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"THE SPIRITUALIST" NEWSPAPER:
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" " Finance Committee, at 6 p.m.
" " COUNCIL MEETING, at 6.30 p.m.
Friday, 11th.—Experimental Research Committee, at 6.30 p.m.
Monday, 14th.—FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.
Friday, 18th.—Sovereign Committee, at 5 p.m.
" " House and Offices Committee, at 5.30 p.m.
" " Experimental Research Committee, at 6.30 p.m.
Thursday, 24th.—Seance Committee, at 7 p.m.
Friday, 25th.—Experimental Research Committee, at 6.30 p.m.
Monday, 28th.—Library Committee, at 7 p.m.
" " FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.
Tuesday, 29th.—ANNUAL GENERAL MEETING OF MEMBERS, at 6.30 p.m.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER EIGHTEEN.

LONDON, FRIDAY, MAY 4th, 1877.

CONDITIONS FAVOURING GOOD SPIRITUAL MANIFESTATIONS.

A NEW journal, *The Spiritual Scientist* of Boston, U.S., has stated that the conditions which we have published as favourable to the evolution of spiritual phenomena when the power is weak, are exactly those which shut out hard sceptics, the persons whose adhesion would be of most value to Spiritualism. Experience, on the other hand, has convinced us that the general want of precision in the evolution of the phenomena, shuts out those persons whose support would be a disgrace to our movement, but whom some Spiritualists are trying to drag in out of a weak-minded reverence for what are in one sense "great names," and out of an undignified recognition of the claims of mountebank authorities.

With exceptional mediums nothing can stop the manifestations. Mr. Woods, of *The Times*, and acute pressmen, bound and, by means of screws, affixed Mrs. Fay most securely to one of the pillars of the Crystal Palace, in a room which some of the directors then and there declared Mrs. Fay had never entered before; yet the phenomena took place immediately with the utmost precision. But it is good that with the generality of mediums, especially those who are young and undeveloped, there is no such precision, and that the phenomena can only be evolved when they are happy, when they are surrounded by sparkling eyes and loving hearts, and when the presence of the man who would persecute mediums to the death, is deadly poison to the manifestations. The phenomena then prove to honest men and women the moral degradation of those juggler authorities of science, who talk to public audiences about the imposture of people more honourable than themselves. More dignity and self-respect are wanted among a large proportion of Spiritualists; we ought one and all to look upon the entrance into our ranks of a scientific man who by misrepresenting truth abuses authority reposed in him by the uninformed public, as a thorough disgrace to Spiritualism. He ought rather to be refused access to all spirit circles on the ground that he is not an honest man, and should be plainly told that he is morally unfit to be recognised as having anything to do with Spiritualism.

The phenomena shut out exactly the men who ought to be shut out, and the attempt to drag such persons in displays lamentable intellectual weakness. The outcasts may be highly intellectual in their grooves of thought, but they are always rotten in their affections; where the full blown roses of true affections and truthful hearts should be, nothing but dusty rags can be found in their moral natures. It is more easy for such people to believe in imposition on the part of their most intimate friends, than to accept as genuine abnormal phenomena depending to any extent upon their testimony, and the manifestations fortunately often occur, as if some great and good power designedly made human truth and honour an essential link in the chain of evidence. Were this not so, Spiritualism would be all physics and no religion. Men ought only to be permitted to enter the higher courts of heaven when they have attained that true love for each other which blushes and burns only in celestial climes, and permits the entrance of no evil thought. Into that atmosphere those who slander their neighbours are not permitted to enter; their presence would be poison. The attempt to push them in is an undignified metaphysical and moral error.

CONFUCIUS wrote—"When one cultivates to the utmost the moral principles of his nature, and exercises them on the principles of reciprocity, he is not far from the true path. What you do not like when done to yourself do not do to others; serve your father as you require your son to serve you; serve your elder brother as you would require your younger brother to serve you; set the example in behaving to a friend as you would require him behave to you."

JOSEPH WOLFF'S VISIONS.

MANY will remember Dr. Joseph Wolff, the ardent Jewish convert to Christianity, the energetic preacher in a dozen different languages, deeply skilled in Talmudical and Oriental learning, the undaunted missionary who often and often carried his life in his hand amongst fierce and fanatical tribes, and who, when neither the English nor the Indian Government considered it politic to send a mission to Bokhara to ascertain the fate of Stoddart and Conolly, and endeavour, if not too late, to rescue them, went there himself, alone and single handed, through a thousand perils, faced the bloody and terrible Amir in his then inaccessible capital, and learnt that the Englishmen had been foully murdered. Few, however, are aware that this remarkable man was a powerful medium. At that time the meaning and management of mediums was not understood, and though there are some strange stories current about him in the far East, we are not aware that the fact has been previously brought forward, or is even mentioned in his published biography, a very entertaining book dictated by himself.

Dr. Wolff firmly believed in diabolical possession; it had been to him a familiar experience in Eastern countries, and he laid claim to the power of casting out devils. There was an acrimonious controversy that once excited much attention in India, but is now forgotten, between him and Lieut. Burns on this subject, and Dr. Wolff issued the following extraordinary letter, which seems worth reproducing without any comment from ourselves at least. It is dated "Hyderabad, June 4th, 1833," and addressed "to the Public in India":—

"Dear Friends,—Having now taken leave, I hope for ever, from Mr. Burns, I would consider myself to be dishonest by not laying before you *the whole* of the circumstances to which Mr. Burns alludes, with regard to my *frequently* casting out devils. I told him the following fact. In the year 1828 when I left with my wife the city of Cairo for Jerusalem, one night when sitting in my tent, and the Arabs near the fire, one of them, Hag Alli by name, was talking. Whilst he was talking a horrid voice came out of him—it was like the voice of the tormented spirits in hell. I asked the Arabs, 'What is this?' They replied 'the devil!' My wife trembled all over. One of the Arabs said to the devil, 'In the name of Mohammed, the Prophet of God, be silent.'

"Devil: 'I don't know Mohammed; Mohammed is a pig!'

"Myself (to the Devil): 'In the name of Jesus be silent!'

"Devil: 'Who is near me? Is Elijah near me?'

"Myself: 'In the name of Jesus be silent!'—(and the devil was silent).

"The same circumstance happened the second night, and I silenced him again with the name of Jesus, but as we found out that the Arab was a great blasphemer and profligate, I made not use of the name of Jesus the third night; but Ahmed, a Bedouin, who became through this circumstance a believer, made use of the name of Jesus, and the devil was silenced.

"With regard to my *one interview* with Christ at Bokhara, it is as follows. When my mind one evening was very much cast down, having been accused as a Russian spy, I was weeping, when suddenly a splendour filled my room, and a voice thundered in my ears, 'Jesus enters!' I saw suddenly Jesus upon a throne, surrounded by little children, mercifully and kindly looking at them. I fell down and worshipped, and the vision disappeared! This is the *one* instance I mentioned to Burns. But now *one similar* instance more, which I never mentioned to Mr. Burns.

"When arriving at Malta, for the fifth time, in the Lazaretto from Macedonia, my mind was very much cast

down, for a horrid hypocrite had imposed upon me. I walked about in my room, and said, 'I am afraid my whole trial of converting the Jews is in vain,' when suddenly my room was transfigured, and I believed I was in New Jerusalem. Jesus Christ, surrounded by Abraham, Isaac, and Jacob, and the apostles, walked down the street. Paul, with a crown upon his head, turned to me, and said, if I remember right, these words:—'Now it is otherwise: you have not such a beautiful crown as myself, but still you have a crown!' The daughters of Jerusalem were devoutly looking out of the windows, saying, as Christ approached, 'Now hath he his tabernacle with men!' Some of the saints were looking forth, and said, 'What are these ships coming from afar, as doves to the windows?' The others replied, 'These are the ships of England!' and the visions disappeared!"

THE KNOWLEDGE OF TIME IN THE MESMERIC SLEEP.*

BY THE LATE WILLIAM GREGORY, F.R.S.E., PROFESSOR OF CHEMISTRY AT EDINBURGH UNIVERSITY.

MANY somnambulists can predict, to the second, how long they have to sleep, and they will do so, however often they may be asked, at different intervals of the same sleep, and always name the same minute. I do not mean to say that they are never wrong, for some known interferences may derange the phenomena, while some unknown ones seem also, at times, to operate. But in those who possess the power, failure is the exception. Thus, in a set of observations I made on this point in one case, where this power was early developed, out of thirty-five sittings, the time of waking was precisely predicted in thirty-one, in many of these three or four times, at different intervals; in all, more than once. Of the remaining four, in two, the time was not asked at all; in the other two, disturbance occurred, as I shall explain below.

The form of prediction varies. Some subjects name the hour and minute, usually by the watch of the operator, without, however, its being shown to them; or by some clock, to which they are accustomed to refer. They say, for example, "I shall sleep till eight," or, "I shall wake at thirty-four minutes past nine," &c. Others, among whom is the person referred to in the preceding paragraph, name the number of hours or minutes they have to sleep. That person, for example, would say, "I have fifty-three minutes to sleep;" (I never caused him to sleep more than an hour in these trials;) and, if I asked again, after twenty-one minutes by my watch, he would say, after a moment's attention, "I have still thirty-two minutes to sleep." When I again inquired, after an interval of fourteen and a-half minutes, he said, "I have to sleep eighteen minutes; no! only seventeen and a-half," and so on.

It would appear that these two modes of fixing the time of waking, depend on the form of that which presents itself to the interior vision. The former class see the hour on some imagined clock or watch, or possibly look by their lucidity at the house clock, or at the operator's watch. I know that some have said that they saw a watch or time-piece of some kind before them, when asked the question, and that some internal, inexplicable feeling showed them the point at which the hands would be at the moment of their awaking. The individual above referred to, on the other hand, spontaneously told me of, and most minutely described, a sort of apparatus that enabled him to answer the question. He saw a kind of scale, or measuring rod, which accompanied him, and seemed to pass before his eyes, moving from left to right, slowly, so that while certain marks or divisions, at one time to the left of his eye, when they seemed to advance out of a dark cloud or mist, moved towards his eye, others came into view on that part of the rod formerly shrouded from his sight. On the right, the portion of rod (the ends of which he never saw) which had passed his eye, at a certain distance entered a similar cloud. He was very intelligent, and compared it to an endless revolving tape, of which only a small portion, and that straight, was at any one time visible to him, extending to a variable distance on each side of his eye, and constantly advancing. It had marks or divisions, representing minutes

and at every ten there was either a longer mark, or the mark was broader, so that he could instantly distinguish it, but he said this was not necessary. Indeed, I think he occasionally spoke as if the marks were all alike, and at all events he counted them by an instinctive and instantaneous process. He did not always notice this scale, that is attend to it, while looking at other objects; but he had a sense of its constant presence even when not attending to it. When asked how long he had to sleep, he had only to look and there it was. There were *no numbers* on the scale, but he could always see as far as was required (in his case never more than sixty minutes or degrees of the scale, to the left of his eyes). The degree right in front of his eye he knew to be that of the present minute, and a peculiar feeling, which he spontaneously compared to the consciousness of right and wrong, told him, on looking towards the cloud on the left, the degree which, at waking would be found opposite the eye. He was also quite sensible that the degrees to the right represented past minutes, as those to the left represented future minutes. He could apparently recognise, after it had passed on towards the right, the degree which was present when he first fixed the time, and found it easiest to count how many degrees it had moved to the right, and deduct this number from that originally fixed, when he was again asked. But he could answer either way. The whole of this description was given as nearly as possible in the words and order here set down; and I asked no questions until he had finished his account of it, which he had spontaneously offered to give me.

I should observe, that in about one-half of the trials made with him, I first commanded him to sleep 30, 40, 45, 50, 55, or 60 minutes; and in the remainder I allowed him, when first asked, to fix his own time, which he did instantly, by looking at his scale, and which was not copied from my experiments, inasmuch as he varied from 7 or 8 to 12, 14, 15, 20, 22, 34, 35, 40, 41, 43, 47, 50, and 52 minutes. One reason why he never exceeded the hour, any more than myself, was doubtless the fact, that our time, on both sides, was limited, and that he retained this impression in his sleep.

From the variation in the times fixed by himself from those fixed by me, and from his invariably, as he told me, looking first at his scale, before he could specify time, I conclude, that the length of the sleep was not, in those instances in which he fixed it, the result of suggestion. But, granting that it was so, surely the fact, that he could see the moment fixed upon, when asked, visible as a future point, advancing to the present, and subsequently fading into the past, is truly remarkable. I am not aware that this curious phenomenon has been, in other cases, so minutely inquired into. I had the great advantage of having a subject highly educated, of great natural ability, and able to express his feelings and observations in good and precise language. But I have no doubt, that if other cases were fully investigated, we should arrive at very interesting results in reference to this point.

In the two instances in which the prediction of the time of waking was not precisely fulfilled in this case, the subject slept about fifteen minutes longer than the allotted period. The first time, I observed some symptoms of change in his face and manner, but was not aware, till he awoke, that the time had been exceeded. Next day I observed him more closely, and saw the same signs of something unusual. He became silent, and, after a time told me that he was in no place, but as it were in air, and then he said, he was in a different world,—not meaning by this, as I ascertained, more than that he was in a different country, and among strange people. He also saw better. At this time he was in a progressive state, the power of predicting the time of waking having appeared to him very early, before he saw plainly. This change occurred about seven or eight minutes before the time he had named for waking. He continued to describe the new scene for about fifteen minutes, which, as I was busy noting what he said, seemed to be a shorter time. All at once, he became again silent, and then spoke of the things he had been alluding to before the change. I then asked him how long he had to sleep, and he said seven minutes, which proved correct. Here, being in a progressive state, he had spontaneously passed into another stage, the fifteen minutes

* From Gregory's *Animal Magnetism*.

passed in which did not count in his first state, but had been, as it were, interpolated. It is highly probable, that many instances of inaccuracy in the time fixed as the duration of the sleep, especially in the early stages, may admit of a similar explanation. I think it also very probable that occasionally the interference of a third party, especially if he should touch the sleeper, may derange the result, either by confusing his sensations, or by temporarily inducing a different stage of sleep.

MATERIALISATION PHENOMENA.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE COURT OF PORTUGAL.

YOUR editorial leader of 13th inst., commenting on my recently renewed experience of the Firman materialisation *séances* here, and on the circumstance of "test conditions" having been thoroughly established, by a strict search both of the cabinet and of the medium's person, puts the question:

But if two living and beautiful young women came out of that test cabinet, wherein was the necessity for searching the medium, it being inconceivable that he had two such living persons concealed in his pockets? The object in putting this question is to ascertain whether the two visitants had living flexible features, bearing no resemblance to those of the medium, or whether they were mask-like faces manufactured or brought in by unseen powers, possibly to represent the features of the departed?

You then go on to say:

We have closely watched materialisation manifestations since they first began regularly in England, and in every instance in which genuine phenomena were undoubtedly presented under test conditions, the form has either been living—in which case it has always borne a strong resemblance to the medium—or it has been a death-like representation of somebody else. On several occasions there has been undoubted duplication of the features and form of the medium, the two having been clearly seen together.

An hypothesis fitting such cases is that spirits being divorced from material conditions, must either take on somewhat the form of the medium, or must manufacture such representations from material things pertaining to this lower world, as to symbolise the presence of a departed friend now in the higher life.

Perhaps if these manifestations were further developed, a new order of materialisations would set in, and living, flexible, intelligent faces, manifestly those of deceased friends, appear to five or six trustworthy and critical witnesses at once in a good light. The evidence is strong that such phenomena have been witnessed in America.

The search was made, not for ourselves, but in order to meet your very proper habitual requirement of "test conditions;" and to repel in advance the supposition which some captious and stubborn objectors (such as abound) might make, however absurdly, that the medium had a concealed supply of masks and drapery.

Numerous as may have been your attendances at materialisation *séances* in England, yet you have never had such opportunities of observation as are afforded by consecutive daily *séances* continued through years, with the same medium and the same spectators, keenly observant while in perfect harmony and sympathy. I know of nothing at all similar, except perhaps (though in much less degree), Mr. Crookes's series of observations upon "Katie" through Florence Cook, his own record of which is before the world, and in which his scientific perseverance was rewarded with results in some respects much superior to ours.

Let me assure you, in the first place, that there is never the slightest resemblance between any of the various faces we see and the features of the medium Firman. Nor do they at all resemble each other. Nathalie, Alexandrine, Carmita, my mother, Glaucus, and John King (not to recal the names of others whom I have not now again seen since my return), are *all different*, and each one always the same, so that we at once recognise them, and salute them by their names, to which they give a bow of assent.

This statement I will qualify so far as to say that when we first see Alexandrine or Nathalie at the window, veiled, and a little in the rear of it, and in shadow, we are not always certain which of the two it is, both being beautiful young girls, with oval faces and regular features; but we very soon distinguish with certainty, the face of Alexandrine being *larger* than that of Nathalie, and perceptibly different, though by differences which would be more easily expressed by the pencil than by the pen. The moment the veil is re-

moved we have no uncertainty in determining which is which.

As to the faces being "living, intelligent, flexible," our experience is, that when the atmospheric and other unknown conditions are favourable, and "the power" is good, then *they are so* unmistakably, and in striking and beautiful degree. They look into our eyes, not only with living intelligence in their countenances, but with a deep earnestness of expression—expression full of *feeling*, as though it sought to sink into the depth of our own hearts and souls. "Flexibility," a term implying movement, is hardly to be expected in any face whose gaze is earnestly fixed upon another; yet, as you will see below, we *have* often had that too in movements of features. They often turn round so as to show in profile or at three-quarters; often bend the head forward at a slight inclination, as we are all apt to do when looking earnestly forward at a person. They constantly nod forward in salutation, or response to salutation, or in assent; and at other times shake the head negatively, sometimes quickly, sometimes more slowly. And all their movements, both of faces and of persons, are unsurpassably graceful—slow, gentle, and as it were tender. With the exception of the lips they are white, though it is a whiteness rather suggestive of ivory than of marble or of death. There used to be colour in the cheeks, but I do not see it now; yet are they less white when they appear by John King's light than when by our own, which has blue and green predominating in it. So much for the faces when "the power" is good.

But it is not always thus. John King will tell us that the weather is bad, and this not solely dependent on sunshine or rain. He calls it the "electricity"—too little or too much. At such times his luminous stone is dull and clouded, or reduced to half-size, or both. It does not show like a small "full moon," as it does at other times. He sometimes tells us that he to-day cannot do anything; makes no attempt at showing the cabinet materialisations, or will show them but for a few moments at a time, or with no withdrawal of the veils from before the faces. He rarely fails, however, of being at least able to talk to us himself, and to show his light a little, with more or less of glimpses of his then slightly perceived white dress and turban and black beard behind it. When it is "full moon," he himself shows splendidly by his light, and he then generally shows us some of the other spirits by it also (even though they had already been shown in the cabinet), and brings them close up to our faces. We have thus seen *four at a time, with Firman asleep into the bargain*.

Now, there are, on the other hand, occasions when the spirits materialised in the cabinet are shown to us when "the power" is not very good, or not good at all; and John King seems to be doing the best he can with an insufficient amount of it. Then the faces will indeed have no *life* in them, or but little and questionable life; no "speculation in their eyes," or life seen but for a moment, and then extinguished like a light suddenly going out. (John King has told us that such is what sometimes occurs.) Any spectator seeing them *then, and then only*, would indeed regard them as "death-like masks." Some such cases of *imperfect materialisation* you have evidently seen in England. We have occasionally witnessed more than that (though not of late). We have seen a face formed in only its lower or its upper half, or in a side half, or formed all but the eyes, where was only a broad black chasm; or even a face existing, or rather visible only in parts or spots, with black blotches, suggesting the idea of a dead face that has been gnawed by fishes—shocking to behold. These were all simply and evidently failures, owing to deficient "power;" and yet, when the materialisations are good, it is veritable *angels* that we have the privilege of looking upon and communing with! What less than this would take us to these *séances* every day at noon, month in and month out, year in and year out—always uncertain what we shall get, with constant variation in what comes, and disappointed when it is poor, but intensely delighted when it is good.

We begin always with the cabinet *séance*, lit by the electric vacuum-tube light, which you know. It is at this time the materialised spirits appear, first at the window of the cabinet, then at the side or middle; sometimes coming forward full a foot or two outside. After this, three knocks

under the table call our attention. "Light out?" the Count asks. "Yes." Then, presently, John King speaks to us, sometimes immediately, sometimes after more or less of silent waiting—shows his light, himself, and often other spirits—now illumined only by his "moon." I have before mentioned that the faces which then and thus appear, show to us (as we all agree, though John King has once told me that I was mistaken in so saying) full one-third smaller than the same ones had before appeared under our artificial light. It seems to us as though they were then more condensed in their materialisation. They seem to be the same, yet reduced, and with a difference, and more perfect in beauty. John King has told us that they then appear *as they appear in the spirit-world*; as we shall see them when we pass over to there. There is here *never* any want of "life" and earnest, intelligent expression, as they look into our faces, within often less than a foot of distance. Of the cabinet faces, he has said, that he makes them the best he can with such "materials" as the state of the atmosphere and other circumstances enable him to employ, and that they are more or less complete, according to the "conditions." Yet, even then, as already said, they are often marvellously beautiful, and seemingly perfect, yet, at other times, strangely different from that condition.

I will here mention that several times (before my participation in these *séances*) the Count has been inside the cabinet during the process of materialisation, and has seen the spirits gradually condensing into form out of a sort of white cloud, and he has then and there been allowed to feel them, their feet and legs, being himself also touched by them. Only once did he witness, outside the cabinet, the spectacle of one who appeared complete from head to foot, in the dark, but visible by her own inherent luminosity. It lasted for almost twenty seconds, then disappeared, but presently again shone there close to him as before. I have never witnessed this, but the Count's description is quite equivalent to the testimony of my own eyes.

Let me revert to your "flexibility" of face. I cannot say that in these present *séances* I have seen clearly any *movement* of features, so as to be quite sure of it—being always so anxious not to see or say anything I was not quite sure of. Yet you must remember that since Firman's trouble with the authorities, his "great upset," as John King always calls it, his mediumistic force does not seem ever to have risen up to its former level, though it is promised that it will do so. My former letters recorded the *kisses*, visible by the motions of the lips between the sister spirits, as well as audible by the sweet little familiar sound;—and this occurring once or twice between *three at a time*. Surely that is "flexibility" of a feature—not to say, the best of the features. Those letters told of occasions when they would blow kisses to us, either on request or in response to ours, accompanied not only with the natural movement of the finger-tips, and the sound of the kisses, but with the distinct sound of *blowing* instantly following, as though to waft the kiss on its way; just as in our ordinary human life. They told you also of *smiles*, distinctly brightening the faces and modifying their lines, in response to things that would be said by us—such as compliments, thanks, or expression of affection. They told you also of an occasion when (I being quite ill with a pleurisy, yet having imprudently gone in a carriage to the *séance*) the faces appeared both of Glaucus and of my mother, and all four of us who were present, namely, the Count, myself, another intimate friend and his wife, both *saw* the lips move and *heard* the words spoken in a distinct whispering voice—by the former, "Go to bed," by the latter, "Send for ——" (naming a nurse).*

Have I not said enough to meet fully your inquiry about "life, intelligence and flexibility," in these materialised faces? I must add something further about figures, limbs, and drapery; points which, though not coming exactly within the letter of the question raised by you, yet have their connection with, their bearing upon it.

* To-day (21st) they seem to have made an effort to meet the points about which I had written you, though my letter was not yet posted. Both the Count and I saw clearly slight but distinct colour in their cheeks, and interchanged the remark at the time. Their noses, cheeks, &c., always throw natural shadows. Moreover, as I was closely scanning the beautiful face of Nathalie, with her eyes at first fixed on mine, I saw *her eyes upraised*, as though towards heaven, so that I saw chiefly the lower whites of them, and *then again closed, the eyelids dropping over them*. This was repeated twice. I felt sure of it, and remarked upon it. I afterwards spoke of it to John King. "Yes, to be sure," was his instantaneous answer, "and it was for you it was done;" evidently because I was just treating of this point of the movement of features.

Though it was not formerly so, yet it is certain that now these spirits are generally not materialised below the head. Below that, ample drapery sweeps downward. Sometimes the neck is visible; more commonly the drapery muffles them up to the top of the neck. The drapery is partly a gauze; partly it seems some very fine but more opaque stuff. To the touch it is soft as the finest of fabrics that ever issued from material looms. We have often gathered it up in our hands when it would lie in a heap before us on the table just underneath the head (close to our own faces) of the spirit-person to whom it belonged—a head evidently floating above and near to the table. Sometimes it hangs in a long droop of drapery quite down to the floor; sometimes there is a space between the bottom of it and the floor. Sometimes we see the spirit-head rise up near to the ceiling while the bottom of the drapery lengthens out of itself beneath as the floating form lengthens upwards, reminding us of the shawls produced by "Honto" out of air, as recorded by Col. Olcott; sometimes we see it shorten and disappear as the spirit-face sinks down to or near to the floor, as though about to disappear through it. Sometimes, when we request it, the spirits will thrust the drapery forward, in volume largely increased. As a general rule, judging from the volume and outlines, there does not seem to be any swell of shoulders and bust under the drapery, yet sometimes there does. We have seen the head sometimes appear first in that shoulderless condition, and then, on our remarking upon it, lo, in a few moments it would reappear with evident shoulders and bust, and a sort of gathering in of the drapery at the waist. We seldom *now* see arms and hands, yet we see what would seem to be such protruding from the sides, under cover of drapery, to open or shut the curtain. We have seen this curious thing, viz., a veil hanging down before the face, and down below the level of the waist, and on our request to have it removed, a gathering in of the veil sideways in vertical folds at about the level of the waist, and a drawing of it aside, as the operation would be done by material hand and arm, and yet no such hand or arm *visible* to us (at three or four feet distance, under good light). Hand and arm seemed to be *acting there*—proving themselves to be there by their action—and yet not visible—acting without materialisation; somewhat as when spirits often lift a musical box, or other object, in the light, without any view of the hand which performs the act.

Sometimes the top of the head is entirely covered with drapery, sometimes partially so, with hair visible over the forehead, or hanging in curls at the side; sometimes the whole hair visible, and elaborately dressed, as though by a coiffeur; sometimes changing within half a minute from one mode or style to another. For instance, Nathalie first appeared with a long veil covering her head and face, yet on the left side there was what seemed either a large and copious fluffing of the hair (somewhat after the present Skye-terrier fashion), or else a mass of flowers, for under the veil we could not distinguish clearly which it was. I thought it the one thing, the Count the other. On the other side was a large burning jewel. She withdrew, and in a few moments reappeared with the veil raised and gathered round the head into a very graceful, gauzy turban, drooping to the left side, and flattening down the hair or flowers there; and presently she again exhibited a third variation of style, all within the time of a minute or thereabouts. Simple *will* seemed to produce the effects; whether her own will and power, or that of John King, the manager or director, I cannot say: only, her countenance was full of life and expression; she seemed to be enjoying the success of what she was doing, or perhaps enjoying our enjoyment of her beauty and our expression of it.

We never now, as we used to do before "the great upset," see the whole of the figure, below the bust down to the feet. We see the transparent drapery hanging down in graceful folds, but no lower limbs within it, no feet shown beneath it. It is all evident void within, or at least absence of anything visible there. Yet formerly we have seen the outlines of beautiful limbs visible under the drapery up to the knee, and lovely pink feet thrust forward for our inspection. Once even the Countess exclaimed to her husband, as such a foot (of a sister of hers), was made conspicuous, "Look, look, the family foot!" referring to a family peculiarity of the great toe overlapping its neighbour. And yet I am told that

shortly before my return, on its being requested, and on a favourable day a foot *was* thrust forward for inspection.

In connection with the movement of features, as shown by *kisses*, as we have both often seen and heard them, it is pertinent to refer to kisses which have been given, in the dark, indeed, but under circumstances quite as conclusive of their genuineness as though they had been given in the light. I have thus been kissed by my mother. I have had my hand raised up nigh to the ceiling, and had it kissed up there by the little Indian boy whom we call Franky. He has often kissed me on the forehead and lips, when I was seated at the table, with four persons seated round it (the Count, myself, Mr. and Mrs. Firman), all secured by the chain of hands, and no other material mortal in the locked room, and his little soft lips are quite unique. I have been kissed by John King (with a distinct feeling of his great beard which I had just seen) and by Glaucus. Here were palpable unmistakable living *movements* of lips, and lips forming part of materialised faces.

We have seen John King, in quite sufficient light, bend over the table, take paper and pencil, which were lying there, and write a few words, signed with his name. We have seen Glaucus do the same, simply writing his name, both by John King's light.

I conclude, by saying that there have been three distinct periods in these manifestations, viz.—

1st. Before I came into these *séances* and when the Count held them alone, Firman's mother, a strong medium, was then with him. The manifestations were then far beyond what they have ever been since. Then it was that spirits would walk forth into the room, as many as nine at one *séance*, and as many as three at a time, in full complete stature, in full life and action. Then it was that the Count had one actually photographed by the sunlight from the windows—to the no small terror of the photographer.

2nd. The interval between Firman's arrest (the beginning of his "trouble") under the police persecution, and his going to spend several months in the pestilential spiritual atmosphere of Ste. Pelagie ("the great upset"). The history of this period is recorded in my first series of letters.

3rd. The period subsequent to his release, which may be called the John King period; that strong spirit well-known to you through Williams in London, having come over with his goodwill and great fluidic power, to take the management of matters here, and to revive the mediumistic power which had seemed all but extinguished in Firman. This period includes the present time. The manifestations have never (in some respects) come quite up to those of even the second period, splendid and wondrous as they have been and are. Yet we are assured that the power is progressing, and that manifestations will yet be given which will astonish us and the world.

If I have gone somewhat beyond the letter of your inquiry (which asked only about faces) it has been because these other matters touched upon have their bearing upon its meaning and spirit, inasmuch as they contribute towards the solution of the main question, what is there of real *life* in those materialisations. If our facts are accepted (for this letter is equally the Count's as it is mine), I think it must be admitted that our case stands fully proved, I trust to your satisfaction.

(Read and endorsed) DE BULLET.

Paris, April 18, 1877.

The *Religio-Philosophical Journal* has improved in literary merit under the new management.

VIVISECTION.—On Friday afternoon last a meeting was held at the Westminster Palace Hotel, by the "Society for the Protection of Animals Liable to Vivisection," in support of Mr. Holt's Bill "for affording the utmost possible protection to vivisectionable animals." The chair was occupied by Lord Shaftesbury, and the chief speakers were the Hon. W. Cowper Temple, M.P., Cardinal Manning, Mr. Evelyn Ashley, M.P., Professor Sheldon Amos, the Bishop of Winchester, and Miss Cobbe. The speakers expressed their thorough confidence in Mr. Cross, in whom discretionary power is now vested in the matter of licensing places for vivisection; but all agreed that it was not advisable to leave matters in this state, and that greater restrictions should be put upon those who are allowed to practise it. Among the audience were several Spiritualists—Miss Douglas, Mrs. Hallock, Mr. Dietz, Mrs. de Morgan, Miss Mackay, and Miss Kinslingbury.

THE ENGLISH BIBLE.

THE TRANSLATORS CHARGED WITH FAVOURING WITCHCRAFT.

THE translators were quite aware of the enmity and opposition which their work was sure to meet with, and their preface opens with distinct anticipations of the calumnies that would be poured upon them. . . .

Among the charges brought against the new version, the most absurd and ludicrous is, that through royal influence the translation was worded so as to countenance the notion of witchcraft. Dr. Samuel Johnson [Works, vol. x. p. 76, London, 1823], after telling of James's great skill in witchcraft, and referring to his *Treatise on Demonology*, printed at Edinburgh and reprinted in London soon after his accession, adds that, "as the ready way to gain King James's favour was to flatter his speculations, the system of Demonology was adopted by all who desired either to gain preferment or not to lose it." These words do not contain any definite accusation against the translators, though they have been supposed to do so. But Bishop Hinchinson [Hutchinson?], in his *Historical Essay on Witchcraft*, asserts in the same spirit, and more directly (after referring to the statute against conjuration), "the translation of the Bible being made soon after, by King James's particular desire, hath received some phrases that favour the vulgar notions more than the old translations did. At that unhappy time was brought in the gross notion of a familiar spirit . . . these translations being introduced for the great reverence they had to the king's judgment, and the testimony he gave them of facts from Scotland." A professed commentator, also (Rev. John Hewlet [Hewlett?], B.D.), who published an exposition of the Bible in 1812—the notes of which were reprinted in 1816—declares without reserve that the translators introduced the terms "familiar spirit," "witch," and "wizard" to flatter the notions of royalty.

But whatever the king's opinions were on this subject, the terms objected to occur in the earlier versions, and were, therefore, not introduced by the king's translators. Both the two preceding versions in concurrent use had, in the story of her of Endor, the phrase "familiar spirit" three times (1 Sam. xxvii, 7. 8) though they rendered the phrase "them that had familiar spirits and the wizards," in 3 and in 9, by "sorcerers" and "soothsayers." In the Great Bible (1540) a "familiar spirit" is rendered "a spirit of prophecy," and by Coverdale "a spirit of soothsaying." Both the Genevan and the Bishops' have (in Exodus xxiii, 18) "thou shalt not suffer a witch to live," and the Bishops' has the following note:—"The word in Hebrew signifieth a witch or sorcerer, or an enchanter, or any that by devilish means hurteth either cattle, corn, or men." The translators, though they accepted the text, pointedly refused this note, which was after the king's own heart. "Witch" is also the translation of the earlier versions. Nay, in Isaiah lvii, 3, where the Genevan has "witches children," the authorised does not copy, but has used "sorcerers." In both the Wycliffite versions Simon is called a witch, the noun being at that early period of both genders. Belief in witchcraft was very current in Europe before the period of James I. Many mediæval councils, synods, and papal bulls had maintained the reality of it, and there is an immense body of literature on the subject. Wierus had written in 1583, and Reginald Scott in the following year. A statute had been passed against witchcraft in 1541 (33 Hen. viii. c. 8), and it was renewed at the accession of Elizabeth, before any law was enacted in Scotland. Witchcraft figures prominently in many dramas. At a later period Glanville, Henry More, Sir Matthew Hale (who condemned two women to death at Bury-St.-Edmunds in 1665), the Mathers in America, Professor Sinclair, of Glasgow University,* Sir Thomas Brown, the "exposer of vulgar errors," and good John Wesley, expressed their firm conviction of the reality of it. The penal laws in existence at that time against it, which had been passed (1 Jas. i. c. 12) when Coke was attorney-general, and Bacon a member of Parliament, were not repealed till 1736.† Chief Justice Holt, in

* See vol. i. p. 326, *Satan's Invisible World Discovered*, by George Sinclair, Professor of Moral Philosophy and Mathematics in the University of Glasgow. Edinburgh, 1685. Reprinted at Edinburgh, 1871. The story is Relation xxii. p. 154.

† See Hinchinson's [Hutchinson's?] *Essay on Witchcraft*, 1718; Upham's *Salem Witchcraft*, Boston, 1867; the first chapter of Lecky's *Rationalism*, vol. i. London, 1856, third edition; and *De la Denonialité*, par Isidore Liseux, Paris, 1875.

1702, punished witchcraft as an imposture. The belief in witches was intensely prevalent in Scotland. The General Assembly had often taken up the matter, and the early seceders set down among the signs of spiritual declension the cessation of witch-burning. The last instance in England of witch-burning occurred in 1716, and in Scotland in 1720.—JOHN EADIE, D.D., LL.D., *The English Bible*, vol. ii. p. 264, 268, 269, 270 (1876).

EXPERIMENTS IN MESMERISM.

A FEW evenings ago, Mr. S. R. Redman gave an experimental lecture on "Mesmerism" at the School-rooms connected with Holy Trinity Church, Tulse-hill, London. There was a fair attendance.

The lecturer stated that mesmerism was a power or force by means of which one person could put another into a curious condition—into a psychological state the nature of which was not yet well understood. Mesmerism was not new; it had been known to the Egyptians, the Assyrians, and the Babylonians, and in one instance was directly mentioned in the Bible, namely, where Naaman the Assyrian came to be cured of his leprosy. Naaman's remark on that occasion, when properly translated from the Hebrew, ran thus—"Surely, said I to myself, he will come out to me, and will call upon the name of his God, and move his hand down and up, and recover the leper." In this passage then there was a clear description of mesmeric passes. The name of "animal magnetism" had also been given to mesmerism because by making passes in one direction the influence could be thrown upon the subject, and by making passes in the opposite direction the influence could be removed, just as magnetism similarly could be induced in or removed from pieces of iron by means of passes made with a loadstone. He had brought two of his own sensitives to operate upon that evening at the special request of the committee, but he would endeavour to get other subjects from among those who were listening to him, and whom he had never seen before. One of the two boys upon whom he intended to operate had been put into the mesmeric state in the presence of Dr. Gully and other eminent men, who had been fully satisfied of the genuineness of the phenomena.

He then placed the boy in a chair, and by making a few passes over him threw him into a mesmeric sleep in which he could hear what was said to him, but all his other senses were dead; he then mesmerised him a little more, and the boy could no longer hear him, which fact he said was an answer to a remark made by Major Owen at a meeting of the Psychological Society, that it was doubtful whether sensitives could ever be deprived of their hearing. The boy, he added, was in a very deep sleep, so deep that only one sleep could be deeper, namely, the sleep of death. He then demesmerised him, and woke him up.

He (Mr. Redman) would not attempt to prove the truth of mesmerism; the day for so doing had gone by, and it was for others to prove its falsity. Galileo was laughed at in his day because he taught that the world travelled round the sun, and he was put into the Inquisition for telling the truth. If people would only investigate the subject of mesmerism at home among themselves, they would find it to be perfectly true. But what was the use of it? It would cure many disorders; if medical men failed in every way in curing a disease, then mesmerism should be tried, and if that power failed, human intellect could go no farther. Mr. Serjeant Cox had asserted that he was satisfied that the mesmeric state was a self-induced condition, that is to say, that the operator only fixed the mind of the subject, and that the latter then threw himself into the state. He (Mr. Redman) did not believe this to be the case, for a mesmeric sensitive could be influenced without expecting it, or without there being any outward sign of an attempt to influence him. By mesmerism nervous diseases were easily cured; he knew a lady who had been suffering from neuralgia, and he mesmerised her five times; very little effect was produced at first, but on the fifth occasion the neuralgia left her, and she had never had it since, although that was two years ago. Another lady, living upon Brixton Hill suffered in the same way; she was treated by medical men for three months without any benefit, and she had had

three visits from Dr. Gully, who was unable to do her any good. He (Mr. Redman) mesmerised her three times, giving twenty minutes each evening to the work; she did not go to sleep, but talked to him while the passes were being made, and she was cured. Afterwards she caught the neuralgia again through going out into the damp, and on that second occasion it was removed with difficulty, but he succeeded. In these experiments there was no self-induced state, for she was wide awake, and argued with him all the time. The influence was only perceptible by its effect. Mesmerism might be a self-induced state in some instances, but he was quite convinced that in others it was not so. This wonderful curative power was altogether neglected by science, to the great injury of the world; indeed, in relation to subjects outside their own grooves, scientific people were the most bigoted set on the face of the earth. (Applause.) It mattered not to him if these remarks were taken to apply more especially to Dr. Carpenter, or the learned Professor who had caused so much trouble to Dr. Slade; it would have been better if these men, before speaking, had first investigated with patience, and had not acted in the same way that the medical profession do towards mesmerism, for they knew that if mesmerism were to be generally practised, Othello's occupation would be gone. (Applause.)

Mr. Redman here performed a variety of mesmeric and biological experiments, some of them highly amusing. He made one boy attempt to get possession of the moon, whilst another, in a different mesmeric state, said to the searcher for the orb celestial—"Come back, you silly fellow, or you will be locked up." Some of these absurd things were done with marvellously solemn countenances, and others, of equal absurdity, while the sensitives were smiling, the condition of the face depending upon the passes he had made over it before each experiment began. While one of the sensitives was seated with his back to the audience, Mr. Redman made passes over the head of one of the listeners, then returned to the platform, and told the sensitive to search for a flower upon the head of the said observer. This experiment, which would have proved the presence of some tangible force, and that mesmerism was not a self-induced state, failed on every occasion. He blindfolded a boy, and by making passes near him, the boy slowly and hesitatingly followed him to different parts of the room, but the noise of Mr. Redman's footsteps being audible, as well as the rustling of his dress in making the passes, the influence of suggestion on the mind of the sensitive was not necessarily absent. Altogether we saw no *clear* proof against the theory of self-induction, or in favour of Mr. Redman's statement that there were two mesmeric states; to clear up these points it would be well if these experiments were to be repeated before the Psychological Society. Among the more absurd experiments was one in which he made a sensitive, B, believe that another sensitive, C, had his (B's) head on his shoulders. B gazed at C with glassy eyes for a few minutes, and said in a perplexed tone, "He's got my head! that's a nice game too!" Then he flew at C, seized him round the neck, and tugged at him with a violence which threatened to pull his head off, had not the mesmerist separated them.

Afterwards, Mr. Redman called the attention of these two sensitives to a chair which he had laid upon the floor between them, and, looking down at the chair, he said:—

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair;
Still for all sins of hers,
One of Eve's family,
Wipe those poor lips of hers,
Oozing so clammy,

and so on. The two youths gazed at the chair with the utmost earnestness, until the tears came into their eyes; then they bent down and gently lifted it, one of them tenderly stroking the wooden back as if removing the hair from a face. They then slowly carried the chair about the platform. The following conversation took place:—

Mesmerist: What have you got there?

Sensitive: A dead woman.

Mesmerist: Where did you find her?

Sensitive : I found her somewhere, and here she is.

Mesmerist : Did you feel her pulse?

Sensitive : She has none.

Mesmerist : Is she heavy?

Sensitive : Yes, I should think she is; and (shuddering) so cold. She looks as if she had been drowned. Well (sighing), I suppose we had better take her somewhere.

Mesmerist : Where are you going to take her?

Sensitive : To the dead-house.

While one of the sensitives was gently caressing the back of the chair, as if removing curls from a face, the mesmerist made him believe that the chair was a pig. It took about two minutes to change the impression. The stroking of the hair suddenly ceased, the youth sprang up and in disgust kicked the chair away from him exclaiming, "There is no tail to it! Oh, it is a beastly thing!"

The lecturer concluded with the well-known experiment of making the body of one of the sensitives so stiff by mesmeric passes, that it could be lifted up and placed with the shoulders on the top of the sharp edge of the back of one chair, whilst the ankles rested upon the sharp edge of the back of another; in this uncomfortable position the body rested as stiff as a plank, and bent but slightly when the weight of the whole of the body of Mr. Redman was thrown upon the breast of the sensitive.

MR. GLADSTONE ON SPIRITUALISM.

THE May number of a journal entitled *The Liverpool* (30, Moorfields, Liverpool) contains the following letter to the editor from the Right Hon. W. E. Gladstone, M.P. —

"Holmbury, Dorking, April 8th, 1877.

"SIR,—I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its own way so great.

"I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty—

"1. To refrain from 'dabbling' in a question of this kind: that is to say—making a shallow and insufficient examination of it.

"2. To beware of the rash assumption, that, if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality.

"3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility.

"4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view a useful object.

"Universal knowledge, however, is not possible, and we are bound to choose the best and healthiest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed.

"If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?

"I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of His garden. With all good wishes, I remain, Sir, your faithful servant,

"W. E. GLADSTONE."

MUSICAL ENTERTAINMENT AT THE ROOMS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE Library and Reading Rooms of the National Association of Spiritualists, at 38, Great Russell-street, London, were reopened on Wednesday, the 25th ult., with a *soirée* and musical entertainment of unusual brilliancy. The programme, as previously announced, was an exceedingly good one, and the performers all of a high order of merit; the warm thanks of the Association are therefore due to the ladies and gentlemen who so kindly came forward and gave their assistance on the occasion. The whole performance was a complete success, the attendance was large, and it is to be hoped that this may be the inauguration of similar meetings in the future. A great addition to the pleasure of the evening was found in the profusion of beautiful flowers with which the rooms and the platform were decorated, and which were sent by friends from hot-house and hedgerow for the occasion.

The appearance and comfort of the rooms are greatly improved by the alterations, which will doubtless continue to attract a large number of visitors during the London season.

The following are the names of the professional and non-professional performers to whom the National Association of Spiritualists has been indebted for the elegant entertainment of last week: Madame Schneegans, Madame Ronniger, Miss Schallehn, Mrs. Limpus, and the Misses Withall; Mr. Dietz, Mr. E. A. Tietkins, Mr. Kitcat, and Mr. André.

DR. CARTER BLAKE continues to improve slowly, and there is reason to hope for his ultimate recovery. His steady and efficient work, so kindly and willingly given for some time past to the National Association of Spiritualists, has endeared him to many members of that body, and has made his absence a truly public loss.

THE REV. CANON GILBERT ON SPIRITUALISM.

NEXT Sunday morning the very Rev. Canon Gilbert, D.D., will deliver his second lecture on Spiritualism, at the Roman Catholic Church of St. Mary's, Moorfields; the church is close to the Liverpool-street station of the Metropolitan Railway, and to the Broad-street station of the North London Railway. The sermon is preached in the middle of the service, consequently it begins at half-past eleven o'clock. On the last occasion many persons quitted the church at the conclusion of the sermon, without remaining for the rest of the service; such departure is considered by the regular attendants as an act of irreverence in a congregation assembled for public worship, so those who are not Catholics should pay some respect in this matter to the feelings of others. Strangers had better enter the church by the central door. Canon Gilbert is a logical and intellectual preacher, whose sermons are always of interest to the listeners.

"EVERETTISM."

Two Americans, of the name of Mr. and Mrs. Everett, recently came to London, and, after taking apartments at the West End, began to give nightly what they called an "exposé" of spiritual phenomena. The circular they issued was of a dubious nature, the word "exposé" being used in the sense of "exposition," and the whole document left it open for them to say at any time either that they were genuine mediums or conjurers. They have stated to several persons who have been there that they did this because on their arrival in England they thought that all professional mediums were liable to be prosecuted at law.

Their performance, whatever the nature of it may be, strongly resembles the real thing, since everything takes place in a private room devoid of stage appliances, and Mr. Everett places himself entirely in the hands of the strangers present, who are invited to test him. A large party of well-known Spiritualists observed the performances last Friday night, and among the more remarkable occurrences witnessed was the freeing of Mr. Everett while shut up in a cabinet from steel handcuffs. True they were his own handcuffs, so that what took place on this particular occasion amounted to nothing; but he advertises his desire that those who come to his entertainment shall bring handcuffs with them borrowed from any police-station. He said last Friday that if this were done he would guarantee to get free from them in a few minutes. On the same occasion a kind of stiff wire helmet, coming down over his head and breast, was placed upon his shoulders; his hands and arms were also placed in stiff iron-wire casings. All these iron appendages were tied to him by non-confederates with ropes in any way they pleased. His legs were then tied together, and his whole body, with the wire casings, lashed to the chair. Yet under these conditions, while by himself in his little cabinet of American cloth, guitars were floated and played, a handkerchief was drawn into the cabinet and knotted, and a variety of other curious things done. At the end he was found secured as at first.

To further sift this matter to the bottom, the Investigation Committee of the Psychological Society has invited him to give a *séance* at their rooms, thus getting him entirely off his own premises, and to this arrangement he has consented.

Mr. Everett tells the observers—"You may call what we show you 'Spiritualism,' or anything you please; we call it 'Everettism.'"

MR. W. EGLINTON desires to acknowledge the sum of 17s. 6d. received from Mr. J. Docton, of Merthyr, collected by him from his Welsh friends for Mr. J. Aldridge.

ANTI-VACCINATION.—The following paragraph, relating to a Liverpool Spiritualist, is extracted from the *Liverpool Argus* of April 28th:—"Mr. Henry Pride, of Grampian-road, Edge-lane, whose name is familiar to most of our readers, has at last become tired of the repeated legal prosecutions, in the shape of fines, to which he has been subjected for the offence of refusing to have his child vaccinated, and has elected to be sent to prison. We think it a pity that a greater number of those who are opposed to the Vaccination Acts are not courageous enough to follow Mr. Pride's example. We fear it is the only way in which public opinion can be aroused. Even fair-minded and kind-hearted people are not impressed by the record of the imposition of a fine. They are apt to say lightly that if a man has a whim and chooses to pay for the privilege of indulging it, it is nobody's business but his own; but they are likely to speak in a different tone when they hear that the same man, whom they know to be a respectable and worthy citizen, has been compelled to herd with felons and vagabonds because he is a dissenter from an established medical creed, and has dared to make his dissent not a mere theoretical, but a practical thing. It may, perhaps, occur to them that when our governors have made themselves perfect legislators it will be quite soon enough for them to think of becoming physicians as well. That consummation has, however, not yet arrived.—Since writing the above we have received a letter from Mr. Samuel Pride, informing us that while his brother was on his way to Kirkdale he learned from the policeman who accompanied him in the cab that his sentence included hard labour. 'My brother,' writes Mr. Samuel Pride, 'knowing this to be illegal, managed to communicate with me. I went to Basnett-street, but as business there was over for the day I could not get the blunder rectified. My brother has long been in delicate health. He would endure the ordinary incarceration rather than either vaccinate or pay; but hard labour is simply out of the question. I went straight-way to Kirkdale, paid thirty-one shillings, and so liberated him. He had been there only about two hours, and the labour had not yet been imposed on him; but he was received, and for the time being treated as a *hard labour* prisoner.' This kind of thing cannot last. A bad law may be borne with, but a bad law maladministered on the side of severity soon becomes unendurable."

ORIGINAL RESEARCHES IN PSYCHOLOGY.*

No. III.

BY T. P. BARKAS, F.G.S.

ON the evenings of Oct. 23rd and Dec. 18th, 1876, I had the honour of delivering before the members of your society the first and second of a series of lectures on "Original Researches in Psychology," and, with your permission, I propose to deliver the third of the series this evening.

In the first lecture I stated at length the conditions under which the various communications had been received; the character, position, and capabilities of the medium through whom they were written; and the agents by whom the medium was, from time to time, said to be controlled. On the occasions referred to in my former addresses, the subjects of inquiry included light, heat, magnetism, electricity, optics, pneumatics, anatomy, physiology, music, harmonics, and the future life; and the answers then given as illustrations of the modes in which the questions asked were answered, were selected from the records of a series of twenty-eight *séances*. It may have been supposed that on those occasions I selected, not typical answers to various questions, but specially excellent answers. In proof that there was no special selection, some of the answers were incorrect; my object was to show, not that all the answers were correct, but that, correct or not correct, they indicated remarkable cleverness, some literary ability, and a great general knowledge of the subjects under consideration, such as is, probably, not possessed by any living woman, and, therefore, not possessed by the medium. Those who expect to receive absolutely accurate answers to numerous critical questions, on a great variety of obscure and little understood subjects, from any inhabitant of either this sphere or those that are beyond, know remarkably little of the limitations that surround all conditions of finite existence.

On the present occasion I propose to give *verbatim* records of a series of *séances*, in which there is no attempt at selection, and where the questions and answers follow each other exactly as they were written during the respective *séances*.

I may state, that at each *séance* there were present the lady medium and two or more gentlemen; that the whole of the proceedings were conducted in a room illuminated by gas; that each member of the circle was distinctly visible; that the lady medium visibly wrote, or, her hand was controlled to write, the answers to the various questions; that the answers were written immediately after the questions were asked, with great rapidity, and without the slightest hesitation; that the questions were all written by myself, and were answered in writing through the hand of the medium; that the MSS. books containing the original questions and answers are now in my possession; that the copies I am now about to present are *verbatim* extracts from the MS. records; that no human being except myself knew what questions were to be asked; and that no previous hint had been given to the medium of the character of the questions I proposed to ask.

Under these conditions there was no possibility of preparation, and the answers, therefore, may be taken as spontaneous and immediate answers, without time for reflection, and without any opportunity for revision. In estimating the merits or demerits of these answers, reasonable allowance should be made for the conditions under which they were written, it being far more difficult to compose and write immediately at the impulse of the moment, under the keen supervision of observers, than to write in private, with time for reflection, reference, and revision.

I now propose to give the results of a series of *séances* held in a private room in Newcastle-on-Tyne. The medium had been unwell for several months, and had just recovered from a succession of illnesses, which threatened for some weeks to terminate fatally.

The mode of treatment pursued during these illnesses, and the reason why treatment of a very exceptional character was followed, will be printed in the work giving a description of the remarkable psychological phenomena that occurred through the mediumship of the lady, which it is my intention to publish.

The material for the work is now entirely in my possession, and on the receipt of the required promises of support, *viz.*, subscribers for 1,200 copies, 400 of which have already been received, I shall take the earliest opportunity of going to press with the work.

I do not require payment until the volumes are ready, but as no profit whatever from its publication will be received by me, and I give the whole of the time and labour necessary for its production without charge, I may fairly ask that the whole number of subscribers be obtained before I incur the financial responsibility of its production.

DESCRIPTION OF A SEANCE.

The following is a *verbatim* report of a *séance* held in Vardy's Hotel, Grainger-street, Newcastle, on the afternoon of December 17th, 1876. There were present, the medium, her husband, and myself. A fire was burning, and the gas was lighted.

After sitting for about eight minutes the following was written by the hand of the medium in a large folio MSS. book, which is used at the *séances* :—

"I am sincerely glad to have the pleasure of meeting with you again; it is so much more than I had expected."

I then wrote :—

Ques. We are equally glad to have the opportunity of meeting you under the present favourable conditions. We are happy to see that your medium is quite recovered. What course do you propose for this afternoon's proceedings?

Ans. Let me know what you want of me. I understand that you wish to complete the remarks or answers to the questions you put to me some months ago. Is it your wish to begin a new series, or to finish up

* An address delivered to the members of the Psychological Society of Newcastle-on-Tyne, in their large room, Weir's-court, Newgate-street, Monday evening, April 23, 1877. Mr. John Mould occupied the chair, and there was a large attendance. At the conclusion of the lecture several critical questions were asked and answered,

what remains of the subjects we have had in hand. If a new series then, out of chemistry, anatomy, and the others I before mentioned, what do you choose to begin with first?

Q. I think it very desirable that we should proceed with chemistry, and continue anatomy, but before doing so it occurs to me that it might be desirable to have three features in the phenomena quite cleared up. I should like personally to have a drawing, the more elaborate the better, under strictly test conditions, that would to the sitters be absolutely satisfactory; I should like also to have a communication in any kind of foreign language, with which the medium is unacquainted, the longer the communication the better. I should like you to give us as definite information as possible, as to the conditions and circumstances of your present life and associations, that is a clear description of the sphere in which you at present dwell.

A. To the first I can only say that so little depends upon us in the drawing of a portrait, and so much on the medium, that I can give you no adequate answer as to when such might be obtained. It would be a good idea for you to be always in readiness with the necessary conditions, so that at any time the opportunity occurs, it might not be wasted because something was wanting on your part.

I can easily promise the second, but make sure what your medium is really acquainted with.

As to the third, I will do my best for you at any time; but you must understand it is a difficult matter to explain, seeing that I can give you nothing very tangible to reason from, but perhaps we may come to an understanding if we try.

Q. Thank you. We shall endeavour to have such conditions as to take advantage of the opportunity of a portrait when it presents itself. With respect to foreign languages, I think a good long sentence, written rapidly in Arabic, by Dr. Aaron on his own speciality, *viz.*, anatomy and physiology, would be perfectly satisfactory; or, if he prefer it, a long sentence in Syriac, and, if it be possible, a translation of one into the other. We shall this afternoon, if it please you, take questions on the conditions of the spirit world, and I'll begin by asking you to answer the following :—

CONDITIONS OF THE SPIRIT WORLD.

Q. Have spiritual bodies in your sphere force similar to natural bodies in our sphere?

A. Yes.

Q. You speak of houses, mountains, and valleys in the spiritual world. Are they impervious to spiritual bodies, as our mountains are impervious to natural bodies?

A. Yes; they seem precisely the same as your mountains, valleys, and landscapes do to you.

Q. Are your mountains, valleys, and landscapes as impervious to you as ours are to us?

A. Yes; and with the exception of our being able to travel, as it were, by the exercise of will-power, or volition, would present the same obstacles to our progress.

Q. Please describe some of the laws that regulate spiritual substances. Have you spiritual physics as we have material physics?

A. It is very difficult to give you a definite explanation of the laws which govern us, and then when you consider that what to you seem intangible substances are to us ponderable realities, and *vice versa*, you can easily understand that the whole laws which govern the realities of our life and associations are absolutely reversed, or it would seem so to you, until you are able to study and examine for yourself. It seems to me that it is almost a waste of time to try to explain that which I am so little fitted to do. I only mystify you, instead of making things clear; yet indeed it seems such a simple state of matters to us, till we try to explain, then we are at a standstill for words to give you the ideas we want to convey.

SPEECH AND SINGING.

Q. Is there anything in your world equivalent to speech and singing in our world?

A. Imagine yourself deprived of every organ of sense, such as seeing, hearing, speaking, &c., and yet having all senses, or one embodiment of all the senses, that you can understand without hearing, see without seeing, speak without speaking. Can you imagine such a state of acute perception, such an intuitive faculty? If you can, then I can give you no better idea of the manner in which we see, hear, speak, and understand—though I am not now speaking of those poor miserable beings who come among us without these senses, or sense developed, as many do, and who are for a time virtually blind, deaf and dumb, and devoid of understanding, and only by slow painful degrees obtain the gift of each of these senses, till in time they become merged into one.

Q. Can you in the spiritual world produce oratorios, &c., such as are produced in the natural world?

A. Such music as may be produced on earth is but the faintest echo of the sounds which may be heard among us, where everything, every sense, is the perfection of senses; every faculty we possess is the perfection of the faculties we possessed on earth. Can you not understand that any artistic attempts on our part are the perfection of those we attempted on earth.

WRITTEN RECORDS.

Q. Have you books and collections of records in your sphere, as we have in ours?

A. Yes; not the smallest trifle escapes record. There are histories of those who inhabited this sphere before us, and who have gone on; not the smallest detail is lost among us.

Q. Is your writing alphabetic; and if so, is it phonetic?

A. Perhaps the Chinese writing resembles ours more nearly than anything else I could give you as an example. Each symbol is a thought, an idea, and the reader is able to interpret not the symbol he sees, but the thought expressed by the writer, and, according to the reader's development of sense, or senses, so much does the writing

convey. For example, a comparatively undeveloped being reading a sentence, would understand just so much as his development gives him power to understand, while one more advanced would read much more than the other. This is also difficult to explain.

Q. Thank you. This, of course, is also the case in the reading of terrestrial writings. Could you favour us with a sketch of any one of the written forms to which you refer, and give us its interpretation?

A. I would, but I may not.

Q. Are there those in your sphere who correspond with the hopelessly idiotic in our sphere?

A. Yes; there are many who do; but there are none hopelessly idiotic.

Q. What are the common occupations of the inhabitants of your sphere?

A. There are as many, nay, more, than in yours, and of a somewhat similar character.

TRUE RICHES.

Q. Do the inhabitants of your sphere accumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?

A. No. In a commonwealth such as ours it is impossible. Here every one works as much for his neighbour as himself—a man cannot rise unless he does so because he has helped others to rise, and gains only riches because he has helped others to do the same; he only gains to bestow upon others, and the more he bestows on others the richer he becomes.

ACQUISITION OF KNOWLEDGE.

Q. Can you give us any idea of the knowledge you acquire in your sphere, and in what respect it differs from that we acquire here?

A. I can only tell you how I gain or acquire knowledge. When you or others wish me to tell you something respecting your laws of physics, I can, by studying the laws of those in our sphere, repeat them to you, interpreted, of course, into language suitable to the times in which you live. The physical sciences which you are so much interested in in your world, have their counterparts in ours, and a skilful interpreter can easily make the reading of one do for the other, bearing in mind the difference of each development, &c., which has been attained by our friends to whom we communicate. We may not advance theories which are in your province to discover and treat as facts, you would not believe us if we did. We can only go with the times. We hear of your discoveries, and they amaze (?) us with wonder; what would be the result of the communications we could make to you if we were allowed to do so.

Conclusion. We are greatly obliged to you for the information you have given us this afternoon, it is very interesting. Before we separate permit us to thank you for the attention you paid to our medium during her serious illness. We shall have pleasure in meeting you again. We shall endeavour to meet you for a *séance* on Monday afternoon.

The following *séance* was held on Monday afternoon, Dec. 18, 1876; present the medium, her husband, Mr. B—, and myself. Gas burning. Fire out. In a short time the hand of the medium was controlled, and wrote—"I am glad to meet you; what can I do for you now?"

INCREDULITY EVERYWHERE.

Q. We shall, if you please, continue our questions on the conditions of the spiritual world. You said that angels occasionally visit your sphere. In what form do they come?

A. In the form common to us all; they have come in the same to you in times gone by, but they have not been received as such; even here they are doubted by the incredulous, who do not believe in the existence of a yet higher sphere. There are many here who, if the Deity himself were to come amongst them, would ask one another, how do we know that He is what He represents Himself to be? where are His credentials?

Q. Do you ever in person visit our earth, or do any inhabitants of the spiritual world now do so?

A. Assuredly. I have been among you many times, not visible to any but those gifted with the faculty of what you call clear-sight, yet still in person.

Q. Is there any limit to the number of persons whom you can instruct at one time, as there is on earth. We can only address by voice a few hundreds, can you in your sphere address much larger numbers, and if so, how?

A. There are none of us omnipotent, at the best. We are but men, and have no power beyond that of mankind. After death we still have the same powers and gifts, enlarged perhaps, but others share the same; so that our power to instruct and address others is in the same proportion as on earth.

SCHOOLS AND COLLEGES.

Q. Have you training schools, colleges, professorships, and modes of instruction similar to those we have here; and, if not similar to ours, what are their peculiar characteristics?

A. If I say we have schools for training the unopened minds of our young and comparatively undeveloped, you must not understand that we educate our uninstructed in the same manner as you do. We have methods and methods; the greatest among us is the best teacher, and he who is the best teacher and instructor claims the highest position among us. There have been teachers, doctors, professors among you, who have come to us ignorant and uneducated in the necessary rudiments of a spiritual education, if you call it so in the most ignorant child, and their progress has been slower. There are different grades of professors, teachers, among us, as there are different classes of scholars. The wisest is the richest, and a man's riches consists in the amount of wisdom he possesses.

Q. Do acephalous children born into this world live in the future life?

A. I do not know. I said before, I would inquire, but I had forgotten. I will do so before we meet again.

AVOCATIONS AND SOCIAL STATES.

Q. Thank you. What are your ordinary avocations? Please to describe an ordinary day's work in your sphere.

A. This I cannot do perfectly. I am a teacher, as indeed most of us are; I am also a scholar—all of us here are both teachers and scholars. We have recreations and amusements: this is mine. We work hard or otherwise, according to our desire to progress or get rich. The most ardent inquirer after learning gets rich first, only to be able to give to others the benefit of his acquisitions. If I am amused by doing this, I am also learning a great amount, and so the time I spend in communicating with you through this or any medium is improving my knowledge of the sciences, and is not a great waste of time. My whole time is taken up with the work I have in hand; not an idle minute is spent, our amusements are instructive, and our work a pleasure.

Q. Are there various grades and social states in your sphere? Are there those, for example, who follow manual labour, and those who follow intellectual pursuits?

A. I suppose you would call it intellectual pursuits, but to us it is what we consider manual labour. To the spirit, intellectual avocations are as the manual occupations of the body. There are grades and stations, barriers of caste, even as among you; not the caste as you understand by the term, yet as imperious to the outsiders as in your mercenary and aristocratic society. These barriers are only to be broken by the one who bears in his hands and face such recommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In our societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime associations is to be found. Caste is not to be broken through here by the outside show of some plebeian, whose only credentials are a seeming wealth; but the stamp of goodness and worth is to be plainly seen before they will be received.

Q. You said you were a materialist when on earth; have you found that that has affected you prejudicially in your present life?

A. Very considerably. I think I had not so much to unlearn as many have, not so many prejudices to overcome, but I had learned so little that it has been terrible up-hill work.

Q. How many, if any, spirits attend persons in the present world?

A. Explain what you mean by "attending."

Q. How many are in special attendance upon any given person, assuming that persons are attended by spirits? How many, if any, ordinarily attend Mr. B—?

A. I cannot say. Those by whom he, on earth, may have been regarded by affectionate ties, are usually to be found near him, or I should say so, speaking for myself from personal knowledge. I like to be beside those for whom I have the greatest affection. In some cases a person will be always surrounded by friends; others, perhaps, one solitary kindred spirit. It is quite impossible to give any number. I have known scores of spirits near one who had some particular attraction for them, and again I have known others whose loneliness has been pitiable. Just according to the lovable qualities of a person, just so many spirits will he attract.

THE STRUGGLE FOR EXISTENCE.

Q. Have you anything in your sphere equivalent to our struggle for existence here, that is, must you work in order to live?

A. It is impossible to die, always remember that. To die is but to be born again, to resume the everlasting work of creation. To die would be a great blessing to many who are too idle to work; yet on they must go, and a man even on earth can understand that to be idle is to be a miserable grovelling creature, too abject to raise himself without assistance from others. It is the same here; there are many who would rather die than work, but, as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as they are of necessity compelled to perform.

Our next *séances* were held on Dec. 19 and 20, but on both occasions the medium was unwell. At the latter *séance* the following was written through the hand of the medium:—

"We must decline any attempt at communication this evening, although to-morrow we will be glad to receive your questions and consider as to our ability to give you those tests you require. Good night.—H. STAFFORD."

The following *séance* was held on Thursday, Dec. 21st, 1876, from 2 o'clock till 3.45 p.m.; present, the medium, Mr. B., Mr. F., and myself. Gas burning. Fire out.

After sitting a short time the hand of the medium was controlled to write the following:—

"I have seen the doctor, Aaron, and told him that you requested a written message from him in Syriac or Arabic. He did not at first seem inclined to grant it, but I think he may reconsider his decision, though I cannot say when it will be. I am also quite unable to promise you a portrait. As I said before, I can only do as others can, viz., help to supply conditions, to me quite as intricate a matter as is the darkening of the room to you, and of no more real assistance."

Q. Will you please to inform us when Dr. Aaron arrives, in order that we may receive his communication? In the meantime possibly you will answer the following question—Are space and duration infinite?

A. As far as I, with my limited means of judging can tell, it is (they are). Before answering questions, I should like to know if you, or any one, is willing to go into the chemical question; not this afternoon, but at any time? I have been studying the subject with great interest, and would like to continue it; but, before doing so, I should like to hear of some of your latest discoveries, that I may keep up with the times.

MATTER AND ITS PROPERTIES.

Q. We shall be glad to arrange for a series of questions on chemistry at an early date. Thank you for your offer. Is matter, in your opinion, infinite?

A. Tell me, first, what you understand by matter?

Q. We understand by matter those substances that are amenable to our chemical analysis.

A. There are so many kinds of matter that it is difficult to get beyond the pale. On earth you have matter amenable to such chemical agencies as your world knowledge supplies. Here we have the same, though to you it is spiritual. To us, our world, ourselves, and surroundings are as material as are yours to you, and can be chemically analysed by us. So far as I know, matter is infinite.

Q. Had matter a beginning?

A. I cannot tell. I might give you a dissertation on metaphysics, in order to show you how matter must have existed from all time—never had a beginning—never will end; how through time the earth would resolve itself into the simple elements from which it was composed; how new worlds would be built up of the old materials; how new creatures would be formed from the crust of the world's inhabitants. I might go on in this strain, guessing at probabilities and possibilities, till I lost myself in a maze, and would leave you no wiser than you are at present. So I refrain.

Q. How do you discriminate between terrestrial substances and spiritual substances? Have they the same substratum?

A. This is such a simple question, I rather wonder at your asking. Can you not easily understand that spirit, such spirit as we possess here I mean, not the spirit of things yet higher than the plane on which I live, is but the spirit of the simple elements to be found in your earth, and is composed, so far as I can yet understand, of the same chemical properties that the bodies we inhabit are built of. Mind, I am not up yet sufficiently in the chemistry of our sphere to say that it is so, as in the bodies you inhabit. Our world is the same as yours, chemically speaking, and is composed of the same elements as is yours; but, still, not amenable to your chemical analyses, though your science is the rudimentary—

Q. This sentence appears to be incomplete; kindly finish it.

A. —part of ours; the more you know of any science in your terrestrial plane, the less will you have to learn here.

Q. Would you kindly give us your opinion of the relation which exists between the physics of the brain and the phenomena of ordinary consciousness?

A. Please leave all such metaphysical questions to one of the doctors. I really am not equal to it.

Q. Are atoms material entities, or are they centres of force?

A. The material part of the atoms is but the outer coating; the force which is the collecting or binding power which gives life and energy to all kinds of matter, is now almost beyond dispute the electro-magnetic force I once before spoke of, though at that time I believed and said that this force, fluid, or property was the outside covering of all the atoms, molecules, of which the earth or water is composed. When we go into chemistry I can better explain this, by showing the lines of force employed by the different atoms and molecules of substances according to the size and substance, and by drawing off the outer electric or magnetic covering continue to prove that within the atom is the replacing power, and that the central force still exists, even when withdrawn from the magnetic attraction of other bodies.

Q. Would you kindly give us a brief fundamental essay on chemistry, so that we may have our questions in some measure adapted to the knowledge you appear to possess?

A. I cannot now; I have an appointment with Scheele in a few minutes. By the way, can you tell me what particular use you make of ozone?

Q. We are not aware that ozone is used for any special purpose. There is a general opinion that its presence is conducive to health, and an indication of the absence of noxious substances in the air. It is said to be an allotropic condition of oxygen.

A. How do you prepare it?

Q. It is prepared by strong currents of electricity, but we are not aware that in any case it can be entirely separated from other substances and examined as a separate entity.

A. What relation does it, in your opinion, bear to iodine? I am only sounding your knowledge now. I wish to know what I may help you in.

Q. We do not know the relation which it bears to iodine, except that it is generally present where iodine is abundant. Would you kindly give us some information on the subject?

A. I perhaps may do so presently. What does the odour of the ozone resemble, or its colour, that that name should have been given to it? Why that name, and

Q. Your sentence is not complete. Ozone has the odour, and the test gives the colour of iodine. Is that the source from which it derives its name?

A. Have you any other test beside the ordinary starch test used for test purposes?

Q. We do not know of any other test except the starch test. Would you please to inform us if there be?

A. I cannot stay longer. I will think over this and the test that can be used. I cannot promise to go into the questions very deeply to-day, but I would like to continue asking you some. I will, however, go now; if we meet again to-day I shall be glad to draw upon your knowledge of the subject.

Q. Thank you; we shall have pleasure in meeting you again this evening at six o'clock.

[Mr. Barkas then read a series of answers, given by the controlling intelligence, on chemical subjects, showing that the latter was well acquainted with chemistry.]

CONCLUDING REMARKS.

I have this evening placed before you records of a series of *séances*, on which questions have been asked on subjects that are quite outside of the knowledge of all ordinarily educated people, whether male or female. Those questions have been answered in a most logical and, on the whole, satisfactory manner. The composition of the replies would not disgrace any literary man or woman, and that especially so when we realise the fact that the replies have not been revised, that they were written rapidly without a single erasure or correction, and without the slightest hesitation, and that in point of mere composition alone, apart altogether from their originality and uniqueness, they probably could not, under similar conditions, be exceeded by any living man. In estimating phenomena of this kind, we must always bear in mind the conditions. Here is a lady acting as an automatic agent or medium, who has had a very rudimentary education, who has never devoted an hour to scientific studies, who has literally no knowledge of the subjects respecting which her hand writes, and yet the answers written through her hand are such that I venture to say no living man who has not read or heard them could equal them in their general correctness, their originality, their freedom from glaring errors in grammar, their general uniformity of excellence, their oneness on the one hand and diversity on the other in the modes of expression. We must bear in mind that the illustrations I have given in the three addresses I have had the pleasure of delivering to your society, have been answers selected for the most part from the communications of one of the controls who gives the name of Humnur Stafford.

There are five or six others who use the hand of this medium for the purpose of expressing their opinions in reply to questions that are asked, and each of these controllers has his own peculiarities of expression, his own specialities, and his own range of knowledge. I fail to see any escape from the conclusion that it is utterly and hopelessly impossible for a lady, with the education and capacity of the medium, to give by any normal means the answers which during three evenings I have submitted to you. When we bear in mind that these answers are but a fragment of those I have received, covering almost the entire range of physics, I am quite unable to refer them to any normal power on the part of the medium, and equally unable to refer them to any abnormal power which shall not recognise the hypothesis on which their writers themselves assert they are based, viz., that they are written by the persons who profess to write them, or by some persons who systematically personate them.

All theories of unconscious cerebration, thought-reading, direct or indirect terrestrial control, involuntary muscular action, reincarnation, &c., are utterly and entirely futile. One thing must be self-evident to reflective minds, that whoever, or whatever, are the communicators, they must possess the special information communicated, inasmuch as the information consists not of mere generalities which any ingenious person may write by the volume, but of special and definite answers, to special and definite questions, that can only be given by those who have specific knowledge of various abstruse branches of science.

The whole tone and scope of these communications are masculine. There is not a particle of the feminine element in their composition, and yet every word was written automatically by the hand of a lady.

If these and similar communications and experiences ultimately satisfy critical inquirers, they will remove crushing loads of serious doubt from many earnest but sceptical minds, and lead to the adoption of opinions that are very dissimilar to the ordinarily received theological opinions of the present day, and yet more divergent from those held by thinkers who coincide with the views expressed by Miss Harriet Martineau, in a letter written to her friend Mr. H. G. Atkinson, a few days before her departure from this sphere of existence. She wrote—"I cannot think of any future as at all probable, except 'annihilation,' from which some people recoil with so much horror. I find myself here in the universe—I know not how, whence, or why. I see everything in the universe going out and disappear, and I see no reason for supposing that it is not an actual and entire death. And for *my* part, I have no objection to such an extinction." Sad, sad words.

Even George Jacob Holyoake, whose defence of Secularism somewhat redeems it, longing for immortality, says, in describing the departure of his favourite daughter—"My dada's coming to see me!" Madeleine exclaimed, on the night of her death, with that full, pure, and thrilling tone which marked her when in health; 'I am sure he is coming to-night, mamma,'—and then, remembering that that could not be, she said, 'Write to him, mamma; he will come to see me;' and these were the last words she uttered, and all that remains now is the memory of that cheerless, fireless room, and the midnight reverberation of that voice which I would give a new world to hear again. Yes, though I neither hope—for that would be presumption—nor expect it, seeing no foundation, *I shall be pleased to find a life after this.*"

How much more hopeful and cheerful are the words of the Rev. Stopford A. Brooke, who, at the close of his second discourse, in his work entitled *Christian Modern Life*, says—"It will be pleasant, if what I have said be true, for all of us to meet five hundred years hence, and, interchanging our tidings of the earth, to find that the thoughts and hopes of this address, in which many of you must sympathise, have not been proved untrue."

Again, and finally, many intelligent Spiritualists assert that they know, or, at any rate, have an assured and rational belief, that man lives in the future; and the evidence for that assertion is certainly as strong—probably stronger—than are any of the hypotheses on which science builds, and by which scientists explain and correlate the wondrous phenomena of nature.

SIR CHARLES ISHAM, of Lamport Hall, Northampton, has written a poem on Vegetarianism, which he is selling for the benefit of the Vegetarian Society.

Poetry.

FASHIONABLE GRIEF FOR THE DEPARTED.

DEAR SARAH, darling Matt is dead!
My heart is very sore:
I have the sweetest mourning suit
Just come from Shoolbred's store.
Ah, well! our loss is but his gain,
Insurance covers all.
No more I hear his cheerful voice,
His footsteps in the hall.
My dress is trimmed with real lace,
We had four docters here;
They called it "softening of the brain,"—
My bonnet is a dear!
I know your sympathy is mine;
My heartstrings almost broke;
"Dear wife, my fortune will be yours!"
Were the last words he spoke.
I wear my hair done "pompadour,"
And so do all the ton:
Upon his stone these words shall be,
"Hic jacet, dearest one!"
I've kept a lock of precious hair,
His bank-books and his will,
By which he left me all his wealth
In railroad, bank, and mill.
There's balm in Gilead I know,
And I may find relief:
Please send the latest fashions to—
Your friend in deepest grief.

DRESS RELIGION.

THE following lines by Mr. W. H. Harrison, entitled "The Quaker's Address to his Hat," were originally published in *Public Opinion*, and are now being set to music by Mrs. Weldon:—

I love it! I love it! my broad-brimmed hat,
With its surface so smooth, and its crown so flat;
And often my memory wanders away
To the thrice happy hours of my boyhood's young day,
And I dream of the shop where I patiently sat,
While grandmother purchased my broad-brimmed hat.
When the maids at a picnic got caught in the rain,
Its shelter they seek, nor seek it in vain;
And they say as the water pours off round the brim,
"My goodness! How much we're indebted to him—
To the funny old man who owns this large tile,
With his 'Verily yea!' and benevolent smile;
With his sober-cut coat and its lining of grey,
Oh! aint he a darling! Aye, 'Verily yea!'"
Through the streets of the town I impressively walk,
Of attraction the centre, of gossips the talk,
And the little boys shout—"What a regular flat
Is that funny old man in the broad-brimmed hat!"
With my gingham umbrella their jackets I clout,
And ask if their mothers are sure they are out,
But the young rogues have always this answer quite pat—
"Friend! where didst thou purchase thy broad beaver hat,"
When the sorrows of life set in like a flood,
And the nations are reeking with warfare and blood,
Its influence steals o'er my senses like rain—
Assuaging my anguish, relieving my pain.
Earth's troubles depart, its dramas grow dim,
As I sink into slumber beneath the broad brim;
And my dear little brother as well as the cat,
Oft takes a night's rest in my broad-brimmed hat.
The rocks may be rent and the sea become dry,
And the moon disappear from its place in the sky;
The sun may grow dim—a more dusky red ball—
The empires of earth may totter and fall;
The idlo may grin, and the wicked may frown,
The lowly despise, and the lofty look down,
And small boys be sauey, and rude, and all that,
Yet I'll love thee! I'll love thee! my broad-brimmed hat!

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

CANON GILBERT ON SPIRITUALISM.

SIR,—In answer to your proposal, made in a leading article of *The Spiritualist* of the 27th April, that I should deliver from the pulpit in my discourse next Sunday at 11 a.m., "without alteration or emendation," the paragraph printed in small type, I beg to say that I shall be most happy to comply with your request. Further, I will read the proposition which you consider to be strictly identical with the one I made to Mr. Eglinton, that I should try to perform a cure with Lourdes water on a sick person at the rooms of the National Association of Spiritualists. I will do so for these reasons:—First, because I think it due to Spiritualism that the two strongest points, written with such force by a person of your position, should be made known; and secondly, because it will give me the opportunity, in the first place, of refuting what you consider to be the test of Spiritualism, and, in the next place, it will afford me the occasion of showing that what you consider a proposition strictly identical with the one I made to Mr. Eglinton, is neither identical, parallel, or analogous, but the very opposite. I shall pass over the personalities you indulge in in your article, because I am

persuaded the educated public will be on my side in thinking that I ought not to answer them, and will appreciate at its full value a cause which has to be advocated by arguments, such as those which you, a representative defender, have used. Neither will I notice several grave inaccuracies in your leading article, nor the contradictions between certain statements therein and your report of my sermon, because they will be patent to every intelligent reader. Already, many who have read them, and especially some who were present at the discourse, have condemned them in the very strongest terms, and have requested me not to reply to them in your paper. This advice I intend to act upon with regard to any remarks that may be made in *The Spiritualist* on my coming discourses. But if any comments be made, and if they seem to me of sufficient importance I will answer them from the pulpit. I trust you will do me the favour of publishing this letter in your next issue.

DANIEL GILBERT.

22, Finsbury Circus, E.C., April 30th, 1877.

Mrs. Lowe gave evidence yesterday before the Parliamentary Committee on the Lunacy Laws.

In Holland there appears to be more freedom for scientific research than in England. Not only has Dr. Slade not been vilified and abused in the journals of that country, but the *Dayblad*, which is a very influential newspaper, devotes three columns to one of M. Riko's lectures on Spiritualism containing descriptions of *séances* with Dr. Slade.

MR. J. J. MORSE'S APPOINTMENTS.—On Sunday next Mr. Morse will deliver a trance address in the Freemasons' (old) Hall, Newcastle-on-Tyne; subject—"Supernaturalism;" service commences at 6.30 p.m. Also, at the same place, on Monday evening, May 7th, he will deliver an inspirational address on "Spiritualism; What is it? and How Best to Sustain it." His other appointments are:—Glasgow, May 13 and 14; Liverpool, May 20; Belper, May 23 and 24; Derby, May 25; Birmingham, May 27 and 28.

SPIRITUALISM IN LIVERPOOL.—Large audiences continue to assemble in Meyerbeer Hall to listen to the Sunday lectures of the Liverpool Psychological Society, especially when the lecturers are "normal" rather than trance-speakers. Whatever may be the real explanation of the fact, such is the actual state of things at the present time. Last Sunday week, for instance, Dr. William Hitchman occupied the platform, and the *Liverpool Daily Post* describes the meeting, as follows: "Meyerbeer Hall was filled to overflowing by a large and intelligent audience, to hear an address from Dr. Hitchman, on the subject, 'Did Christ Rise from the Dead?' This question the doctor answered in the affirmative, entirely from the standpoint of logic, reason, argument, and rigid criticism. He thought that St. Paul's Epistles were unrivalled for genuineness and authenticity in Biblical literature. Mrs. Nosworthy, whose literary and dramatic talents are widely known, will be the lecturer on the next occasion, to discuss the merits and demerits of trance-speaking." On the 29th ult., accordingly, Mrs. Nosworthy favoured the listeners with an address upon "The Literature of the Spirit-world."

THE ALDERSHOT GHOST.—For the past month the camp of Aldershot has been almost nightly visited by what is intended to represent a ghost. The author of these practical jokes has up to the present time escaped detection, and his doings have become the prevailing topic throughout the camp. The object made its appearance about four weeks ago to a private in the 19th Regiment, who was on guard at the north camp. It was midnight, and the sentry, perceiving something advancing towards him, gave the usual challenge, to which no reply was made. The challenge was repeated, whereupon the would-be ghost went direct to the sentry-box, slapped the soldier several times in the face, and before he could recover from his confusion made off across the common with astonishing bounds. The soldier, in his excitement, loaded his rifle and fired, but missed his aim. From here the ghost went towards the Military Cemetery, and in a similar manner attempted to frighten a private in the 100th Regiment, who was on guard by a powder magazine, and was again fired at, but without being hit. Nothing was heard of the ghost's movements after the above adventures until about a fortnight since, when he suddenly pounced upon a private in the 3rd Battalion 60th Rifles, sentry by a powder magazine near the Basingstoke Canal. It appears that the ghostly visitor sprang on him from behind, and endeavoured to snatch away his rifle. A sharp struggle ensued, which ended by the soldier receiving a pair of black eyes and losing his shako, which was found next morning in the canal. A few nights later a sentry by the Female Hospital, south camp, was discovered by a file of the guard on his post in a state of horror-stricken alarm, and on being asked what was the matter, pointed towards a retreating figure, which appeared to be a tall man dressed in a tightly-fitting white coat. This was understood to be the supposed ghost, and a chase ensued, but the object distanced all its pursuers, and was eventually lost to sight in some bushes. One sentry states that he was accosted the other night in the camp by some one with a mask, who informed him that he was the much-dreaded ghost, and his object was to show the nation how easily he could frighten the soldiers of the present day. At first there was great excitement in the camp, but this has cooled down. Not the slightest clue has been obtained as to who or what the daring individual is; but it might be mentioned that a few nights ago a tall gentleman, carrying a carpet bag, was met by some provosts and others about twelve o'clock going into camp. He was stopped, but on stating he was an officer they allowed him to proceed. It is hardly probable, however, that an officer would have been walking into camp at that hour (there being no late train), or that he would have been carrying a carpet bag; it is therefore not unreasonable to suppose that had the provosts followed the person in question the Aldershot ghost mystery would have been solved.—"The Times," April 28th.

THE HISTORY OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

(Concluded from page 171.)

Mr. J. J. MORSE, of London, had, since the founding of the Psychological Society up to the end of the year 1873, attended seventy of the meetings of the society, and given 105 excellent addresses in the trance state. Two of these lectures have been published by the society in pamphlet form, viz., *The Phenomena of Death*, and *What of the Dead?* The first edition sold off at once, and the committee issued a second edition of several thousands.

The extra work of the society during the year of 1874 was as follows:— On the 30th of June Mrs. Cora L. V. Tappan, of America, delivered, under the auspices of the Liverpool Psychological Society, an inspirational address on "The Future Life," in the Concert Hall, Lord Nelson-street; and on the 1st July gave another oration, upon "What is the Practical Utility of Spiritualism?" The subjects were selected by the audience. These orations gave general satisfaction, and were well attended. Dr. Hitchman occupied the chair on both occasions.

On the 10th July, Dr. Hitchman became a member of the society; and July 24th of the same year (1874), the society entered into alliance with the British National Association of Spiritualists.

On August 26th, 27th, and 28th, respectively, Mrs. Tappan delivered three inspirational orations in the Concert Hall, Lord Nelson-street, Dr. Hitchman in the chair. The subjects on each occasion were chosen by the audience, as follows:—"Indisputable Evidence of Spirit Communion;" "Was Christ Necessary for the Salvation of Mankind?" and "The Resurrection of the Body." She gave two inspirational poems—"The Man, Jesus," and "Creation." On Sunday, August 30th, afternoon and evening, Mrs. Tappan gave inspirational addresses and poems. On Sunday, September 20th, Mr. Jas. Burns, of London, occupied the platform at Islington Hall twice; the subjects were—"Spiritual Phenomena in Harmony with the Known Laws of Nature," and "What has the Devil to do with it?" In the evening the hall was crowded, and the lecture was listened to with great interest. On the 11th October, the Rev. F. R. Young, of Swindon, gave two addresses in the same hall. Nov. 19th and 20th, Dr. Sexton gave two lectures, under the auspices of the society, in the Concert Hall, Lord Nelson-street, subjects—"How I became Converted from Scepticism to Spiritualism;" and "Objections to Spiritualism Stated and Examined."

October 14th about thirty members of the committee and friends met at Mr. Wall's Temperance Hotel, by way of farewell to Mr. John Davidson prior to his departure for North America, and on behalf of the committee Mr. John Lamont presented Mr. Davidson with an elegantly mounted inkstand, with suitable inscription, as a token of the esteem and regard in which he was held by all with whom he had been associated in furthering the cause of Spiritualism in Liverpool, more especially in connection with the Psychological Society. A pleasant evening was spent.

Sunday, December 13th, 1874, Mr. Thos. Everitt, of London, occupied the Islington platform twice. He gave several extracts from his diary, descriptive of some of the extraordinary manifestations which had occurred through the mediumship of Mrs. Everitt during the past few years, especially "direct writings," specimens of which were shown to the audience. In the evening Mr. Everitt read some of the writings which specially referred to the historical accuracy of the Christian records.

The last Sunday in 1874 closed with the delivery by Mr. John Priest of two addresses on "Supernaturalism," and "The Religious and Philosophical tendencies of the Age." The balance in hand at the end of the year was £2 11s. 3d.

The union and good feeling of the members were exemplified by the well attended meetings; the Sunday services were well supplied by mediums, who attracted large and respectable audiences, and were generally presided over by Mr. John Lamont, vice-president of the society, an ardent worker. Mr. Lamont, after the election of the office-bearers for 1875, in addressing the members, enunciated the importance of strenuously endeavouring to manifest that harmony and unanimity of purpose which were so essential for the progress of the society; he hoped that the members would bear with each other's difference of opinion as charitably as possible, since by so doing they would become living examples of the higher aspects of Spiritualism; he said that they ought to practically live out in daily life the exalted truths which had been taught them by angel friends through the mediums on their platforms.

The work of the year 1875 may be summed up by the statement that most of the ordinary work was carried on steadily by local normal speakers, including Mr. John Lamont, Dr. Hitchman, Mr. John Priest, and others; these upheld the Sunday services with much advantage to the cause. Mr. G. Farmer, of London, late editor of the *Pioneer of Progress*, Mr. J. Burns, and Mrs. Tappan gave special lectures. The society had to grapple with circumstances under which it suffered to some extent in numerical strength.

I select the following extract from the "Annual Report:"—"In presenting the annual report and balance-sheet for adoption, your secretary labours under the disadvantage of accepting office under circumstances which render it difficult to present such a report as would be satisfactory to the society and himself, the cause of which need not be further alluded to here, but the financial condition of the society has been in a great measure retrieved by the kindness of Dr. William Hitchman, Mr. John Priest, and others, who so kindly and efficiently gave their services free, thus saving the important item of fees and other expenses." The number of members on the books was eighty-six, and the balance in hand one shilling.

The society began the work of the next year, 1876, with a new set of officers. Mr. James Wason, president, said that he felt that the time had arrived when he ought to lay down his charge as president of the

society, especially as he had only held that office for some time nominally; besides, his age was such that with infirmities coming on, he thought it would be beneficial to the society that it should choose a more active worker as president. He expressed his grateful sense of the esteem in which the society had held him, and he wished it to prosper when he had passed from the scene of his labours. To Mr. Wason was due, to a great extent, the founding of the society, and all along he had faced with cheerful and hearty good will every difficulty. When no place could be had in which to hold meetings, he invited the few seekers after truth to his own office, in which on one occasion the table was taken up to the ceiling by the unseen powers, and then smashed, while Mr. Wason exclaimed—"Dear spirit, be gentle." His wooing the spirit did not stop the power; one of the legs, after it was broken from the table, moved about the room as if it were alive.

Mr. John Lamont signified his intention of resigning his vice-presidency, a post which he had occupied from the beginning of 1873, at the same time that Mr. Wason was elected president; and as Mr. Wason had held his office nominally only, the actual conducting of the society had fallen chiefly upon Mr. Lamont, who was always at his post. At the time of delivering up his charge he said that he ventured to congratulate the members on the fair measure of success attending their labours during the year 1875. The society had given special attention during the year to the higher or mental aspects of Spiritualism, the platform being well supplied twice every Sunday by trance or normal speakers; the result was the elucidation and exposition, to a large extent, of the principles of psychology and physiology in their relation to each other, and the true position of man in the universe of being. The attention paid to the current theology of the day, on the one hand, and to purely physical science on the other, had been, he considered, of vital importance; by theology the mind was cramped by gross superstitions, by physical science the spiritual nature of man, and his noble duties and destiny, were altogether ignored. In this connection he had much pleasure in recognising the valuable services of Dr. Wm. Hitchman and Mr. John Priest, for their able and scholarly addresses during the year.

At the close of the year 1875 Dr. William Hitchman was elected president of the society, and Mr. John Ainsworth vice-president, Mr. Louis Roberts secretary, and Messrs. James Wason, Jno. Chapman, and Joseph Shepherd, trustees, with a good committee, having power to add to their number. At the conclusion of the annual meeting, Dec. 31st, 1875, Mr. John Ainsworth presented the society with about fifty works on Spiritualism and cognate subjects. A vote of thanks was returned to him for his generous gift.

On Sunday, 4th June, 1876, the Meyerbeer Hall, Liverpool, was first engaged for Sunday lectures. The inauguration proceedings commenced there at ten o'clock in the morning in the form of music, singing, conversation, and fraternal greetings. The introductory lecture was given at three o'clock by Dr. William Hitchman, in the presence of a large congregation; the doctor's discourse took the form of a reply to the article in the current number of the *Contemporary Review*, entitled, "The Courses of Religious Thought," by the Right Hon. W. E. Gladstone, M.P. Mrs. Nosworthy spoke in the evening to a crowded audience, upon "experiences" of the coming life; it consisted of quotations from a recent trance address by Mrs. Tappan, under the control of Judge Edmonds. Mrs. Nosworthy has spoken several times upon the same platform in advocacy of the claims of Spiritualism. The speakers during the year were confined to Mrs. Nosworthy, Dr. Hitchman, Mr. Morse, Mr. Harper, Miss Longbottom, Mr. Pride, and a few others whose names I have forgotten. Recently work in Spiritualism has taken more the form of the fostering of public lectures in the district, the central work being carried on in Meyerbeer Hall, where regular Sunday evening services are held.

I conclude by saying that it has been my endeavour to give an unvarnished account, free from gloss of any kind, and I think that this short history of the Psychological Society of Liverpool may be more appreciated in times to come than now. This idea led me to undertake the writing of a narrative, which I hope will hereafter be found to be of historical value.

NEXT Sunday evening, at five o'clock, Miss Kislingbury will preside at the tea-meeting and subsequent discussion, at the East London Spiritual Institution, 15, St. Peter's-road, Mile End, E.

ANSWERS TO CORRESPONDENTS.

T. (Manchester).—A talkative chairman is a mistake, and worries the listeners by incessantly interposing his remarks; he should confine himself to a speech at the close.

SEVERAL letters have been sent us of late containing allegations of an astounding nature relating to life on other planets, given in spirit messages. These statements are of little value, because of the absence of intelligent cross-questioning of the communicating intelligences, tending to bring out details in support or otherwise of the major affirmations.

We are often asked what is the circulation of *The Spiritualist*, but decline to give the information; it is the usual thing with newspapers, when idly asked this question, to magnify their own circulation by six or eight, and to reduce the circulation of their competitors by dividing the reality by six or eight; Spiritualism ought to be kept free from such trade tricks. Sometimes newspapers known not to be remunerative, announce a circulation which would yield enormous profits, so by a little calculation on the part of readers can be detected in barefaced untruthfulness. So far as the circulation of *The Spiritualist* is concerned, we believe it to be unequalled in the West-end of London, also among the county families in this country, likewise in international distribution throughout the world among the more intellectual Spiritualists. In Australia, in consequence of certain trade manipulations, now removed, it is in a somewhat unadvanced state. Because of the large circulation of this journal among influential Spiritualists in the fashionable parts of London, we believe that Spiritualistic tradesmen who reside therein will find this journal a valuable organ in which to advertise.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communication. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 15s.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 5s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Kattie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.

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Inquirers into the phenomena of Spiritualism should begin by forming 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.

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.

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, considerably delays the manifestations.

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.

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 frequently found to be a weakening influence.

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.

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.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should 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.

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 afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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