

The Spiritualist

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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.

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

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with 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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WILL HOLD A

SERIES OF CONVERSAZIONI

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.

London: Smart and Allen, London-house-yard, Paternoster-row, E.C.

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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,

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The Spiritualist Newspaper,

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

VOLUME SIX. NUMBER TEN.

LONDON, FRIDAY, MARCH 5th, 1875.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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The Female Medical Society is established for the following objects:—
1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

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.

SPIRIT TEACHINGS.*

NO. XXVIII.

I omit many communications that do not bear on the immediate points at issue. On Aug. 26, 1873, I had been reading over previous communications, and had thought much about the symbolic nature of spirit utterances. I had wondered whether we erred in being too literal in their interpretation. I put the question, and was told that I was in no fit state for communing. I was told to refresh myself. The day was rainy, dreary, and comfortless. I was below par, and in a strange place. I did as I was bid, and then it was written, at first with pain and slowly, then more easily.

The conditions, though still unfavourable, are better. You would be well advised to prepare yourself always, both mentally and bodily, for communion. As we have before said that we cannot operate when the body is overloaded with food, so now we say, that a system depressed and weak is not favourable for our purposes. We do not advocate the depression of the vital powers by neglect of due food any more than we countenance gluttony and drunkenness. We preach the mean in all things where it is knowable. Asceticism and self-indulgence are the extremes which are evil in their results. That is the mean for each which leaves the bodily powers in perfect play whilst it leaves the mental faculties unclouded and unexcited. A clear, active, undepressed yet unexcited mind we ask for, and a body whose powers are vigorous and neither in excess nor defect of their capacity. Each man might do much by the exercise of a judicious self-control, to render himself better fitted both for his work on earth, and also for receiving instruction from those who are sent to minister to him. The habits of daily life are frequently unwise, and lead to a diseased state of body and mind. We lay down no rule beyond the general one of care and moderation. We can only tell what suits individual wants by being brought into personal contact. Each must learn to settle for himself what is best for him.

It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you, and to all, that the due care of the body is an essential prerequisite to the progress of the soul. So long as spirit is prisoned in the earth body through the

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

avenues of which it finds its expression on the plane of matter, it is essential that you care intelligently for that body, lest it react on the spirit and affect it injuriously. Yet it is only in rare cases that intelligent discrimination is exercised with regard to food and clothing, and the habits of life which have so great an effect on spirit. The artificial state of existence which prevails, the ignorance with respect to all or nearly all that influences health, the vicious habits of excess that are so nearly universal, these are all bars and hindrances to true spiritual life.

Touching the matters on which you question, we remind you that we have many times said that we take the knowledge already existing in the mind, refine and spiritualise it, and build upon it as a foundation, only rejecting that which is noxious and untrue. We deal with old opinions as Jesus dealt with the Jewish law. He apparently abrogated the letter while He gave to the spirit a newer and nobler meaning. We do the same with the opinions and dogmas of modern Christianity as He did with the dicta of the Mosaic law, and the glosses of Pharisaical and Rabbinical orthodoxy. Even as He proclaimed the truth, true for all ages, that the letter might well be dispensed with, so that the spirit were retained; so do we, in words drawn from your own teachings, say to you that the letter kills, but the spirit gives life. Rigid adherence to the strict letter of the law is quite compatible with, nay usually leads to, neglect of the true spirit. The man who begins by observing scrupulously the minutiae of the ritual law ends by becoming the proud, arrogant, unlovely Pharisee, whose religion is swallowed up by his theology, and who yet can thank God that he is not like other men.

It is against this insidious form of religion that we wage determined war. Better for each struggling spirit that it should grope unaided after its God, trusting in the end to find Him, though after many wanderings, than that it should be cramped and confined by the trammels of an earth-born orthodoxy, which prescribes the God, as well as the way to reach Him—that way being through a wicket of which it holds the only key—which cramps all natural aspirations, drowns all soaring thoughts, and condemns the free spirit to mere mechanical action without a particle of true spiritual religion in it. Better, we say, anything than this parody on spiritual religion.

Some there are, and they not the noblest of your race, for whom it is essential that deep subjects of religion should be thought out ready to their hand. For them free spiritual thought would mean doubt, indecision, despair, death. They cannot climb the giddy heights where man must gaze into hidden mysteries, and face the unclouded radiance of the Sun of Truth. Not for them the pinnacles which overhang precipices deep down in which lie hid the Eternal Verities. They cannot gaze lest they fall: they cannot endure the ordeal: they must fall back on safer and more beaten paths, where others have walked before, even though the way be tortuous and uncertain. They must be hemmed in between high walls over which they dare not look. They must walk warily, picking their way step by step, and avoiding all inequalities, lest they stumble and fall. And so they fall back on the prescribed dogmas of unyielding orthodoxy. So it has been decided by the wisdom of the Church in the answer of their priests. Doubt is ruin; thought only ends in bewilderment; faith is the only safety. Believe

and be saved. Believe not, and be damned. They are not able to receive these things. How should they? They have not yet grasped the fragments of truth that lie on the very threshold of knowledge. How, then, should they enter in and dwell in the penetralia where truth is enshrined in fulness.

Some there are who are not merely unable, but unwilling, to receive or entertain anything which militates against that ancient and received theology which which they have learned to consider as the embodiment of Divine truth.

It has sufficed the needs of the saints of Christendom. It has cheered the martyr at the stake, and consoled the dying saint in ages long gone by even as now. It was their fathers' creed. It was the gospel of salvation which they learned from a mother's lips. It is that which they have received as the deposit of the truth, and which they are determined to teach their children, that they in turn may hand on the truth whole and undefiled. And so a feeling of heroic determination comes over them that they will not even touch that which seems to contravene this faith of theirs, consecrated to them by so many associations, and endeared by so many memories. They are, as they fancy, defenders of the faith: and all a martyr's zeal burns within them. They cannot be reached by any influence that we can bring to bear. Nor would we willingly interfere with so comfortable a faith. Were we to make the attempt, we should need to upset from the very foundations the edifice they have reared. We should need to make war on this faith which they love so well, and hew it down with merciless axe. Their Immutable God and their stereotyped religion, changeless and unchangeable, we should need to attack, and show that though God changes not, yet the mind of man does, and that what was sufficient for the past may be, and often is, quite inadequate for the future. We must show them—what they could never see—the progressive march of revelation, the gradual enlightenment of man in proportion to the freedom of his thought and the enormous mass of purely human fiction which they have dignified by the title of Divine Revelation. The task would be vain: and we are not so foolish as to attempt it. They must gain their knowledge in another sphere of being.

Some, again, have never thought about the matter at all. They have a sort of conventional idea about the external profession of religion, because they cannot get on well socially without it. But it is of the slenderest make, and will go into very small compass when not in use. It is indeed but the outside covering, which is not intended for anything but show. So long as it looks well from a distance, it serves the purpose for which they use it. These and such as these are our bitterest opponents. To force them to think about religion is most irksome and annoying to them. The subject is distasteful, tolerated only in its lightest form from sheer necessity. It is the business of priests to settle what is right, they take as much as is necessary on trust. To force them not only to see the flaws in the old faith, but to admire the excellencies in the new, is a double aggravation, involving double trouble. They will have none of it. They cling to the past, and live in it. They are well as they are. Progress they hate. Freedom they know nothing of save in that conventional sense in which it approaches very near to slavery. Free thought to them means scepticism, doubt, atheism, and these all are not respectable. They are social

blunders. Progress means something which politically and religiously is horrible to them. They not only shrink from it, but they view it with loathing and contempt. The good old times enshrine their ideal; and in the good old times such things were never heard of. Hence they are manifestly wicked, and to be avoided.

It is, no doubt, plain to you that we have no dealings with these three classes, and with the myriads who lie between them, enclosed within the poles of inability and unwillingness, or positive aversion. Hereafter you will learn that it does not rest with us to choose in the matter. We cannot reach them even if we would.

We strive to inculcate on all that the way to know God is open and free, and that the man who prefers stagnation to progress is violating one of the first conditions of his being. We say that man has no right to close the road to God, and to lock up the wicket, compelling all to pass through his door. We say again that rigid orthodoxy, dogmatic faith prescribed in human words, inflexible lines in which he who walks not is therefore lost—these are human figments, bonds of man's making to tie down aspiring souls, and pin them to earth. Better, we reiterate, for each struggling spirit to wander forth with no guide but its appointed angel, to pray for itself, to think for itself, to work for itself till the day-dawn of truth rise upon it, than that it should surrender its freedom and accept its religion at the dictation of any. Far, far better that the wanderings should be tortuous and long drawn out, and the creed scant and little satisfying, better that the cold winds should brace it, and the storms of heaven beat upon it, than that it should be cramped within the narrow, choking, airless avenue of human dogmatism, gasping for breath, crying for bread, and fed only with the stones of an ancient creed, the fossilized imaginings of human ignorance. Better, far better that the shallowest and crudest notions of the Great Father should come to His child direct from spirit to spirit, the divine inbreathing of divine truth, than that he should consent to receive the most elaborate theology which fits and suits him not; and dream on in drowsy carelessness through the probation life, only to awake to a bitter consciousness of the falsity of that which he has so heedlessly accepted. Honesty and fearlessness in the search are the first prerequisites for finding truth. Without these no spirit soars. With these none fail of progress.

We have yet to show you more of this as exemplified in the Life and Example of the Lord Jesus.

+ IMPERATOR.

THE WALLACE TESTIMONIAL.—Mr. John Haxby has sent us some particulars about the proposed testimonial to Mr. Wallace, one of the oldest mediums in England, who is now in poor circumstances, and needs aid. The testimonial was first suggested by Mrs. Towns, a non-professional clairvoyant and trance medium, who at a public meeting saw an empty bag hanging over Mr. Wallace's shoulder, and heard the laconic command—"Go and fill it!" A subscription list has consequently been opened for his benefit, and the sum total will be presented to him at a *soirée* to be held at the Co-operative Hall, 55, Castle-street, Oxford-street, on the 1st of April next. The proceedings will commence with a tea-meeting, each table being furnished and presided at by ladies who take an interest in the testimonial. Mr. Bielfeld, of 208, Euston-road, London, is treasurer to the fund, and Mr. Haxby informs us that at a committee meeting held last Monday night £3 14s. 6d. was paid in, in addition to the amount previously received, but he does not state what that amount was. Mrs. Towns reported to the committee that several friends had announced their intention to aid in the musical part of the entertainment.

THE FIRST EXPERIENCES OF AN INQUIRER INTO SPIRITUALISM.

On Thursday, last week, at a meeting of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, Captain J. James presided, and Mr. W. H. Harrison read the following paper:—

Mr. President, Ladies and Gentlemen,—The title of the paper which I have the honour of reading before you this evening is of a somewhat personal nature, but as the spiritual manifestations which I shall have to describe have never yet been published, and extend over a large range of *seances* with noted mediums, perhaps the personal feature may be overlooked, the more especially as I endeavour not to present facts which I have observed to the public gaze, except on those occasions when they are connected with subjects of public interest. There will be little or nothing of argument in what I have to say to you this evening, consequently not much which will tend to elicit discussion. Facts are the stones with which wisdom builds, and facts chiefly will be brought under your notice, for as yet in this movement our facts are all too few, and so far as they go, do not warrant the whole of the religious and scientific teachings, which are sometimes put forth from our own platforms in the name of Spiritualism. The honest hard work of collecting facts, which, to dreamy and uneducated minds, is so uninteresting, must go on for years yet in our midst, before we can become the possessors of a broad and reliable philosophy.

Most of my early experiences in Spiritualism took place at Fleetwood House, Beckenham, Kent, the residence of Mr. Cromwell Varley, the Atlantic cable electrician, and without his consent I had no right to give to the public facts which were observed under his roof and among the members of his family. That consent he has given to me in order that this paper may be read here to-night.

The first I ever heard of Spiritualism was from the Rev. T. G. Stamper of Haverfordwest, who frequently told me of his belief in mesmerism, and once narrated to me the contents of some circular or pamphlet he had received from Mr. S. C. Hall about table manifestations. I ridiculed the idea of solid objects moving contrary to the law of gravitation, and Mr. Stamper seemed to have come to the same conclusion. This was ten or twelve years ago. Afterwards I saw paragraphs at rare intervals in newspapers, attacking the impostors who made their dupes believe that "the spirits of the just made perfect" spent their leisure time in rapping on furniture, and I thought the editors of those journals were to be commended for their conduct.

I was first brought directly into contact with Spiritualists at a lecture on Spiritualism, delivered by Mr. D. D. Home, at Willis's Rooms, St. James's, London, in the year 1867. I went there to report that lecture for a daily newspaper, and, on receiving the ticket, wondered that Mr. Willis should let his rooms for such a purpose. I expected to find a thin audience of simple-looking people, with retreating foreheads, and their mouths wide open, listening to a villainous-looking speaker. The refined and superior-looking body of listeners was a surprise to other strangers as well as myself, and I remember that the *Morning Star* next day published a comment recording this impression. A Spiritualist sitting next to me at that lecture told me that the daily newspapers did not give Spiritualism fair play, and I remember shrugging my shoulders and discontinuing the conversation, in the belief that the subject was beneath contempt. I have often tried to remember who that Spiritualist was, and to this day am not quite sure on the point, but think that it was Mr. Thomas Shorter, the late editor of *The Spiritual Magazine*. The effect of that lecture upon the minds of the strangers present was simply to puzzle them. There was nothing on it to fit in to the previous experiences of unbelievers. Had a little philosophy been mixed with it, to the effect that the theory was that the human body gave off certain imponderable elements visible to spirits, and which they could use in producing the manifestations, a rude kind of connecting link between the known and the unknown would have been furnished. Probably it is a general mistake, in lecturing to the outside public on Spiritualism, to feed them too much with wonders, and too little with points of contact with their previous knowledge. A few days after the lecture had been delivered, I had forgotten all about the subject.

The next I heard of Spiritualism was at Gresham House, Old Broad-street, where I went one morning to see the secretary, the electrician, and the engineer to the North Atlantic Telegraph Company, who had arranged to give me particulars

relating to their undertakings for publication in the *Engineer* newspaper. The *Great Eastern* steamship was at that time at sea, attempting to lay one of the early Atlantic cables, and they told me that Mr. Varley and some of the other electricians on board were Spiritualists. This assertion startled me, for I knew Mr. Varley, who, however, had up to that time never mooted any of his religious opinions to me; but I felt that if the statement about his belief in Spiritualism were true, the subject was a serious one. Consequently, after the return of the *Great Eastern*, when I met him one evening in the library of the Royal Institution, I asked him, "Is it true that you believe in Spiritualism?" He said that he did, and invited me to a *seance* at his house on the following Wednesday, which *seance*, however, I was unable to attend. A few days later we were travelling together down the London, Chatham, and Dover Railway, and he told me a great deal about his experiences in Spiritualism, about the movement of solid objects, about raps, about the occasional appearance of spirits, about clairvoyance, and about Mrs. Varley's mediumship, until I scarcely knew whether I was on my head or my heels. I knew him to be truthful, but that the things which he related were impossible, the result being general confusion of mind.

MR. HARRISON'S FIRST SEANCE.

The first *seance* I ever attended, took place on Sunday, May 24th, 1868, at Fleetwood House, Beckenham, Kent, the residence of Mr. Varley. It was about four o'clock in the afternoon. Mr. Varley and myself were talking in the library about one of his new inventions, when he suggested a *seance*, to which I readily agreed; he accordingly asked Mrs. Varley and two of his nephews to join us. We sat round a small table, and had our hands upon it for about twenty minutes without any manifestations, when it was suggested that the circle should be broken up, but Mrs. Varley remarked, "We had better wait another ten minutes." After the lapse of another five minutes, the table began to tilt, when the alphabet was called over. The first sentence spelt out, and the first message I ever received was—"We are glad you are trying to investigate this power." The next sentence was—"We are not used to this circle yet." Mr. Varley asked—"Can you lift the table off the ground to satisfy Mr. Harrison?" The reply was—"No, he ought to be satisfied, but we will try to show you some more." At the close of the *seance*, they inclined the table more and more, and at last laid it down on the floor; then it moved along the floor to the fire-place, our hands, however, touching it; then it tried to lift itself up, and did so after several ineffectual attempts, without our hands having anything to do with such vigorous movements, so far as I could see. Mr. Varley remarked that it was an unusual thing for such strong physical phenomena to be seen at all in his house, Mrs. Varley having but feeble power as a physical medium, her gifts being chiefly trance and clairvoyance.

I was puzzled by this first *seance*. Although perhaps nothing took place which might not have been done artificially by any skillful person, that way out of the difficulty was out of the question in this instance, from the character of the sitters. The next day I wrote out a full account of the *seance* and sent it to Professor Tyndall, who accepted my statements, and criticised what took place at this and subsequent *seances* in a fair spirit, but as the correspondence was private, I have no right to make known the contents thereof. That same week, after I had taken a little time to consider the matter, I had framed in my own mind a kind of psychic force theory as one which might possibly invalidate the spiritual hypothesis, so I called upon the editor of *The Engineer* newspaper, told him all that had taken place at Beckenham, and asked him to write some question upon a piece of paper, without telling me the answer. I would put the question to the spirits at the next *seance*, and if they gave the right reply, it would be clear proof that some intelligence was there, not that of the medium or any member of the circle. I did not see then, as I do now, that this test assumed spirits to possess almighty powers and to know everything; neither did I then know that the thoughts of the members of the circle, more especially those of the medium, have an influence on the contents of many spirit messages. At the next *seance*, held at the same place with the same sitters, on Sunday, May 31st, I mentally put the question, "What is the name of the sister-in-law of the editor of *The Engineer*?" A name was given, but as I afterwards ascertained, it was the wrong name, though it was a little curious that a person's name should have been given at all. At this *seance*, I first saw writing mediumship. Messages were written out backwards and bottom upwards through Mrs. Varley's hand, while she was looking at me and talking.

At the close of this *seance*, Mr. Varley again remarked that Mrs. Varley was not a physical medium, and that I ought to see manifestations through somebody who possessed more power in that direction. He recommended me to go to a *seance* with Mrs. Mary Marshall, the younger, who then resided at 13, Bristol-gardens, Maida Vale, Paddington, and Mrs. Varley made an appointment to meet me there on the afternoon of Friday, January 5th. When we arrived, young Mrs. Marshall was ill; her husband and the elder Mrs. Marshall gave us a *seance*, at which we had some table tiltings, and a few raps, but nothing remarkable took place. We left, looking upon it as a decided failure, but I resolved to attend again at a future time when the stronger medium could be present.

On Thursday, June 25th, 1868, I had my fourth *seance*. It took place at the house of a scientific man, living at Woodgreen; there was no developed medium present, and we obtained no manifestations.

MRS. MARY MARSHALL'S MEDIUMSHIP.

Next day, June 26th, I again went to Mrs. Marshall's, at two o'clock of the afternoon, and on this occasion met young Mrs. Marshall for the first time. I asked if she would let me examine the tables before the *seance* began. She replied, "Yes, of course I will," and pulled the tablecloth off the large table. It was a round table, six or seven feet in diameter. I went underneath, unscrewed the upper portion, then rolled off the top like a wheel, and examined the pedestal upon which it had been standing, to see if anything passed from the pedestal to the top of the table, for at that time I had a notion that good raps might be made by the aid of electromagnetic apparatus, and I wanted to find out how the wires from the battery passed up the stem into the woodwork of the table; however, I found nothing, and observed that the floor was carpeted, and that I could place the table on any part of the carpet I pleased. Next I examined the small table, which had a top about a yard in diameter, made of an honest piece of solid mahogany, and no veneering, wherefore I requested Mr. and Mrs. Marshall to sit with me at the small table, and not at the large one. I took out my note-book and pencil, and placed them on the table, round which we then sat with our six hands on its surface. Sunlight was streaming in through the two large windows in the room, so no fault could be found with the amount of illumination.

A TABLE FLOATING UNDER TEST CONDITIONS.

We had no sooner taken our seats than the table gave a jump, and sent my note-book and pencil flying over my shoulder. The table then lay down on one side, till its edge touched the ground; it jumped up again; then lay down on the other side; after which it began to rotate upon its vertical axis, and to travel about the room, jumping now and then. This was startling; I could not see that our hands were doing it, but I asked Mrs. Marshall whether it was necessary that our hands should touch the table at all. She replied—"Yes, to let the electricity go through, but the slightest touch will do." I did not quarrel with her about the word "electricity," but suggested that we should each of us touch the table with the tip of the middle finger only of each hand, bending up all the other fingers, so that they should be well clear of its surface. We did so; nothing but the points of our six fingers touched the top of the table, yet it was travelling about the room, occasionally jumping off the floor, in as lively a manner as ever, we walking with it. I then bent down, so as to see under the table, and asked Mrs. Marshall if she would be kind enough to keep her dress clear of its legs, which she did. Then I suggested that we should all stand as far away from the table as we could, so that we had to bend over and stretch out our hands, in order that the points of our six fingers might remain in contact with its upper surface. We did so, and I again bent down to see if anything was touching the table underneath. Then I remarked—"Now I am quite satisfied that nothing is touching the table except the tips of our six fingers." Directly I said this, the table rose off the ground slowly to a height of about eighteen inches. Then it fell from our fingers and was dashed down on to the floor, so that one of its paws was broken off at a place where the solid wood was two or three inches thick; then the table turned itself bottom upwards, and stood rocking upon one of its edges, with its broken foot moving up and down close before my face, as I stood with my hands on my knees looking at it. "There," said Mrs. Marshall, "they are showing you the broken leg!" Then the table turned over again by itself, and set itself nearly upright, but not quite,

because, having lost its foot, it could no longer stand level. After it regained its perpendicular position, it continued to move about the floor with great violence, our hands again touching it. I sat down in a chair, and remarked—"Well, Mrs. Marshall, I am quite sure that not one of us did that." This acknowledgment seemed to please her, since, as we all know now, it is not everybody who will admit the physical facts of Spiritualism, even when they see them with their own eyes.

DIRECT SPIRIT WRITING.

We resumed our seats at the table. At this moment Mrs. Varley came in and joined the circle. Mrs. Marshall told me to put a sheet of paper and a pencil under the table, in order that the spirits might give us some direct writing, and she told me that I must not look at the paper while they were doing it, which order seemed to me then to be rather peculiar. All our hands were on the top of the table. I heard a scratch on the paper near my feet, then the table by tilts signalled out "Mend the pencil." I picked it up, and found that one broad line had been drawn half across the paper, and that then the point of the pencil had broken. Another point was cut, the paper and pencil were placed under the table again, scratching noises began upon the paper immediately, and lasted for about a minute, when the table began to jump about, which Mrs. Marshall said was a signal that they had finished the writing. I picked up the paper, and found "God bless you" written upon it. The table next told me that I was a medium, in which it seems to have made a mistake, for I have never been able to obtain any manifestations from that day to this. While we were sitting round the table I heard a lumbering noise behind me, and on looking round saw the great six-foot table running up to us all by itself; after taking a run of about four feet, it rested with its edge against the edge of the little table round which we were sitting.

JOHN KING AT MRS. MARSHALL'S.

Mrs. Marshall then proposed that we should go into the dark room, where the spirits would talk to us with their own voices. This suggestion was all news to me; I had read paragraphs in the newspapers about the spirit-rapping and table-tilting impostors, but had never heard till that minute anything about spirits talking with their own voices, so this proposition was rather a startling one. We went into the dark room, taking a lamp with us, and at the request of Mrs. Marshall I examined the cupboards; the room was nearly empty, there was nothing in it but a table, a few chairs, and some musical instruments—which I casually examined—on the top of the table. Mr. and Mrs. Marshall sat on one side of the table, Mrs. Varley and myself on the other, and the light was put out. A great bang, which might have been heard in the street, then came upon the table, which noise the Marshalls said was the sign John King usually gave of his presence; then the guitar rose from the table and began to play over our heads; it went round the heads of Mrs. Varley and myself with great velocity, describing a course of the shape of the figure 8 in so doing, and playing all the time; it also banged against the walls or ceiling when desired. Next it floated under my chair, then came up again and tapped me lightly on the eyebrows, head, and face as it passed and repassed me in its bat-like flight. At dark *seances* musical instruments very rarely pass under the chairs of persons placed at a distance from the medium; I suppose that they were able to do it in this instance in consequence of the presence of Mrs. Varley adding to the power.

REVELATIONS FROM BEYOND THE GRAVE.

The first remarks I ever heard in the direct voice from the spirits of the departed, from the loved ones gone before, was a bad pun. John King exclaimed—"Harrison, don't be harassed." This remark was rather disappointing to one who supposed that spirits were a kind of archangels, and I suppose my feelings exhibited themselves in my face, for John King next remarked, "You ought to look upon Spiritualism as a jolly thing. I'm jolly enough! Look here, now! I'll sing you a song of my own composition—"

'I wish I had a bird,
I would stick it on a spit—'

and so on; I cannot remember the rest of the doggerel. I asked John King, "who he was," as I did not remember the name to be that of any departed relative of mine. He replied that he was a Welshman, a native of Carmarthen. I asked him, "Do you know the Picton monument there?" in order to find out something about his local knowledge. He replied, "Yes, do you like it?" I answered, "No, I do not like

obelisks." John King said, "No more do I. A statue, now, would be more in your way, wouldn't it?" And thus ended this instructive dialogue.

SPIRIT LIGHTS AND SPIRIT HANDS.

Next some spirit lights were seen; they were about eighteen inches long, and as large as a shilling at one end, tapering off to a fine tail at the other; some of them were straight, and some were curved, but all of them in rapid motion.

"Katie" then came and said a few words, after which I remarked to John King—"Do you speak to me by moving the air outside of my ear in the usual way?" for I wanted to know whether I was bioligised, and imagined that I heard voices. John King replied, "Of course I do. I will blow upon your face now." Then his breath, beautifully scented, came down upon my face. After this I was stroked down the face, and felt spirit hands for the first time.

A SPIRIT WORKING OFF HIS SINS.

On Monday, June 29th, 1868, I attended another *seance* at Mrs. Marshall's, with Mrs. Varley and one of Mr. Varley's nephews. We had a dark *seance*, and the spirits devoted most of their attention to Mr. Varley's nephew, perhaps because he was a new inquirer; they gave him advice about his health, told him what mode of treatment to adopt, recommended regular baths, and told him to take a small bottle of stout every day at dinner. I asked John King "What stout?" and he said, "Guinness's." The patient laid hold of a roll of paper which John King was using as a speaking tube; John King seized another, and began to fence with it; I could hear the noise of the two tubes striking against each other. Soon John King gave a vigorous pull at the tube held by Mr. Varley's nephew, and took possession of it; then proceeded to rumple his hair by violently rubbing the tubes over his head, remarking, "This is hair-brushing by machinery."

I asked John King why his manifestations could not take place in the light. He replied, "Why cannot you finish a photograph without shutting off white light?" I suppose he saw by my face that I was not particularly pleased, in consequence of my preconceived notions making me think that the spirits of the departed might have something better to talk about than "bottled stout" and "hair-brushing by machinery," for he turned round and said quite unsolicited, "Look here, Harrison! I have been put to do this work of convincing mortals for a certain number of years to work out my own salvation, and as I have to do it I think it is well to make myself jolly over it." He then began to whistle in a devil-may-care kind of way. Afterwards he made some remarks showing that he knew I had to do with newspapers; he asked me to promise him to speak well of him when I had the chance, and not to say anything bad about John King. I replied that I knew nothing against him, and had no wish to say any harm about him. I put several mental questions to the spirits at this *seance*. They could not answer them, and were evidently unable to read my thoughts. Scent was then thrown upon us from above. Mrs. Marshall remarked that John King had often told her that spirits who bring scent to dark circles carry it in their mouths. She also told me that spirits sometimes brought fruits to *seances* when fruits were asked for by the sitters. I remarked, "Then I should like to ask for some tropical fruit, not to be found on this side of the globe." John King replied, "So you may;" upon which I said, "Thank you;" whereupon John King added, "But you won't get it!" When the spirits said good-bye to us at the close of the sitting their voices were heard gradually dying away, high in the air, as if they were passing through the ceiling. Indeed most of Mrs. Marshall's dark *seances* closed with a series of muffled raps upon the ceiling.

THE DEVELOPMENT OF WRITING MEDIUMSHIP.

By this time my friends and acquaintances had begun to make jocular remarks to me about my holding converse with spirits, and being taken in by the spirit-rappers, one intimate friend remarking, "If you go on at this rate you will be what Artemus Ward calls a 'sweet mejum' in a few days."

On the 3rd July, 1868, I went to Chatham Dockyard to get up a description of the Dockyard Extension Works there for the *Daily Telegraph*. In my absence, the friend who made the remark just quoted called to see me, and finding me from home sat by himself in the front parlour, to see if he could get any manifestations; he placed his hand upon a chair for ten minutes, but it did not move. He next took a pencil in his hand, and held it over a sheet of paper. After the lapse of about seven minutes, he was surprised to see his hand scribbling over the paper, and wondered whether his own

brain were not causing him to do it unconsciously. His hand wrote out "You will prove a medium; do not fear the spirits." He said that a feeling of fear then crept over him, and he almost resolved to throw away the pencil; but he did not do so, and he asked mentally, "Is Spiritualism from God or from the Devil?" The reply through his hand was "From God." Afterwards it was written, "You will seek us again to-morrow, yet remember what the spirits have done for you, and be not afraid."

THE FIRST STAGES OF MEDIUMSHIP.

I knew nothing about this *seance* until the next evening, when he told me about it with a serious face and produced the writings. That evening we tried for more writing manifestations through him, when his grandfather and grandmother, my father, a schoolfellow of ours who was drowned in the river Lea, and a departed friend of his mother, all professed in turn to communicate. The handwriting was changed as each spirit came, and the names of these people were not in his mind until after they had been written. The messages and the writing should be examined in the light of present experience, to see whether they furnish good proofs of spirit identity. It has been the experience of Dr. Maurice Davies and of several others, that the best proofs of spirit identity have been obtained just at the outbreak of mediumship, whilst perplexities have crept in at a later stage. If this experience should prove to be general, does the fact arise from the medium and sitters being in a more receptive state at that time; or is it that the natural guardians of the medium can then communicate, but are sometimes driven off at later stages by lower and more earth-bound spirits, who eagerly avail themselves of the opportunity of communicating when they see a channel opened? At the *seance* now under notice we asked the spirits if they would carry a message to Mr. Varley, to the effect that we wanted to talk to him about Spiritualism before he went to Switzerland, and the spirits promised that they would carry the message.

On the 10th and 17th of July, 1868, I sat at a developing circle among private friends at Wood-green, but no manifestations were obtained.

MALICIOUS SPIRITS.

On Saturday, July 18th, my medial friend and myself called upon the editor of *The British Journal of Photography*, at Covent-garden, to triumphantly prove to him that we had acquired the power of communicating with the spirit-world. An experimental trial was then and there made, and the communicating spirit began by telling Mr. Taylor, the editor, "that he had disease of the heart, but did not know it." Mr. Taylor explained that this comforting intelligence was all news to him, and asked the spirit to tell him the name of his family doctor, upon which the spirit replied, "Martin." Mr. Taylor said that this was not true, upon which the spirit told us not to believe Mr. Taylor, for he was a deceitful man. The communications were evidently malicious. These disagreeable experiences among three persons who certainly wanted nothing but truth was a heavy blow, so that evening we asked the communicating intelligences the cause of the bad messages in the afternoon. The answer was—"You may judge for yourselves. This is but malice in spirits who are imperfect, but be not discouraged by what they say." The spirit then claimed to be a schoolfellow of ours who had been drowned through the upsetting of a boat. We said to him—"How shall we know when bad spirits are about?" He replied—"You will feel sleepy." We asked—"How can we do you good?" The reply was—"By being good yourselves. You will have a visit from Mr. Varley to-morrow." "Has he had our message?" "Yes he has." "Then why does he not answer it?" "Because he intends to come himself."

The spirit then, at our request, did some drawings while the eyes of the medium were averted from the paper, for he wanted to make quite sure that the effects were not produced by the unconscious action of a part of his brain. The drawings consisted of a locomotive, a swallow, and a landscape. All of them were drawn in one continuous line, the pencil never being removed from the paper from the moment it first touched it. The acting intelligences apparently required the use of the medium's eyes, for the stoker was drawn out of proportion, with his feet through the bottom of the tender, and resting upon the rails.

On Monday, July 20th, 1868, we again tried for writing manifestations, and different kinds of handwriting were given through the medium; this I now take to be evidence that different spirits were communicating, because when we after-

wards discovered that one spirit was almost always with the medium, and gave us a great deal of trouble, we found that the handwriting and the manner of control of that spirit were always the same. We asked who was the spirit who gave the malicious message at Mr. Taylor's on Saturday, and received in reply the following statement:—"He was a bad man, and told lies." He also said, "that a spirit of the name of Robert Nash was present, who had been dead about five years, and who was four years old when he left earth." When quite a child I had a schoolfellow named William Nash, but whether he had a brother of the name of Robert I do not know, and have no means of ascertaining. We asked the spirit, "Why did not Mr. Varley call yesterday?" "He met his father." Why did we have such malicious communications on Saturday?" "Because the place was bad."

A day or two afterwards I met Mr. Varley, who said that no messages had been delivered to him by the spirits, and that he did not meet his father on Saturday; on the contrary, he was at Dover. We accordingly taxed the spirit with making untruthful statements, upon which he began to abuse us, calling us "fools and asses."

In spite of these discouragements we resolved to investigate further.

SPIRIT IDENTITY.

On Saturday, July 25th, 1868, a remarkable *seance* took place, which tended to atone for our previous discouragements. The communicating spirit said, "I was with you on Friday; but a spirit I did not like was in my place: this is truth that I tell you." The spirit then claimed to be my father, upon which I asked him to prove it, for I had passed into a state of mind in which I was prepared to believe no more than I could help. I asked him to tell me something about his affairs which I did not know, and which could be afterwards proved to be true. He replied, "The man who threw half a brick at me is dead." Who was he? "Henry Minter. Much depends upon your assiduity in trying the spirits many times." "I wish to come into communication with higher spirits than myself." "You will in time if you persevere; you should trust in God. There are good and bad spirits; but if you search out truth in the right way, all will be well with you. I made many mistakes in my lifetime; I several times doubted the existence of God, but I know better now." Are you really my father? "Ask Fanny if what I have said is not right; make haste! The power will soon be gone. Make haste! You must not rest." Here the writing slowly died away, and the power was gone.

I afterwards ascertained that many years previously a brick, thrown by a man passing through the street, had come in through the window, and narrowly missed my father's head. No doubt it was thrown by accident; it was never known by whom. The expression "Fanny" was one we had never heard applied to my aunt since my father's death; but he invariably called her by her Christian name. This is one of the best proofs of spirit-identity I have ever had; in fact, I have never had more than two altogether.

THE TREATMENT OF UNDEVELOPED SPIRITS.

On Sunday, 26th July, the spirit came who had furnished us with malicious messages. He said that he was without malice, and would go away if we liked; he also asked us to think well of him.

I may here remark that we reasoned with him and treated him kindly, which Spiritualists had told us we ought to do when visited by undeveloped spirits; but this plan failed most signally; he gained more and more power over the medium, became more and more untruthful, was not amenable to kind treatment, and at last my friend was obliged to break off his mediumship altogether to get rid of him, after many months of patient forbearance.

JOHN KING'S ADVENT AT THE MARSHALLS'.

On Tuesday, July 28th, 1868, I was at a public *seance* at Mrs. Marshall's, when the spirits calling themselves John King, Katie King, and Roger Bacon communicated. I then first noticed that the spirit voices decreased in power as the distance from the medium increased, but that musical instruments could be carried at a greater distance from the medium than the vocal organs of the spirits. Diagrams in my note-book illustrate these circumstances. Mr. Marshall told me that he had only known John King about ten months. He and his wife first discovered that they were mediums by obtaining table-tiltings, which frightened them at first, after which the power gradually developed, but it was about three years before it became strong. Thus John King first came to the Marshalls

towards the close of 1867. He introduced himself to the Tavernports in 1853.

At the request of the spirits at Mrs. Marshall's, a *seance* was held through Mrs. Varley's mediumship at Mr. Varley's house, at Beckenham, on Sunday, August 2nd, 1868, and violent physical manifestations were obtained, tending to prove that the spirits really had come there from the Marshalls' as they said they would. They told us to sit again on the following day, which we did; some unpleasant messages were obtained and we broke up the *seance*.

DISTURBANCES AT A PUBLIC SEANCE.

On Tuesday evening, August 4th, there was a public *seance* at Mrs. Marshall's, at which sixteen or twenty persons were present, including an unbelieving photographer. At the dark *seance*, when the guitar began to float he thought that it was attached to wires, so he seized it and hurled it across the room, raising a bruise on the arm of Mrs. Varley. John King shouted, "Mr. — threw that." The culprit was not known until his name was thus given by the spirits. This raised an outcry against him, so he called John King a "lying spirit;" he afterwards continued to interrupt the *seance* with strong remarks and speeches, until John King said, "Mr. — has got hold of the guitar." Then there was another outcry, and the offender was unanimously requested to leave the room, which he did. Later on John King said, "I cannot come close to you people at the further end of the room, because Mr. — is sitting close to the wall in the next room, fretting and fuming fit to burst."

(To be continued.)

The *Daily Telegraph* and *Echo* of last Monday reprinted from *The Spiritualist* the circumstances regarding the relationship of Longfellow, the poet, to Spiritualism.

ANTHROPOLOGY.—Next Tuesday at seven o'clock, there will be a general meeting of the Anthropological Institute, at 4, St. Martin's-place, Trafalgar-square, to consider the question of the admission of ladies to the meetings of the society, and to consider whether an application shall be made to the Board of Trade for a license to the Institute, under section 23 of the Companies Act of 1867.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Next Monday evening, the ordinary monthly meeting of the Council of the National Association of Spiritualists will be held at 6.30 p.m., and among subjects to be considered will be that of offices, the appointment of a permanent secretary, and the registration of the Association. The members of the offices committee will meet at 6 p.m.

The following ladies and gentlemen were among those present at the reading of Mr. Harrison's paper before the Dalston Association:—Capt. John James, in the chair, Mrs. and Miss Showers, Miss H. Tapping, Mrs. Walton, Mr. G. H. Potts, Mr. John Gandin, Master Donald Cook, Mr. Henry Cook, Mr. R. Pomeroy Tredwen, Mrs. M. Theresa Wood, Mrs. Amelia Corner, Miss Carrie Corner, Miss Nina Corner, Mrs. Blyton, Miss Hannah Blyton, Miss E. Blyton, Mr. Thomas Blyton, Mr. R. P. Matthews, Mr. Alexander MacMoeran, Mr. and Mrs. F. W. Parkes, Mr. G. R. Tapp, Mr. and Mrs. Towns, Mr. A. Ferguson Black, Mr. George W. Forbes Playfair, Mr. A. J. Urquhart, and Miss Evans.

AN IRISH STORY.—The *Irish Times* of Feb. 25th has a rabid leading article abusing Spiritualism, and containing the following story:—It seems that it is the habit of the San Franciscan Spiritualists to sing at their *seances*—to produce the necessary degree of fervour, they say themselves—to cover the noise made by certain manipulations, say the sceptics. On the night when the Indian first made his appearance, the company were in the middle of a resonant chorus, when the proceedings were suddenly interrupted by a startling catastrophe. A loud crash was heard, followed by the descent of a heavy body into the midst of the circle, overturning and bruising several of the believers. There was a general stampede for the door, and many of the audience were so mortally terrified that they did not recover breath or presence of mind until they found themselves safe in the bosoms of their families. A few strong-minded persons remained, however. A light was brought, and the spirit of the young Indian warrior was found prostrate on the floor, in a perfectly substantialized condition, and bleeding profusely from the nose. A large hole in the ceiling explained the whole transaction. The proceedings terminated by the appearance of the medium, who issued from his mysterious cabinet with a most chap-fallen expression on his features, and remarked reproachfully to the prone red-skin, "What made you step between the joists; this has just bust the whole business!"

PRIVATE SEANCES.

A TEST SEANCE WITH MR. BLACKBURN THROUGH THE MEDIUMSHIP OF MR. WILLIAMS.

LAST Friday week at a *seance* held at 61, Lambs Conduit-street, Holborn, London, through the mediumship of Mr. C. E. Williams, Mr. C. Blackburn, with two of his friends from Manchester, also Mr. W. H. Harrison, were present. Mr. Blackburn passed a loop of very strong thread over the head of Mr. Williams, then tied it with a double knot round the neck of the medium, so that there was no possibility of the thread slipping over his head, and when Mr. Williams entered the cabinet Mr. Blackburn brought the two long ends of the thread out through the cabinet window, and tied them to a nail very low down outside the cabinet, and altogether beyond the reach of the medium, who was further tied to his seat in the cabinet by a Manchester gentleman. A dark *seance* was then held, the observers seating themselves round the table outside the cabinet, and holding each other's hands. The usual dark circle manifestations were obtained, instruments floating round over the heads of all the sitters, and touching them in turn. A large spirit-light was seen over the table, as if John King were trying to show himself, but he did not. When the *seance* was over, Mr. Williams was found tied as at first. Mr. Blackburn cut the thread round his neck, and took the thread with its knots away in his pocket. When the *seance* began the thread had been passed over the lower corner of the window furthest from the door of the cabinet; after the *seance* was over, it was found passing over the lower corner of the window nearest the door of the cabinet, as if at some time during the sitting the spirits had drawn Mr. Williams's body nearer to the door, so that it should be nearer the place where they produced the manifestations. But the thread, when stretched to its utmost length, would not permit the head of Mr. Williams to come outside the cabinet door.

SEANCE AT MRS. MAKDOUGALL GREGORY'S—THE MEDIUMSHIP OF MISS SHOWERS—SUGGESTIONS FOR TESTING THE SPIRITS BY THE USE OF PHILOSOPHICAL APPARATUS—SPECTATORS INVITED INTO THE CABINET.

Last Saturday night a private *seance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, Miss Showers being the medium. Among the guests present were Lady Clara Rayleigh, Mrs. Wiseman, the Hon. Richard Strutt, Mrs. Showers, General Brewster, Miss Kislbury, Mr. Haggard, Miss Lottie Fowler, Mr. G. Sutherland, Mr. Edwin Arnold, and Mr. W. H. Harrison. Mr. Harrison thus describes the *seance*—"The manifestations were of the usual kind, and have been so often described as to leave little of novelty to publish about them. But it may be useful to call attention to the circumstance that the hands of Florence and Lenore, when they first came out of the cabinet, were remarked by several of the visitors who felt them to be markedly cold; for a long time I have observed this to be the case at materialisation *seances*, but as each *seance* goes on, the hands gradually grow warmer. It would be well if all spectators would concentrate their attention on this point to see whether such is invariably the case, because if so, the fact will tend to protect genuine mediums for these manifestations from much annoyance. Messrs. Varley, Crookes, and others, have demonstrated either by galvanometric experiments, or by personal observation, that the forms are mediums sometimes duplicated, just as spirit hands at *seances* have long been known to be usually the duplicates of those of the medium, although separate from the body of the medium for the time being. On the other hand Dr. Storer, of Boston, and others, have proved that, on certain occasions, mediums for materialised spirit forms have been secured in the most complete manner—such as by sewing their clothes together, placing gloves on their hands and sewing the gloves to their sleeves—yet the entranced and unconscious mediums have been liberated and shown as spirits, but at the end of the *seances* have been found secured as at first, thus proving them to be instruments in the hands of some power infinitely greater than their own. But if it be a fact that in either of these cases, the spirits, before beginning to work, draw vitality from the medium, so as to reduce the temperature of his body, this sudden diminution of the amount of heat is an ample guarantee to the spectators of the integrity of the medium, because any person who wished to imitate the manifestations could not reduce the temperature of his body to an abnormal coldness at will; on the contrary, his preliminary exertions would make him hotter. Apart from the protection it may prove to mediums, to concentrate attention upon this

point, a newly observed fact of this kind has its interest in a scientific point of view, and I think that it would be good work done, to register the temperature of the bodies of powerful physical mediums from minute to minute throughout whole *seances*. Vitality is drawn from them in gusts, and it may be that at those periods the temperature of their bodies is reduced, or it may be that the changes of temperature are more gradual. An ordinary thermometer would be of little use to measure these changes, because the motions of the column of quicksilver would be too sluggish, and because at a dark *seance* it could not be examined from minute to minute. An instrument adapted for the purpose is a thermometer invented by Mr. C. W. Siemens. He encloses a great length of very fine insulated wire in a small tube, which may be held in the hand, or fastened under one of the arm-pits of the person the heat of whose body it is intended to measure. Two conducting wires are joined to the two ends of these fine wires, and are connected at their other ends with the reflecting galvanometer, which may be placed in another room and its indications there read off in the light and recorded. A weak electrical current is sent through the whole of this arrangement, and the warmer the fine wire in the tube, the more does it resist the passage of the current, because its conductivity is lessened by the heat, therefore the less is the deflection of the mirror of the galvanometer. Thus the exact temperature of the body of a medium in a dark room or cabinet, may be read off from moment to moment in another room in the light, without inconvenience to anybody. When the changes of temperature of the body of a medium which accompany particular manifestations are approximately known, it will be a great protection to true mediums, since others will not be able to change the temperature of their bodies whenever they please; moreover, if the spirits should try to deceive, it will take the moral responsibility of the wickedness of the act off the shoulders of the medium and fix it upon the spirits.

"At the *seance* now under notice Lenore took me into the cabinet again for two or three minutes. She led me to the sofa across the dark room, in which, as on the two previous occasions, she could see no better than I could, and she placed my hand two or three times upon some velvet, which I assume to have been the black velvet dress worn by Miss Showers. Lenore stood by my right side, and at my request placed her left hand upon my left shoulder, which brought her head somewhat close to mine; with her right hand she held my right hand by the wrist, so that if she gave me a hand or face on the sofa to touch with my right hand, that hand or face could not be her own. There was little or nothing under that black velvet dress where she patted my hands upon it the first three or four times, but afterwards she placed it where something small was unmistakably moving and turning inside the dress, and which she told me was Miss Showers. I asked her to place my hand on the face of the medium if she could, but this was not done effectually.

"I hope that on the next occasion, to complete the chain of evidence, she will let me have a little light in the cabinet, and enable me to testify to having seen herself and the medium at the same time.

"Miss Lottie Fowler was asked into the cabinet afterwards, and had much more complete evidence on the matter than myself, as will be seen from her letter published in another column."

A TEST SEANCE WITH MISS SHOWERS.

Last Saturday week, at a *seance* held at the residence of Mrs. Showers, Captain J. James, of Tottenham, Mr. James, jun., Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester, with two of his Manchester friends, and Mr. W. H. Harrison, were present. The hands of Miss Showers were firmly bound together with tape by the Manchester gentlemen, and the knots sealed, before she entered the cabinet. "Florence" appeared as usual, and after the *seance* Miss Showers was found bound and sealed as at first.

SEANCE AT MISS DOUGLAS'S—A GOOD TEST SEANCE WITH MR. WILLIAMS, PROVING THE FACT OF MATERIALISATION.

Last Tuesday afternoon a *seance* was held at the residence of Miss Douglas, 81, South Audley-street, London, W., through the mediumship of Mr. C. E. Williams. Seven guests were present. The *seance* was a dark one, and Mr. Williams was held on one side by a foreign ambassador to the English Court, and on the other by a friend of Lady Paulet's. We have no authority to give the names of any of the observers, with the exception of those of Miss Douglas and Mr. Harrison.

In the middle of the *seance*, while the circle sat with locked

doors, and Mr. Williams was held as described, John King appeared over one end of the table three or four times, with the lower part of his chest inclined in the direction of Mr. Williams. John King was clearly seen by Miss Douglas and four of the sitters on one side of the table, because he turned himself so as to partly face them, and they knew what to look for. The three sitters on the other side of the table did not distinguish his form, because his back was partly turned towards them, and because they concentrated their attention upon his light more than upon the white drapery behind it. We saw him clearly enough each time, and so did three of the other spectators. The white drapery below his chest passed down to the edge of the table, close to the chest of Mr. Williams, so below that their two bodies probably coincided, whilst John King's was no doubt materialised to within an inch or two of the body of Mr. Williams. Once we saw John King turn his head, and Mr. Williams instantly cried out—"Oh! I see his profile!" Mr. Williams never sees John King during cabinet *seances*, but is then always entranced; about once in six months he sees John King, when he appears thus in the centre of a spirit circle, and the medium is then in but a semi-entranced state.

Correspondence.

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

SPIRITUALISM AND THEOLOGICAL DOGMAS.

SIR,—In an editorial note to Mr. Bennett's letter of last week you say you "do not see what good can arise from considering these theological dogmas" in *The Spiritualist*; and in this opinion I am sure all sensible men will join. It is to be regretted that you did not follow it up by excluding the letter of "Fritz," which immediately follows. Such letters are sure to repel a great number of those who are certainly not the least respectable of your readers. *The Spiritualist* is established for the discussion, investigation, and dissemination of the facts of Spiritualism, and to allow it to become the battle ground of theology can only result in largely diminishing its circulation.

A. T.

Peebles, Feb. 27th, 1875.

SIR,—Let me say how glad I was to read your editorial note suggesting, in *The Spiritualist* of Feb. 26, that the columns of your paper cannot be advantageously occupied by discussions upon such subjects as the Divinity of Christ and the Inspiration of the Scriptures. These subjects have been argued upon in many able works, and it is hardly likely that the utterances of ghosts will add to our knowledge of the extent to which Christ is or is not entitled to the claim of being more than human, whilst it is certain that remarks on this question cannot fail of giving pain to many who are desirous of learning the facts connected with spiritual phenomena. I know of many clergymen who hold aloof from the subject solely because it is popularly believed that one of the objects of Spiritualists is to uproot belief in the Divinity of Christ, and how can they say much on the side of Spiritualism if such an idea is widely taught? Surely there is much to occupy our attention, without going into these profitless wrangles! Might we not question spirits more closely upon such things as they engage to teach—for instance, has it ever been explained by a spirit exactly in what way a common rap is produced? Is it not lamentable that we are not clearly instructed in this the first step? We have had evasive and imperfect receipts for raps; let us have a perfect, scientific description. It is absurd to say we cannot understand the method.

You take much pains to draw attention to the need of accuracy in watching and describing the varied phenomena, and it is truly pleasant to witness such conscientious labour towards that end. In such studies we may all work together in harmony, and I am inclined to think (judging from remarks I often hear, and from letters I receive from those who would like to study facts) that if *The Spiritualist* had a permanent announcement that theological dogmas would not be discussed in its columns, there would soon be a great increase in the number of subscribers. I, a very humble individual, hope that these observations may be viewed as coming from one who desires to see keen interest shown, in observation of facts, by thousands who could work together most amicably, provided only theological discussions are not imported into what is truly a scientific study of the highest importance.

Teignmouth.

HOPEFUL.

SIR,—The theological principles, not dogmas, in the sense of arrogant assertions without foundation, now under examination, could not be so advantageously discussed in the *Christian World* as in *The Spiritualist*, because a Spiritualist, who is not a phenomenalist only, is, in consequence of the quickening of the faculties of his spiritual nature able to perceive spiritual truths. Neither do I think it possible for a discussion, conducted as a discussion usually is in your journal, to be without benefit to those who, either actively or as observers, may have taken part in it; and, to illustrate, I shall be pardoned if I refer to myself in the following manner, viz. :—It is now five years ago since there appeared in Nos. 6, 7, 8, 9, and 10 of *The Spiritualist*, a series of letters under the head of *Bible Spiritualism*. I took part in that discussion, then holding opinions identical with those advanced by "Fritz."* Edmund D. Rogers, J. G. Gerrans, and John Beattie also engaged in it, but they propounded different views. That discussion prepared and led me to investigate the whole subject, upon its interior or spiritual evidences, when gradually, and as the senses of my spirit were quickened to enable me to perceive the realities of the things of the spirit, I perceived as clearly as I ever saw any of the phenomena of modern Spiritualism, that

The All-loving Father has manifested Himself in the flesh, calling Himself in His Divine Humanity the Lord Jesus Christ, and that the English Bible in its spiritual sense is His immediate revelation, whilst the literal sense being plenarily (completely) inspired by Him in the same manner as my external body is plenarily inspired by my spiritual one.

The three gentlemen whose names are mentioned above will see by what I have written that I have acknowledged their position to be the true one.

In my next, if you give me space for another communication, I will try to show in a more extended manner why it is of consequence that the truth of the above propositions be established. Meantime, I hope I have clearly answered to Mr. Edward T. Bennett's requirements. C. W. PEARCE.

14, Burnley-road, S.W., March 2, 1875.

SIR,—Are you going to set up a theological journal? Is not the very difficult subject "Phenomena, physiologically, psychologically, and sociologically considered" enough for one journal, without introducing the "odium theologium?"

I see one of your correspondents affirms that a correct decision is necessary upon two major issues. What are they? Simply neither more nor less than—

- a. The divinity of Christ.
- b. The plenary inspiration of the Scriptures.

Here are nice little subjects for a few years' discussion! Your journal has been a boon to those who, sick of dogmas and theology, have cried, with Mercurio, "A plague on both your houses." Give us something tangible and provable.

Facts, and logical inferences from facts, and, if you like, a little deduction; but, for goodness' sake, no religious discussions, or there will be no end to the weary, everlasting dispute, where there can be no objective proof and no mode of verification. C. C. R.

Leamington, Feb. 25th, 1875.

[The only other letter we received on this subject up to Wednesday is from Mr. Sutherland, and much too long for insertion this week. Perhaps there may be more room shortly; but as there will be unusual pressure on space during the next week or two, friends are requested to make letters on all subjects short, and to the point.—Ed.]

HEALING MEDIUMSHIP IN LIVERPOOL.

SIR,—Having secured suitable premises over the hardware establishment of Messrs. Golding and Co., West Derby-road (opposite Emmanuel Church), Liverpool, I am, at the request of many Spiritualists and investigators, about to open them as a psychopathic institute. In this work I shall be aided by Mrs. L. E. Coates, who has at length been prevailed upon to exercise her gifts as a healer, in public, and in compliance with the demand upon her time, has given up her store at 125, West Derby-road. Mr. Meredith, an old and successful mesmerist, some of whose cures in the town are lasting evidences of his power, will also treat patients. Having had considerable success, I have no doubt when I have fully recovered from my present indisposition, all my powers will return with renewed vigour; I shall then throw myself heart and soul into the important work of healing the sick under the influence of my beloved constant friend and guide, "Dr. Warren." All that clairvoyance, psychopathy, and mesmerism, guided by intelligence and experience, can do for suffering humanity, shall be done to the utmost of our ability. A commodious bath room

* The phrase imputed to me, in your note appended to "Fritz's" communication, is not to be found in my letters.—C. W. P.

will be fitted up for the purpose of giving mesmerised or mineral baths to such persons as may require them. Nor shall the wants of mediums, Spiritualists, and others be forgotten, as *seance* rooms can be obtained for the purpose of investigation. In the reception room copies of the *Spiritualist* and other progressive literature will be found; also a small library, which can be easily enlarged if appreciated.

The institute will be open for the reception of visitors and patients about the 15th of March. JAMES COATES.
Liverpool.

SCRIPTURAL RECORDS OF THE APPEARANCE OF THE SPIRITS OF THE DEPARTED.

SIR,—If Mr. Atkinson will look at the three following passages of Scripture, I think he will see that he is mistaken in supposing that "there is but one instance of the spirit of a dead person appearing, and that one the result of witchcraft," given in the Bible.

In the "Transfiguration" scene (Mark, 9th chapter, 4th v.) Moses and Elias appeared, and talked with Jesus. At the "Resurrection" (27th chap. Matthew, 52 and 53 v.), "Many of the bodies of the saints arose, * * * went into the city, * * * and appeared unto many." Revelations, 22nd chap. 9th v., John, about to fall down and worship the angel, who had been with him, was thus stayed, "See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets." F. J. T.

St. Leonard's-on-Sea.

IN THE CABINET WITH A MEDIUM.

SIR,—In addition to Mr. W. H. Harrison's account of the remarkable *seance* at the private residence of Mrs. Makdongall Gregory, on Saturday evening, 27th inst., I wish to give the public my personal experiences at this my second visit to Miss M. Showers's materialisation manifestations.

The spirit Florence called me up to her, and allowed me to catch hold of her hand; she patted me on the head and let me feel her dress; it felt like what we in America call cambric muslin; it was a very fine piece of goods. After a while, before all our eyes, she seemed to grow smaller and very short. The second spirit, Lenore, came outside the curtains, and allowed us all to do the same, and showed us her bare feet. We all asked her if she would let some one of the company go in to see if the medium was in a trance on the sofa. She was backward at first, but she took Mr. Harrison into the dark room, and he said he felt something on the sofa which was living but very small. Afterward, I asked her if I could go in. She said she would try. After a while, she allowed me to catch hold of her hand, and led me to the sofa in the inner room. I asked the spirit Lenore to let me keep hold of her while I felt for Miss Showers. I kept hold of the spirit all the time, and put my hand where the medium ought to have been lying in a trance. To be sure that I was not deceived, I felt Miss Showers on the sofa in a dead cataleptic trance, and I felt the spirit at the same time. The spirit said my influence was good for the medium. When I was feeling all over the face, hands, wrist, and arms of Miss Showers, they were smaller than they were when she came to herself; for I looked at her hand when she came to the conscious state. This is demonstrative of the reality of apparitions. I know my word will carry weight amongst many friends, as I have no object in deceiving the public, and I am thankful to have witnessed the power of God and the spiritual world on this occasion.

LOTTIE FOWLER.

2, Vernon-place, Bloomsbury-square, W.C., Feb. 28.

ORGANISATION.

SIR,—On the evening of Friday, the 13th ult., at the rooms of the Liverpool Psychological Society, a paper was read by Mr. Charlton on "Organisation," containing some excellent suggestions specially referring to the dangers of centralisation, after which a discussion took place on the policy of the British National Association of Spiritualists, which resulted in a vote of confidence in the Association; there was only one dissentient. A resolution to continue in alliance with the Association, and to support it by active co-operation, was passed.

The settlement of the question of offices, and the gradual consolidation of the society, is of great importance, so that the actual work contemplated may be performed. I believe that clarity and a high sense of our obligation to spread the knowledge of spirit communion, so far as we each have received it, will result in decided success. J. LAMONT.

Liverpool.

THE WALLACE TESTIMONIAL.

SIR,—I was sorry to see by last week's issue that you had not received any information, during the last fortnight, respecting the Wallace testimonial, except what I had sent you. I think it a pity not to have let all the Spiritualist periodicals know the programme, as it is a matter that concerns everybody; I am sure all who feel interested in the subject of Spiritualism would gladly throw in their mite to help one of the ablest and most disinterested workers in this great cause, especially as he and his wife are now in need of help because of illness and reduced circumstances.

I hope for the future you will have notice of what is being done from the working committee. I shall be most happy to do all I can to help, and shall be very pleased to receive contributions, great or small, from any of your numerous readers who know me.

M. A. EVERITT.

Lilian Villa, Hendon, N.W., Feb. 28th.

SIR,—The secretaries to the Wallace Testimonial Fund have this day communicated with me, with the view of obtaining the kindly aid of any of our members of the Dalston Association who may be disposed to subscribe to the same. I hasten to make good the slight delay which has apparently arisen in communicating the necessary official information to this Association, by requesting you to be good enough to insert this letter, as an intimation that a subscription list has been opened for the above object, to which I beg to offer our members and friends an opportunity of subscribing.

THOMAS BLYTON, *Hon. Sec. and Treasurer.*

"Dalston Association of Inquirers into Spiritualism,"
Rooms: 74, Navarino-road, Dalston, London, E.,
2nd March, 1875.

A REMARKABLE TEST SEANCE IN BRISTOL.

SIR,—Dr. Monck recently gave two *seances* in College-green in this city, and some of those present at one of the *seances* having reported that the manifestations might have been produced by means which were under the control of the medium, Dr. Monck, on ascertaining this, frankly offered to give three unpaid test *seances*, in order to establish the fact that the phenomena are produced by some agency acting independently of the medium.

On Thursday evening last a committee, consisting of an equal number of the friends of Dr. Monck and those of the dissentients, met at 7, Unity-street, to arrange the conditions under which the *seances* should be held, and to define the nature of the tests to be applied, when the following programme was agreed on:—That the observers at the *seances* shall be composed of four gentlemen who have investigated the phenomena, and four sceptics.

That they shall endeavour to obtain well-defined raps under the following test conditions:—

- 1st. That Dr. Monck's feet shall be tied to the chair.
- 2nd. That he shall sit with his boots off.
- 3rd. That he shall stand up while the raps are produced.

That if either of the tests appear to be unsatisfactory to any gentleman present, he shall state his conviction at the close of the experiment.

That a statement of the results shall be subscribed to by the persons present.

On Saturday last a test *seance* was held in the afternoon at the residence of one of the dissentients, in Hampton Park, the circle being composed of four gentlemen on each side.

The medium having first been thoroughly searched at his own request, four of the gentlemen were seated at the table, Dr. Monck's friends being placed behind them, each resting his hands on the chair of the one who sat before him.

The light having been subdued by partially closing the Venetian blinds, Dr. Monck's boots were removed, and his stockings examined, in order to ascertain that they contained no mechanism or hard substance, by means of which sounds might be produced.

While thus sitting the raps came distinctly and abundantly in different parts of the table, and immediately under the hands of the gentlemen who sat at the table; intelligent messages were also spelt out by means of the raps.

Dr. Monck's feet were then securely tied to the chair, when the raps came in an equally pronounced and satisfactory manner, varying considerably in loudness and tone; raps also occurred in different parts of the floor, and under the feet of the sitters.

One of the gentlemen having inquired whether it might be possible for Dr. Monck, while his legs were tied, to produce

sounds by bringing his toes round in contact with the chair, his feet were bound to the chair by two handkerchiefs to prevent the possibility of any such result, in addition to which a coat was placed over the leg of the table nearest to Dr. Monck, after which the raps occurred just as distinctly as before.

Dr. Monck having been released, he and all present stood up, when the raps were again distinctly heard, some of them occurring in parts of the table most remote from the medium.

Other manifestations took place, and these terminated a most satisfactory *seance* of three hours and three-quarters' duration, the evidence being so conclusive that a second *seance* was deemed unnecessary.

Looking at the amount of the sceptical element present, and other unfavourable influences, and at the nature of the conditions and tests imposed, which utterly precluded the possibility of any production of the phenomena on the part of the medium, except such as, by some higher law, is evolved through the agency of his mysterious mediumship, it must be conceded that the result was highly gratifying, and that it will tend to confirm and strengthen the voluminous testimony which Dr. Monck has already obtained from all parts of the kingdom, as to the genuineness and wonderful nature of his mediumship.

At the conclusion of the *seance* a declaration was signed by the sceptics present, stating that they could not account for the manifestations which had taken place.

GEORGE TOMMY.

7, Unity-street, College-green, Bristol, March 1st, 1875.

SPIRITUALISM IN THE WEST OF ENGLAND.—A Society has been formed in Bristol entitled "The Bristol and West of England Psychological Society," under the presidency of Mr. John Beattie, of 2, Richmond Hill, Clifton. The objects of the Society are "the investigation, by its members, of such of the mental and spiritual phenomena, in connection with the organism of man, as may be brought within the range of their observation, either individually or collectively, with a view to form a correct estimate of the functions, powers, and capacities of the spiritual side of man's nature, and the mode of applying such knowledge to the practical purpose of his existence. The promotion of the above-named objects will be sought by means of meetings of the members for the purpose of comparing their experiences; conferring on the latest developments in connection with the object of their investigation; disseminating the knowledge of psychology by means of lectures and the press, and by assisting inquirers in the investigation of psychological phenomena." The meetings of the society are held in Mr. A. Dimoline's Music Room, 34, College Green, Bristol.

MESSRS. BASTIAN AND TAYLOR'S MEDIUMSHIP.—On Wednesday night, last week, at a public *seance*, given through the mediumship of Messrs. Bastian and Taylor, at 2, Vernon-place, Bloomsbury-square, London, about twelve or fifteen persons were present. At the dark circle the manifestations were very good, and of the usual description. Musical instruments floated about with considerable velocity, touching the various sitters gently in their flight, thus proving that the spirits carrying them had the power of seeing in the dark. Most of the sitters were also touched by materialised spirit hands. Mr. Taylor, who is a clairvoyant medium, could evidently see accurately what the spirits were doing, because he would occasionally state what they were about to do the instant before the act was performed. He says that when his spiritual vision is thus opened, he cannot see those portions of the bodies of the spirits which are materialised; thus, if a hand is materialised, he loses sight of the hand of the spirit, and it is just the same with a head. This agrees with Swedenborg's statement, that when he entered the spirit-world the spirits looked upon him as an apparition, for they could see him when he was in a spiritual state, and not when he was in his normal state. After the dark *seance* was over, a sitting for recognisable spirit faces was held, but the light being low, so as not to illuminate the faces strongly, and being so placed that it was not screened from the eyes of the spectators while they were gazing at the cabinet, we could not see the features of the spirits with sufficient accuracy to be able to say much about the manifestations. Messrs. Bastian and Taylor use a bed-room as a cabinet, and, so far as non-Spiritualists are concerned, it would add to the interest of their *seances* if they would make a test cabinet, simply by nailing a black curtain, with a hole in its centre, across one of the corners of the drawing-room.

STRANGE POWERS OF SPIRITS OF SLEEPING MORTALS.

In the last number of *The Spiritualist* it was pointed out how the spirit of the sister of Prince Wittgenstein manifested to him while her body was in a trance; how the spirit of a mesmeric sensitive left her body and produced physical effects in a house at a distance, as authenticated by Mr. Fitz-Gerald, the electrician; how one sleeping person influenced another, and how the spirits of several sleeping persons were photographed. Since then we have received the following startling information bearing on the same subject:—

PHOTOGRAPHING THE SPIRIT OF A MEDIUM IN PARIS, WHILE HIS BODY WAS ASLEEP IN LONDON.

To the Editor of "*The Spiritualist*."

SIR,—In the course of collecting evidence for some articles which I have been publishing on the subject of Spirit Photography, I was astonished to find it stated on good authority, that M. Bugnet, of 5, Boulevard Montmartre, Paris, had several times photographed the spiritual imago of a living person. The Comte de Bullet, I found, had been especially fortunate in obtaining portraits of his sister, who lives at Baltimore, U.S.A., as well as of her children, and of his own mother. I placed myself in communication with him, and received an attestation of the fact which you quoted in the last number of the *Spiritualist*.

The evidence was so complete that it set me thinking on the trans-corporeal action of spirit. Cases readily occurred to me in which I had heard of the spirit leaving the body, and retaining recollection of its wanderings. I had been familiar with the fact in my own person. Many times I had wandered in spirit, and had preserved a vivid remembrance of the scenes through which I passed. On one occasion, at least, I had been able to test the truth of my vision; and had found my record of a scene at which I was not physically present to be so literally exact that I had no doubt as to my having been spiritually present at it.

It seemed, therefore, a good opportunity for ascertaining whether it were possible for my spirit to leave on the sensitised plate a permanent record of its wanderings beyond the body. Doubtless it would be idle waste of time to evoke the spirit of *any* sleeping person who might be chosen at random. Peculiar conditions of mediumship are requisite, which were existent in me. The leaving the body was already, in my case, a frequent fact: it was only the permanent record of it that was wanting. An arrangement was accordingly made between Mr. Gledstones (11, Rue D'Asnières, Paris) and myself to this effect—He was to present himself at M. Bugnet's studio at 11 A.M., on Sunday, Jan. 31 last, to sit as soon after his arrival as possible, and to "evoke" me, *i.e.*, to fix his mind on me, and to will strongly that my spirit should present itself. For my part, I engaged to remain quiet in my rooms, and to be asleep, if I could so arrange, or to ask my spirit friends to entrance me.

As a matter of fact, Mr. Gledstones posed at 11.15 a.m. Paris time, which is 11.5 a.m. London time. On the first half of the plate then exposed is a faint image of me. The second half shows no trace of anything beside the sitter. The second exposure took place at 11.25 Paris, or 11.15 London time. The result is that on the first half of the plate appears a perfect likeness of myself, and on the second half the figure of an old man with clearly-marked features. My own face wears the appearance so hard to define, yet so familiar to all who have seen such of entranced persons. The eyes are closed, and the expression is that of a person in deep sleep. The figure is not, as is usually the case, close behind the sitter, but is apparently supported at some distance from him as though by a power external both to itself and to him. This is the exception in M. Bugnet's pictures. I have before me some sixty of them, and only in rare cases does the spirit stand away from the sitter. In almost all it extends its arm over the head of the sitter, as though it were drawing some influence or power from him, and generally the fluidic drapery covers the sitter's head or some part of his body. In this case the figure is apart as though supported, as I learn was actually the case.

My own share in the business is soon described. I remained in bed in order to be at rest, and to be free from risk of disturbance. I woke shortly after 10.15 a.m., and lay in a dreamy state, half asleep and half awake, listening to the church bells ringing, until near eleven o'clock, when I became unconscious

again. The bells were ringing as I lost note of what was passing, and the clock had not struck. I remember no more until 11.47 a.m., when I woke and looked at my watch. That three-quarters of an hour is an absolute blank, as is all the time during which I am entranced, if the trance-state is perfectly established. I remained in a condition of partial trance during the whole day. About 3.30 p.m. I went to Dr. Speer's, and we had a sitting in the evening. My friends noticed, as soon as I went into the room, the peculiar expression which with me indicates partial entrancement. I did not lose that feeling until the following morning. The sitting was specially devoted to an address from a spirit who had not before controlled me, and nothing was said about the success of the photographic experiment until the next morning—Monday, about 6 a.m. When I woke I received at once a communication explaining what had been done, and telling me that at the last exposure a representation of myself appeared on one half of the plate, and on the other one of the spirits who had arranged and carried out the matter. He has communicated with me regularly for more than two years. He was on earth a sage who is historically known for his deep spiritual knowledge. Other points were noticed, with which I need not trouble your readers. Suffice it to say, that I elicited full particulars at 7 a.m. on Monday morning, and that each point was exactly corroborated by a letter which I received from Mr. Gledstones from Paris, nine hours after, *i.e.* about 5 p.m.

The whole affair, sufficiently astonishing in its details and in the speculations to which it leads, I have recorded with literal exactness. There is no doubt whatever as to the fact that the spirit of a person whose body was lying asleep in London was photographed by M. Bugnet in Paris. And there is no doubt that this is not a solitary instance. Nor do the communications which I have received respecting it from those who have never deceived me yet, leave any room for doubt that the spirit was actually present in the studio, and that the picture is not one of some image made up by the invisibles, as is sometimes the case.

I have only to add that a friend who frequently joins our *seances*, was so impressed with a sense of my presence about 11.25 a.m., on the Sunday, while sitting in his rooms near Bond-street, that he noted the fact, being impressed with it as curious because he was thinking of other matters. The communication which I received on Monday morning, detailed the attempts that had been made to impress a sense of my spiritual presence upon two friends, one of whom was the gentleman in question.

I have heard many cases of the trans-corporeal wanderings of spirit: and I have some in my own records. I hope one day to collect these, and by that time I hope that other photographic experiments may be successfully carried out. Meantime any of your readers who wish to see the photograph, or can favour me with records of experiences bearing upon it, are invited to communicate with me at Mr. Allen's, your publisher.

M. A. (Oxon.)

February, 1875.

Miss Kislingbury sends the following information:—

AN AUSTRIAN OFFICER GIVES WAR NEWS TO THE BARONESS VAY DURING THE SLEEP OF HIS BODY—A DREAM PICTURE.

To the Editor of "*The Spiritualist*."

SIR,—One of the most remarkable instances known to me of the power of the spirit to quit the body during sleep is one recorded by the Baroness von Vay in her *Studies from the Spirit World*. Although it has been already quoted in the review of that work published in your journal, your readers will perhaps forgive my repeating it in connexion with the facts now under consideration:—

During the Austro-German war in 1866, a cousin of the Baroness, called W—, who was in the campaign, professed continually to give accounts of himself through the hand of the medium while his body was asleep, which accounts always agreed with subsequent letters received from him by the Baroness. On the 4th July W—'s spirit wrote, "We have had a great battle. I am well, but so tired." On the 6th a letter came by post from W—, dated July 2nd, "We expect a decisive battle to-morrow. I have a feeling that I shall not escape, but do not fret about me; my trouble will soon be over." A day or two afterwards W—'s name appeared on the official list of those slain in the battle of Königgrätz, which took place on the 3rd July. On the 9th, however, W—'s spirit again wrote: "I assure you I am not dead. I came safely through the fearful battle of Königgrätz! do not doubt my words; I will write you a letter in the flesh shortly."

Three days later the Baroness received a letter from her cousin, dated July 11th: "God and the good spirits protected me in that frightful carnage; thousands fell; 450 privates in our battalion, and two officers."

The following is a personal experience of my own. Shortly before Christmas last year, a friend who had been some time abroad wrote to me to say he should be in London on a certain date, and I might expect to see him within a few days of his arrival. Ten days elapsed, and my friend neither came nor wrote. I sent him two letters without effect. Then came the fearful railway accident at Shipton Bridge, and I began to be tormented with fears for my friend's safety. My mind had been much troubled all day, and at night relief came to me in a dream, or vision. While asleep I saw myself in a room at work, and on raising my head perceived my friend standing in the doorway in his hat and over-coat. He did not speak, and the picture soon vanished; but I rose in the morning with a feeling that all was well, as was proved by a letter received in the evening of that day.

I call this a dream-picture, as distinct from an ordinary dream, in which action and conversation take place, and which is generally incongruous and confused, and leaves afterwards but a vague impression. The dream-picture is a *tableau*, clear and vivid, appears but for a moment, but remains indelibly impressed upon the mind. I have seen three such in my life—one symbolical, one possibly prophetic, and one, this last, apparently real. I can never forget them, whereas of dreams, ordinarily so called, I have not one distinct recollection. It seems to me more probable that these were scenes presented to the mind by some direct spiritual agency, rather than the action of a distant mind, or of one which had left a sleeping body. Certainly the two first cases to which I have alluded come under this head; the third cannot be tested, because it was impossible for me to know at what hour in the night I saw my friend, though it is most probable that he was also asleep at the time. He did not, however, suspect my anxiety, having written to me of his change of plan at an address which I had left during the week. It would be consoling to me to know that, though not a seeing medium in my waking state, it may yet be possible to receive mental impressions in so vivid a manner, if one could only rely upon their truthfulness. But here's the rub!

EMILY KISLINGBURY.

93, Clarendon-road, Notting-hill, W., March 1.

A valuable little book on *Mental Volition*, by Mr. Joseph Hands, M.R.C.S., published last Monday by Mr. Burns, of 15, Southampton-row, Holborn, contains the following:—

A MESMERIC SENSITIVE READING THE DREAMS OF ANOTHER SLEEPING PERSON.

A lady of our acquaintance being one day asleep on the sofa, in the presence of one of our induced clairvoyant somnambules, we solicited the latter to employ herself in observing the condition of the sleeping lady's brain. . . . She stated that the sleeping lady was dreaming of her brother-in-law, who was abroad, also of some particular circumstance pertaining to him. . . . We were next informed that the sleeper's sensorium was occupied with the idea that her dog had been stolen. She next dreamt of being in a crowded room, in the presence of certain grave gentlemen—in fact, before the magistrate and his attendants. . . . When the lady awoke she was greatly surprised to find that we could give her all the particulars concerning the subject of her sleeping fancy.

We postpone the consideration of certain grave psychological questions, arising from the various newly-discovered powers of sleeping persons.

SPIRITUALISM IN LIVERPOOL.—Last Friday night, Mrs. Nosworthy kindly gave some public readings in the rooms of the Liverpool Psychological Society, for the benefit of the Wallace Testimonial Fund. The subject was—"Spiritualistic Readings from the Works of Certain Dramatic Authors." The platform was, thanks to Mr. Wason, Mr. Bennett, of Cloughton, and Miss Poyser, richly embowered in exotic plants and flowers, among which were camellias in profusion. Dr. Hitchman presided with much judgment and good taste, and the whole entertainment was of an elegant description. The readings included—"The May Queen," Tennyson; "Childe Harold's Address to the Ocean," Byron; "The Angel Child," Lizzie Doten; and scenes from *Hamlet*, *The Rivals*, and *The School for Scandal*.

MRS. FAY'S MEDIUMSHIP.—Last Tuesday night a public *seance* was held at the rooms of Mrs. Fay, 21, Princes-street, Hanover-square, W.; Mrs. Nosworthy, Mr. N. F. Dawe, Miss Poyser, and Mr. W. H. Harrison, were among the twelve or fifteen spectators. Mr. Fay, who has returned from America, took charge of the arrangements. Mrs. Fay was tied and secured by disbelievers to iron rings in the usual efficient manner, but secure her how they would, the manifestations went on as usual, for she is one of the finest test physical mediums ever seen in this country. Dr. Inman, of Brighton, once complained that at the dark *seance*, the continuous clapping of the hands of the medium was not good proof that the medium might not be assisting the manifestations, so on Tuesday, Mrs. Fay had her hands filled with fine flour at the dark *seance*; her hands were still full of flour at the close, and there was none on any of the instruments or spilt anywhere, but unless the hands of the medium are bound also with cords, we do not consider any flour test unanswerable. Mr. Fay expressed his belief that the manifestations were done by spirits, but said that the observers must form their own conclusions on the matter. When questioned, he said that the phenomena were not tricks, and did not belong to the same category as the performances of Messrs. Maskelyne and Cooke. Hard-headed sceptics cannot do better than to attend Mrs. Fay's *seances*.

THE BRIXTON PSYCHOLOGICAL SOCIETY.—The Council of this society held its first meeting at the house of Miss Ponder, 11, Hayter Villas, Hayter-road, Brixton Rise, on Wednesday last week. Present, Mr. D. G. Fitz-Gerald, Mr. E. P. Ashton, Mrs. Rudd, Miss E. D. Ponder, Miss Withall, Mr. Egerton Stanley, and Mr. Arthur E. Rendle. Mr. Fitz-Gerald presided. The meeting discussed preliminary business matters, after which Mr. J. E. Ponder was elected a member of the society; also Mr. T. H. Edmunds and Mr. Egerton Stanley, who were also elected members of the Council. Mr. E. P. Ashton was elected auditor on behalf of the Council, the first general meeting to elect another. There was a long discussion as to the advantages to be derived from membership. It was proposed by the chairman, and seconded by Mr. Ashton, that the secretary should report any case which may come to his knowledge of Spiritualists or investigators residing in the neighbourhood specially requiring advice or aid in connection with the objects of the society. The next Council meeting is to take place at Mrs. Withall's, No. 1, The Elms, St. John's-road, Brixton-road, London. Ladies or gentlemen who would like to join would do well to correspond with the hon. secretary, Mr. Arthur E. Rendle, at the temporary offices of the society, 6, Loughborough-road North, Brixton, S.W.

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, Lilian-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. Bielfeld, 208, Euston-road, or of the *Secretaries*, Mr. J. Burns, 15, Southampton-row, and Mr. J. W. Haxby, 8, Landall-road, Camden Town, N.W. The *soiree* will be held on the 1st of April, at the Co-operative Hall, Castle-street, Oxford-street.

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 Associations, *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.

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; Olivier, 83, 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.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (30 Years established) ATTENDS PATIENTS from Two till Five o'clock, at his residence, 10, Berkeley-gardens, Campden-hill, Kensington, W. Consultations by letter.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherd's-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, on 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, Pimlico, 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, Gaynes Park Terrace, Grove-road, Bow, E.

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

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(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 Gammon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to cooperate. 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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