

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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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* Rule 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.

**P**ERSONS 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.

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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 the Assistant Secretary, Mr. John W. Haxby, 8, Sandall-road, Camden-town, London, N.W., of whom copies of the Constitution and Rules may be had upon application.

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## THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR 1875.

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1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

February, 1875.

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CHARLES J. HUNT, Hon. Secretary.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

IT IS INTENDED TO HOLD A  
B A Z A A R*Under the auspices of the Association, in the latter part of May, 1875.*

THE Association concluded at its last Council Meeting to take the premises which have been offered to it at 38, Great Russell street, London, W.C.

The object of the proposed Bazaar is to assist in meeting the very considerable expenses, which will be needful to furnish Library and Reading Rooms, *Seance* Rooms, Council Room, &c. thus providing a Central Establishment, which it is hoped will be found of great value to both London and Country Spiritualists, Members of the Association and others.

The idea has not received the formal sanction of the Association, but will undoubtedly do so at the next meeting of the Council.

Contributions for the Bazaar are earnestly solicited to include:—Useful and Ornamental Articles of all kinds.—Books, Photographs, Engravings and Works of Art, Paintings, Drawings, Direct Writings, or any "Spiritual" Curiosities from the treasures of private Mediums, would be specially acceptable.

The promoters of the Bazaar are of opinion, that it would greatly contribute to its success, if it were understood, that the articles would be marked at reasonable and not at exorbitant prices, at the opening of the Bazaar,—that they would not be disposed of at ridiculously low prices at its close;—and also that contributors who are inclined to do so, may send a minimum price for any articles of value, at which if not sold, they shall be re reserved for their own disposal.

On behalf of the (future) Bazaar Committee,  
M. A. EVERITT,  
EMILY KISLINGBURY.Further arrangements will be announced as soon as possible.  
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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME SIX. NUMBER ELEVEN.

LONDON, FRIDAY, MARCH 12th, 1873.

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2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

## EVOKING THE SPIRIT OF A SLEEPING PERSON.

BY PRINCE EMILE DE SAYN-WITGENSTEIN.

The very interesting experiments related, on pages 97 and 98 of *The Spiritualist*, No. 131, February 26th, 1875, remind me of a fact, the narration of which may perhaps be welcome to your readers.

I had, about a year and a half ago, tried in vain to convert a young lady to the belief that, under special conditions, her spirit might quit her body and act independently of it. After repeated requests she at last consented to give me a glove she had worn, and by which I hoped to establish between us the mesmeric rapport necessary for the experiment.\*

We parted that same day, and as soon as circumstances allowed it, I set to work, late in the evening, at an hour when I supposed her to be asleep; taking the glove in my left hand and a pencil in my right hand, I evoked her, concentrating all my will upon her. Presently I felt myself controlled, and began to write different answers to the questions I was mentally uttering. We were at that time separated from each other by about half a day's travel.

I continued the same practice for several weeks, during which the glove gradually lost its power, and the manifestations grew weaker and weaker, and finally they ceased altogether.

I afterwards ascertained that she had often dreamt of me very clearly, and that she even remembered having once seen me writing at my table. Her description of my dress and of the room I occupied answered exactly to the reality. She also confirmed several facts and episodes of her private life, the particulars of which I had obtained in the way described.

Every time her spirit answered my call, I felt a pleasant sort of shiver running down my back, while a sort of dim circular light, about as big as a plate, and of a pale, yellowish hue, appeared moving to and fro near the ceiling. This light came with the first stroke of my pencil, and disappeared as soon as the writing stopped. Sometimes the pencil gave a violent jerk, and the writing ceased abruptly, placidly to be resumed some moments later, as if nothing had occurred. This was explained to me as the result of outward disturbances having momentarily interrupted the sleep.

But the strangest of all these facts is the following. I am unable to explain it, and would be thankful to any person who might undertake to do so.

I was tracing, under the usual control, an account of a ball, where she pretended to have been the evening before, she describing, in her merry, girlish way, her pretty dress, the persons who had talked to her, making malicious remarks about them, and finally accusing herself of having been out of temper, and of having sat in a corner, giving saucy answers, and refusing to dance. Several months afterwards I met her sister, who informed me that on that very evening my spiritua-

\* I had never mesmerised her.—EMILE.

correspondent had been absent on a week's excursion, but that she, *the sister*, had actually been at the ball, her dress, her behaviour, in one word every particular of her narrative, answering exactly the details I had received under control.

EMILE, Prince of Wittgenstein.

Vevey, Switzerland, 3rd March, 1875.

## THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

### MEETING OF THE COUNCIL.

LAST Monday night a Council meeting of the British National Association of Spiritualists was held at Lawson's Rooms, Gower-street, London, Mr. Alexander Calder in the chair. Present,—Mr. Algernon Joy, Mr. Martin R. Smith, Miss Houghton, Mr. H. D. Jencken, M.R.I., Dr. Sexton, Mr. Robert Harper, Mr. Edward T. Bennett, Mr. and Mrs. Everitt, Mr. E. D. Rogers, Mr. Keningale Cook, B.A., Mr. Desmond Fitz-Gerald, and Mrs. Showers.

The minutes of the last meeting were read and confirmed.

### ALLAN KARDEC'S WORKS.

Mr. Joy, hon. secretary, read a letter from Miss Blackwell, who said that she would be glad to see any members of the Association who happened to pass through Paris, and that her translations of Allan Kardec's *Spirit Book*, and *Book of Mediums* would be out in a few weeks' time; she intended also to translate and publish Allan Kardec's *Genesis*; the remaining two of his five works she must leave to others to translate.

### MR. MORSE IN AMERICA.

A letter from Mr. J. J. Morse, dated Boston, Mass., Jan. 25th, 1875, was then read. It set forth that he had been well received in America both by the Spiritual public and by the press, but that shortly after his arrival he had four days' severe sickness; in fact, he had not been so ill during the past fourteen years, but he soon recovered. He said that the streets in Boston were inches deep in snow, and the side-walks covered with from one to two inches of solid ice. The thermometer was often below zero. His time in America was fully engaged up to the end of July, when he expected to leave New York, and to arrive in Liverpool about the 12th of August; after remaining there a day or two, he would return to London. He had been reading in *The Spiritualist* the reports of the Council meetings of the National Association, which Association he trusted would meet with the success it deserved, and he remembered with much pleasure the many acts of kindness exhibited by the Association on his behalf. When questioned about the Association in America, he expressed the opinion that such union was a necessity, and stated that many of the leading minds in England were enlisted in the favour of organisation, a subject which he intended to study during his stay in the United States.

Mr. Everitt read portions of a letter from Mr. J. Mylne, of India, setting forth that he considered the National Association of Spiritualists to be a very necessary institution and could not understand why Mr. Howitt and a few others were against it; he would willingly subscribe £20 or £30 a year towards its support.

Mr. Everitt next read extracts from a letter from Mr. H. J. Charlton, of Liverpool, who recently read a paper before the Liverpool Psychological Society against the National Association of Spiritualists, on the ground of its alleged tendency to centralise; but he stated that the information elicited at the meeting from those who were members of the Association had modified his views on the whole subject, so that he would inquire further into the constitution of the organisation, and might possibly become one of its members.

### NEW MEMBERS.

The following new members were then elected unanimously: Mr. Whingate and Mr. Casson, of Liverpool; Mr. W. Peck, of Cardiff; Captain J. James, of Tottenham; Mr. R. Pomeroy Tredwen, of the Dalston Association; Mrs. M. Theresa Wood, of Brompton; Mr. Francis N. Smith; Mr. A. A. Stowe, of Melbourne; Mr. E. Decruz; Mr. J. Coates; and Mr. J. Clarke Fergusson.

Mr. Samuel Chinnery was elected a member of the Council, so also was Captain James.

Mr. W. L. Sammons, of Cape Town, South Africa, accepted honorary membership of the Association: he said that he had not had much experience of Spiritualism, for it had not

spread to any great extent in his locality, but for a long time he had been a diligent and solitary reader on the subject—truly "a pelican in the wilderness." He further stated that the little society of Spiritualists in Cape Town and the paper representing it both collapsed and came to grief suddenly, owing to youthful inexperience.

Mr. Joy next read a letter from Mr. Eugene Crowell, M.D., of New York, author of the valuable book on *Spiritualism and Primitive Christianity*. Dr. Crowell had much pleasure in accepting honorary membership of the Association.

### THE HOLMESES' IMBROGLIO.

The following letter from Dr. Child, of Philadelphia, was then read.

"534, Race-street, Philadelphia, U.S.A. Feb. 15th, 1875.

"MISS EMILY KISLINGBURY,

"DEAR FRIEND,—Yours of Jan. 11th came duly to hand, but I have been sick since its reception, which has delayed my reply. I thank you for your expression of sympathy in regard to the abominable fraud which the Holmeses have practised upon us. They would not have succeeded so well if we had not had great confidence in the interesting reports we have had from London of your Katie, which they very shrewdly imitated in almost every particular, and were thus better able to carry on their wicked deception. It is all over now, and what does it amount to? Simply that two base tricksters, clever it is true, have succeeded in deceiving many of us for several months. Now they admit a part of their fraud. But enough of that—I want to write upon other topics. It is one of the day dreams of my life to visit England; when I shall be able to accomplish it I know not. But I am glad of every opportunity to strengthen the ties of friendship between the two countries, and I believe Spiritualism has done more towards this than anything else.

"I am aware that there have been persons going from this country who were by no means fair representatives of Spiritualism, yet I rejoice to know that we have had some able and worthy representatives, and it is a source of unfeigned pleasure to know that at this time, one of our noblest and best women, Mrs. Cora L. V. Tappan, whom I am happy to number among my personal friends, is with you and ably representing our cause. I trust she will be able to continue her labours in your land.

"The cause has progressed in this country in the past year more rapidly than in any former one, and it has such a foothold now in the public press, and upon the public mind, that its course will be upward and onward. It has always had more to fear from its so-called friends than its enemies. But there is a constant demand for light in regard to it now, that cannot fail to bring it prominently and profitably before the people. You will see by our papers, copies of which I have sent you, that Mr. Morse is doing a good work here. Mr. Cooper is with him, and Mr. Collier is also labouring here. I have seen but little of the latter. If you would like to have the *Religio-Philosophical Journal* I will be glad to send it to you regularly."—Faithfully yours, HENRY T. CHILD, M.D."

Mr. Martin R. Smith read portions of a private letter which set forth that some experienced Spiritualist ought to travel in the provinces on behalf of the Association, to aid inquirers who had already formed circles, but who needed some help and advice in their various difficulties.

A letter from Mr. Charles Blackburn was read, in which he had accepted the invitation to become a vice-president of the Association. He was accordingly elected.

### REPORTS OF COUNCIL MEETINGS.

Mr. Martin Smith said:—I rise to bring before you what may at first sight appear to be a trifling matter, but which will be found on consideration to assume an aspect of considerable importance. It being so, in my opinion at least, induces me to request our friend, Mr. Harrison, to record my words. As what I have to say might appear to reflect somewhat on his good judgment and discretion, I will begin by an earnest disclaimer of any such intention. I am too conscious of the many good offices we owe to him to harbour any other feelings towards him than those of regard and esteem. I am now alluding to the reports which appear in *The Spiritualist* of the proceedings at our Council meetings. I am fain to acknowledge that these are reported with accuracy; indeed it is to that extreme accuracy that I venture to take some little exception. Our discussions, as is very natural in friendly meetings of this sort, have been too apt to degenerate into mere conversations, involving a laxity of expression and a vagueness of suggestion often verging on the jocose. Remarks

made in this spirit are perfectly well understood by those present, who can judge, from the inflexion of tone or expression of countenance, how much importance the speaker intends to attach to such remarks. But when these are subsequently reported in print, without explanation or comment, they are apt to be misunderstood, and to provoke a scarcely deserved sneer. I am fully aware that it is not fair upon Mr. Harrison to throw upon him the onus of discriminating between jest and earnest, between the chaff and grain of a conversation, or to blame *him* if the report of our proceedings does not read exactly as we could wish it. No. The remedy lies with ourselves. It is for us to determine, at once and for ever, that our discussions shall be worthy of the name, that they shall in future resemble "debates," if that is not using too big a word, rather than mere conversations. Our present method of discussion is in many ways faulty. It involves a great waste of time. It is impossible to report satisfactorily. It encourages members of Council to come here without having previously given to the questions to be discussed a full consideration in their various bearings; and, as a necessary result, must occasionally be productive of crude and impossible suggestions. With a view therefore to increase the dignity and, at the same time, the practical utility of our discussions, I beg to give notice of my intention to move at the next meeting of Council the following resolutions:—

1st. That during the sitting of Council all remarks shall be addressed exclusively to the chair.

2nd. That all members when addressing the chair shall rise from their seats, and remain standing whilst so speaking. (It would probably be thought right that ladies should be exempted from the action of this resolution.)

3rd. That no member should be permitted to speak twice upon any subject, unless with the consent of the majority of the members present.

We have all of us at heart but one object, the success and progress of our Association, and I venture to think that we shall advance that object by adopting these or some similar resolutions; at the same time, I do not wish to set my own opinion in opposition to that of others. It may perhaps be found advisable greatly to modify, or altogether to reject my suggestions. I shall be satisfied if they receive a fair consideration.\*

Mr. E. T. Bennett said that he fully agreed with what Mr. Martin R. Smith had said. He thought that the Council had suffered because of the bye-laws not having been circulated

\* At meetings which transact public business, the press represents the outside multitude, who are supposed to receive an accurate representation of what takes place, although it would be intolerable were all that transpires at meetings conducted in an average way, recorded. A certain amount of discretion, therefore, ought to be exercised by the reporter, but which was not exercised in the case which Mr. Smith perhaps had in his mind. When public meetings get too conversational, there is nevertheless a use in recording *verbatim*. For instance, at the time when policemen's helmets were novelties, the reporter now under criticism recorded part of the doings of the Council of the important town of Cardiff, in the *Western Daily Press*, of Bristol, somewhat as follows:—"Mr. Bowen examined the specimen helmet and placed it upon his head, whereupon the Mayor of Cardiff, in allusion to Mr. Bowen's Roman nose, remarked that he resembled the Duke of Wellington. Mr. Bowen then asked whether the ridge over the crown was intended as an ornament, or to ward off a blow, upon which Mr. Whiffin said that he would try the experiment, and unexpectedly brought his fist down upon the top of the helmet." Had not the population of Cardiff the right to know how the valuable time of its Council was spent? Once Mr. Charles James, solicitor, of Merthyr, made certain recommendations by letter to the Merthyr Board of Health, and the same culprit recorded how—directly after the reading of the letter—the impetuous brother of the writer of it, who was also a solicitor,—exclaimed—"That letter is all stuff and nonsense!" a remark which many believed to be true, but would have been obliged to state in a roundabout way. "Goodness, gracious, hearts-alive!" was a frequent speech of a public man in the same locality, so what harm was there in recording it? Once a councillor asked—"Mr. Surveyor, when do you intend to fix them hydrogens?" "What?" said the Chairman. "Them hydrogens," replied the representative of a place other than Stoke-upon-Trent. He meant "hydrants." Reporting such incidents would do good service by way of information to School Boards. Sometimes speakers like their jokes recorded. The same reporter, one night at the opening of Parliament, took down, for a London daily paper, Mr. Disraeli's remark that "with one part of the (Liberal) speech from the Throne he agreed, namely, that part which invoked the blessing of Almighty God upon the proceedings of that House, for it never needed it more than at that moment." Such a joke was too good to be lost to posterity. When jokes are unusually far-fetched, the reporter might add, in parenthesis—(This was a joke!)—but the speaker might not think such an explanation complimentary. The conducting of public meetings at which reports of committees are brought up, and heavy financial business transacted, is a science in itself, about which we believe books have been written, and the rules should be well understood both by the chairman and the speakers, but once mastered and acted upon, the saving of time is enormous. In the course of a few years, as the chief members of our body gain experience in these matters, it is to be hoped that the deliberations of the National Association of Spiritualists will be second in point of adhesion to order, to no other organised body in the kingdom, but at present the meetings are well conducted, as compared with the amount of business to be transacted.—Ed.

months and months ago; he thought that if the chairman of the evening kept the bye-laws before him, and saw that they were enforced, it would meet all the difficulties which Mr. Martin Smith had pointed out.

Mr. Martin Smith said that if the bye-laws provided a remedy, he should not press his motion at the next meeting; in the meantime he hoped that a copy of the bye-laws would be sent to every member of the Council.

#### FINANCE.

The Report of the Finance Committee set forth that the Association had a balance of £36 11s. 1d. in hand, and it recommended payments amounting to £22 11s; the outstanding liabilities would then amount to £7.

The items amounting to £22 11s. were ordered to be paid.

The honorary secretary reported that he had received £5 5s. in subscriptions since the Finance Committee met a few days previously.

#### BYE-LAWS.

Copies of the bye-laws, which had been ordered to be printed at the previous meeting, were produced.

#### APPOINTMENT OF SECRETARY.

Mr. Martin R. Smith said: I wish to say a few words upon the subject of the appointment of a secretary. We have come to the unanimous conclusion than an Association without a habitation of its own, is but a shadowy unreality; in the same way I maintain that an office without a permanent resident secretary, would be equally unsatisfactory. In the first place, residence on the premises would greatly enhance the comfort of the person who undertakes these duties, and, I need hardly tell you, add in a corresponding degree to the efficiency with which they are performed. The place to be offered to our secretary is no sinecure. Its duties might doubtless be evaded with ease, but if we succeed in securing the services of a secretary whose heart is really engaged in the success of our Association, the work will be very arduous. It will entail a large correspondence, some little book-keeping, extensive reading, and considerable literary work, including the translation of valuable articles from foreign periodicals. To this must be added the labour of talking to many visitors; informing the curious, explaining to the ignorant, being courteous to all, ready to speak, or ready to listen at the will of the visitor. Later in the day come a different class. Perchance rooms are let for *seances*, or members drop in who have no time in the day at their disposal. Our "office" will not be able to keep "office hours;" it will partake more of the nature of a club than of an office, and I suspect that it will be found impossible to close its doors before nine or ten in the evening. It is not to be supposed that our secretary can unaided undertake such duties from ten in the morning to ten at night, for they would involve a total relinquishment of all society and of all the pleasures, relaxations and amenities of life. I wish, however, to point out to you that the fact of our secretary being resident on the premises, will facilitate the solution of this difficulty, which would otherwise threaten to be a serious one. We must soon take into careful consideration the whole question of the duties and hours of attendance to be required of our secretary. And now what are our requirements? We want education, knowledge of languages, literary ability, energy, tact, patience, capacity, a thorough knowledge of the facts and history of Spiritualism, and an abiding interest in the progress of our Association. If we get all this we are indeed fortunate! But mark you, the prospects of this Association mainly depend upon our securing such a person as I have described. (Hear, hear.) And now I come to the main purport of my remarks. I wish to propose to you for this important position our friend Miss Kislingbury. (Great applause.) I need hardly at this meeting expatiate upon her merits and her fitness for this post. (Applause.) You have all known her long; you are acquainted with her energy, her zeal, and her great good sense; and I cannot but hope that you will all agree with me in thinking that in her person are combined all the great requirements that I have mentioned. I have reason to believe that she would accept the post, and I most strongly urge the Council not to lose so great an opportunity. The question arises at once of salary; and what I should be disposed to offer, and what I am led to understand that she would accept, is £150 per annum, with lodging, coals, and gas. I believe this offer will tempt her from her present employment—tempt her, not by the slightly increased remuneration that it would offer, but by the fact that it would give her work thoroughly congenial to her nature, and which would indeed be to her a labour of love. I look upon this as so great an opportunity, that I am willing, if the Council shall see fit to appoint Miss Kisling-

bury, to add another £25 per annum to my subscription to our Association, for I am fully aware that such an appointment will strain our resources to the uttermost. I have great faith, however, in the future of our Association, especially if we secure as our secretary so clever and indefatigable a worker as our tried friend, Miss Kislingbury. (Applause.)

Mr. H. D. Jencken had much pleasure in seconding the proposition of Mr. Martin Smith. While he was listening to all Mr. Smith said about the qualifications necessary in a secretary, he thought that the Association would have to place itself in the position of one of those persons who advertised in the *Times* for a governess possessing every possible accomplishment, salary £20 a year, but the last part of Mr. Smith's speech had reassured him. He felt that they could not possibly have a better secretary than Miss Kislingbury. (Applause.)

Mr. Bennett said that many applicants had intended to enter the field, but that most of them were frightened when they heard that the question of the appointment of Miss Kislingbury would be considered. Mr. Albert Snow and Mrs. Richmond had withdrawn their own applications in her favour. He then read applications for the office from Mr. H. E. Rendle and Mr. Thos. Blyton.

The Chairman read a letter from Mr. A. Joy, narrating how he had worked with Miss Kislingbury as honorary secretary since the formation of the Association, and setting forth how very fitted he considered her to be for the post. The Chairman added that he himself thought that nobody could question the soundness of the judgment of the Council in electing her to the office of secretary.

Mr. Fitz-Gerald said that he came to the meeting with the intention of supporting Mr. Rendle, not knowing that the question of appointing Miss Kislingbury would be brought up; under the circumstances, he felt that he must support her, although had she not been a candidate, he would have supported Mr. Rendle.

Miss Kislingbury was then unanimously appointed Secretary to the Association, at a salary of £150 per annum, with an unfurnished room on the premises, coals, gas, and use of kitchen. She also would have another room for the performance of her official duties.

#### THE USE OF THE ROOMS OF THE ASSOCIATION.

Mr. E. D. Rogers said that an application for a room upon the premises had been received from Dr. Maurice Davies. He thought that Dr. Davies ought to be questioned as to his exact position in his relation to Spiritualism, in conjunction with some of his utterances in his recent articles and essays, before such application were granted.

Mr. Martin Smith said that Mr. Harrison had suggested a course which would relieve the Council of one difficulty in connection with the duties of the secretary. It was impossible for one officer to work from ten in the morning till ten at night, so Mr. Harrison suggested that his shorthand writer should sit in the reading-room and act as librarian during the day, copying out his shorthand notes in his leisure moments; it was, however, to be understood that he was to have nothing to do with secretary's work or documentary matters. Mr. Harrison did not want any remuneration for this, but proposed that the Association should give him an equivalent, by allowing him the use of one of the up-stairs rooms as a publishing office; there was a room at the top of the house which would do very well for the purpose. Mr. Harrison suggested that all Spiritual literature should be thus sold at the offices of the Association, and the circulation of such literature the Association of course desired to promote. He thought that as this proposal would allow the secretary a large amount of freedom to go where she pleased, it would be a fair equivalent to allow the use of one room. As regarded the rest of the rooms, he thought it advisable that the Association should not let them at present, but should hold itself free in the matter, perhaps for the whole of the first year, for they did not know yet for what purposes they might require their apartments.

Mr. Jencken quite agreed that the rooms should not be let at present, one reason being that their value had not been ascertained. No rooms in England would be better advertised.

FURNISHING THE PUBLIC ROOMS IN THE NEW OFFICES—THE EXPENSES OF THE SECRETARYSHIP—THE PUBLICATION OF SPIRITUAL LITERATURE—SUGGESTED ESTABLISHMENT OF A PHILOSOPHICAL DEPARTMENT OF THE NATIONAL ASSOCIATION.

Mr. Joy then read the following letter:—

*To the Council of the National Association of Spiritualists.*

LADIES AND GENTLEMEN,—As the subject of the furnishing of your new offices will come up again at your next meeting,

I write to state that Mr. Charles Blackburn, of Didsbury, recently went over the new premises with me, and after his return home wrote to me that he thought the public reading-room, also the *seance* or council room, ought to be well furnished in drawing-room style, so that the establishment shall be an elegant place to which to take friends or inquirers; also that the said rooms should contain some good book-cases with glass doors, for the preservation of the volumes in the library. As he considers that the Association grant of £50 will only enable the committee to furnish the two rooms plainly, he generously states that he will make a donation to the Association of £50, on condition that it is added to the £50 already granted by the Council, and that the whole amount shall be employed to furnish the two rooms handsomely.

He further wishes to be enrolled as a life member of the Association.

Mr. Blackburn also expresses the opinion that the permanent secretary ought to be some well-educated and competent person, who has worked disinterestedly for Spiritualism in the past, so that by the appointment of a well-known and well-tried worker in the movement, the members of the Association shall feel satisfied that good work and close attention to duty will be the result of having such an officer. There are several good workers in Spiritualism answering to this description. He says that if the engagement of such a secretary is beyond the means of the Association at present, he will make one, if others will join, to subscribe a small sum annually for three years to make up the required amount.

As the propositions in this letter are the result of some conversations and correspondence, I have sent a copy of this note to Mr. Blackburn, who says that it expresses what he intended.

As the public rooms will be chiefly attended during the evening, yet must be open also throughout the day, the hours will be too long for the permanent secretary to attend to them alone, and therein lies another source of expense to the Association, concerning which I have a proposition to make.

I am engaged upon many newspapers, so to economise time am obliged to keep a shorthand clerk, who might just as well write out his longhand notes in your reading-room as elsewhere, and attend to the requirements of readers say from ten to five o'clock, with one hour for dinner, during which he would have to be relieved by the secretary, it being also understood that his duties to the Association shall be paramount and under your control during those hours, or such other hours as may be deemed suitable, and his work for me to be done only in leisure moments; also that he shall have no letter-writing or secretary's work to do for you, but only to attend to the requirements of readers and callers, during the absence of the secretary.

I am willing that he shall do this work without any money charge to the Association, but that in return the Association shall give me one of the small rooms at the top of the house, plainly furnished, as a publishing office, and on condition that all the English Spiritual periodicals shall be kept on sale, without particular favour or precedence to any one of them. This will remove long-standing restrictions upon the circulation of Spiritual literature in that neighbourhood. The men who sell Spiritual periodicals at public and society meetings at that end of town, have frequently, during the past three or four years, told me of the refusal on the part of local dealers to supply them with one section of Spiritualistic literature, whilst another section of the literature has been supplied freely. When Mr. Farmer temporarily abolished those restrictions, it made a great difference in the amount of Spiritualistic literature circulated in that neighbourhood. Hence if the Association secures a free supply of the whole range of the literature in the neighbourhood, the public interests will be served, and everybody benefited. I have no intention at present to go into a publishing business to any great extent, in fact shall be at the proposed office but a few hours per week, but might perhaps issue a limited number of carefully selected works. The publishing of Spiritual works is sometimes offered me, and afterwards goes to persons not connected with Spiritualism. Although in a question of letting rooms, the Association may think it not to be much within their province to consider to what uses, so long as they be legitimate, the hirers may put them, I have yet thought it desirable to give these details.

If this room should be granted me, it may be used at times mutually agreed upon, for the experimental and other purposes of a scientific committee of the Association, for the appointment of such a committee is only a question of time. The philosophical apparatus, belonging to the Association or lent by its private members, may be also stored away in this

room, so as to be under the care of one who understands its use. Plenty of scientific work could be done now at very small expense, because many scientific Spiritualists to my knowledge possess and are willing to lend the necessary apparatus. The Association, through its committee, might determine more accurately than has hitherto been attempted whether any electrical disturbance is connected with spirit raps; also how the temperature of the bodies of mediums varies during manifestations; likewise by means of reflecting galvanometers reveal much that is going on inside cabinets in which entranced mediums are necessarily isolated from spectators, and other problems of like interest might be solved. Such a committee, consisting only of Spiritualists who "understand conditions," will of course learn more about the manifestations than can possibly be done by disbelieving physicists who break conditions, and scientific discovery will be far more rapid in the hands of Spiritualistic investigators, than in the hands of outsiders. I have much scientific apparatus of use for lecture and other purposes; Mr. Martheze has a valuable stock of apparatus at Geneva, not in use, and which perhaps he might, if asked, deposit *pro tem* in the suggested philosophical department of the National Association; Mr. Varley has often generously lent me all galvanometrical and other apparatus of use in researches in connection with Spiritualism; and Mr. Blackburn takes much interest in this branch of the subject, so that it is to be hoped that before long, perhaps in a few months, the scientific department will be one of the most interesting in the new establishment, and will have allotted to it one of the best rooms on the premises. Very truly yours,

WILLIAM H. HARRISON.

March 7th, 1875.

The Chairman then raised some technical questions about the letting of the premises to the Association, and the sub-letting of portions of them by the Association, calling special attention to some of the terms in the lease of the present occupier.

Dr. Sexton asked whether Mr. Harrison was going to publish *The Spiritualist* there instead of in the City, and whether numbers of dirty boys would be constantly calling at the office for papers.

Mr. Harrison replied that the paper would be published by Mr. Allen as usual, and would be called for there by the trade as at present. He did not think that many besides Spiritualists would know of the existence of the branch office on the premises of the Association. There would be no name on the street door, and no bills in the windows; in short, it was simply a provision enabling members of the Association and others to obtain all the spiritual periodicals, and a few very carefully selected works of high quality, on the premises, if they desired so to do. The technical question raised by the chairman applied more to the arrangement between the Association and the present occupier of the premises, than it did to the proposition about the lending of this room.

Mr. Martin Smith said that the Association did not let the room under the proposed arrangement, but lent it. He moved that Mr. Harrison's offer be accepted.

Mr. Keningale Cook seconded this, and it was carried unanimously.

#### MEDALS FOR PRIZE ESSAYS.

Mr. Martin Smith reported that the Essays Committee had met, and the subject which had been selected was "The Probable Effects of Spiritualism upon the Social, Moral and Religious Conditions of Society," each competitor to make his essay equal in length to about six columns of the *Times*. Some of the gentlemen whom it was thought desirable to invite to become judges could not act, others had not yet been asked, and others were ready to undertake the duties; as the committee was thus not yet ready to announce the scheme in all its details, he had to request that the consideration of the subject should be postponed. He had received a letter from Mr. Alfred Russell Wallace to the effect that, as Spiritualism was growing so rapidly, essays upon what influence it might have in the future must be to a large extent speculative; he doubted whether it would not be better to employ literary energy in collecting and classifying some of the spiritual phenomena of the past ages.

Mr. R. Harper said that he thought scientific men or clergymen would not make the best judges of essays, because their minds ran in particular grooves.

The Chairman—Unless they are Spiritualists?

Mr. Harper remarked that even then they would be "Spiritualists of a colour." Scientific men only valued what

was amenable to the processes of physical science.\* He thought the subject selected for the essay was a capital one.

Mr. Smith said that the subject was a good one, because it would cause the essays to show the *cui bono* of Spiritualism.

The further consideration of the subject of prize essays was then postponed.

#### MONTHLY SOIREES.

Mr. Joy announced that the next *soirée* would be held on the 7th of April. The *soirée* accounts had not been completed.

Mrs. Everitt said that the surplus from the *soirées* ought to be at the disposal of the ladies who get them up, to be expended in the purchase of articles, such as teacups and saucers, which under the present system had to be hired at somewhat expensive rates. Mrs. Kisingbury and Mrs. Maltby had been doing a great deal of work in connection with the *soirées*.

Miss Houghton seconded this proposition which was carried unanimously.

The names of Mrs. Everitt and Miss Kisingbury were added to the Offices Committee, since it was thought that their assistance would be useful in the matter of furnishing the rooms.

#### THE BAZAAR.

Mr. E. T. Bennett announced that the bazaar of the National Association would be held in the latter part of May, 1875, under the patronage of the Baroness Adelmá Von Vay, Lady Shelley, Madame Martheze, Mrs. Makdougall Gregory, Mrs. Martin R. Smith, Mrs. Strawbridge, and Mrs. Showers; the object of the bazaar was to assist in meeting the expenses of furnishing the new offices. The Bazaar Committee consisted of Mrs. Everitt, Mrs. Maltby, Mrs. Kisingbury, and Mrs. M. Theresa Wood, with power to add to their number. He thought that it would be well that the bazaar should be held during the same week as the annual meeting of the Association, so that provincial visitors should have a double inducement to visit London at that time.

The programme recommended by Mr. Bennett was adopted and approved by the Council.

#### REGISTRATION OF THE ASSOCIATION.

Mr. E. D. Rogers produced in print copies of the necessary forms for the registration of the Association under the Act of 1867; these forms, he said, had been kindly drawn up by Mr. Jencken. They would have to be read and considered very carefully; some of the rules of the Association would have to be modified to meet the requirements of the law, and some of the items in the rules would have to be put in the bye-laws. He thought that a special meeting should be called for the discussion of these important items, and he believed that at that meeting some of the paragraphs in the proposed forms would be modified. When the Association was registered, it would limit the liability of the members to five shillings each.

Mr. Martin Smith said that the business of the Council was so heavy that he thought it would be well to hold its meetings once a fortnight instead of once a month; at all events for the present. (Hear, hear.)

It was then resolved that a special meeting of the Council be held on Tuesday, March 23rd, at 6.30 p.m., and that at the close of the registration business the meeting should be made ordinary.

This and all future meetings of the Council will probably be held at its new offices, and not at Lawson's Rooms.

#### MEDIUMS AND THE PUBLIC.

Mr. Keningale Cook gave notice that at the next meeting he should move, "That the Association do take into consideration the question of its responsibility as a national body, acting in a general relation to the public as well as to its own members, especially in the matter of professional mediums, their genuineness or otherwise, and the effect which their un-criticised action is likely to have upon those investigating the subject of Spiritualism."

#### MISCELLANEOUS SUBJECTS.

Mr. E. T. Bennett moved that, with reference to the proposed subscription of £30 a year by Mr. Mylne, he be invited to contribute £15 to the ordinary funds of the Association, and £15 to the guarantee fund.

This was agreed to.

Mr. Martin Smith suggested that as the tenure of the new offices by the Association was of a temporary character, that

\* Mr. Harper makes the common mistake of using the word "science" as synonymous with the word "physics," which it is not; the nature of this not uncommon confusion of terms, was pointed out in the speeches given in a report of a meeting of the Brixton Society of Spiritualists published in these pages a fortnight ago.—Ed.

the book-cases purchased should be small ones, so that they could be easily moved; and further, by having small book-cases, instead of large ones, they could classify their books better. He had a promise of a donation of £10 10s. towards the library fund.

It was announced that probably Mr. William Oxley would see that the library was well supplied with the works of Swedenborg.

Mr. Joy announced that Mr. Terry, of Melbourne, had presented the Association with four volumes of the *Harbinger of Light*, the Australian Spiritual periodical.

The Chairman said that a series of lectures in the country, under the auspices of the Association, ought to be arranged as soon as possible; he thought that the minds of the members of the Council ought to be turned in that direction.

Mr. Smith thought so too, but just at present, while there were so many expenses in starting the new offices, it was a question of money.

The proceedings then closed.

### A SCIENTIFIC EXAMINATION OF MRS. FAY'S MEDIUMSHIP.

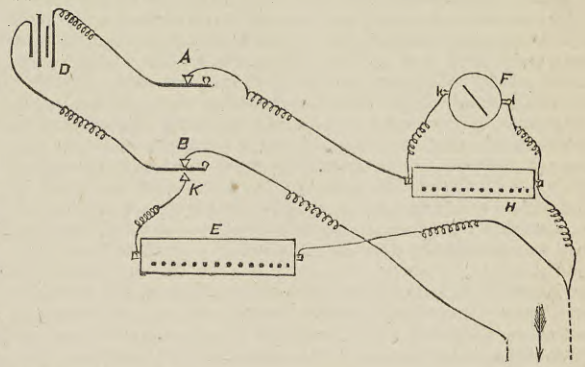
BY WILLIAM CROOKES, F.R.S., EDITOR OF THE "QUARTERLY JOURNAL OF SCIENCE."

ABOUT a year ago Mrs. Annie Eva Fay came to this country from the United States, with a good reputation as a medium for the production of physical phenomena.

It appeared to me that the means first devised by Mr. Varley to test the mediumship of Miss Cook, and which was attended with such satisfactory results in her case, as already recorded by him in *The Spiritualist*, would be the best to demonstrate whether the phenomena which took place in the presence of Mrs. Fay were produced by sleight-of-hand or were genuine. Experience has shown that the best conditions for the production of the most striking phenomena in Mrs. Fay's mediumship are, that she should be isolated from the other persons present, and in darkness; therefore, in order to get manifestations under test conditions, it was necessary that the medium should be so tied that she could not be freed by herself or by any other power without the knowledge of the observers. Mrs. Fay is usually tied with tapes or string; I proposed to tie her with a current of electricity. This method has the advantage of *absolute certainty*, since, if the medium has her hands or body removed from the wires, in a state of trance or otherwise, the galvanometer outside lets the spectators know the moment that the circuit is broken. On the other hand, if the wires should be joined together so that the current can still pass, the effect is quite as surely made evident by the galvanometer.

On Friday evening, Feb. 19th, Mrs. Fay came to my house alone, to submit to these tests, in the presence of several well-known scientific men. She entered the drawing-room, and conversed with us for about a quarter of an hour, after which my friends went down stairs to examine the electrical apparatus and my library, which was to be used as the dark room. They examined the cupboards and opened the desks. They put strips of paper over the fastenings of the window shutters, and sealed them with their signet rings. They also sealed up, in a similar manner, the second door of the library, which opens into a passage. The other door opens from the library into my laboratory, in which the experimentalists remained during the tests; a curtain, consequently, was suspended over this door, to place the library in comparative darkness, and to admit of rapid and easy passage to and fro.

The accompanying cut shows the arrangement of the apparatus.



D, battery.

F, galvanometer.

H, shunt to cut off more or less of the current in order to regulate the deflection of the galvanometer.

E, box of resistance coils.

A and B, keys to make and break contact.

(A) is always closed, and used only to correct or check zero.

(B) pressed down to K, puts the resistance coils in place of the medium.

The two wires on each side of the arrow go to the medium.

The medium takes hold of two handles, attached to the wires below the arrow, and thus completes the circuit, and causes the light from the galvanometer to be deflected on the scale. The shunt is now adjusted, the object being to distribute the current between the galvanometer and the shunt, so as to cause a convenient deflection of the former. Any movement of the medium is now seen by a variation of the position of the spot of light. If the wires or handles are short circuited in any way the spot of light flies off the scale; if, on the other hand, contact is broken by the medium leaving go, the light immediately drops to zero.

To take the resistance of the medium, the key, B, is pressed down, which places the resistance coils in the circuit instead of the medium. Pegs are then taken out till the deflection on the galvanometer is equal to that produced by the medium; the resistances are then equal both of the medium and coils, and the figures are read off on the latter.

The reflecting galvanometer with resistance coil and shunt, were placed close against the wall in the laboratory by the side of the curtain, and two short pieces of very thick wire ran through the wall, and were securely soldered to two brass handles on the other side; these handles were to be held by Mrs. Fay, whose body thus completed the electrical circuit, and gave me a deflection on the galvanometer varying with her electrical resistance. The brass handles were tightly covered with two pieces of linen soaked in salt and water. Before commencing the experiments, Mrs. Fay soaked her hands in salt and water, and on then taking hold of the handles, I have always found the amount of deflection to be very steady, owing to the large amount of conducting surface exposed to contact with the hands. When she seized the terminals, the exact amount of deflection due to the resistance of her body was given by the galvanometer; if she caused the handles to touch each other the deflection was so great as to cause the light to fly wildly off the scale; if she ceased to hold the handles for an instant the ray of light came to zero; if she had attempted to substitute anything besides her body to establish partial contact between the two handles, the great oscillations of the



luminous index, which would have taken place while it was being done would at once have exposed her, after which the chances would have been infinite against its producing the right amount of deflection.

My friends inspected these arrangements, and two of them, well-known fellows of the Royal Society, tried what could be done by connecting the two terminals with a damp handkerchief. By a series of careful adjustments, between each of which they had to ask me what amount of deflection had thus been produced upon the galvanometer outside, they in time obtained an amount of resistance the same as that of a human body; but to effect this would have been impossible without information as to the indications given by the galvanometer outside, and all this time the violent oscillations of the ray of light showed that they were trying to make a new contact by tricks of some kind. At the suggestion of one of them, however, and to obviate this barely possible source of error, the brass handles were then nailed so far apart, that he expressed himself satisfied that neither he nor anybody else could repeat the experiment with the handkerchief which he had just exhibited.

Mrs. Fay was then invited down into the library; she took her seat in a chair before the brass handles, and the gaslights in the library were then reduced to one, which was turned low. We noted the distance from her of several prominent articles. A musical box was lying on my desk at a distance of about four feet from her; a violin lay upon the table at a distance of about eight feet; and my library ladder rested against the book shelves at a distance from her of about twelve feet. We then asked her to moisten her hands with salt solution, and to seize the terminals. This she did, and at once a deflection was produced upon the galvanometer scale due to the resistance of her body; we then left the library and entered the laboratory, which was illuminated by gas sufficiently for us to see everything distinctly.

We commenced the tests at 8.55, p.m.; the deflection by the galvanometer was  $211^{\circ}$ , and the resistance of Mrs. Fay's body 6,600 British Association units. At 8.56 the deflection was  $214^{\circ}$ , and at this moment a hand-bell began to ring in the library. At 8.57 the deflection was  $215^{\circ}$ . A hand came out of the cabinet on the side of the door farthest from Mrs. Fay.

It should be clearly understood that I was on one side of the wall with the galvanometer, that Mrs. Fay was on the opposite side holding the handles, soldered to pieces of wire, so secured that she could not move her hands or the handles an inch to the right or left, and that under these conditions, a hand came out from the farthest side of the curtained door alongside us, at a distance of three feet from the brass handles, and all within two minutes after we had left the room.

At 8.58 the deflection was  $208^{\circ}$ ; at 8.59 it was  $215^{\circ}$ , and at this moment a hand came out at the further side of the curtain, and handed a copy of *The Spiritualist* newspaper to Mr. Harrison.

At 9 o'clock the deflection was  $209^{\circ}$ ; at this moment a hand was again seen to come out and hand Serjeant Cox a copy of his book entitled *What am I?* At 9.1 the deflection was  $209^{\circ}$ , the hand appeared again, and gave a little book on *Spectrum Analysis* to its author, who was one of the observers.

At 9.2 the deflection was  $214^{\circ}$ ; a hand was again visible and gave to a well-known traveller who was present a book entitled *Art of Travel*.

At 9.3, the hand threw a box of cigarettes at another gentleman who was present, and who was known to be partial to the fragrant weed. I could have been positive that that box of cigarettes was in a locked drawer in my desk when Mrs. Fay entered the room.

At 9.4 the deflection was  $213^{\circ}$ . I again measured the resistance of Mrs. Fay's body, and it was then 6,500 British Association units. At this moment a small ornamented clock, which had been standing on the mantle-piece five feet from the medium, was handed out.

At 9.4 $\frac{1}{2}$ , the deflection was  $210^{\circ}$ ; Serjeant Cox, and some of the other observers, said that they saw a full human form standing at the opening of the curtain.

At 9.5, the circuit was seen to be suddenly broken. I entered the library instantly, followed by the others, and found that Mrs. Fay had fainted, or was entranced. She was lying back in the chair senseless, but revived in the course of half an hour. Thus this remarkable *seance* lasted for exactly ten minutes.

A piece of old china, in the shape of a plate, was found lying upon the top of my writing-desk in the library; it was not there before the experiments began. In my drawing-room upstairs there is a moulding all round the wall, near the ceiling, and about eight feet from the ground; resting upon this moulding are several pieces of old china, including some small plates. Mrs. Fay had been in the drawing-room for perhaps an hour before the *seance* began, but she was not there except in the presence of several witnesses; the room was well lighted, and had she mounted a chair to reach one of the plates near the ceiling, of course every one must have seen it. The plates had been on those mouldings for weeks without being moved, for no member of my family had occasion to touch them; and one of the gentlemen present said he was sure that the plate was not on the desk when the experiments commenced, because he looked at the top of the desk with the intention of placing something on it, which he wished to put out of the way. Many similar cases of the carriage of solid objects from one place to another by abnormal means are on record in Spiritualistic literature.

Before Mrs. Fay came to the house that evening, she only knew the names of two of the guests who would be present, but during the evening the intelligence at work displayed an unusual amount of knowledge about the sitters and the labours of their lives. The book on *Spectrum Analysis* was one with no letters on the back, yet it was removed from its place and handed to its author. Although I know generally the position of the books in my library, I certainly could not find them in the dark, and I have no reason for supposing that Mrs. Fay knew anything about such a book being in existence, or in my library, or that it was written by the particular person present.

On previous occasions I had applied an electrical test to Mrs. Fay's manifestations. On 5th of February last we had a *seance* which commenced at 9.15 p.m. The deflection when she took hold of the handles was  $260^{\circ}$ ; it oscillated— $266^{\circ}$ ,  $190^{\circ}$ ,  $220^{\circ}$ ,  $240^{\circ}$ , then remained steady at  $237^{\circ}$ ; the medium's resistance at  $920^{\circ}$  was 5,800 British Association units. Knockings were heard at 9.28, when the deflection was oscillating between  $215^{\circ}$  and  $245^{\circ}$ .

At 9.30, the light was tolerably steady at  $230^{\circ}$ ; the resistance was 5,900. A great deal of rapping was now heard, apparently on the door close to the medium,

but there was no movement of the light, which proved Mrs. Fay's hands to be perfectly still.

At 9.31 the deflection was  $234^{\circ}$ . The medium was then heard to sigh and sob. The spot of light was steady at  $233^{\circ}$ , although several instruments were now playing at the same time. Movements were then heard in the room; several articles were thrown into the laboratory through the opening of the curtain; the violin was given to me by a visible hand, which was seen also by the others in the room. All this time the luminous index was very steady, which proved that the medium was still while these things were occurring. At 9.34 the light was steady at  $236^{\circ}$ , and the zero was correct. At 9.37 we could hear the musical box being wound up, the light still keeping steady. At 9.38 the deflection was  $238^{\circ}$ . At 9.39 the medium broke contact by dropping the handles. She was just able to say, "So tired of holding these things." Then she was entranced, but recovered in a short time.

On Saturday, Feb. 6th, another experimental *seance* was held at my house. It was got up somewhat hurriedly, for the benefit of an eminent F.R.S., who was unable to attend the previous evening. Mrs. Fay was the medium. A few extra precautions were taken. The library was thoroughly searched, the doors and windows were closed, and strips of paper were gummed over them. These pieces of paper were then sealed over with a ring belonging to a lady present; after which the electrical test was applied, just as upon the night before. Almost the same things took place, with the same results, namely our not being able to detect the slightest movement on the part of the medium. My desk, which fastens with a Bramah lock, was shut carefully just before the *seance*, yet it was found open after the *seance* was over. This was a very short one. It commenced at 9.15 and ended at 9.30 p.m.

At first I always give new mediums who come to me their own conditions; for while I do not know what the phenomena may be, I am not in a position to suggest tests, nor, possibly, should I be able to get them before the mediums have confidence in me and that I will not play them any tricks, after which they have always shown a desire to help me as much as they can. All manifestations depend upon delicate conditions intimately connected with the nervous state of the sensitives, and most manifestations are checked when anything takes place to annoy them.

#### A PSYCHOLOGICAL SOCIETY.

MR. SERJEANT COX has sent us the prospectus of a new organisation, entitled "The Psychological Society of Great Britain." Its prospectus sets forth that at a meeting, held on Monday, February 22nd, Mr. Serjeant Cox in the chair, it was resolved unanimously:—

—That a society for the promotion of psychological science be now formed.  
 —That the society be called the "Psychological Society of Great Britain."  
 —That the object of the society be the scientific investigation of psychology in all its branches.—That such investigation be by the collection of facts, by the reading of papers, and by discussions thereon.—That the purpose of the society being to treat the subject solely as questions of science, all theological discussion be strictly excluded.—That the society shall consist of an unlimited number of members, to be elected by the council.—That the annual subscription to be paid by members residing within twenty miles from London be two guineas, and by members residing beyond that distance one guinea.—That the business of the society be conducted by a president, four vice-presidents, a council (not exceeding twelve members), a treasurer, auditor, and secretary, all of whom shall be elected annually by the members.—That the society meet periodically at such times and places as the council shall appoint.—That the proceedings at the meetings of the society be conducted in accordance with such rules and regulations as the council shall from time to time direct. Three of the council shall be a quorum.—That a general meeting of the society be held in the month of November next for the election of the officers of the society.—That F. K. Muntton, Esq., of 21, Montague-street, be requested to undertake the office of honorary secretary, *pro tem*.

#### THE FIRST EXPERIENCES OF AN INQUIRER INTO SPIRITUALISM.

NO. II.

THE following is a continuation of the paper read by Mr. W. H. Harrison before the Dalston Association of Inquirers into Spiritualism, narrating his early experiences in the investigation of the subject:—

In my diary I find many entries about the developing circle at Wood Green; but no manifestations were obtained at it, except one night while I was away at Norwich. On that occasion a few table tilts were obtained, and one of the sitters felt himself grasped on the shoulder by a strong but invisible hand. One night also while I was absent at the British Association for the Advancement of Science at Norwich the table in the nursery at Mr. Varley's house was twisted round while the children were playing near it, which frightened them, so they came downstairs and told what had occurred. The spirits then said that henceforth they wanted our circle to sit in that room instead of downstairs, which was why they called attention to it in the manner described.

On Monday, August 31st, 1868, I first met Miss Houghton, who told me that she and her mother sat for three months every night at a table before they obtained any manifestations, and that she had to wait eighteen months longer before her spirit drawings began.

#### A PROPHECY.

On Friday, September 4th, 1868, I called upon the Rev. J. Murray Spear for a *seance*, and met him for the first time. He went into the trance state, and told me that I should become "the spiritual reporter," because I was fitted for the work, and could attend spirit circles without interfering with the manifestations or being influenced myself. I wrote to him afterwards, and told him that I thought that this message came from his own mind, while he was in another state of consciousness, and was given in consequence of his knowing me to be connected with newspapers, and thinking that it was desirable I should do the prescribed work.

Years have passed since then, and the sequel shows that he was not so far wrong.

#### MORE CURIOUS MANIFESTATIONS AT MRS. MARSHALL'S.

On Tuesday, September 8th, 1868, I took a highly educated young friend, related to some of the foremost families in Germany, to Mrs. Marshall's. He could speak many languages, and had a general knowledge of the physical and mental sciences, also of mathematics. He seated himself in a cane-bottomed chair, which sprang up and twisted round about ninety degrees while he was sitting upon it; this was in a bright light, and while nobody was sitting near him. He sprang to his feet, turned up the little chair, and looked at the carpet, but could find nothing. Afterwards raps told him that his guardian spirit was present, that her name was "Agapa," and that she died 1,200 years ago. At the dark *seance* John King told him that the spirits had two ways of making raps. They made them ordinarily by gathering some of the aura surrounding the medium, moulding it in their hands as if it were clay, and throwing it down like a ball upon the table, where it made an explosive noise. He illustrated this by making several loud splashes rather than bangs, which might have been heard in the street outside. I asked him how spirits lifted tables. He said that "he sometimes lifted the table personally until it made his shoulders ache, but that generally spirits outside and above the house lifted it with a stream of power under their control; when the table tilted more from one side than another it showed that there was an excess of power on that side." As materialised arms and hands are sometimes formed under tables in the partial darkness there, then are thrust out so that the observers can see them, I am not prepared to say that materialised shoulders may not occasionally be there also. Andrew Jackson Davis, in one of his clairvoyant visions, saw spirits outside and above a dwelling raising tables within the house; I am not now prepared to say whether I had not read this, and afterwards put leading questions to John King on the subject; if so, it detracts from the value of his statement. He said that many spirit friends of the sitters always came to the *seances* with them, but that they had no power of communicating except through the speaking spirits. He said that there is usually a circle of spirits above the house in which a *seance* is held, corresponding to the circle of mortals below.

I sat next to Mrs. Marshall at this *seance*, and held her hand while John King spoke to me from the opposite side; I could feel his breath blowing into my left ear as he spoke to me, while Mr. and Mrs. Marshall were seated on my right. By close observation I had discovered long before then that John King and Mrs. Marshall never spoke at the same time, in consequence, as we now know, of voice spirits using the breath of the medium when they speak. Thus by patiently watching the manifestations instead of hastily forming theories about imposture, I was rewarded by discovering that John King, on this occasion, spoke by the direct voice, quite independently of the medium. At this *seance* my friend put several questions in a provincial German dialect, and he obtained answers in the same language by raps; the answers related to his family affairs and were correct. Some weeks afterwards, he was discovered to be a medium, and I have noticed that when two mediums meet each other for the first time, such test messages are common.

#### THE DOUBLE OF A NON-MEDIAL PERSON.

On Saturday, Sept. 12th, 1868, I went alone to a private *seance* with Mr. and Mrs. Marshall, in order to have a long conversation with John King. At first we sat in the light, when the raps said, "I am your good familiar spirit." "Then please tell me who you are." "Yes. I am yourself." I turned to Mrs. Marshall, and asked what was the meaning of these messages. She said that "she did not know; she had never heard any like them before; perhaps it was my 'double,' as some people were said to have doubles of themselves in the spirit world." This was the first I had ever heard of the human double, and it was too great an hypothesis to be suddenly received, so I jumped to the conclusion that probably the message was a joke of John King's. I said, "Will you tell me more in a dark room?" The raps said, "Yes." We entered the dark room, where in a short time some luminous comet-like bodies, about a foot long, thick at the head and tapering away to a fine point at the tail, occasionally flitted about with a curvilinear motion. After a little delay, a voice near me said, "I am your spirit self. I spoke to you in the other room." I still thought it probable that this was a joke of John King's, and did not pursue the conversation, a circumstance I have always regretted, now that we know what an important part the double, or something that resembles the double, plays in a vast number of spiritual manifestations.

#### THE PRESENT AND THE FUTURE STATES OF VOICE SPIRITS.

John King said, in answer to my questions:—"You mortals look to us exactly the same as you look to each other. When a spirit from our world first returns to speak to his mortal friends, he is surprised that they do not answer, for the spirit has to gain experience. Spiritualism will spread, and in time spirits will appear by daylight and talk to mortals, for we have not yet reached the end of our manifestations. The lights you saw were of phosphorus which we took from your bodies. In speaking, we take power from your organs of voice, and your own voice is weak, for I feel it to be so now. We travel as swift as thought, and have the power of visiting other planets, many of which are better than this earth. There are mediums among spirits as well as among mortals, and it is not every spirit who is able to communicate. I belong to the sphere next to your earth, but there are other spheres. Some spirits of the higher spheres communicate with men direct, and others with spirits in my sphere, but the communications are always coloured and altered by the channel they pass through, especially when the mediums are undeveloped. In my sphere there are many different kinds of life, for 'in my Father's house there are many mansions.' Looking forward to my own future, I see a change before me analogous to earthly death, but it is only a kind of sleep, which I must pass through to enter the next stage of being. The hands sometimes seen at spirit circles are not our hands, but hands made by us out of substances taken from the medium; we can make them like our own hands if we like. Some time or other I will bring an artist with me, and draw you some sketches by direct spirit action, showing our arrangements for moving tables."

A great deal of this is now known to be true.

I asked John King if he could then and there go to my home and tell me what was taking place. He replied, "Yes." There was then an interval of two seconds, after which John King said, "There are four persons there who have been having something to eat, and two of them have gone for a walk." I afterwards learned that this was not true.

I asked the spirit who called himself Roger Bacon why he did not give the direct voice manifestations in the light? He replied, "Because the light burns up our atmospheres; we like moonlight, or light without heat." This spirit always communicated

with more difficulty than John King, and his voice usually came from high above our heads; he always claimed that he was a spirit sent there to teach and raise other voice spirits.

#### A DRAWING TEST.

By this time I had discovered that there was a general sameness in these physical manifestations, and that the messages were much coloured by the opinions of the mediums, and by leading questions put by the sitters, so I ceased to keep a record of all the many *seances* I attended during the next five months, although at the end of that time I recorded from memory several of the chief things that had come under my notice in the interval. During this period I visited Haverfordwest, in company with the medium friend already mentioned, and we made the subject of Spiritualism known to several personal acquaintances there. In one case a rather curious incident occurred. A friend was asked to draw something out of sight of the medium and of everybody else present, to see if the spirit could discover what it was, and copy it through the hand of the medium. The experimentalist went to the other end of the room, and drew something upon a piece of paper. The medium instantly drew two triangles upon one base, and of exactly the same form as those which it was afterwards discovered that the inquirer had drawn upon his piece of paper. It will be remembered that Dr. Maurice Davies, by writing on paper at one end of the room, could get answers from the medium at the other, and Mrs. De Morgan has recorded several similar cases in her book, *From Matter to Spirit* (Longmans).

#### APPARITION OF A TROUBLED SPIRIT.

One night, a little before or after the close of the year 1868, a fierce storm blew over London, which rocked even small houses to their foundations, and the wind, after speeding over the flat open country round Beckenham, caught the houses there with such violence as to blow in several of the windows; some of the windows in the tower of Mr. Varley's house were thus shattered. Mr. Varley was travelling on the Continent at the time. Mrs. Varley and some of the servants got up and did the best they could to stop out the wind by means of shutters and boards, after which Mrs. Varley's maid and a new cook resolved that they would not go to bed again, so lighted a fire in the kitchen, and sat up waiting for day-break; the rest of the servants and Mrs. Varley returned to bed. The new cook had only been in the house a day or two, and had not entered it above half an hour before she learned that her new master and mistress were Spiritualists, upon which she said to the other servants that she wished she had known that before, for then she would not have taken service with such lunatics.

On the stormy night in question, the new cook sat toasting her knees by the kitchen fire, when she looked round and saw what she at first thought to be Mrs. Varley's maid playing tricks with a white sheet over her head, for a woman was standing in the doorway; but on gazing more attentively she found that this woman was clad in dirty white robes, she had dark evil-looking eyes, in one hand she held a staff, and in the other a wreath of *immortelles*, and her feet did not touch the ground. As soon as the cook obtained a fair look at this unexpected visitor she rolled off her chair on to the carpet, and went into a fit of screaming and crying, with her heels kicking on the floor. The noise soon brought Mrs. Varley and some of the servants down to see what was the matter; they did what they could to compose her, and when she began to calm down she gave them the information that she had seen a ghost. Mrs. Varley told her that "it was all nonsense, that it must be fancy, and that only superstitious people believed in ghosts." This was rather a peculiar statement to be made by a medium; it did not quiet the poor girl, who went off into another fit of crying, and did so occasionally during the whole of the next day; in fact, her nerves were thoroughly unstrung, and it was with difficulty that she could be persuaded to remain in the house; after a few days had elapsed, however, the serious impression gradually wore off.

A few days after this incident, Mrs. Varley was walking upstairs, and saw the same woman standing on the top of the first landing. She grew nervous, and thought, "Well, I don't like your appearance," so she turned back and went into the drawing-room, after which she thought that it was foolish of her as a medium to be afraid of a spirit. One of the younger servants afterwards saw the same apparition, and later still Mrs. Varley saw the woman standing one night in one corner of her bed-room; she then walked up to the apparition with a candle in her hand, and the woman vanished. On another

occasion she was walking from one room to another, across the hall, with one of her nephews; the hall was lighted by gas; a slap came upon her back, which they both heard, and which she felt; she turned round sharply, but there was no one there, and she exclaimed, "Oh, it's that woman!" By this time everybody in the house was getting nervous; it was plain that some low spirit was haunting the place, and the servants began to talk about giving warning.

#### A REMARKABLE SEANCE WITH MR. HOME.

Just at this time, one Sunday afternoon, I went to Fleetwood House, and Mrs. Varley said she would have telegraphed for me had I not have come, for Mr. Home was there, and she wished me to have a *seance* with him, and no strangers present. This was the first occasion on which I ever met Mr. Home in private; for some time previously, I believe, he had been on the Continent. He proposed that a *seance* should be held in the evening, and as accounts had been published of the wonderful things he had done in the way of handling red-hot coals, and putting a red-hot coal on Mr. S. C. Hall's head without burning him, the servants were instructed to make a large fire of coal and coke in the nursery, in which our usual *seances* were held; to that room we all adjourned after tea.

#### SOLID OBJECTS MOVING WITHOUT BEING TOUCHED.

We sat at a round table, which had a top of about one yard in diameter, supported upon a central stem which branched out into three feet at the bottom. The sitters consisted of Mrs. Varley, her maid, who was a medium, two of her relatives, Mr. Home, and myself. A three-light chandelier was suspended over the table, so there was plenty of light, although we turned it down a little to favour the manifestations. The table began to swing as if it were suspended at the end of a crane; it rested upon one foot, and, with its upper edge in the air, rocked from side to side, so that the amount of inclination of the top of the table to the plane of the horizon was about 45°. Some cream-laid note paper which had been placed upon it, on which to write down any messages which might be given, began to slide down the inclined surface of the rocking table, when Mr. Home said to the spirits, "Can you stop that paper from sliding?" Two raps came from the table, meaning "perhaps," or that they would try. Soon the paper appeared to be pinned by one corner, as if by an invisible finger, the table rocking more rapidly, and there was the paper swinging also, and apparently fixed to the table by one corner. Then I said, "Can you take it up the table against the force of gravitation?" Two raps again signified that they would try, and after a short pause, the cream-laid note paper was seen travelling a foot or more up the inclined surface of the polished table, under the eyes of all six persons present.

This is one of the prettiest examples of the abnormal movement of a solid object without contact with any human being that I have ever seen.

#### REMOVING A TROUBLESOME SPIRIT.

Mr. Home next passed into the trance state, rose from his seat, and went to a corner of the room, then he bent his arm, and appeared to be talking to some invisible person leaning upon it, with whom he walked across the room to the door. He opened the door, and we could see into the passage outside, for a gas-light was burning there. A thought flashed upon the mind of Mrs. Varley, for she exclaimed, "Oh, I know what he's doing, he is turning out that woman." He then went down on his knees in the open doorway, with his face towards the passage, in an attitude of prayer, then he kissed his hand and waved it once or twice as if signalling somebody to depart, after which he rose from the ground, closed the door, and walked towards us. After he had advanced two or three yards from the door, three loud raps came from its surface; this seemed to startle him in his somnambulant state. He paused as if listening, returned to the door, opened it, and again went down on his knees in an attitude of supplication. Once more he kissed his hands, closed the door, came towards us, but again did the three raps greet our ears. Once more he returned to the door and prayed; he also placed his finger upon his lips, pointing towards Mrs. Varley with the other hand, and shaking his head as much as to say, "You must not go near her again." Then he closed the door, and all was quiet. On returning to his seat he said to Mrs. Varley, while he was still entranced, "She has gone now, and she will never trouble you again." "I know it was very foolish of me to be afraid of her," said Mrs. Varley, "but I prayed for her, and I did all I could for her." "That made her all the more sympathetic, and gave her more power to keep near you, but we have promised to give her what she wants, and she will never

trouble you again." "But who was she?" said Mrs. Varley. "Well, she was a poor woman who broke one of nature's laws by committing suicide, and those who break the laws of nature must pay the penalty. She thought that by coming to this house she could get an opportunity of communicating with her friends."

The troubled spirit of the woman was never seen in Mr. Varley's house afterwards.

(To be continued.)

By an advertisement in another column, it will be seen that a tea meeting, the proceeds of which will be applied to help Mr. Cogman in spreading Spiritualism at the East End of London, will be held next Sunday week. Mr. C. W. Pearce, Mr. Joseph Freeman, and Mr. T. Blyton, are connected with "The Fire Re-Insurance Corporation," also advertised in this number.

LAST Sunday night, at a private *seance* at which Miss Showers was the medium, Mr. Henry Neville, who is an experienced mesmerist, tried for five minutes to mesmerise the materialised spirit Lenore, without producing the slightest result. Miss Showers has been put into the mesmeric sleep by three or four passes only. Mrs. Showers, Mrs. Neville, and Mr. Harrison were also present at the *seance* last Sunday.

"INHERITED MEDIUMSHIP" is the title of the paper to be read by Mr. Henry D. Jencken, M.R.I., F.R.G.S., Barrister-at-Law, President of the "Dalston Association of Inquirers into Spiritualism," at the rooms, 74, Navarino-road, Dalston, on Thursday evening, March 25th. It is anticipated that there will be a full muster of members on the occasion. Members desirous of introducing their friends are requested to give the honorary secretary a week's notice in writing.

A FORTNIGHT ago we quoted from a Birmingham daily newspaper, an official report of what the recorder himself believed to be inexplicable facts, which were observed in the presence of two secularists, who were said to be mediums, but who have since denied themselves to be such. Sometimes unprincipled American mediums have claimed their real powers to be mere conjuring, but have been unable to show, for any payment, how the effects were produced, although, as a rule, they have been needy and avaricious people, excommunicated both by the public and by Spiritualists. We know nothing about the two persons at Birmingham, have never recognised them as mediums, and do not know whether they possess medial powers or not.

LONGFELLOW'S INSPIRATION.—Mr. James F. Fields writes to the *Harbinger of Light* (Melbourne):—"Influx from the spiritual world is universal, and the various productions of mind and the phenomena of the sensible or natural world are direct outbirths from that mighty theatre of causation, lying just out of sight, yet immediately contiguous to our own—the plane of effects. I extract an interesting account of the origin of Longfellow's *Psalm of Life*. The scene is a bright summer morning in 1838, as the poet sat between two windows at the small table in the corner of his chamber, in Cambridge. The poem was a voice from his inmost heart, and he kept it some time in manuscript, unwilling to part with it. It expressed his own feelings at that time, when he was rallying from the depression of a deep affliction, and he hid the poem in his own heart for many months. He was accused of taking the stanza, *Art is long, and time is fleeting*, from Bishop's poem, but I happen to know that was not in his mind, and that the thought came to him with as much freshness and originality as if nothing had been written before. *There is a reaper whose name is Death*, crystallised at once, without an effort, in his mind, and he wrote it rapidly down, his eyes filling with tears as he composed it. *The Light of the Stars* was composed as the poet looked on a calm and beautiful summer evening, exactly suggestive of the poem. The moon, a little strip of silver, was just setting behind Mount Auburn, and Mars was blazing in the south. That fine ballad, *The Wreck of the Hesperus*, was written in 1842. A violent storm had occurred the night before. As he sat smoking his pipe about midnight by the fire, the wrecked *Hesperus* came sailing into his mind. He went to bed, but the poem had seized him, and he could not sleep. He arose, and followed the promptings of his inspiration, and that thrilling and beautiful ballad is the result. It did not come into his mind by lines, but by whole stanzas, hardly causing him an effort, flowing without let or hindrance. 'The clock was striking three,' he said, 'when I finished the last stanza.'"

## BRIXTON PSYCHOLOGICAL SOCIETY.

A COUNCIL meeting of the above society was held on Tuesday night last week, at the house of Mr. Withall, No. 1, The Elms, St. John's-road, Brixton. Present Mr. D. G. Fitz-Gerald, Mr. James Deane, Mrs. Rudd, Miss E. D. Ponder, Miss Withall, and Mr. Arthur E. Rendle, Mr. Fitz-Gerald presiding. A letter was read from Mr. J. M. Gully, M.D., declining the presidency, as his time was too fully occupied, but signifying his wish to be proposed as an ordinary member. Mr. Alexander Calder, declined the vice-presidency on similar grounds. Mr. Rendle informed the meeting that expecting that they would wish to, without loss of time, ally themselves with the British National Association of Spiritualists, he had prepared a letter to be sent to that body, which he read, and which he suggested should be at once forwarded to the secretary, Mr. Algernon Joy. This matter was discussed at length, and finally Miss Withall proposed that the letter be sent. Mr. Fitz-Gerald seconded this. Mr. James Deane proposed that the matter be allowed to stand over for further discussion. Mrs. Rudd seconded the amendment, on which a division took place, three for Mr. Deane's amendment, and three against it; the chairman (Mr. Fitz-Gerald) declined taking advantage of his casting vote, whereupon the matter dropped. A letter from Mr. James Burns was read, to the effect that the Society could have the use of his library, ten volumes at a time, for the sum of £3 3s. per annum. It was decided to subscribe at once.

The following were elected as a "Rules Committee," to draw up the necessary rules, which are to be submitted to the next council meeting:—Mr. D. G. Fitz-Gerald, Mr. James Deane, Mrs. Rudd, Miss E. D. Ponder, Miss Withall, and Mr. Arthur E. Rendle, with power to add to their number.

It was decided not to wait until rooms were obtained before commencing *seances*, but that circles should be formed at once, to be held at different members' houses once a week. Miss E. D. Ponder and Mr. D. G. Fitz-Gerald kindly volunteered the use of their rooms for such purposes. The next Council meeting will be held on Tuesday, the 16th instant, at the house of Mr. Desmond Fitz-Gerald, 6, Loughborough-road North, Brixton, at seven o'clock, at which the date of the first general meeting will be fixed. Members of the society who would like to join one of the proposed private circles, will please correspond with the honorary secretary, Mr. Arthur E. Rendle, at the temporary offices of the society, 6, Loughborough-road North, Brixton.

LAST week, in a report, it was printed that some "spirit forms are mediums sometimes duplicated;" the sentence should have read "the forms of mediums are sometimes duplicated."

MARRIAGE.—On the 27th ult., at St. George's, Bickley, Kent, Alice Catherine, second daughter of William Charles Laurie, Esq., of Lower Camden, Chislehurst, to Alexander Montgomery Greene (late Secretary to the Dalston Association of Inquirers into Spiritualism), of Castledine-road, Anerley-park, S.E. No cards.

A SUBSCRIPTION list in aid of the Wallace Testimonial has been opened at the rooms of the Dalston Association, to which the attention of members and friends resident in the neighbourhood is requested by the honorary secretary to the Association. Tickets for the tea-meeting and *soirée* are also obtainable at the rooms as above, as well as from other agencies. See particulars in our advertisement columns.

RECEPTION AT Mr. TEBB'S.—Last Tuesday night, Mr. and Mrs. W. Tebb, of Gloucester-gate, Regent's Park, gave a reception to Spiritualistic and other friends. The following were the invited guests, and nearly all of them were present:—Mr. H. D. Jencken, Miss Jennings, Miss Thompson, Mrs. and Miss Kisingbury, Mr. A. Leighton, Mr. and Mrs. Wm. Lewis, Colonel and Mrs. Lightfoot, Mr. Gerald Massey, Rev. W. Stainton Moses, M.A., Mr. E. Myles, Mrs. Nosworthy, Mr. and Mrs. Pearson, Mr. E. Rockwell, Mr. and Miss Shorter, Dr. Stephens, Mr. and Mrs. Strawbridge, Mrs. Tappan, Mrs. Richmond, Mr. J. Henry Tebb, Mr. Robert P. Tebb, Mr. Wm. White, Mr. Agate, Mrs. Harvey, Mrs. Wood, Mrs. and Misses Beeby, Miss Bennet, Miss Bideout, Mr. and Mrs. Bennet, Mr. J. Calder, Mr. and Mrs. T. J. Campbell, Miss Clarke, Miss Claxton, Mr. and Mrs. Coffin, Mr. Charles Coffin, Mr. Coster, Mr. and Mrs. Conway, Mr. Griffiths, Mr. and Mrs. Weldon, Mr. G. Thompson, Mr. Dawe, Mr. Dodd, Mr. and Mrs. Everitt, Mr. Frazer, Mr. Godbe, Mr. Harrison, Sir Mattra Coomaro, Mr. and Mrs. Hewitson, Mr. Hinde, and Miss Houghton. In the course of the evening Mrs. Cora L. V. Tappan delivered a short trance address, and inspirational poem, the subjects of which were chosen by the listeners.

## SOIREE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE second *conversazione* of the season took place on Wednesday, last week, at the Cavendish Rooms, Mortimer-street, Regent-street, London, and was attended by about one hundred and fifty persons. Mr. Algernon Joy, who had been announced as chairman, being unexpectedly detained in the country, Mr. Martin R. Smith kindly consented to preside. In addition to the London *habitués* and members of the Association, Dr. Hitchman, of Liverpool, Mr. J. N. T. Martheze and Mr. Fritz Martheze, of Brighton, Mrs. Nosworthy, of Liverpool, Mr. Stow, of Melbourne, Australia, and Mr. Cort Van der Linden, a barrister of distinction at the Hague, who is now visiting England for the purpose of investigating Spiritualism, were among those present. There was altogether a large attendance, including most of the oldest and best known metropolitan workers in the cause of Spiritualism. Among the mediums present were Mrs. Tappan, Mrs. Corner (Florence Cook), Miss Showers, Miss Kate Stokes, Miss Lottie Fowler, and Mr. F. M. Parkes.

The musical programme included some high-class piano-forte playing by the Misses Withall, Haydn's "Spirit-Song," and "Over the Sea," by Miss Van Senden, an accomplished singer, "The Blind Girl to her Harp," very sweetly sung by Miss Maltby, and several old English glees, by members of the "Euphonia Glee Union." Mrs. Nosworthy recited with much feeling the "Angel-Child," an inspirational poem, by Miss Lizzie Doten, and subsequently the comic piece, "My Lord Tomnoddy," and Byron's *Apostrophe to the Ocean*, from "Childe Harold," all of which were received with great applause.

Mr. Martin R. Smith said that he had been informed by Miss Kisingbury, that Mr. A. Joy, who was to have presided that evening, had been detained in Wales, so had asked him (Mr. Smith) to take the chair. He (Mr. Smith) had endeavoured to elicit from her what the duties of president were, and he was sorry to say that he did not get very clear information on the subject (Laughter), but those duties evidently did not include making a speech. A notice had been placed in his hands that an attempt was being made in Brixton to reorganise the local society, and that about thirty members had already enrolled their names. He could only say how glad he was to see that their friends in that locality were once more banding together. He was pleased to see Mrs. Tappan present that evening, and hoped she would say a few words to the meeting.

Mrs. Cora L. V. Tappan passed into the trance state, and said:—Friends, We take the present occasion to say a few words which, perhaps, may be deemed inappropriate at a festal or social gathering, but which, nevertheless, you may profitably consider in connection with the great subject of Spiritualism. It is about mediums, and the perfecting of their gifts to advance the cause you all hold so dear. The great complaint of the public is, that there are not suitable mediums to whom they can come for information on Spiritualism. One of the objects of this Association is, that there always shall be mediums protected for the sole purpose of carrying on converse with the spirit-world. Thus far you have no communion with the world of spirits without the intervention of a medium; you will, therefore, understand the value of what we are saying, and it is needful that in some manner the best gifts shall be cultivated. The complaint is made repeatedly that mediums used for tests are not always reliable; make them reliable, place them above all temptation to fraud, make them understand that one genuine manifestation is better than nine hundred and ninety-nine wonders that cannot be well authenticated. Let all who have those gifts be so protected with the sympathy, and the encouragement, and the wherewithal to exist, that there shall not be the temptation to imitate falsely any exhibition of spirit power. Mediums are human beings; if you go upon 'Change, who will stand the severe test of the application of the golden rule; or take the motto on Christian temples, and apply it to the daily lives of the devotees within, who will stand the test? So unless mediums are endowed with abnormal power to resist temptation, is it to be wondered at if they sometimes simulate manifestations which cannot be obtained in other ways? There should be a centre to which Spiritualists all over the world should look, for the highest and best authenticated forms of spiritual truth, and where spiritual powers are sacredly preserved. Whatever spiritual gift anybody may have, that gift is worthy of preservation, because it may satisfy some mind which otherwise would

not have been satisfied of the reality of the after-life. Our appeal now to you is to protect your mediums, to surround them with proper sympathy, for some of them spend their lives in constant toil, in battling with adversity. They have to endure the sneer of the sceptic, and if they have no sympathy from Spiritualists, can scarcely be expected to be above all kinds of temptation. See to it then that the best influences surround those who, by their sensitiveness, are the organs of communication between the two worlds, and see to it that the avenues between the two worlds be kept free from stigma. Be true. Guard well the sacred and priceless gift which is given to you; if it should convince but one soul that there is a life beyond, it is worth every misfortune you may have to endure. It is more especially on behalf of the indigent and infirm that we speak to-night; since some of your kind ladies are interesting themselves in one instance, why not establish a fund for the benefit of those who, having spent the best years of their lives in advancing Spiritualism, cannot support themselves. We offer this as a suggestion. To mediums we say, "Guard well the evidence you possess of spirit power."

Among the articles exhibited were some interesting spirit-photographs by Hudson, lent by Miss Houghton; also some by Buguet, lent by Mr. T. Slater; and a frame containing the photograph of Mr. William Crookes and "Katie King," side by side with one of Mr. Crookes and Mrs. Florence Cook-Corner, showing the difference in the comparative heights of the medium and the spirit when photographed at the same distance from the camera; these photographs were lent by Miss Kislingbury. The British Museum and the Royal Society possess nothing of deeper interest.

Under present arrangements it is intended to continue to hold the *conversazioni* on the first Wednesday in every month, due notice of each being given by advertisement and paragraph in this journal. We strongly recommend all friends to avail themselves of the opportunity thus afforded them of cultivating one another's acquaintance, and of keeping up a friendly and social feeling, as well as of seeing and hearing matters of interest to the Association, and to Spiritualism generally.

Mrs. EVERITT has received the following further amounts in aid of the Wallace testimonial:—Mr. A. Joy, 5s.; Mrs. Guppy, £1 1s.; B. C., 10s.; Mr. Keningale Cook, 2s. 6d.; Mr. R. Pomeroy Tredwen, 2s. 6d.; Mr. W. Mannion, 2s. 6d.; Mr. N. Stokes, 2s. 6d.; Mr. R. Gale, 10s.

MR. WALLACE'S SOIREE.

**TICKETS FOR MR. WALLACE'S SOIREE**, price 1s. 6d. each, may be obtained of Mrs. Parkes, 6, Gaynes Park-terrace, Grove-road, Bow, E.; Mr. Thomas Blyton, *Secretary to the Dalston Association of Inquirers into Spiritualism*, 74, Navarino-road, Dalston, E.; Mr. Towns, 1, Albert-terrace, Barnsbury-road, N.; Mrs. Everitt, Lillian-villa, Holder's-hill, Hendon, N.W.; Mrs. Bullock, 19, Church-street, Islington, N.; Mr. R. Cogman, 15, St. Peter's-road, Mile End, E.; Mr. Hunt, *Secretary to the Marylebone Spiritual Association*, 47, East-street, Baker-street, W.; Mr. Barber, 30, Parkfield-street, Islington, N.; or of the *Hon. Treasurer*, Mr. H. Biefeld, 208, Euston-road, or of the *Secretaries*, Mr. J. Burns, 15, Southampton-row, and Mr. J. W. Haxby, 8, Sandall-road, Camden Town, N.W. The *soiree* will be held on the 1st of April, at the Co-operative Hall, Castle-street, Oxford-street.

**A TEA MEETING** in aid of Mr. R. Cogman's work for Spiritualism at the East End, will be held at 15, St. Peter's-road, Mile End-road, E., on Sunday, March 21st, at five o'clock. Tickets One Shilling each.

**THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND**, by BENJAMIN COLEMAN. The author gives some important facts connected with the early movement in this country with which he was identified, and an account of some of the most remarkable of his personal experiences. E. W. Allen, Ave Maria-lane; George Farmer 4, Kingsgate-street, Holborn. Price One Shilling.

**THOS. WILKS, BOOKSELLER, STATIONER, CIRCULATING LIBRARY, &c. &c.** of 2, Napier-place, Dalston-lane, London, E., respectfully solicits the patronage of Spiritualists residing in the vicinity of Clapton, Hackney, Dalston, and Kingsland.—Information as to Local Association, Seances, &c., to be obtained on application. *The Spiritualist* newspaper kept on sale.

TO SPIRITUALISTS, BOOKSELLERS AND NEWSAGENTS.

**J. C. ASTON, WHOLESALE AND RETAIL BOOKSELLER, STATIONER, AND PUBLISHER**, Agent for the Sale of *The Spiritualist*, 39, Smallbrook-street, Birmingham, supplies the Town and Country Trade, on London Terms, with Periodicals, Stationery, and all Goods connected with the Trade. The largest Stock of Periodicals, &c., out of London. Agencies accepted for any Publication. Established 1842.

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The Directors of the Fire Re-Insurance Corporation, Limited, in inviting Subscriptions for the Shares mentioned above, deem it desirable to state that:—

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Since becoming Directors of the Corporation they have each (by subscribing the sum of One Thousand Pounds to the Corporation's Guarantee Fund) increased their financial interest in the Corporation to the sum of One Thousand Five Hundred Pounds.

Every Share issued by the Corporation has been allotted upon *bona fide* applications only. Not one Share has been given away.

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- Bankers—London and County Bank (and Branches), Lombard-street, London, E.C.
- Solicitors—Learoyd and Learoyd, Albion Chambers, Moorgate-street, London, E.C., and Huddersfield, Yorkshire
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Re-Insurance is a guarantee given by one Fire Insurance Company to another to pay to it, in consideration of receiving a proportionate amount of the premium, a portion of any loss it may incur under such of its policies as are covered by the guarantee.

The remunerative nature of the business of carefully managed Fire Insurance Companies is well-known to their Shareholders.

The returns made by order of Parliament, and other official documents, show that their aggregate annual premium income always exceeds by a large amount the sums paid for claims.

The following summary, compiled from the published returns in 1873, of 72 companies, strikingly exhibits this profitable working:—

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-issue 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.

The Corporation is already transacting a satisfactory and steadily increasing business; its premium income for the year 1875-6 being expected to exceed £20,000.

The rate of profit that may be fairly anticipated is shown in the following Table of the business position of the undermentioned RE-INSURANCE COMPANIES. The Dividends paid by these for the last two years average 17½ and 22 per cent. respectively.

Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
Alliance of Vienna.....	£ 86,656	£ 61,404	17½ 33½
Security.....	247,272	142,632	26½ 33½
Swiss .....	37,022	14,667	16½ 20
Vienna .....	97,253	66,609	17 20
Magdeburg .....	114,504	41,287	7½ 14
Pannonia .....	115,808	63,537	20 26½
Frankfurter .....	25,054	11,498	9 13
Aachen .....	31,244	12,827	33½ 41½
Cologne .....	82,572	37,555	6 12

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.

**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.

**ANNIE EVA FAY** has the honour to announce that she will resume her LIGHT and DARK SEANCES on Tuesday, Thursday, and Saturday Evenings, at 8 o'clock, at her Residence, 21, Princes-street, Hanover-square, W. She is also prepared to give seances at the private residences of the nobility and gentry.

**ANNIE EVA FAY'S EXTRAORDINARY LIGHT and DARK SEANCES.** Tickets, 10s. each, may be had of Mrs. Fay, 21, Princes-street, Hanover-square; also at Mitchell's, 33, Old Bond-street; Ollivier, 38, Old Bond-street; Bubb, 167, New Bond-street; Lacon and Oliver, 168, New Bond-street; and all agents.

**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.

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**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.

**MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT**, 1, Robert street Hampstead-road, London, N.W. To be seen by appointment only. Terms, n application by letter.

**J. V. MANSFIELD, TEST MEDIUM**, answers Sealed Letters, at 361, 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 in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-ad, 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 benefited. 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.

**MESSRS. 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, 39, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

**MESSRS. PECK AND SADLER, TRANCE and PHYSICAL MEDIUMS**, are OPEN to ENGAGEMENTS in any part of the Country, for Private or Public Seances. Terms, as per arrangements. Seances (when at home), Wednesday, 2s. 6d.; Saturday, 5s. Address, No. 1A, Nelson-terrace, Cardiff.

**TRANCE MEDIUMSHIP FOR FAMILY BUSINESS** and Other Tests, Healing or Development, by Spirit Mesmerism, &c. Mr. Olive, 49, Belmont-street, Chalk Farm-road, N.W. Six years practice. Terms—21s. per private seance.

A public seance at above address on Tuesday evenings, at 7 o'clock, admission 2s. 6d. Also at 15, Southampton-row, Holborn, on Mondays at 3 p.m.

**F. PARKES, SPIRITUALIST PHOTOGRAPHER.** Sittings à 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, Gayes Park Terrace, Grove-road, Bow, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. (ESTABLISHED 1873.)

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### EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quetch, 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., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

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

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

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

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

One of the sub-committees of the 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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