

# The Spiritualist

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

*President.*  
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THE purposes of the Association are:—

(1) The collection of well-authenticated facts affecting Spiritualism, through its own circle, or circles, and other available sources, so as to form a basis for sound judgment.

(2) By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rulo IX.). Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

In addition to the weekly meetings and seances, members of the Association have the privilege of utilising the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the Rooms for the perusal of Members.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the Prospectus, Rules, Circle Regulations, and directions "how to form Spirit "Circles," with any further information, to be obtained on application to the Secretary at his private residence, 12, St. Phillip's-road, Dalston, E.

**A SPECIAL SEANCE** will be held at the Rooms of the Dalston Association on Friday, the 30th inst., for which occasion Mr. Charles E. Williams, the well known physical medium has been engaged. Admission is to be by tickets, members 1s. 6d., and non-members (or introduction by a member) 2s. 6d. each; which can be obtained on application to the Hon. Secretary, at the rooms of the Association, 74, Navarino-road, Dalston, E.

## TO ENQUIRERS INTO SPIRITUALISM.

ONE of the most compact, and well-considered masses of evidence that Spiritualism is true, is No. 59 of *The Spiritualist*, price 4d. or 4d. post free. It is a number compiled specially for the information of enquirers, and will give them a very large amount of information at a cheap rate. This number of *The Spiritualist* is of special value for sale at the doors at public meetings connected with Spiritualism, so copies should be kept on hand by psychological societies in all parts of the United Kingdom. London: E. W. Allen, 11, Ave Maria-lane, E.C.

PERSONS in Oxford interested in Spiritualism are invited to call upon Mr. Stock, 14, Queen-street, with a view to the formation of a society for the investigation of phenomena and the discussion of theories in connection with spiritualism and cognate subjects.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with Miss Kisingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

The entrance to the offices is in Woburn-street.

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

WILL HOLD THEIR

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February, 1875.

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No.	Companies.	Income for one year.	Claims Paid.	Excess of Income over Claims.
		£	£	£
24	British .....	5,404,825	2,938,141	2,466,684
24	United States .....	5,337,811	2,681,029	2,656,782
24	Continental .....	5,170,768	2,327,048	2,843,720

Balance available for dividend and expenses, £7,967,189.

The business of the Corporation being to re-insure a portion of the surplus business of such companies, and receiving from them a premium income exactly proportionate to the amount of business re-insured, it will share proportionately in their profitable working.

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Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
	£	£	
Alliance of Vienna.....	86,636	61,404	17½
Security.....	247,272	142,632	33½
Swiss.....	37,022	14,667	20
Vienna.....	37,263	66,609	17
Magdeburg.....	114,504	41,287	7½
Pannonia.....	115,808	63,547	20
Frankfurter.....	25,054	11,493	9
Aachen.....	51,244	12,527	33½
Cologne.....	32,572	37,585	6

The Formation Expenses of the Corporation were unusually small, and no Promotion Money has been paid.

Applications for Shares will be received at the London and County Bank, Lombard Street, London, E.C., or at any of its branches; or at the Offices of the Corporation.

# The Spiritualist Newspaper.

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

VOLUME SIX. NUMBER SEVENTEEN.

LONDON, FRIDAY, APRIL 23rd, 1875.

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1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

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Temporary Offices—4, Fitzroy-square, W.

### SPIRIT TEACHINGS.\*

NO. XXXII.

*The argument was resumed consecutively from the last instalment:—*

This being the duty of man in such sort as we are now able to put it before you, we have now to deal with the results of the discharge of that duty, or its neglect. He who fulfils it according to his ability, with honesty and sincerity of purpose, and with a single desire to discharge it aright, earns his legitimate reward in happiness and progress. We say progress; because man is apt to lose sight of this enduring fact, that in progress man's spirit finds its truest happiness. Content is, in the pure soul, only retrospective. It cannot rest in that which is past; at best it views the achievements of the bygone days only as incentives to further progress. Its attitude to the past is one of content, to the future of hope and expectation of further development. That soul which shall slumber in satisfaction, and fancy that it has achieved its goal is deluded, and in peril of retrogression. The true attitude of the spirit is one of striving earnestly in the hope of reaching a higher position than that which it has attained. In perpetually progressing it finds its truest happiness. There is no finality; none, none, none!

And this applies not only to the fragment of existence which ye call life, but to the totality of being. Yea; even the deeds done in the body have their issue in the life disembodied. Their outcome is not bounded by the barrier which ye call death. Far otherwise; for the condition of the spirit at its inception of its real life is determined by the outcome of its bodily acts. The spirit which has been slothful or impure gravitates necessarily to its congenial sphere, and commences there a period of probation which has for its object the purification of the spirit from the accumulated habits of its earth-life; the remedying in remorse and shame of the evil done; and the gradual raising of itself to a higher state to which each process of purification has been a step. This is the punishment of transgression, not an arbitrary doom inflicted to all eternity by an angry God, but the inevitable doom of remorse and repentance and retribution, which results invariably

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—ED.

from conscious sin. This is the lash of punishment, but it is not laid on by a vengeful Deity; a loving father leads his child to see and remedy his fault.

Similarly, reward is no sensuous ease in a heaven of eternal rest; no fabled psalm-singing around the great white throne, whereon sits the God, no listless, dreamy idleness, cheaply gained by cries for pity, or by fancied faith; none of these, but the consciousness of duty done, of progress made, and capacity for progress increased; of love to God and man fostered, and the jewel of truth and honesty preserved. This is the spirit's reward, and it must be gained before it can be enjoyed. It comes as the rest after toil, as the food to the hungry, as the draught to the parched, as the pulsation of delight when the wanderer sights his home. But it is only the toil-worn, the travel-stained, the hungry, the parched traveller who can enter into the full zest. And it is not with us the reward of indolent, sensuous content. It is the gratification which has been earned, and which is but an additional spur to future progress.

In all this you will see that we have dealt with man as a living intelligence, alone in his responsibilities, and alone in his struggles. We have not thought it necessary here to touch upon the aid ministered by guardian spirits, nor upon the impulses and impressions which flow in upon the receptive soul. We are concerned now with that phase of man's existence which is open to your inspection, and which is manifested to your eye. Neither have we made any mention of a boundless store of merit laid up for him by the death of the sinless Son of God, or of the Co-equal Partner of the Throne of Deity—a store on which he may draw at will to make up for his own shortcomings. We have not spoken of such an atonement of magical potency and universal application in answer to a cry of faith. Nor have we told you that a death-bed repentance has power to obtain for man—base, evil, grovelling animal as he may be—an entrance into the very society of God and the blessed ones, by the charm of imputed righteousness bought by vicarious suffering. We have not pointed to any such conception of a debased and foolish imagination. Man has helps, powerful, near, always available. But he has no reserve fund of merit on which he can draw at large at the close of a lifetime of debauchery, sensuality, and crime, when he has drunk to the very dregs the cup of physical enjoyment, and so go straight to the holy of holies and the sanctuary of God. He has no vicarious sacrifice on whom he can call to suffer in his stead when his coward heart is wrung with fear at the prospect of dissolution, and his base spirit trembles at the prospect which remorse conjures up. Not for such base uses would any of the messengers come; not to such would the ministers bring consolation. They would let the coward feel his danger, if perchance he may see and repent him of his sin. They would let the lash be laid on, knowing that so only can the hard heart be made to feel. Yet for such, your teachers tell you, the Son of God came down, and died! Such are the choicest recipients of mercy! the most appropriate subjects for divine compassion!

No such fable finds a place in our knowledge. We know of no store of merit save that which man lays up for himself by slow and laborious processes. We know of no entrance to the spheres of bliss save by the path which the blessed themselves have trod; no magical incantation by which the sinner may be transformed into the saint, and the hardened reprobate, the debased sensualist, the purely physical animal becomes spiritualised,

refined, glorified, and fitted for what you call heaven. Far from us such blasphemous imaginations.

And while man feigns for himself such ignorant and impossible fancies, he neglects or ignores those helps and protections which encircle him all around. We have no power, indeed, to work out for man the salvation which he must work out for himself; but we are able to aid, to comfort, and to support. Appointed by a loving God to minister, each in our several spheres, to those who need it, we find our power curtailed, and our efforts mocked at by those who have become too gross to recognise spirit-power, and too earthly to aspire to spiritual things. These helps man has ever round about him; helps which he may draw to himself by the mighty engine of prayer, and knit to him by frequent communion with them.

Ah! ye little know what power ye neglect when ye omit to foster, by perpetual prayer, communion with the spirits, holy, pure, and good, who are ready to stand by and assist you. Praise, which attunes the soul to God, and prayer, which moves the spirit agencies—these are engines ever ready to man's service. And yet he passes them idly by, and makes his hopes of future bliss rest on a faith, on a creed, on an assent, on a vicarious store of merit, on any shadowy, baseless figment rather than on fact.

We attach little importance to individual belief, that is altered soon enough by extended knowledge. The creed which has been fought over with angry vehemence during the years of an earth lifetime is surrendered by the enfranchised spirit without a murmur. The fancies of a lifetime on earth are dissipated like a cloud by the sunlight of the spheres. We care little for a creed, so it be honestly held and humbly professed; but we care much for acts. We ask not what has such an one *believed*, but what has he *done*? For we know that by deeds, habits, tempers, characters are formed, and the condition of spirit is decided. Those characters and habits, too, we know are only to be changed after long and laborious processes; and so it is to acts rather than words, to deeds rather than professions, that we look.

The religion which we teach is one of acts and habits, not of words and fitful faith. We teach religion of body and religion of soul; a religion pure, progressive, and true; one that aims at no finality, but leads its votary higher and higher through the ages, until the dross of earth is purged away, the spiritual nature is refined and sublimated, and the perfected spirit—perfected through suffering, and toil and experience—is presented in glorified purity before the very footstool of its God. In this religion you will find no place for sloth and carelessness. The note of spirit teaching is earnestness and zeal. In it you will find no shirking of the consequences of acts. Such shirking is impossible. Sin carries with it its own punishment. Nor will you find a convenient substitute on whose shoulders you may bind the burdens which you have prepared. Your own back must bear them, and your own spirit groan under their weight. Neither will you find encouragement to live a life of animal sensuality and brutish selfishness, in the hope that an orthodox belief will hide your debased life, and that faith will throw a veil over impurity. You will find the creed taught by us is that acts and habits are of more moment than creeds and faith; and you will discover that that flimsy veil is rent aside with stern hand, leaving the foul life laid bare, and the poor spirit naked and open to the eye of

all who gaze upon it. Nor will you find any hope that after all you may get a cheap reprieve—that God is merciful, and will not be severe to mark your sins. Those human imaginings pale in the light of truth. You will gain mercy when you have deserved it; or rather repentance and amendment, purity and sincerity, truth and progress will bring their own reward. You will not then require either mercy or pity.

This is the religion of body and spirit which we proclaim. It is of God, and the days draw nigh when man shall know it. + IMPERATOR.

#### A REMARKABLE SEANCE WITH MESSRS. BASTIAN AND TAYLOR.

BY CAPTAIN J. JAMES, LATE OF THE NINETIETH LIGHT INFANTRY.

I have been requested to fully report in your paper, the results of a most interesting and important *seance*, held at the rooms of Messrs. Bastian and Taylor, on the evening of Tuesday, the 13th April.

The great importance of this *seance* consists in the fact that a spirit form was distinctly seen to issue from the cabinet, leading the entranced medium by the hand, and to advance some distance from the curtain, in the presence of thirteen spectators.

I must preface my account by stating that for some time past a private *seance* has been held every Tuesday evening at No. 2, Vernon-place, Bloomsbury, the circle consisting of Mr. Ronalds and seven or eight other investigators. After a few sittings, it was determined by the members of the circle, that a certain number of strangers should be invited to join the party, the only condition being, that the names of those proposed to be invited should be approved by the principal controlling spirit, "George."

On the occasion in question I happened to be one of the strangers invited, and from my position at the end of the front row of spectators—my neighbour being Mr. Taylor the clairvoyant—I was most conveniently situated for observing what took place.

As usual on these occasions, proceedings commenced with the appointment of a committee, for the purpose of examining the small bedroom, forming the cabinet. After most scrupulously searching every nook and corner of the room, the committee fastened the two doors and window, gumming pieces of paper to the doors and the wood-work over them, and also across the shutters, making pencil marks on the papers and continuing them on to the wood-work. At the conclusion of the *seance* these papers were found to be exactly as they had been placed by the committee, the pencil marks on paper and wood perfectly corresponding.

On this occasion, for very evident reasons, the medium, Mr. Bastian, was not bound, but merely left in his chair.

The gas was then lowered, so that there was only a dim light, but quite sufficient for the company to see the forms, and even to distinguish the features of most of the spirits, as they confidently approached, and even touched several members of the circle.

The company, seated in two rows opposite to and about eight feet distant from the cabinet, commenced the *seance* by singing. In the course of a few minutes George requested silence, which being obtained, he announced that the spirit May was desirous of showing herself and the medium at the same time.

The company remained anxiously waiting for the promised appearances for some minutes, until at length a female form, clad in white, was seen to open the curtain and to appear and disappear several times, until at length she gathered sufficient power to advance about three feet into the room, leading Mr. Bastian by the hand. The half-suppressed but earnest exclamations of the spectators, showed unmistakably their astonishment as well as their intense gratification at this crowning proof of the truth of Spiritualism.

Both Mr. Bastian and the spirit May were distinctly seen, the latter being nearly a head shorter than her medium; but from the distance where I was seated I could not distinguish the features of the spirit. It may here be remarked that all the spirits who appeared at this *seance* were clothed in white gowns, and Mr. Bastian, the medium, was dressed in black.

May was greeted with many affectionate epithets, with which she seemed much pleased, and bowed several times to the company in a most graceful manner, then leading the medium back to the cabinet, she knelt down in the attitude of prayer, and by degrees melted away, and finally disappeared.

Before proceeding with my account of the remaining portion of the *seance*, I may perhaps be allowed to observe that in my opinion the hypothesis of the spirit always being the double of the medium was, in this case, as it has been in many others, completely disproved.

A very short time after the departure of May, the curtain was parted, and the tall and robust figure of Mrs. Ronald's brother appeared, and after a few efforts advanced into the room, approached Mr. Ronald and touched his and Mrs. Woodforde's hands.

The spirit then retired, apparently to regain force, and afterwards advanced to where I was seated, placed his hand upon my head, then taking my right hand, he passed it down from his mouth over his long and silky beard.

I distinctly saw his face, the high broad forehead and dark complexion, and could observe a marked family likeness between him and his brother.

This spirit then sat down at a table and wrote a letter (which I afterwards heard covered three sides of a sheet of paper) in a remarkably short space of time.

The next spirit who appeared was the wife of Mr. Cottrell, who was present. She advanced and retired several times, until at length, having gained sufficient strength, she stepped over to her husband and placed her hand upon his head. Mr. Cottrell stated that he distinctly saw the features of the spirit, and was quite certain that it was his wife.

The spirit of an elderly man, known in the spirit world as the "white warrior," next issued from the cabinet; he had a very straight nose and a grey beard, advanced close up to a lady, and was recognised by her as her husband.

The last spirit who appeared was the brother of Colonel S., who sat very near me. This was the spirit of a young man, about thirty years of age; he had a very short and rather dark beard, pale complexion, and small features, and wore a "Glengarry" bonnet, on which was a silver buckle or plate bearing—I believe—the family crest. This spirit advanced without hesitation to Colonel S., and held out his hand; afterwards, crossing to the other end of the room, he took a large nosegay off the table, and, on returning, placed it in his brother's hand; finally, as he retreated to the

cabinet, taking off his bounet and waving it in adieu to the company.

George then spoke through the trumpet, thanking the company for their patience and attendance, and wished us all "Good-night."

The following are the names of the witnesses who were present at this *seance*—Mrs. Woodforde, Mrs. Wilks, Miss Vigoureux, and Mrs. and Miss Loder, Colonel S. and friend, Mr. Potts, Mr. Lippencot, Mr. Ronalds, Mr. Brown, Mrs. Cottrell, and myself.

1, Jersey Villas, Tottenham, April 15, 1875.

### THE NEW PSYCHOLOGICAL SOCIETY.

On Wednesday night, last week, the inaugural meeting of the New Psychological Society of Great Britain, was held in the rooms of the Architectural Society, Conduit-street, Regent-street, London, under the presidency of Mr. Serjeant Cox. There was an overflowing attendance, every inch of sitting and standing room being occupied, and numbers of persons unable to obtain admittance. Among the listeners present were, Sir John Maxwell, General Brewster, Mrs. Makdougall Gregory, the Hon. Mrs. Strong, the Rev. W. Stainton Moses, M.A., Mr. and Mrs. W. Tebb, Mr. N. Fabyan Dawe, Dr. and Mrs. Edmunds, Mr. Fredk. Collingwood (secretary to the Anthropological Institute), Mr. Moncure D. Conway, Mr. Crisp, Mrs. Fitz-Gerald, Mr. Alexander Calder, Mr. H. D. Jencken, M.R.I., Major S. R. I. Owen, F.L.S., Mr. Percival, Mr. George Harris, F.S.A., Mr. F. K. Munton, Mr. A. L. Lewis, Dr., Mrs. and Miss Sexton, and Mr. and Mrs. George Childs.

Mr. Serjeant Cox then delivered his opening address, in the course of which he said that physiology deals with the physical structure of man, but psychology deals with the potencies whence proceed the forces by which the molecules composing the body are governed, and the existence of these potencies could be demonstrated, by those who had given attention to the subject, to be not less real than matter, and not less capable of becoming known. Psychology in, plain English, was "the science of the soul." He considered psychology and materialism to be necessary to each other. Electricity and magnetism could not be seen or weighed, their properties had to be deduced from their effects upon matter, yet they were none the less real because they could be known only in this way; and his position was that by precisely the same processes, the nature of psychological forces could be ascertained; the province of psychology was to investigate the nature of all the forces governing the mechanism of man. Students of psychology had to fear theologians on the one hand, and materialists on the other, since the latter denied the existence of the soul except as a function of matter, and the former by exhortations to faith, as in some recent instances, would have men return to the mental state of pre-scientific ages. The Society would have to study many abnormal phenomena. It was not in the ordinary operations of nature that her secrets were most disclosed, but when some of the wheels were out of gear, and so presented as to give information as to the nature of the mechanism. He also said—

"Is it, as the materialists assert, that man is nothing more than the material structure perceptible to our senses? that life is the product of a certain combination and arrangement of molecules in the special manner we call organic? Is it that mind—intelligence—is but an action of that material structure, and consciousness merely a state of that organism? Is it that, when this combination of molecules is dissolved, life ends, and with life the intelligence and the consciousness that were also the product of that combination? Or is it that this thing that is conscious is something other than the material organism of which it is conscious? Is the force that moves that complex mechanism self-generated? Is the intelligence that directs it self-produced? Or is there not something in our material structure that is non-material—something that is in fact ourselves, and of which the body is merely the material mechanism through which that non-material something, from the very condition of its being, can alone hold communication with the material world.

"This is the first question, surely, of overwhelming interest to every human being, that presents itself to the psychologist. For a scientific answer to it, he must consult—what? Not his inner consciousness, not his hopes and desires, not creeds, not dogmas, not opinions, not conjectures, but facts. He must do

as did the discoverers of electricity and magnetism, as Faraday did, as Tyndall is doing; he must note the changes in the matter his senses can perceive, and seek in the phenomena they exhibit for the presence of a force, if any such there be, that his senses are unable to perceive. If he finds the presence of such a force acting upon molecular structure, whether organic or inorganic, by noting with strict tests and repeated experiments the action of that force, he will be enabled to learn much of its nature and qualities, and especially if it be a blind force or an intelligent force.

"If it be a blind force, like magnetism, or any of the physical forces, he will be compelled to the conclusion that, like them, it belongs to nature generally, and not especially to the individual.

"But if he should find, as perhaps he will, that this force is an intelligent force—that is to say, that it has a will and knowledge, and cannot be commanded,—to what conclusion will he then come?

"Inevitably that the intelligent motive force proceeds from something as imperceptible to the senses of the observer as is magnetism or electricity. But intelligence can only proceed from some being that is intelligent—some personality, some entity—call it what you please,—and if this is found to be associated with the individual man, then the inevitable conclusion will be that man has in him, or associated with him, some being other than his material structure.

"It is to that intelligent entity, whatever it be, and if it be (which is the problem to be solved), that the name of soul or spirit has been given, but to which I prefer to give the name of psyche, as more accurate, because the former have been so employed that they both convey to the popular mind a conception somewhat different from that which is designed when the term is read in a scientific sense.

"If the fact of the existence of a psyche be demonstrated scientifically, there will follow the scarcely less interesting questions—whence it is? what it is? what is its structure, its shape? what are its faculties? what has been its past, if it has had a past? what will be its future, if a future be in store for it?

"As I have said, the first business is to ascertain precisely what are the facts, and then, by reflection and discussion, to deduce from those facts the reasonable conclusions to which they point.

"But facts to be used as the basis of science are not to be hastily accepted. Science has a right to demand that their verity shall be established by evidence which, if not always amounting to positive demonstration, shall be such proof as the unbiassed judgment may reasonably accept. But in all cases the evidence must be the best evidence procurable that the nature of the case will permit. It is an inflexible rule of our courts of law that the best evidence only shall be accepted, and that secondary evidence shall not be received when primary evidence can be had. It is a rule of reason and of common sense. In scientific investigation it is equally necessary to be observed, and I trust that by this Society no relaxation of it will be permitted. Necessarily it will be called upon to deal with many reports of alleged phenomena of rare occurrence and transcending common experience. It is scarcely necessary to remind the members that a higher degree of proof should be required in proportion to the strangeness of the phenomenon, and that strictest scrutiny must be made into the minutest details before the Society will be justified in placing it among its records of psychological facts. The sufficiency of the tests must be examined—the accuracy of the observations must be tried—and, above all, it must be ascertained if there were not other more conclusive tests that might have been applied—tests that would have exhibited the truth or the error beyond dispute—and the question must always be put—If these were not tried, why not?

"Having thus a firm basis of fact upon which to proceed, discussions upon causes will properly follow, and these will involve questions of supreme importance, any one of which should suffice to attract to this Society every man who gives any thought to what he was, what he is, what he will be. Whence did I come? Where am I? Whither shall I go? We stand between two Eternities—the Eternity of the Past and the Eternity of the Future. We have emerged from the one, and we are travelling into the other. Did we exist in that past Eternity? If so, where and how? What shall we be in the Eternity to come? What is soul? What is matter? Is matter merely the incrustation of spirit—atomic structure aggregated into molecular structure on the surface, as it were, and passing continually from one to the other—as the atmosphere becomes visible in the form of a cloud when it comes in

contact with a colder body? Or is it that the vast interspaces between the worlds, those regions void to our senses, in which those countless worlds are but as grains of dust, are really thronged with life—possibly with intelligent life—which, not being of molecular structure, is imperceptible to our very limited material senses? Can it be that the spacious firmament on high, and even our atmosphere, is tenanted by races of beings whom we cannot perceive with any sense, perhaps not even our equals in intelligence, by whom some of the acts are done which undoubtedly are performed by no corporeal hands? Or is it, as some contend, that the agents are the disembodied spirits of men and women like ourselves, who have passed away from mortal life, but not from mortal interests and regards? Is there for us another existence when this has closed? Where? In what conditions? Are we to preserve our individuality? If so, have we lived in the past? How? Where? When the mechanism that has served it falls to ruin, does the disembodied soul revive the recollection of all past existence, or, if more than one, of its past lives? These are a few of the profoundly interesting questions that present themselves in this single branch of psychology.

"But I might occupy another hour in a mere enumeration of the various questions that are offered to the view even by so hasty a glance as this of necessity must be over the province of psychology. I have stated only some of the foremost of them, but enough, I hope, to satisfy the most sceptical that there is a vast and as yet almost unexplored realm of science open to such a society as this. To reap the full harvest of investigation there cannot be too many explorers, and we invite all who take an interest in these questions to come and join us in the search.

"The process by which we propose to conduct the exploration of this strange country will be, first, by the collection of facts, and secondly, by discussion upon their causes and consequences. Our primary endeavour will be to secure authenticated reports of all psychological phenomena, and to subject whatever is presented to our notice to the severest scrutiny, so to ascertain, if possible, what claim it has to be received and registered as a fact. We hope that, such being our avowed purpose, no person, however great his authority, will take offence if we subject him to the most severe cross-examination upon any asserted observations, seeing that we have no other desire nor design than to discover the very truth. When important occasions demand, we shall appoint committees of inquiry, to examine, and test, and report results. But as to opinions, and speculations based upon the facts, we shall receive them from all quarters and on any side of any question, if only they be temperately advanced.

"Should the growth of the Society in numbers permit, we contemplate the publication, not of a mass of essays, but of a periodical gathering of psychological facts collected from all parts of the world, being first duly authenticated, to be narrated without note or comment, so that science may possess what has long been wanted, a storehouse of facts to which psychologists everywhere may refer for laying the foundation of any branch of their science, instead of indulging in the fascinating amusement of conjecture and surmise which hitherto has been the almost unavoidable practice, owing to the absence of any reliable work in which the collected authenticated facts were to be found. When permitted, the names of the reporting authorities will be given; when this is objected to, the Society will investigate the authority, and guarantee that the facts have been duly authenticated to itself. Thus, limited strictly to the recording of phenomena, and wasting no space on mere disquisition, there can be no doubt that this publication, when the funds of the Society shall permit the enterprise, will be one of the most interesting and instructive, as well as most remarkable works that ever issued from the press.

"That its researches may have the largest possible range, the 'Psychological Society of Great Britain' will welcome as honorary and corresponding members the psychologists of all other countries, who will be invited to send reports of psychological phenomena coming within their own observation, and to enrich its discussions with papers on themes properly within the province of the Society.

"Regulations will be framed for the ordering of the meetings, limiting the length alike of papers and speeches. This is found to be a necessary rule in all societies where discussion is desired. It will be especially requisite in this, where the subjects to be discussed are of such transcendent and universal interest, and on which almost every member will have formed some opinion of his own.

"The Council have resolved carefully to limit expenses to

means, and from a small beginning they hope and expect that the Society will grow to greatness. With a view to economy at the outset, the meetings will be held at the residences of some of the members who have offered the use of their drawing-rooms for the purpose. But so soon as its numbers justify the cost, public rooms will be hired for the general meetings. Ultimately we hope to possess a local habitation, to collect a psychological library, to open a reading-room, and have a paid officer to conduct our business.

"The subscriptions now paid will extend through the current year. Of necessity the first officers of the infant Society have been self-appointed, but it must be understood that they hold office only provisionally, until the commencement of the second session in November, when the election of the entire body, including the president, will be relegated to the members.

"In conclusion, let me express a hope that the press will regularly notice the proceedings of this as of the other societies. The members must not be disappointed if the columns of certain journals who affect to lead literature and science should be closed against them for some time to come. Truth must still be content to fight its way by its own force, as always it has done before. It is often easier to gag an opponent than to answer him.

"But we have always this assurance—that we propose to build our science of psychology on the firm foundation of fact. Theories may be exploded by argument, but no argument will answer a fact. Deductions from facts may be disputed, and are often disputable, but the fact remains as before. No amount of logical contention that it cannot be changes for an instant the position of the assertion that it is. Facts can be refuted only by investigation, by experiment, and by positive proof that their supposed existence is a dream or a delusion. No power on earth can destroy a fact. No force of king, or populace—no denunciation of dogmatists, scientific or sacerdotal—no reasoning *à priori*, however ingenious—no sneer nor jeer of conceited ignorance, nor jokes of jack-puddings, can extinguish a fact. To all such impotent endeavours Science will still return the same response with which the astronomer of old accompanied the forced recantation of his scientific heresy of the revolution of the earth, 'But it moves nevertheless!'"

Mr. F. K. Munton, the honorary secretary, said that he could have wished that some independent member of the Society had risen to address the meeting first. It required some courage, even under the auspices of Mr. Serjeant Cox, to address a public meeting upon the main subject-matter of the Psychological Society. For a long time past a large number of persons, certainly thousands, or it might be millions, had taken considerable interest in the phenomena of what was called Spiritualism, and it required courage to stand in the front of an audience like that to discuss such a subject, of which the vast majority of the public either knew nothing or would not inquire. In the early stages of the development of important truths, the new facts were usually subjected to ridicule, and assuming the phenomena of so-called Spiritualism to be facts, they had not been fairly treated by the public; at the same time, it should be remembered that they might be facts without being attributable to spirits, but on this point he would express no opinion, either one way or the other, for he had no bias, and he hoped that such would be the state of mind of all who joined the Society for the purpose of investigating. On this subject there was more obstinate prejudice than had been exhibited against any subject that had been introduced for more than a century. When a great engineer once told a committee of the House of Commons that it was possible for trains drawn by steam-engines to run upon rails at a speed of twenty miles an hour, his assertion was received with roars of laughter; still, he was treated better than those who dealt with the facts of Spiritualism. The public say in effect even to their dearest friends—"I have believed everything you have told me for many years; but when you state you have seen such things as these, you are either a fool or a knave." (Laughter.) There were numbers of men in London who were believed by their friends upon any other subject, but not upon this one, and that was unfair. The object of the Psychological Society was not to approach the subject with any foregone conclusion about it all; but the position it took was that sufficient evidence had been brought before those who formed the Society to show that there was a something to investigate which was unmistakable, but the cause of which was a matter of dispute, therefore it was desirable that in the light of day a Society should be formed prepared to receive statements relating to the phenomena with a view to thoroughly testing them, and to subject all

witnesses to the most rigid cross-examination. After thus accumulating proved facts, the question would arise to what cause the facts could be attributed. How had the formation of the Society been brought about? Twenty or thirty years ago public attention was first drawn to the phenomena of Spiritualism, and since then two classes of persons had sprung up and brought about results which he deplored. One of these classes was extremely credulous, and would believe anything whatever, without inquiry and without examination, no matter by whom stated. Such people formed a very large class among the general populace; on the other hand there were numbers of men and women who were equally incredulous, who would believe nothing, whatever the evidence, and who, if they saw that audience carried in the twinkling of an eye into Regent-street, would go home and say "It's a trick." (Laughter.) He asserted then that both these bodies had brought about a condition of things which was to be deplored. The Psychological Society was prepared to stand between these two classes, and to say "I will believe nothing until it is proved, but when it is proved, I will not disbelieve it because I never heard of it before." (Applause.) Whether the Society succeeded in proving the phenomena to be due to the action of spirits, or to something else, or to imposture, it would equally have done good service to the community, so he asked the listeners to aid them by enrolling themselves as members. (Applause.)

Mr. Robert H. Collyer, M.D., said that he came to that meeting unprepared to hear so dispassionate a presidential address upon a subject which was enveloped in myth, because of the action of the incompetent persons who had been dealing with it. He had had many years' experience in the phenomena of Spiritualism; he had given much time to the subject in America; he had been made the victim of imposture without becoming discouraged in the task of sifting truth from error, the result being that he was a firm believer in the facts of Spiritualism, but not in Spiritualism itself. He believed in facts as faithfully as he believed in his own existence. The world lacked an institution like that. He was experienced in microscopic physiology, and he was astonished at the vast mass of intellectual men, some of them old fellow-students of his, like Dr. Carpenter, who pretended to know so much about cerebral physiology, whose intellect was worthy of all respect, but whose conclusions were unreliable. He hoped the Psychological Society would be a great success. What could be more terrific than the phenomena of brain? They had played a wonderful part in the affairs of men in past ages; in the temples of the Egyptians the facts were known, but not the philosophy of their origin. Speculations then rife had been handed down to succeeding generations, and we in England were the children of Egyptian thought. The mysterious practices in the temples of Egypt, would be perfectly explained if the Society performed its duties upon philosophical principles. (Applause.)

Dr. Edmunds said he admired the address he had heard delivered that evening. His attention had been called to the matter somewhat largely, and he had strong faith that if the plan sketched out that evening, of investigating facts only, and keeping the Society purely and simply within the lines they had laid down, and of doing nothing which would repel thoughtful men who did not wish their names mixed up with superstition—he had strong faith that many curious facts would be developed, and that great public service would be done. There was one point in the address upon which he wished for more explanation, namely, what did Serjeant Cox mean by "a fact"? During eighteen months he had given much of his time on the Dialectical Society to investigating the so-called facts, and he must say, with all respect to those who thought differently from himself, that the more he looked into the matter the more did the facts disappear. (Laughter.) He was said to introduce some diabolical influence which chased away the facts. (Laughter.) There were in the world more false facts than false theories, and in the course of the investigation of which he had spoken, one fact had impressed him very greatly indeed, namely, that a large number of persons whose intelligence was far above the average, whose veracity was beyond question, and whose motives were faultless, whose word he would take upon every subject but that (because he had not seen the facts, and because the alleged facts would upset and controvert all those things upon which the mind had its only anchorage),—it was most surprising to those who could not accept the facts, much less the interpretation the public would put upon them, that such men should assert they had seen facts not explicable by science. That was the one fact which had strikingly im-

pressed his mind, and it was a fact which he could not yet explain.

Mr. Charlesworth made a few remarks about methods of procedure in scientific societies.

Mr. Tagore said that although he was a native of India he was psychologically united with those present that evening, for they all belonged to the great Aryan race. The opening address was rich in truth, poetry, and science, and he thought Mr. Serjeant Cox had been successful in defining the objects of the Society, and in setting forth that its members were not going to be partisans of Spiritualism, of this religion, or that belief, but intended to study the soul, her sorrows and her aspirations. He thought that theological subjects should not be excluded from debate, but that the religious thought of the ancient Brahmans, Hebrews, Christians, and other religious bodies should be studied, to learn what were the aspirations of the soul in all ages of the world; he thought, in short, that no subject should be excluded from discussion, not even Mormonism or Mohammedanism. He himself was a Hindoo converted to Christianity. He wished the Society to be tolerant, and not to interdict any discussion which would throw light upon the mysterious subject with which they had to deal. He thought that the philosophies and faiths scattered throughout all history ought to be studied to throw light upon the nature of the eternal and indestructible soul.

Major S. R. I. Owen said that he perfectly agreed with the last speaker, and as to the question of Dr. Edmunds "What is a fact?" he would reply that he (Major Owen) was a medium, so he drew from himself his knowledge of facts upon psychological subjects; those facts could only be brought home to each individual man, by the trying of careful experiments at home, and developing mediumship either in himself or in some members of his family, but even the latter result was not always sufficient. If the president and members of the Society would develop themselves as mediums, then they would know the facts for themselves; otherwise they could not be satisfied, they could not know, they could only believe, and fresh evidence was always liable to upset any belief. The science of what he would call Spiritism would ascertain facts relating to intelligent beings who were independent of the individuals they saw around them, and Spiritualism would stand in the same relation to Spiritism that the arts did to chemistry. Spiritism would collect certain facts just as chemists collected facts, but Spiritualism was a religious process which was derived from and established its foundations upon the facts of Spiritism. If the Society only went into psychology, or the laws of the soul while encased in a mortal body, and if it neglected Spiritism, it would miss much Mr. Tagore wished to see studied. Psychology dealt only with the spirit in the body, Spiritism dealt with the spirit outside the body. (Applause.)

Dr. Sexton thought that the speeches which had been made showed some of the difficulties the Society would have to contend with in carrying out its plans; one speaker suggested that one class of subjects should be taken up, whilst others argued that they should be excluded; one speaker suggested one line of action, and another speaker suggested another, so what might be expected when they began to go into the matters practically and began to discuss such great problems? The need of the Society had been felt by everybody, for there had been a tendency adverse to psychology in the present generation; science had become very materialistic, and had tried to get rid of the soul altogether, and to lay down the law that psychology was based upon imagination and whim; in short, that it had no foundation. There was nothing more important than the phenomena distributed throughout all ages, phenomena which had never yet been intelligently collected, classified, and put in proper form; it was high time that this should be done, whatever the result might be, either theologically or scientifically. As the Society had no object in view but to arrive at the truth, it would do good to mankind at large, and to this country in particular. Dr. Edmunds had asked the president to define a fact, and Mr. Serjeant Cox had distinguished facts from hopes, fears, and imagination; but to him (Dr. Sexton) these were as much facts as anything else, although they were not material, and they required to be dealt with as facts. He thought that they would have to give due weight to them in the Psychological Society. He considered an emotion to be as stubborn a fact as any other; in truth, every fact was but a process of the intellect and nothing more.

Mr. Serjeant Cox said that he quite agreed that an emotion was a fact, but what he meant was that the Society should prove that the man really felt the emotion. (Laughter.) He had sentenced men to penal servitude on the strength of evi-



dence relating to facts, and, what he meant by a fact was something proved on evidence as strong as that which results in courts of law taking the life of a man, or transporting him; such evidence was as good as could be obtained in accordance with the perceptions with which they were endowed. They did not know whether what was truth to them in this world, would be truth at all anywhere else. What he meant by evidence was, that the Society should not take assertions without making inquiries as to what ground the witness had for making such assertions, but if the fact were well proved by good testimony, they had a right to assume it was a fact sufficient for all human purposes, and man could not do more. The Society would deal with all that related to the physical nature of man. He was quite sure that if what Major Owen called the science of Spiritualism dealt with spirits outside man, the Psychological Society would have nothing to do with such spirits, unless they could show they had something to do with the Society. (Laughter.) With the science of spirits the Society had nothing to do; it would be a science of something else than man. But whatever related to the soul of man was within the province of the Psychological Society. If the phenomena were produced by spirits, he did not think they would come within the province of the Psychological Society, but if they were produced by man, then they would come within its province. Spiritualism was but a very small branch of the important science of psychology, still Spiritualism could not be excluded from the Society, because it was a question which was very properly before the public. Members of the Society would be much more concerned with facts connected with the human soul and body, and would not trouble itself very much about the other subject.

Sir John Maxwell said that he had listened to the presidential address with much pleasure. He was in the habit of meeting Serjeant Cox upon the bench, and one day they had a conversation on this subject, while the jury were concocting their verdict. Mr. Serjeant Cox then told him about the books which he had written upon the subject, entitled "Where am I?" or "Who am I?" [A voice—"No, *What am I?*"] These books should be carefully read, as they would tend to raise much interest in the subjects which were to be brought before the Society. He thought there had been a little begging the question and taking things for granted in some of the statements that had been advanced that evening. He believed that no other psychological society had been established as yet in any part of the world.

Mr. Serjeant Cox remarked that he thought there was one in Paris.

Sir John Maxwell continued that he hoped that no attempt would be made to bring religious dogmas into the discussions of the Society, because there were persons who already believed the phenomena to be the work of the devil, so advised their friends not to investigate; indeed, some of his own friends had told him to keep out of it, because it was not a safe thing at all. They seemed to be scared. He thought that religious men should not try to put down inquiry into psychology, and that men should enter upon the science in a prayerful spirit, knowing that all wisdom cometh from above. They should enter upon it with a desire that their minds might be educated upon the nature of the soul. Science was science, and he believed, in all reverence, that the more men knew of scientific truth, the nearer did they approach to the Godhead; although psychology was a mysterious subject, that was no reason why men should not try to overcome its difficulties. He had much pleasure in proposing a vote of thanks to Serjeant Cox.

The vote of thanks was carried by acclamation, and the meeting broke up.

**COUNCIL OF THE PSYCHOLOGICAL SOCIETY.**—The Council of the new Psychological Society of Great Britain consists at the present time of Mr. Serjeant Cox, Mr. F. K. Munton, Mr. F. W. Myers, Mr. George Harris, M.A.I., Mr. Wm. Crookes, F.R.S., Mr. W. Stanton-Moses, M.A., F.R.S.L., and Mr. Percival. Mr. Clayden and Mr. Newmarsh, F.R.S., have been invited to take seats on the Council.

**THE SPIRITUAL MAGAZINE.**—Dr. George Sexton, the editor of the *Spiritual Magazine*, gives the following description of that periodical in the last number of the *Christian Spiritualist*—"It has from the first . . . contained only such articles as were likely to have a permanent interest. In this respect it presents a marked contrast to the other journals, which have simply been, as a rule, mere records of news, and although rendering valuable aid to the cause, yet from their contents only likely to have an ephemeral value."

## THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

### OPENING OF THE READING-ROOM AND LIBRARY.

THE reading-room and library of the British National Association of Spiritualists, at 38, Great Russell-street, Bloomsbury, are now open, from 10.30 a.m. to 10.30 p.m., and the conditions of admission of the public thereto will be found in the report of the Council meeting published in last week's *Spiritualist*. For many years London Spiritualists have been scattered like sheep, with no home where we could meet each other of an evening, or during hours of leisure; therefore the opening of these rooms will be generally hailed with pleasure by all who are in favour of united friendly action. The assertion has sometimes been made that Spiritualists can never agree, but the National Association is a standing refutation of such an idea; there is peace and harmony throughout the whole of its ranks, and in the Council there has all along been such a single and earnest desire to do only that which is right and true, that inharmony has been utterly unable to find a place in its meetings, so much so, that its members often remark that it is a pleasure to be present at them on that account alone. Even the mistaken course of the temporary introduction of the firebrand of theological controversy a year ago, failed to split up the young organisation or to do permanent harm. The Association also has had no word of aggression for those Spiritualists (chiefly residents in Yorkshire) who are in favour of despotic and irresponsible rather than free institutions in Spiritualism. In the National Association every member is equal in the eye of the law; each member has but one vote, so that rich subscribers have no more authority than poor ones, and all members are eligible for election by ballot to all offices, from that of president downwards. Thus the whole constitution is as free, indeed exactly the same, as the system of Government of the United States of America. There are no self-elected authorities in the National Association, and next month the whole Council, which has done its work so well, resigns, and offers itself for re-election by the members. By that time the liability of its members will probably be limited by law to five shillings each. All the expenditure of the Association is made by its own officers, and audited by skilled accountants, notably by Mr. Morell Theobald, who has generously given much professional time and ability to this work, so that subscribers are furnished with proper and regular balance-sheets. Thus the steps taken by the representatives of all the large Spiritual Societies and large towns at the Liverpool Conference in 1873, when it was unanimously resolved to form a national organisation, has proved eminently beneficial to the movement, and resulted in the establishment of a permanent Association in which freedom, harmony, and goodwill reign supreme, and which has never yet uttered an angry word. It is, therefore, a good nucleus to be joined by those who wish to live together in peace.

The avowed financial policy of the Association has been to keep out of debt, and to live within income, because any system of incessantly demanding public subscriptions, would tend to damage the movement in the eyes of the public, conveying the idea that Spiritualism is in an impecunious state, and that its public men have no business capacity, from which it would be a fair inference that they had not intelligence enough to be safe guides in any new matters relating either

to religion or science. But the public demanded that the Association should establish a home of its own, an expensive step, since one item alone, namely, the furnishing of the premises, would amount to £150 or £200, an expense fortunately which need not be incurred in subsequent years, and which is not all money absolutely lost, since the property acquired belongs to the members of the Association.

The permanent expenses of the Association consist of £140 a year, including rates and taxes, for handsome premises in good condition, £150 a year secretary's salary, and say £60 a year for miscellaneous expenses connected with the house, total about £350 a year. These are all the expenses it is necessary to incur for a central public establishment in London, and will be much reduced by subscriptions for the use of the *seance* room and library, also by the profits of *soirées*.

There was only one objection to establishing a central home like this, and that was the desire on the part of the Council to expend much of its funds this year in the provinces, by sending out good lecturers and mediums. But as the finances would not permit them to incur both these series of expenses at once, and as the provincial members were themselves in favour of the establishment of a home as the more urgent and necessary step of the two, it is probable that work in the provinces will chiefly occupy the attention of the Association during the year 1876. In the meantime, one very expensive step having just been taken, retrenchment and close economy will probably be the line of action during the remainder of this year, and the endeavour will be made to cover a possible deficit of £50 or £100 by a bazaar and other means. Several gentlemen have notably liquidated heavy portions of this year's expenses, namely, Mr. Martin Smith, Mr. Charles Blackburn, Mr. J. N. T. Martheze, Mr. Alexander Calder, and Mr. Joseph Mylne, and those of them resident in London have given faithful personal attention to the work of the Council. It would be a most graceful act and an encouragement to them, if the less wealthy members of the Association would also make a little extra exertion, by sending in exceptional remittances this year, giving from five shillings to a pound more each, as they may be able to afford it; such small remittances would make a great difference at head-quarters. Better still if each member would bring in new members; we know some who have exerted themselves in this way, and within a month brought in from six to twelve new members each.

The taking of premises, furnishing them, and the legally enrolling of the Association, have hitherto caused the Council to be engaged in unspiritual, financial, and business subjects, necessary at the outset, just as digging the foundations of a beautiful mansion is dirty, though honourable and even pleasurable work. Soon most of this financial kind of business will pass away. When the worldly part of the machinery is finished and rolling smoothly, other and higher subjects will occupy the time of the Council, which will be none the less respected because at the outset it has proved itself competent to deal successfully with the business matters of daily life, and to give the members of the Association confidence in its capacity to execute efficiently all work within its province.

DR. SEXTON has made arrangements for lecturing every Sunday evening, at seven o'clock, at Goswell Hall, Goswell-street, London. Up to the present time the audiences have been large.

#### THE COMING BAZAAR.

THE following ladies and gentlemen are actively interesting themselves in the preparatory work connected with the Bazaar of the National Association of Spiritualists, to be held towards the close of next month:—

THE BARONESS VON VAY.	MR. E. T. BENNETT.
MRS. E. T. BENNETT.	MR. W. P. ADSHEAD.
MRS. ELGIE CORNER (FLORENCE COOK).	MR. J. C. FERGUSON.
MDME. MARTHEZE.	MRS. THOMAS EVERITT.
MRS. WOOD.	MR. J. MYLNE.
MRS. KISLINGBURY.	MR. THOMAS EVERITT.
MISS F. J. THEOBALD.	MRS. MALTBY.
MRS. J. LAMONT.	MRS. ARTHUR MALTBY.
MISS COOPER.	MRS. H. COOK.
MRS. E. D. ROGERS.	MISS COOK.
MISS HOUGHTON.	MISS ROGERS.
MRS. ABBOTT.	MR. E. D. ROGERS.
THE MISSES WITHALL.	MRS. FREEMAN.
MISS SEXTON.	MISS CLARA WING.
MRS. F. SHOWERS.	MISS ANNA BLACKWELL.
	MR. J. FREEMAN.

And other ladies and gentlemen. Ladies who intend to aid the movement by making articles for the bazaar, are requested to communicate at once with the secretary, Miss Kislingbury, 38, Great Russell-street, Bloomsbury, W.C., and their assistance will be gratefully accepted.

Mr. John Lamont, of Liverpool, purposes to send articles of confectionery sufficient to supply a refreshment stall.

Friends in provincial towns could give much help in this matter by forwarding parcels of articles for sale at the bazaar, on the excellent plan set forth in the following letter from Mr. Adshead, of Belper:—

To the Editor of "The Spiritualist."

SIR,—Judging from this week's *Spiritualist*, considerable interest appears to be felt in the success of the forthcoming bazaar. This to me is very gratifying, as, at the time when it was first proposed to employ this means for raising funds, I was on a visit to my friend, Mr. Everitt, at Hendon, I heard the project discussed, and at once signified my approval. I quickly saw, that by this, perhaps more effectually than by any other method, a handsome sum of money might be realised, and the social status of Spiritualism greatly improved. On my return home I did my best to interest the friends here in the movement, offering to take charge of, and forward at the proper time, any money or articles which might be entrusted to me for that purpose, and since that time I have as much as possible kept attention directed to the matter, so that I indulge the hope that the Derbyshire parcel will be worth sending. I have no doubt but it would gladden the hearts and strengthen the hands of the committee, if they could be assured that in the different centres of our movement throughout the country, work was being done, which would justify them in looking forward to the opening day, not only without anxiety, but with confidence, that all that will be required to make the bazaar a success will be buyers.

W. P. ADSHEAD.

Belper, Derbyshire, April 17, 1875.

EXPERIMENTS IN MESMERISM.—The Mesmeric Committee of the Dalston Association of Inquirers into Spiritualism, has received letters from experienced mesmerists residing in various parts of the United Kingdom, making valuable suggestions for consideration. It is intended to begin practical experiments, which may tend to show the connection between mesmeric and spiritual phenomena. The library of the Association contains a few works on Mesmerism; but if any friends have spare copies of that class of books the committee would be glad of the loan of same. Communications addressed to Mr. R. P. Tredwen, Hon. Secretary of the Mesmeric Committee, at the Rooms of the Association, 74, Navarino-road, Dalston, E., will receive prompt attention.

## LEVITATION OF A MATERIALISED SPIRIT.

THE MEDIUMSHIP OF MR. WILLIAMS.

In the physical manifestations of Spiritualism, as in other operations of nature, when there is a gain of power in one direction there is usually a loss of power in another, and *vice versa*. At the materialisation *seances* of Mr. Williams, the spectators sit in the dark instead of in the light as with other mediums, and when the spirits are ready to show themselves, they illuminate themselves with a light of a phosphorescent nature, which flashes up for a few seconds, then dies away. But the light being thus moderated, and produced only when necessary, there is a consequent gain of power in another direction, for the spirits are able to show themselves floating about the room, the test being of a most convincing nature when the conditions are good. It is given in more or less perfection at nearly all Mr. Williams' materialisation *seances*.

On Thursday evening, last week, at Mr. Williams' ordinary public *seance*, the spirit "John King" first showed himself several times near the cabinet, then he floated upwards in one steady sweep, and while his white turban was pressing against the ceiling, lit up his face and the ceiling; next he floated round the circle, above the heads of the sitters, and a little in front of their faces. Afterwards he floated to the other side of the circle, and stood upon the floor, so that he was upon the opposite side of the circle to the cabinet; while there he lit himself up so that all could see him and his features clearly, and at this time there was a violent fluttering noise in the cabinet, which he said was caused by his drawing power from the medium.

Among the observers present were Mrs. George Neville, Mrs. and Miss Cutmore, and Mr. Cutmore, Jun., Miss Poyser, Mr. W. H. Harrison, and several other friends. The ordinary dark *seance* which usually precedes the materialisation *seance* was for the most part abolished at the request of the company, in order that more of the power and vitality of the medium should be conserved for the latter.

## A METAPHYSICAL CONVICT.

To the Editor of the "Religio-Philosophical Journal" (Chicago, April 10th).

SIR—Since my name became more or less prominent in connection with the investigation of Spiritualism, I have received many queer letters, but the one herewith enclosed is the strangest of all. It comes from a man confined in the Connecticut State Prison, for a murder committed over twenty years ago. He was educated for the Episcopal ministry, and is a person of very fine intellectual capacities, if one may judge not merely by his conversation, but also by his phrenological and physiognomical developments. I met him for the first and only time, a few days ago, while passing through the prison in company with several ladies; and, being introduced by the courteous warden, Mr. Hewes, we chopped logic for a quarter of an hour. He had read sundry notices of my forthcoming book, *People from the Other World*, and this fact caused our talk to take the turn it did. . . . .

HENRY S. OLCOTT.

Hartford, March 19th, 1875.

DEAR SIR,—I was not at all prepared for the little encounter of logic with you this afternoon, and since I could not present my views in very precise form in conversation, I will try what I can do with a pen. I think the discussion may be of interest to the "general reader."

The point of philosophy I wanted to advance is that all *real* truth, and all that we can really know, is of the negative order, like the axioms of mathematics; while all that we can say of things of a positive nature and order—even of the existence of an external world, which is the nearest thing to positive reality—is that it appears to be real or true. Hence many things are apparently and practically true which we know can not be true. We can never cease to feel and act

precisely like free agents,—we actually believe in freedom,—though we know that whatever is to be, will be, and that there is no power in all the universe to produce events that are not. Bear in mind that there is never a question of what a thing is "in itself," for the very farthest we can go is to ask how it appears to us. We may say that a thing appears real, but cannot say, using terms with philosophical accuracy, that anything is real.

Hence the only question with regard to Spiritualism, is simply whether it is an apparent and practical truth; for we may know with absolute certainty, if we have enough of the faculty of reason to be able to know anything, that no doctrine of a positive nature can be really true. Utility is a very important element in determining what really seems true. We are not to suppose that men are endowed with any new sense faculties in these latter days, but may suppose that old delusions are ever taking new forms. There is an old form of the doctrine of Spiritualism that is essential to morality, as the assumption of its truth underlies all our notions of right and wrong. Materialism can furnish no valid basis for such notions. It finds their basis in a Spiritualism latent in our own nature. Yet to suppose the doctrine an absolute truth, because it underlies our moral notions, is just as destructive of genuine morality as materialism can be. Materialism, though but a negation, can furnish us with a semblance of morality, and any positive truth that is held as absolute, can do no more. If we would have a genuine morality, we must take both kinds of truth at their own worth and value, neither mistaking the apparent and practical truth for real and absolute, nor the negative and real truth for the practical.

To make the modern form of Spiritualism of any practical value, so that we may concede so much of it as to say that it appears to be true, you must give us something more than marvels that appeal only to our wonder, and communications from the departed that add nothing to our stock of useful knowledge. All this, if we take the sensible view of it, but makes it appear a senseless and debasing superstition. The attempt to make things appear beautiful and true that are not merely useless, but positively harmful, is a mark of a low order of wisdom. To the young lady who spoke about "disordered stomach," I would say:—

"It is not the whiskey that does the bad deed,  
'Tis Reason that maddens the brain."

Reason, being a purely negative faculty of mind, gives us but the negation that Spiritualism is not true. We are justified in calling it a superstition, not by reason, but by the desire to give a strong practical effect to our negation.

You labour under a serious mistake in supposing that what you call spiritual phenomena can be verified like the so-called truths of physical science. You can verify the existence of phenomena of some kind, but the question whether they are spiritual phenomena or not, is insusceptible of verification by any physical tests. Can you bag a ghost and carry it to a chemist for analysis? When you do, behold, your ghost is no ghost. That which you see with your eyes and weigh upon scales is some form of matter, and not spirit. Spirit, by the very meaning of the term,—and of course reason is superseded and any reason is dethroned when you begin to compound terms,—must be invisible and imponderable. We do not know what spirit is, but do know what it is not. It is not matter, not thing, for all our conception of entity or thing is filled by the term matter. Spirit is not the name of anything that is, but simply the name of what matter is not. Philosophy, as well as general speech, necessitates the use of names for not-things and things ideal, as antilogues for the name of things real, and their use unfortunately gives rise to superstition. The terms mind and thought, used as the names of entities, are synonyms of spirit. But it is not mind or thought that thinks, any more than it is life that lives, motion that moves, or gravity that gravitates.

Although spirit cannot be subjected to any chemical test, certain physical as well as logical tests can be applied to men to prove what manner of spirit they are of. It has been shown that the notion of the full moon looking larger at the horizon than at the zenith, is not an optical illusion, as was supposed, but an error of the imagination. It does not look larger. It is so with opinion. Men do not err so much in believing things that are incredible, as in imagining that they believe. Even the lunatic is not so big a fool as he pretends to be. Instead of applying a scientific test to the phenomena of Spiritualism, I would apply a scientific test of bread and water to the men who profess to believe in it, and show them that they deceive themselves.

WILLIAM CLARK.

State Prison, March 18th, 1875.

## Correspondence.

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

## SPIRITUALISM IN BIRMINGHAM.

SIR,—A meeting of Spiritualists took place at Mr. Perks' room on Sunday last to meet Mrs. Groom, who had promised a *seance*. Among those assembled were the following gentlemen—Mr. R. Harper, Mr. Starling, Mr. Huskinson, Mr. Smith, and Mr. Perks. During the *seance*—which was held in the dark, but under strict test conditions—interesting phenomena were produced. Four different-sized hands repeatedly patted and stroked every person in the circle, one hand being of diminutive proportions. Flowers were placed in front of each sitter, and two small bells and a tambourine were played, keeping time with the hymn which was sung. Mr. Hawkes, a spirit friend of the sitters present, controlled the medium, and gave some sound advice and cheering encouragement; he most eloquently urged the necessity of an active propaganda in Birmingham. His words were: "Friend Harper, the public want to learn of the spiritual philosophy; they will not believe your phenomena; they require some scientific reasons to convince them of the worth of the theory." Mr. Hawkes predicted great success for the movement if an energetic and persistent advocacy were advanced. An eloquent trance address was next delivered by a spirit named Hope, the subject of which was "What is Spiritualism?" It contained a brief but brilliant summary of the virtues and elevating tendencies of our glorious philosophy. Altogether, the evening was of an interesting character, pregnant with encouragement in our endeavours to advance the cause in Birmingham.

Our thanks are due to Mrs. Groom, the medium, for her valuable services and kindly assistance in aiding the good work.

Asking you to kindly insert this brief report in your valuable journal, I remain, yours faithfully,

J. MAHONY.

Castro-place, Ford-street, Birmingham, April 12th, 1875.

## SPIRITUALISM IN IPSWICH.

SIR,—Knowing you to be interested in the speed and growth of what is termed Spiritualism, I have sent you the accompanying paragraph, which I have cut from the *Ipswich Journal* of last Saturday. When you consider that Ipswich is what may be described as a *serious* town, and as a matter of course somewhat intolerant of new doctrines—that Mr. D. H. Wilson is the first gentleman who has ever lectured here on the subject of Spiritualism—and that the *Journal* is a strong Conservative paper, read by the clergy of the eastern portion of the county of Suffolk, I think you will agree with me that Mr. Wilson must have given us something extraordinarily good or we should not have obtained so excellent a notice as the *Journal* has furnished. The fact is Mr. Wilson is a thorough and an educated gentleman, and was listened to throughout attentively and respectfully, by an audience able to appreciate the intellectual treat provided for them.

I never saw Mr. Wilson before the day of the lecture, but having once made his acquaintance I shall be extremely sorry if I do not have future opportunities of enjoying his society. He has done more to make me a Spiritualist in two days than has been done by some two or three years of investigation, for in attending public *seances* I have seldom obtained any real satisfaction, not having any means of securing tests which should be convincing. But Mr. Wilson told me of things which had occurred in his own house under his own personal supervision, which must convince, if one believes the speaker, and I could not possibly doubt his veracity, for his manner and bearing carry conviction to any unprejudiced mind, and my mind is open at all times to the reception of

TRUTH.

Ipswich, April 19th, 1875.

A lecture, with the subject, "Criticisms hostile to the Spiritual theory set forth and refuted," was delivered on Thursday evening, in the Lecture Hall, by Mr. D. H. Wilson, M.A., LL.M.; Mr. J. E. Taylor, F.L.S., F.G.S., the Curator of the Ipswich Museum, in the chair. The audience was large, highly respectable, and deeply attentive. The Chairman stated, as a matter of fairness to himself as well as to the lecturer, that he was not a Spiritualist, and that he had taken that position solely from love of fair play. At the same time he would be the last man in the world to dogmatise on the possibilities of the universe. If Spiritualism were true, it was one of the greatest truths of modern times; but if false it was

a correspondingly gross error. For himself he was open to receive truth from whatever quarter, and he thought that ought to be the proper attitude of the scientific mind. Granting the immortality and the individuality of the human soul after death—a fact in which we all believed—he saw nothing grossly improbable in the spiritualistic theory that a connection between the spirit world and this might exist. The lecturer commenced by stating that the search for truth was the proper object of intellectual activity, and he deplored that revelations of new truths had been met as though men needed them not. Modern Spiritualism demonstrated to man his spiritual nature, and claimed in the long run to be a peacemaker between science and religion. Of the adversaries of Spiritualism were those who argued that there was no such thing as a spirit, and therefore Spiritualism could not be true. Others said that Spiritualism could not be true, for God would not allow it; but both classes forgot that the question was entirely one of fact. Others said that the wonderful phenomena of Spiritualism existed only in the minds of the Spiritualists, as Trinitarians beheld a trinity and Unitarians a unity in everything they saw, and that Spiritualists had therefore a species of turning tables and moving furniture on the brain (Laughter), which was an infectious malady. The answer to these was that the spiritual phenomena were not merely palpable to one sense, but to three or four. Animal magnetism had been advanced as another explanation of the phenomena; others imputed them to charlatans and rogues, or called the believers in them simpletons, but to do so was to blight many who were highest both in rank and intellect. Others suggested imposture; and occasionally conjurers gave what they termed an *expose*, but as they refused to be bound by the same conditions as Spiritualists, their expositions were worthless. Electricity was another groundless explanation; and then there was the school of unconscious cerebration, which inferred a knowledge of the subject spoken of by the spirit, either existing, perhaps unconsciously, in the medium, or unconsciously transmuted to him by some one assisting at the manifestation. But this theory was set aside by the fact that spirits discoursed of things—and even disclosed the future—of which those present could have no knowledge. Lastly, there were those who upheld the doctrine of psychic or soul force, which, however reasonable in explaining the action of men, could not be supposed to exist with power to act beyond the limits of the body. The lecturer quoted many authors to show that Spiritualism had existed, and was partially believed in in all ages—from the time when angels descended from the regions of glory to men on earth, to our own. Supposing that the spirits were evil—which, from their evident kindness and benevolence, was improbable—could we not still learn from them? In conclusion, the lecturer set forth the uses of Spiritualism in informing our minds on the great secret of existence, so that we might see more plainly the meaning of Scriptural passages, and that so the atheist might be converted to a belief in spiritual existence. At the conclusion of the lecture a gentleman asked the question on paper, "Does a Spiritualist believe in the usually accepted doctrines of Christianity?" to which the lecturer replied: "I must remind the gentleman that there are forty or fifty sects in this country, each differing from the other, and each professing to be the true exponent of Christianity." (Applause.) This was all the discussion attempted, and the meeting closed with the usual votes of thanks.—*Ipswich Journal*.

## A FIASCO IN PARIS.

SIR,—You have expressed a desire to hear what are the facts concerning materialisations in Paris. There is a medium here, by name Firman, who had taken up his residence in this city, with the intention of developing his mediumship for the benefit of the Parisians; but whether he will continue to do so remains to be seen, for an interruption to his *seances* has suddenly and brutally been made by an act of violence committed by an incredulous and strong-minded lady, who was determined to prove to her husband in particular and the world in general that it was the height of folly to believe in the appearance of spirits among us.

For the last few months the Count de Bullet has been daily having some very interesting manifestations with Mr. Firman, a large number of that gentleman's friends and relations having been most satisfactorily materialised, some of whom he has had photographed. A little Indian spirit, not four feet high, is the regular attendant at public circles; his mission it is to show himself whenever required. Last Friday week, a party of gentlemen were invited to attend a *seance* at the house of

Dr. Huguët, for the purpose of witnessing the exposure of what Mrs. Huguët had no manner of doubt was a barefaced imposture. She accordingly concealed herself in a small cupboard, in the door of which she had had made a cunningly contrived aperture through which to observe the proceedings of the medium, who was placed upon a sofa right in front of her post of observation, in a recess curtained off from the company. Her statement is that Mr. Firman, after drawing a few heavy sighs to show he was becoming entranced, quietly began to dress himself *à l'Indien*, and, putting himself on his knees, opened the curtain, and began to talk to the gentlemen present. Upon this she burst out from her place of concealment, and, throwing herself upon him, she pulled off his disguise, indignantly exclaiming—"You shall no longer carry on your deception." Now it is quite certain that the company, upon the curtain being drawn aside, beheld poor Firman on his knees, with the infuriated lady standing over him, with some white stuff and a kind of silk shawl in her hands. This *tableau vivant* had certainly a most suspicious appearance; and the gentlemen then and there signed a statement to the effect that they had witnessed the exposure of a most wicked imposition. The newspapers have gleefully taken up the cry, and Mr. Firman is for the moment in very bad repute. Unfortunately, he has received such a shock that only feeble manifestations can now be obtained. Once, however, since the assault, "Kibosh" has been able to bring his medium out into the light, where for a short time they were both seen together at the same time, the mortal being in a deep trance. Since then we are told that there is so little power that we must wait till the medium recovers his force. As soon as possible I hope to be able to show some unmistakable manifestations to creditable witnesses, whose favourable testimony may counterbalance the present grave allegation. The gentlemen who signed the accusation of fraud were, in my opinion, deceived by appearances. It is easy to jump upon a spirit in the dark, and find nothing but the medium. They say Firman was disguised with a black mask and gloves, and a crown with feathers, but these articles are not produced, and he could not possibly, at the instant of being seized, have taken them off (especially tight-fitting gloves), and have made away with them. I have had several opportunities of satisfying myself of the separate identity of medium and spirit, and consequently I am sure of the existence of the latter. Kibosh has been photographed four times with four different people, always with his crown, which is probably a fluidic spiritual construction, for it has been seen to partially fade away. Time will, I hope, set this matter right. If not, physical mediums had better abstain from coming to France. You may remember that at the first public *seance* given by the Davenportes in Paris, their cabinet was broken up by the audience before the manifestations had well begun, the trick was declared to have been discovered, the money was returned, and since then the Davenportes have the reputation in this country of being nothing but common tricksters. Of course it is more satisfactory and conclusive when the spirit and medium can be seen by all present at the same time. There seems to be considerable difficulty in doing this, especially to strangers. I believe that a great effort is now to be made by Firman's guides to convince sceptics; the matter is in their hands, we shall see how they succeed.

J. N. GLEDSTANES.

Paris, April 17, 1875.

#### HEALING MEDIUMSHIP.

SIR,—As a lover of truth and an earnest investigator of all things spiritual, you will, I am sure, be interested to learn the following facts in relation to the mediumship of my old friend Mrs. Olive, who, after a long probation as a medium, is now enabled to give information and advice on business, as well as other matters, in a most satisfactory manner.

A fortnight since, a dangerous illness cast its shadow across my path. I wished, and indeed had promised, to be present at the *soirée* held on behalf of our well-known friends, Mr. and Mrs. Wallace, but for some days previously I had been suffering from severe cold and weakness. However, without seeking the advice of my spirit friends, I went; the slight fatigue incidental to the journey completely prostrated me, and my spirit being stronger than my body, brain fever set in. For two days after, I knew no one save the medium and my son's wife, who faithfully ministered to my comfort. At last, under the soothing influence of my kind nurses, who carefully carried out the instructions given them by Dr. Forbes, my brain grew quieter, and the fever left. I am now, after nine

days' serious illness, better than I have been for some time. In conclusion, I would say to the intelligent Spiritualist, as well as to the earnest investigator after truth, that the power of Mrs. Olive's mediumship is at present but imperfectly understood and appreciated. I have tried in various other directions for communications on business, medical, and other matters, and not in any one case have I found powers to equal hers.

The above is but one instance, and, in looking into the past, I see how much my spirit friend, Dr. Forbes, has helped not only myself, but those I love and respect most in this world. There is another old friend, who, if necessary, may be consulted, in this earth life. I refer to Dr. Pearse, of Nottingham-place. To all who suffer, I would say go to Mrs. Olive, and, whether the affliction be mental or physical, they will surely be benefited; they will find her good and true, and will recognise wisdom in the advice of her spirit friends.

AGNES FRANCES MALTRY.

8, Granville-terrace, Shaftesbury-road,  
Hammersmith, W., April 12, 1875.

#### THE SLEEPING GIRL OF TURVILLE.

SIR,—It appears that in regard to this girl's sleep the suspicions of the Government have been aroused, and (no doubt after consulting the law officers of the Crown as to the law, and some physician on "the state of the case"), they have threatened the mother with prosecution "if she does not force more food on the girl;" and such being the fact, I think we must abandon all idea of attempting a cure, seeing that there is so much ignorant prejudice existing still, both as regards mesmerism and the phenomena of Spiritualism, and that we might be interfered with, or in the case of non-success be accused of causing her death.

Supposing, in the instance I have related of the young lady kept in a mesmeric state for seven months, and finally cured, the Government had required me to "force more food on the patient," the patient would have died from the attempt, and I should have been prosecuted for the result; and I fear the Government interference will prove fatal in this instance. But as regards the philosophy of sleep, we must begin with the lower animals. In the Crystal Palace of '51 all the world were interested in a live toad that had been found in the centre of a block of stone, in which it must have existed for centuries. There could be no doubt about the fact; and yet people wiser than nature, were incredulous, just as they are about clairvoyance and the phenomena of Spiritualism; and just as they could not believe that the corn which had slept quietly in the tombs of Egypt for four thousand years could be made to grow; but it did and does; and we may refer to the case of the dormouse, and of the frog in the mud at the bottom of our ponds, with its mouth sealed up for nine months. Note the little fly in a corner of your room, or on an outside wall or shed for a whole winter without food, yet on the wing and seeking the sugar-basin on the first mild day in spring. Or again, the eggs of certain insects, or the seeds of certain plants, that lie hidden in the soil for long periods, until conditions become favourable to their development; a fact not doubted now, but denied not so very long ago by naturalists who were not content to learn from nature. If Messrs. Darwin and Wallace's theory of natural selection be true of a development from the lower animal form to the higher by slow degrees, on the principle of the survival of the fittest, then we are inheritors of the past, and we must suppose that we retain in a latent state more or less of the natures that we in the course of progress have passed through, so that we may easily suppose that under certain conditions we may exhibit qualities which in a general way are only observed in our ancestors in the animal world. Just as long sleeps and the life in a trance for considerable periods without the necessity of any nourishment for each are a fair and logical deduction from Messrs. Darwin and Wallace's principles. I do not accept the theory of natural selection myself, but still we may consider it in this light, in speculating on certain abnormal and exceptional states to which certain natures are occasionally subject, and by which, as it were, our science is put out and our boasted knowledge all at fault.

I grant that it is better to doubt than to be over-credulous, but it should be such doubt as leads to investigation and ends in certainty; not such doubt as leads to scepticism and denial, and on which the whole history of science, progress, and of opinion is a profound lesson. The difficulty is that we do not see how to apply former instances to new facts that are in

their nature so very different, though in course of time we come to see that in general the new facts are only novel in appearance, but fundamentally, not essentially, different from what we have long been familiar with, and in regard to which the exceptional exhibits the rule. HENRY G. ATKINSON.

Boulogne.

#### TESTS AT MATERIALISATION SEANCES.

SIR,—The reports of materialisations of late are so convincing of the fact that the medium and forms are different beings, that the most hard-headed sceptic must give in on this point, although he will never be tired of suggesting new modes of fraud. Strange enough, one loophole is not touched upon in any report, viz., the possibility of access of other individuals into the cabinet. A secret door or trap may be well concealed, but would show after the seance, when the covering paper would be broken at the edges. A whole side, however, of a recess might be so arranged as a door, as to escape the most searching investigator, and a green-room for preparing and dressing "ghosts" be close by. This suggestion is not meant as a probable explanation, but as a hint to satisfy, by tests, the sceptic on this point also. C. REIMERS.

Manchester, April 18th, 1875.

[In materialisation seances editorially recognised in this journal, or reported by Mr. Crookes or similar authorities, this hypothesis is out of the question, the mediums being off their own premises and in those of persons of standing and character. Where this is not the case, and a properly-constructed cabinet is not used, the public should hesitate to accept the manifestations as beyond question.—ED.]

LETTER FROM MR. MORSE.—Mr. J. J. Morse, in a letter from America, dated the 5th instant, addressed to the Dalston Association of Inquirers into Spiritualism, conveys his thanks for the mark of esteem on the part of the Council towards him in electing him as one of the honorary members of the society. He adds that "co-operative union is the only basis of successful operation." Mr. Morse says he "hopes to be able to return and resume his labours in England during October next."

TESTIMONIAL TO MR. JOHN COLLIER.—Mr. Collier, who is lecturing on Spiritualism in the United States, to raise funds to clear off debts contracted in connection with an institution he started in Birmingham, completed his engagement at Springfield, Mass., on Friday, March 26th, and was then, according to *The Banner of Light* of April 10th, presented with a fine gold watch, valued at 125 dollars; other articles of a useful nature—such as glass and silver ware—were also bestowed, the whole being a complete surprise to him. The presentation occurred at the house of Mr. Harvey Lyman, the principal contributors being members of the Free Religious Society. The watch bore the inscription: "John Collier, Springfield, Mass. Presented as a tribute of friendship."

THE NATIONAL ASSOCIATION READING-ROOM.—Last Monday, the new Reading-room of the British National Association of Spiritualists, at 38, Great Russell-street, was opened. It is well supplied with the current periodicals upon Spiritualism published in all parts of the world; several standard general newspapers and magazines are also on its tables for the use of readers. The nucleus of a library is in course of formation, a few books having been bought, and between forty and fifty volumes having been lent to the Association by members, for use by readers until a permanent stock shall have been purchased. The books in the library will not be exclusively limited to subjects connected with Spiritualism, for works by Darwin, Lyell, Huxley, and other great thinkers will be found upon its shelves. Captain James has presented to the Association Colquhoun's *Isis Revelata* and Sandby's *Mesmerism, and its Opponents*. Mr. Keningale Cook has presented Reichenbach's *Researches in Magnetism*, Ashburner's *Animal Magnetism*, and Teste's *Animal Magnetism*. Mr. F. Tindall has presented a volume of his poems, and a Manchester gentleman a copy of his work, *Where are the Dead?* The Baroness von Vay has also presented her works to the library, but they have not yet reached England. Valuable books have been lent to the library by Mr. Martin R. Smith, Mr. Algernon Joy, Miss Kisingbury, and Mr. E. T. Bennett. Members have begun to make use of the home thus established in London, and friends living in the suburbs or in the country find it specially convenient as a place of call; it is proposed to supply tea and light refreshments on the premises at a moderate charge to those who desire them.

Mrs. SHOWERS has in preparation a paper on some of her experiences, which will be read before the Dalston Association of Inquirers into Spiritualism during the month of May next. As the attendance of members is likely to be large upon the occasion, non-members desirous of being present are requested to make early application to the Secretary for admission, because only a limited number of visitors can be accommodated.

RELIGIOUS OPINIONS OF AFRICANS.—The following is extracted from Livingstone's *Missionary Travels in Africa*, published in 1857:—"There is no necessity for telling even the most degraded of these people of the existence of a God or a future state, the facts being universally admitted. Everything that cannot be accounted for by common causes is ascribed to the Deity, as creation and death. 'How curiously God made these things,' is a common expression; as also 'He was not killed by disease, he was killed by God!' and when speaking of the departed they say 'he has gone to the Gods.' On questioning intelligent Bakwains as to their former knowledge of God and the future state, and of good and evil, &c., they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects (page 158). When the natives turn their eyes to the future world they have a view cheerless enough of their utter helplessness and hopelessness. They fancy themselves completely in the power of the disembodied spirits, and look upon the prospect of following them as the greatest of misfortunes. Hence they are constantly deprecating the wrath of departed souls, believing that if they are appeased there is no other cause of death but witchcraft, which may be averted by charms. Near the great falls of the Zambesi, three Batoka chiefs offered up prayers and sacrifices to the Barimo (gods, or departed spirits). These powers are prayed to by hunters and others for success. In sickness sacrifices of fowls and goats are made to appease the spirits. And when they recover from sickness or are delivered from any danger, they offer the sacrifice of a fowl or a sheep, pouring out the blood as a libation to the soul of some departed relative. I could not ascertain that even those who have such a distinct perception of the continued existence of departed spirits, had any notion of heaven; they appear to imagine the souls to be always near the place of sepulture. The same superstitious ideas being prevalent through the whole of the country north of the Zambesi, seems to indicate that the people must originally have been one. All believe that the souls of the departed still mingle among the living and partake in some way of the food they consume. Strange as it may appear the inhabitants of the Nicobar Islands in the Indian Ocean, according to the account given of them in a work lately published by Mr. F. A. de Roepstorff hold very similar religious beliefs to those ascribed to the Africans by Dr. Livingstone. Though living almost naked in a low state of what we boastfully call civilisation, the inhabitants of these islands enjoy a perfection of domestic peace and enjoyment truly charming. For truthfulness, honesty, good nature, and exemption from the vices of civilisation, they are unsurpassed. Nothing indeed seems to trouble these happy islanders but their imaginary fears: but the man's of their deceased progenitors are the objects alike of their dread and abhorrence. They maintain an incessant war against them, and employ all the devices which a morbid fancy can suggest, to disarm these demoniacal essences of their supposed malice."

#### ANSWERS TO CORRESPONDENTS.

MISS BLACKWELL desires us to state that she presented her portrait to the National Association of Spiritualists in consequence of the general request to members to send in their photographs. CORRECTION.—In the *Spiritualist* of April 9th, 1875, p. 170, col. 2, par. 6, should read, "Thou Pure and Perfect Spirit keep them unspotted and unstained. Cleanse their thoughts. Purify their motives. Elevate their desires. Spirit of Wisdom make them to grow in wisdom and in knowledge, and still to thirst for more."

We have received letters from Dr. Hitchman and Mr. Everitt, setting forth that Dr. Hitchman had not asked to be elected a vice-president of the National Association, as a sentence in our report of the last Council meeting stated, but that Mr. Everitt had informed Dr. Hitchman that he would propose him for election to the office.

SEVERAL letters were received on Wednesday morning, too late for insertion in this issue; letters not containing late news should always reach us earlier in the week.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE**, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 1 to 8 (Sundays excepted.) Terms, One Guinea. Address, 2, Vernon-place, Bloomsbury-square, W.C.

**MR. CHARLES E. WILLIAMS**, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST**, will give Sittings for Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 41, Bernard-street, Russell-square. W.C.

**ROBERT HARPER** is now sufficiently free from business engagements to undertake LECTURING and HEALING.—R. H. has been a close student under many eminent professors in the great Spiritual University for 14 years. He is willing to communicate what he has thus acquired, by Lecturing upon the Higher Branches of the Spiritual Science, to any who may desire his services. The Terms will be made suitable to the poorest Societies, and may be learnt on application. Address Soho-hill, Birmingham.

**MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER**, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherds'-bush W. Please write.

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**J. V. MANSFIELD, TEST MEDIUM**, answers Sealed Letters, at 861, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

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

**MESSESS. HARRY BASTIAN AND MALCOLM TAYLOR**, Physical and Mental Test Mediums, from America.—PARLOUR SEANCES every evening except Tuesday, Friday, and Sunday, at 2, Vernon place, Bloomsbury-square. Tickets, 5s. each; hour 8 o'clock. For private seances, address as above.

**SEALED LETTERS ANSWERED** by R. W. FLINT, 33, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

**MRS. OLIVE, SPIRIT MEDIUM, 49, BELMONT-STREET, CHALK FARM-ROAD, N.W.** Trance communications for Tests, Business and Medical advice, Healing by Spirit Mesmerism, &c. Terms for private seance, one guinea, public seances on Tuesdays, at 7 p.m., and Fridays, 3 p.m., at above address. Admission 2s. 6d. Previous appointments should be made for private seances.

**NOTICE.—MONSIEUR ADOLPHE DIDIER**, Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambulant consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

**F. M. PARKES, SPIRITUALIST PHOTOGRAPHER.** Sittings a la seance by appointment, Mondays, Wednesdays, and Fridays. The magnesium light used in dull weather or when required. Fee, one guinea per sitting. Address, 6, Gaynes Park Terrace, Grove-road, Bow, E.

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### EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye; 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 Quich, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah 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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*A Record of the Science and Ethics of Spiritualism.*

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