberty, he would be able to invite the judges, counsel, and the prosecuting *procureur*, and if they should not choose to see with their own eyes they would at least have to hear with their ears the testimony of those who had seen what they had refused the invitation to see. His means and fair chance of defence are thus seriously hindered by the judge refusing to admit him to bail because he is a foreigner. I am making an effort to convince the judge of the wrongfulness of this refusal, and do not despair of success, though it may be necessary to invoke the intervention of the American Minister. It would certainly be a curious feature in the affair if the judges could be brought to witness *materialisation*, and then to bear witness to it—like the prophet who was sent to curse but whom the spirit of the Lord compelled to bless.

The trial promises to be a highly interesting one. Buguet's stage properties will of course figure dramatically on a table, namely, his mannikin draped in white (about twelve or fifteen inches high), and his museum of heads designed to be stuck on its neck. There are Indian ink drawings of his own on card-board, he being a facile and clever artist as well as a first-rate photographer. If he succeeds in his present cunning line of policy, that of earning the favour of the enemies of Spiritualism, he will probably get off with a light penalty for the mere offence (not to call it the merit) of having humbugged the Spiritualists, and then dug them a deep blow under the fifth rib, to be followed by a great vogue as an ordinary photographer, apart from whatever other reward such service may be considered to have earned. J. L. O'SULLIVAN.

Paris, May 30th.

Miss Anna Blackwell writes :—

In the coming trial it is of the utmost importance to bring forward really weighty evidence to the reality of the phenomena especially of materialisations and spirit photographs. If Mr. Crookes, Mr. Varley, and others of their standing would appear at the trial, the society here would pay their expenses. But even the collection of affidavits will be of essential service. Lachaud says: "Bring forward such evidence, and I promise you the trial will do an immense service to Spiritualism."

Buguet's libel about M. Leymarie is that he stood for the photographs, knowing them to be false, but at the same time he adds that M. Leymarie had no pecuniary interest in the matter.

RECEPTION AT MRS. GREGORY'S.—On Thursday last week, Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, W., gave a reception to spiritualistic and other friends, among whom were the Rev. Cosmo Gordon, D.D., the Rev. Maurice Davies, the Rev. Mr. Fisher, the Rev. Mr. Shaw, Mrs. Shaw, Mrs. Gordon, Miss Gordon, Mr. Hamilton, Miss Hope, Mr. Bennett, Mr. Wedgwood, Mr. Coffin, Mr. Peele, Mrs. Strong, the Misses Strong, General Brewster, Mrs. Ramsay, Miss Ramsay, Miss Katharine Poyntz, Miss Inglis, Mrs. Dinsdale, and Mr. W. H. Harrison.



## A SEANCE WITH MRS. FAY.

On Thursday evening last week Mrs. Annie Eva Fay kindly gave a *seance* in aid of the Bazaar of the British National Association of Spiritualists, at the Co-operative Hall, Castle-street, Oxford-street, London, and many well-known Spiritualists were present on the occasion.

Mr. Fay announced that he and Mrs. Fay had recently been giving public *seances* in the provinces, and that at those *seances* they took the same ground which they had occupied both at the Crystal Palace and at the Hanover-square Rooms, that is to say, they presented the phenomena to the public, and asked them to form their own opinions as to the cause. Personally they had their own belief as to the cause, for they believed the manifestations to be produced by spirits, and Mrs. Fay was quite sure they were due to some power outside herself. (Applause.) An announcement had been made in the *Medium* that he (Mr. Fay) had made a public statement that the facts could not be accounted for except by conjuring. That statement had no foundation in truth; he never said anything of the kind. He should be glad if some of the strongest disbelievers present that evening would come forward and tie Mrs. Fay inside the cabinet.

Three gentlemen then came forward. One announced himself to be Mr. Walter Miller, solicitor, of London Wall; the second, Dr. Schneider, of 67, Strand; and the third, Mr. Walter Charlton, of Maryland Point, Stratford, E.

These three gentlemen examined the cabinet; then they proceeded to bind Mrs. Fay's arms firmly behind her back with strips of calico, and they sewed their knots afterwards with thread.

Mr. Fay remarked that at the Hanover-square Rooms he did most of the tying himself, because the committees there bungled over it; but as the spectators objected to his doing the tying, he now left it to be done by the committees appointed by the audiences. (Applause.)

Mrs. Fay's hands having been secured behind her, they were next tied to an iron ring in the head of a screw fixed right through the back of the cabinet. A strip of calico was then tied round her neck and secured to another iron ring. Then Mr. Fay tied her feet together with a thin rope, and brought the end of the rope out upon the platform, where it was held by one of the committee-men. Under these conditions the manifestations so often described took place. First Mr. Fay placed a strip of calico over her shoulders; he then allowed the curtain of the cabinet to drop for an instant, and on raising it the piece of calico had its ends tied together in a double knot. The committee then examined the fastenings which secured Mrs. Fay, and announced that she was tied as tightly as at first.

Several other manifestations took place each time the curtain was dropped. At last Mr. Schneider asked for permission to stand behind the cabinet while the results were being produced. This request was readily acceded to.

At one part of the *seance* Mr. Charlton was asked by Mr. Fay to take a seat inside the cabinet, and to hold Mrs. Fay, in order to testify that she did not move while the spirits were playing upon the instruments. Mr. Fay remarked that when Mrs. Fay opened her eyes while the manifestations were going on the instruments sometimes fell to the ground, and experienced Spiritualists well knew that the glance of the eyes had a weakening influence upon the effects. He therefore asked permission to tie a handkerchief over the eyes of Mr. Charlton.

This was done. While Mr. Charlton held Mrs. Fay in the cabinet the musical instruments were heard playing as before. When Mr. Charlton came out he said that Mrs. Fay had not moved, that the instruments had played, and that he had been patted with living hands.

Here a gentleman mounted the platform and asked permission to join the committee. He said that his name was Taylor, and that his address was 83, 84, and 85, Gresham-house, Broad-street. He was allowed to join the committee as requested, and the manifestations went on as usual.

A gentleman in the audience wanted to know why the curtain had to be dropped at all while the manifestations were going on?

Mr. Fay replied that physical mediumship depended upon conditions not well understood; but that will-power, light, and the gaze of spectators had each a weakening effect upon the manifestations, as all who had gained experience in private circles could testify. When the medium was isolated, and cut off from all these weakening influences, the chances of success were much greater.

At the close of the *seance* a man rose, and in a rough and

ungentlemanly manner insisted that the bonds at the wrists had been cut, and that Mrs. Fay's hands had been free all through the *seance*; he therefore called upon the committee not to cut her free from her bonds, since the pieces of calico were already cut, as they would discover if they were to search properly. He therefore demanded that they should untie and not cut the bonds at all.

After considerable hubbub from various speakers, Mrs. Fay agreed to be untied by the committee.

The committee then spent ten minutes in untying her, the work being very difficult, the more especially because they had sewn their own knots with thread, and because knotted strips of soft calico are in themselves not easy things to unravel. After working for ten minutes or a quarter of an hour they freed Mrs. Fay's neck, also her hands to such an extent as to be able to see that they were not free, and that the calico had not been cut anywhere. At this stage they cut her free from her bonds to save time.

Mr. Everitt then mounted the platform, and said that Mr. and Mrs. Fay had come all the way from Malvern, without any payment, to give that *seance* for the benefit of the National Association of Spiritualists. He therefore thought that a public apology ought to be given to them for the insult offered by the man who had intimated that they were impostors. In the name of the meeting he desired to tender them a public apology.

These remarks were followed by tremendous applause.

The *seance* then came to an end.

VERY large additions of valuable books have been made to the library of the National Association of Spiritualists. Particulars will be published next week.

Mr. and Mrs. Hardy left for the Continent last Friday, intending to remain there for a month. They state that they will afterwards return to London, and for a few weeks Mrs. Hardy will give *seances* as an "unconscious trance medium;" they say, also, that she may possibly give a few of her materialisation *seances*.

LAST week Mrs. Elgie Corner (Florence Cook), with her sister-in-law, Miss Caroline Corner, paid a few days' visit, by invitation, to Mr. Blackburn's family at Parkfield, near Manchester. A *seance* was tried at a friend's house, but only resulted in obtaining several sentences on a slate under the table, written with a crumb of pencil, one hand of the medium being on the table while the other was holding the slate.

SPIRITUALISM AND THE DEVIL.—Last Sunday evening the Rev. Mr. Moran, Incumbent of St. Stephen's, Twickenham, preached at the Licensed Victuallers' Asylum Chapel, in aid of the funds for endowing that excellent institution. His subject was "The Rich Man and Lazarus," which he treated in an extemporaneous discourse of considerable power. With reference to "The great gulf fixed," the purport of his teaching was this: That the "gulf" was impassable to angels of light, *ergo*, any spirits who come to visit the inhabitants of this world must be from the other side of the gulf, namely, from the devil. Q.E.D. Where the spirits came from which, at least in former times, according to the Scriptures, were servants of the Most High, sent to do His bidding and fulfil His wishes, the preacher did not say. What he did allege was, that all spirits coming now to communicate with us are from the devil, and not engaged in God's work or any good work.

DR. SEXTON'S LECTURES.—On Sunday evening last Dr. Sexton delivered a discourse at Goswell Hall, on the subject of "Christian Morality; its Nature and Value as an Ethical Code." A good audience was in attendance, all of whom appeared pleased with the discourse, which consisted of an elaborate investigation into the moral condition of ancient peoples, and a criticism of the ethical theories of Hobbs, Mandevil, Cudworth, Hume, Dr. Samuel Clarke, Paley, Dr. Johnson, Bentham, Reid, Dugald Stewart, Dr. Brown, J. Stuart Mill, and others, and a comparison of these with the moral principles of Christianity. The object of the lecturer was to show that Christianity introduced into ethics a "method" and a "power" never met with in heathen systems, and which could not have been reached by civilisation. Next Sunday a discourse will be delivered, by Mr. W. H. Aston Peake, on "Angels." The Spiritualists of Yeovil have secured the services of Dr. Sexton for Sunday next, when he will deliver two discourses in the Town Hall on the following subjects—Afternoon, "Eternal Punishment;" evening, "Science and the Bible."



## Correspondence.

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

## THE CASE OF MR. COLES.

SIR,—Many thanks for your kindness in making known to all our dear friends, in the cause of truth and righteousness, the needs of a brother and sister in humanity, Mr. and Mrs. Coles; and many thanks for the hearty response made by contributors. May the love of God thus shown permeate every heart, especially those of Spiritualists, who are now being pointed at by the religious world as madmen, fools, and children of the devil.

For the benefit of Spiritualists generally, I add the following quotations from the Bible (Luke vi. 35, 36)—“Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest, for He is kind to the unthankful and evil. Be ye therefore merciful, as your Father is also merciful.”

I have great pleasure in stating that Miss Kissingbury has visited Mr. and Mrs. Coles several times. Such visits are of great value to those who need sympathy.

This letter comes from one who is hopeful of better things and brighter days.

EDWARD KIPPS.

63, New Compton-street, Soho.

SIR,—I am glad to tell you that, through the kind liberality of a few friends, Mr. and Mrs. Coles have been relieved from their extreme destitution, and have been enabled to leave London, after paying all their debts and rescuing their property from pawn.

Since the first prospect of a release from his load of debt and poverty, Mr. Coles began to improve in health, and I hope that, under more favourable conditions, he may regain sufficient strength to earn a livelihood.

A lady, whose life is devoted to good works, has kindly given the poor strangers a temporary shelter at her home, near Cardiff, where she will introduce them to as many friends as possible.

I now write on behalf of Mr. and Mrs. Coles, to thank all those friends who, by their timely generosity, have saved a brother and sister from the brink of starvation and despair.

EMILY KISSINGBURY.

28, Great Russell-street, W.C.

## SPIRITUALISM IN NEWCASTLE.

SIR,—Newcastle is under great obligations to the mediumship of Miss Wood and Miss Fairlamb for its pre-eminently successful development of phenomena. Improvising a day's outing, Mr. Armstrong, florist and seedsman, kindly invited the members and their friends to spend Whit Monday afternoon in his extensive and picturesque grounds at Elswick; and the weather being all that we could desire, over two hundred regaled themselves on the occasion. Such an agreeable opportunity was embraced to mark not only our obligations to, but our great regard and esteem for, both Miss Wood and Miss Fairlamb. For a considerable time their services to the Newcastle society had been literally entirely voluntary; and though they can no longer be so described, we can aver that the relationship is only nominally changed, as their services are still as unremitting as ever they were, and their remuneration just adequate to justify us to ask them to take that care of themselves which favours the production of the best and highest phenomena. After tea the company seated themselves beneath the rich foliage of a miniature forest, when Mr. Armstrong, the president of the society, rose, and in an appropriate address, presented Miss Wood with a richly inlaid dressing case, a handsomely bound album, and a gold guard; to Miss Fairlamb he presented a gold watch and chain, not only as a slight token of personal esteem, but as a mark of satisfaction at the results obtained through their mediumship, after a most crucial investigation recently in London. One of the investigators has written to us: “I must write, if only to tell you how exceedingly pleased every one has been with Miss Fairlamb and Miss Wood. There has been but one opinion about them, and every one who has attended their seances has joined in our own feeling of real respect and regard for them. They were always modest, sensible, unaffected, good natured, complying with our very stringent tests with a most ready good humour, and falling with natural good manners into the

tone of our circle. Some of our seances have been remarkably good. There have been, as we expected, several failures, but the successes have far outweighed them.”

Z.

Newcastle.

NEXT Tuesday evening Captain R. F. Burton will read two papers before the Anthropological Institute, at 4, St. Martin's-place, Trafalgar-square.

MR. Z. TEST, the American gentleman who for some weeks has been a witness of the manifestations at the house of the Baron and Baroness Von Vay in Hungary, is now at Tübingen, Würtemberg, on his way to London, and he may be expected here shortly.

MRS. TAPPAN'S APPOINTMENTS.—Mrs. Tappan's series of inspirational addresses in Cavendish Rooms will terminate for this season next Sunday evening, June 6th. She will leave for the north during next week, and will speak in Liverpool on the 12th and 14th inst. Other engagements in the north will be limited in number as she requires rest. She will probably visit Scotland before returning. Mrs. Tappan has been invited to visit Cornwall, and intends to do so in November.

A MEDIUM IN A QUAKER'S MEETING.—The London correspondent of the *Scotsman* telegraphed to that journal on the night of the 19th May last—“A meeting of the ministers and elders of the Society of Friends was held to-day in Houndsditch Church, but it was not till this morning that the annual meeting of the society was formally opened. The one meeting-house was densely crowded with Friends, and the other was nearly full. Mr. Bright was present. At the very outset of the proceedings a most unusual incident occurred. A stranger, whose accent betrayed that he was an American, and who by some means was supposed to be a Spiritualist, arose in the most conspicuous part of the meeting-house, and informed the congregation that he had come with a message from the spirit world. The message was that they ought to reject the divinity of Christ, and the doctrine of atonement. When the attendants at the yearly meeting had recovered from their surprise, a female member of the congregation answered the stranger very effectually, and his remarks were used as a text by more than one subsequent speaker. He probably belongs to a body of American heterodox Quakers, called Hicksites, many of whom are Spiritualists.”

## ANSWERS TO CORRESPONDENTS.

MANY letters, some of which are in type, are kept over for want of space this week. Complaints have reached us of the tardy supply of *The Spiritualist*. London Spiritualists who order it by post from 38, Great Russell-street, or 11, Ave Maria-lane, get it on Thursday nights, and provincial Spiritualists get it on Friday mornings. Any London news-vendor who does not post it on Thursday nights to subscribers delays it on purpose. Letters have been received by last American mail from Messrs. R. Dale Owen, Epes Sargent, and Colonel Olcott.

## MRS. TAPPAN'S LECTURES,

ON SUNDAY EVENINGS AT 7 P.M.,

AT THE CAVENDISH ROOMS, MORTIMER-STREET, W.

THIRD AND FINAL COURSE OF SIX LECTURES.

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**BISHOP AUCKLAND.**—A Meeting will be held at the Turkish Baths, Clyde-terrace, on Sunday Evening, June 6th, to take into consideration the propriety of making suitable acknowledgment to Mr. and Mrs. Fawcett for the service rendered to the cause of Spiritualism in the town and neighbourhood. All friends are hereby earnestly requested to attend. J. Gibson, Hon. Sec.

## TO SPIRITUALISTS, BOOKSELLERS AND NEWSAGENTS.

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**MR. J. J. MORSE, INSPIRATIONAL SPEAKER**, is now on a Lecturing tour in the United States. He will return as soon as engagements permit. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

**DR. McLEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE**—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Pimlico, S.W. Dr. McLeod is also prepared to receive engagements to lecture.

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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.

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