

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

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ANNALI DELLO SPIRITISMO IN ITALIA.—Rivista Psicologica di Nicoforo Filalete. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

NOTICE.—The Materialisation Seances advertised for Wednesday evening at 329, Kentish-town-road will not take place. A developing circle will be held at eight as usual. Admission, 1s.—W. WALLACE.

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ESTABLISHED 1870.

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The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "Brixton Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:—"To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism."

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circle regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

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Are open to members and inquirers from 10.30 a.m. to 9 p.m. Newspapers and periodicals relating to Spiritualism from all parts of the world, as well as other high class journals are regularly taken in.

The library contains a large collection of the best works on Spiritualism and occult subjects, including some very rare and valuable ones; also various works on historical, speculative, and scientific subjects, by the best authors. A Lending Library has also been formed.

Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, but not of the lending library.

Free seances for inquirers have been instituted through the liberality of some of the members, admission to which may be obtained through any member, or on application to the secretary.

Suitable rooms may be hired on moderate terms for seances, with cabinet, &c., and also for committee or other meetings. Light refreshments are provided at moderate charges.

Inquirers and foreign Spiritualists visiting England are cordially invited to visit the rooms, and the secretary will be happy to afford them any information in her power.

Communications should be addressed to the resident secretary, Miss Emily Kislugbury, 33, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—PRIZE ESSAYS.—The Prize Essays on the Probable Effect of Spiritualism on the Social, Moral, and Religious Condition of Society are now on sale, and may be obtained at the Rooms of the Association, 33, Great Russell-street, and of Mr. E. W. Allen, 11, Ave Maria-lane, price 1s. post, 1s. 1½d.

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LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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A series of seances are to be held on the Tuesday afternoons of every week until further notice at the residence of Mrs. Woodford, 90, Great Russell-street. Usual phenomena. Movement of objects in the light. Medium, Mr. Arthur Coleman, who has kindly offered his services for this special purpose. Seances will begin at 3 p.m., punctually. Fee, 5s.

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BRITISH NATIONAL ASSOCIATION
OF SPIRITUALISTS.

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

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

FRIENDS wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kingsbury, Resident Secretary, at the offices of the Association, 33, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application. The entrance to the offices is in Woburn-street.

THE LIVERPOOL PSYCHOLOGICAL
SOCIETY.

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

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

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

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

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February, 1875.

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SEANCES AT KENTISH-TOWN.—Mr. W.

Wallace, formerly known as the Missionary Medium has made arrangements for a Seance every Wednesday evening, at which Mr. Bullock, jun., will assist as medium. 7.30 for 8 precisely; 329, Kentish-town-road, N.W. (a few doors from the Midland Railway Station). Omnibuses pass the door Admission, 2s. 6d.

SPIRITUALISM; ITS CAUSES AND

EFFECTS, by BARON DIRCKINCK-HOLMFELD. A review of this pamphlet appeared in the March number of *The Spiritualist Magazine* of this year. May be had at the Branch Office of *The Spiritualist* Newspaper, 33, Great Russell-street, Bloomsbury, W.C. Price 6d., post free, 7d.

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The Spiritualist Newspaper.

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

VOLUME EIGHT. NUMBER TWENTY-FIVE.

LONDON, FRIDAY, JUNE 23rd, 1876.

MRS. WELDON'S ORPHANAGE.

SOME seven or eight years ago Mrs. Weldon, of Tavistock House, Tavistock-square, London, by a mere chance and from charitable motives, took a pupil. She was a clergyman's daughter, and Mrs. Weldon in course of time began to teach the whole family. The difficulties, however, raised by the mother, and the death of Mrs. Weldon's first pupil, were the first troubles she experienced in connection with the mission which appeared entrusted to her. Nothing daunted, however, she prosecuted what had become her all-absorbing occupation with relentless activity, and, after many trials, she resolved to adopt only forsaken children as her own. These children, when they are first received by her, are frequently cowed and nervous from previous beatings and other ill-usage, and she finds that it takes from three to four months before this abnormal state of timidity and the dogged sullenness induced thereby, wear off. She understands the ways and thoughts of children, and teaches them herself; consequently they look upon her as one of themselves. She is not rearing them for domestic service, or with the view of turning them out at an early age, but means to keep home influence over them until they are twenty-one years of age, giving them meanwhile a sound education, to which singing and other accomplishments are superadded. In this work she spends the whole of her time, and the whole of her income, but thinks that in so doing a certain amount of useful energy is lost, because she would be able to teach more children if she could afford to keep them. Consequently, if the public volunteer to help her in her work by subscription, the funds will be applied directly, with the utmost economy, to rescuing poor children from a career of misery. In the meanwhile Mrs. Weldon has, with the aid of friends, established a small publishing business at 39, Great Marlborough-street, and the works bought there will in time bring in a considerable income to the Orphanage. Mrs. Weldon has published several works, written by herself, with reference to the Orphanage, and her views upon education in general, and these may be referred to by all who desire further information.

Mrs. Weldon is a Spiritualist, and has published in France a detailed account of some *séances* which she attended at the house of M. Gustave de Veh, of Paris, and at which she received some remarkable test-messages. The manner in which the messages were spelled out was that pursued most commonly in France, and habitually in this country at the *séances* of Mrs. Mary Marshall. A card on which the alphabet is printed in large letters is laid upon the table, the medium holds a pointer over the letters in succession; when the right letter is arrived at raps come upon the table in token of assent. By this means the sifter for whom the message is intended has less power to influence the raps than some inquirers imagine he has when calling over the alphabet aloud, by emphasising those which form the name or words he may desire. In the instances recorded by Mrs. Weldon it so happened that whenever she desired very ardently that certain friends should communicate with her, scarcely any phenomena occurred; when, at the suggestion of Madame de Veh, she remained perfectly passive, marked manifestations of the table began, and the name of "Victoire Gounod" was given, followed by a message sufficient to Mrs. Weldon's mind, to establish the identity of the communicating spirit. While the message was being given to her, Mrs. Weldon refused to hold the pointer, to look at the alphabet, or to write down the words as they were spelled, in case it should be said that her thoughts had influenced the communication. On another occasion Mrs. Weldon asked mentally by what name one of her friends then living, the son of the alleged spirit, was in the habit of calling her. The table answered, "*Ma mie*," and then

proceeded, *m-a-m, i, e, t, a, p*, which the medium said was nonsense. The table insisted, however, and spelled out *t, a, p, a, n, v, r, e, v, i, c, t*. The medium exclaimed, "There is the same name again, Victoire, how tiresome." On continuing, however, the word proved to be "*victime*," and referred, as was afterwards seen, to certain domestic relations of the person in question, which were unknown to any one in the room but Mrs. Weldon. The medium, Madame Rodière, was soon afterwards invited to sit with Mrs. Weldon at her own house, with very satisfactory results. Leaving Paris a short time afterwards, Mrs. Weldon did not pursue her Spiritualistic studies further, but her conviction of the truth and usefulness of Spiritualism is unshaken.

Last Saturday afternoon a grand orchestral concert in aid of Mrs. Weldon's Orphanage was given at St. James's Hall; several of the chief musicians of the day took part, and the proceedings were under the patronage of many of the English nobility, also H.R.H. the Duke of Cambridge, H.R.H. the Duchess of Cambridge, H.S.H. the Duke of Teck, and H.R.H. Princess Mary, Duchess of Teck. Great St. James's Hall was well filled by an appreciative audience, including several well-known Spiritualists. The concert, as might be expected from the musical ability of Mrs. Weldon (also known as Miss Treherne), consisted of a high class and appropriate selection, unexceptionably performed. The orchestra was complete, well balanced, and most efficient, and the united Alexandra Palace and Gounod choirs, though in unaccompanied harmony failing of that perfect temperament so incompatible with instrumental practice, did justice to the important choruses entrusted to them. The programme comprised many acceptable novelties, the first being the opening march triumphale, "*Fête de Jupiter*" by Gounod, very characteristic, with marked time, tuneful motives, well sustained though rich and varied orchestration; conducted by Mr. Alfred Cellier. A simple but pleasing chorale measure 4-time part song, to Wordsworth's "*Cuckoo*," by Alfred Rawlings, was well rendered by choir alone. The overture and fragments of a cantata, "*Nourmahal*," led by the composer, Mr. Ulrich, is in a somewhat pretentious, elaborate style, but not displeasing; the majestic "*Largo*" in 4-time for chorus, and the melodious soprano solo, both cleverly accompanied, earned deserved applause. A serenade, written expressly for Mrs. Weldon, and conducted with great discretion by the talented young composer, Mr. Hamilton Clarke, is a most satisfactory work, pretty, tuneful, symmetrically arranged, with a pleasing variety of orchestral colouring, and was not better received than it deserved. After chanting together the Lord's Prayer, two of the most infantile of Mrs. Weldon's *protégés*, aged three and four years, played a pianoforte duet, joining conscientiously themselves in the applause bestowed on their performance; and were followed by an imposing recitation of strictly classic nursery poems by a young lady a little over two years old. A descriptive symphony, "*The Sea of Galilee*," by Gounod, the words of the recitative to which are adapted, and were finely sung by the fair beneficiary herself, terminated the first part.

The second portion of the programme consisted of Gounod's "*Jeanne d'Arc*," the noble *Coronation March* of which is so well known, and of which the grand *Prayer Chorus* was very effectively given by the choir. It is to be hoped this unique concert was as useful to the excellent charity of Mrs. Weldon, as it was interesting to the audience, whose attention was secured to the end of a long but very successful performance.

A contributor who was present at the concert has forwarded us the following critical remarks:—"The solos were sung by Mrs. Weldon and her pupils with the exception of Signor Federici, who sang in his best manner, "Oh, that we

two were Maying," by M. Gounod, charmingly accompanied on the cello, by M. Libotton, and on the pianoforte by Mr. Hamilton Clarke, who, although suffering from severe illness, also conducted a serenade of his own most artistically scored, and a new work by Gounod, "On the Sea of Galilee." This was the gem of the concert, in spite of the several works of the young composer, Mr. John Urich being received with far greater enthusiasm, and there being perhaps more vigour about the compositions of the latter, which went far to deserve the applause with which they were greeted. Mrs. Weldon sung the solo, and with most pleasing effect, almost unseen from her place among the choir. Mr. Alfred Cellier conducted in an able manner *Jeanne D'Arc* by Gounod, and the whole concert went off very well. There was no lagging about it. The pieces followed each other in quick succession, and only one *encore* was accepted, namely, in Mr. Urich's lively and very interesting composition "Amarilla," an African melody, sung and played with remarkable force and effect by the efficient choirs and orchestra composed of many members of the Alexandra Palace and Gounod choirs, and of her Majesty's band, with Mr. Pollitzer as leader."

In the course of the second part of the concert certain selections, which were rendered from "*Jeanne d'Arc*," with music by Gounod, had a decidedly Spiritualistic nature. When Joan of Arc, the clairaudient medium, first heard the voices which incited her to go forth and save France, she was alone. The Angelus was ringing at the village church; she prayed, and gradually she felt a kind of ecstasy creep over her; the vision revealed itself, and she heard the voices of her Saints bidding her go forth on her mission, the Celestial Chorus chanting "*Jesu Maria*":—

ST. MARGARET AND ST. CATHERINE.

Joan! Fear not! For 'tis the Lord who commands thee. Obey!

Oh! Fear not, craven heart, He will teach thee the way.

Joan! Joan! It is Jesus thy Lord who commands.

Fear not, Joan! God hath commanded;

Rise up, Joan. Go forth, Heaven-blest maid!

Joan! Joan! God is with thee. Go!

(Chorus)—*Jesu Maria!*

'Tis for thee we raise our voices,

'Tis in thee that Heaven rejoices.

Joan! Joan! God is with thee. Go!

(Chorus)—*Jesu Maria!*

To father and mother

Thou must now bid a long farewell;

Thou art chosen, thou, and no other,

So follow thou the Lord thy God.

(Chorus)—*Jesu Maria!*

Fear not! Fear not! God hath commanded.

Rise up, Joan. Go forth, Heaven chosen maid!

Joan! Joan! God is with thee. Go!

(Chorus)—*Jesu Maria!*

Joan! Joan! say not thou art afraid!

Go, daughter of God! Go!

(Chorus)—*Jesu Maria!*

LIFE AND DEATH: PROGRESS AND RETROGRESSION.

A MESSAGE LATELY GIVEN THROUGH THE MEDIUMSHIP OF "M.A., OXON."

[The following message relates to a case in which the personal identity of the communicating spirit was established by very strong evidence. Among many such this seems to me to stand out prominently, and, making all allowance for willingness and ability to deceive, I find it impossible to understand how so coherent and complete a series of proofs can be explained away by any theory of personation or self-deception. The messages relate to the death, under melancholy circumstances, of a friend whom I had known intimately all his life. A sitting at Mr. Hudson's had resulted in his image appearing on the photographic plate, and I have since seen and known the presence of the spirit about me continually. When the photograph was taken I was entranced, and the name of the spirit was given to me, another person at the same time describing the position in which the figure had placed itself. The development of the plate showed this description to be correct, and I have no difficulty in recognising a bad image or simulacrum of my friend who had been specially brought before my mind before going to Hudson's. There was another and more striking point connected with this matter which I cannot print: it must suffice that I state that identity, both of external form and of mental characteristics, is distinctly made out.]

We would speak with you of your friend. But first, we wish to explain that we prevented, so far as we could, any return of physical manifestations to you. We did not wish the medial power to recur to that phase. Hence we have prevented you from being placed in circumstances where it would be likely to be encouraged. We have explained before that we do not wish you to remain on the physical plane, and have therefore discontinued our meetings. Nor did we wish that your friend should become attached to you. His spiritual state is low, and it would have been well that you had not attracted him. Since you have done so you must now help him to progress. M. has rightly told you that you had entered into his sphere from association and conversation with —, and from your thoughts being directed towards him strongly. That is the law of attraction of spirit to spirit. You know this?

[Yes; but it does not always act, or rather its results are seldom manifest to us. Is he unhappy?]

How should he be blest? He lifted sacrilegious hands against the shrine in which the All-Wise had placed his spirit for its progress and development. He wasted opportunities and destroyed, so far as he was able, the temple in which dwelt the Divine spark, which was his portion. He sent forth his spirit alone and friendless into a strange world where no place was yet prepared for it. He impiously flew in the face of the Great Father. How should he be blest? Impious, disobedient, wilful in his death, heedless, idle, selfish in his life, and yet more selfish in bringing pain and sorrow on his earthly friends by his untimely death,—how should he find rest. The wasted life cries out for vengeance. The fostered self-hood dominates him still, and makes him ill at ease. Selfish in his life, selfish in his earthly end, he is selfish still. Miserable, blind, and undeveloped, there is no rest for such as he till repentance has had its place, and remorse leads to regeneration. He is outcast.

[What hope of progress?]

Yes; there is hope. Already there stirs within him the consciousness of sin. He sees dimly through the spiritual gloom how foolish and how wicked was his life. He begins to wake to some faint knowledge of his desolation, and to strive for light. Hence he remains near you. You must help him though at your own cost.

[Willingly; but how?]

By prayer first. By fostering the dawns of the higher life. By allowing the unhappy spirit to breathe the higher atmosphere of work. His spirit knows not what that pure and bracing atmosphere is. You must teach him, though his presence be unpleasant to you. You have summoned him, and he comes obedient to your call. You must bear with him now. You cannot undo what you have done in spite of us and of our wishes. Your consolation must be that you will be engaged in a work that is blessed.

[It is not fair to say I summoned him; but I will do any thing. He was mad and not accountable.]

He was and is accountable, and he begins to know it. The seeds of his final sin wherewith he has cursed himself were sown in a life of idle uselessness. He fostered and encouraged morbid self-introspection. He brooded over self, not for the purpose of progress and development, not to eradicate faults and foster virtues, but in selfish exclusiveness. He was enwrapped in a cloud of distorted selfishness. This bred in him disease, and in the end he fell a prey to tempters in the spirit who fastened on him and drove him to his ruin. He exposed himself a prey to those who are always ready to seduce to ruin, and so far he was mad, as you say; but the mad act was the result of his own acts. And now he throws the same influence around those whom he wounded in his death. A curse to himself he becomes a curse to those he loves.

[Horrible! That seems to me the very bitterness of retribution. I can understand how an idle, selfish life breeds spiritual disease. Selfishness seems to me to be the root sin.]

It is the plague-spot of the spirit, that which wrecks more souls than you dream of. It is the very paralysis of the soul. And when to it is added this moreover, that the selfishness is passive, it becomes more fatal. There is a selfishness which is far less baleful in its poison, and which finds its counteracting power in activity, and which even becomes

the spring of actions which have in them a form of good. There is a selfishness which causes a spirit to do well that it may have the good report of its fellows: and there is a selfishness which is content to do good so it be not vexed or troubled, which will yield to any influence, so it may escape anxiety. These are faults which hold the spirit back from progress; but they are not the baleful plague which ate into this spirit's life, and drove it to despair and death. That was the meaner selfishness which stirred him not to any deeds or to action of any kind. It was idle and useless, no less than self-pleasing; nay, it was not even self-pleasing, for the whole life was blurred and blotted with morbid scrutiny of self, till its very lineaments were eaten out. This selfishness was cruel alike to himself and to his friends. There are grades of sin, and his was deep. Listen while the story is recounted for your instruction. But rest awhile, and we will remove the disturbing influence from your mind.

[I was a good deal disturbed: but I fell into a deep trance-like sleep, during which I had a soothing vision, and from which I awoke refreshed.]

It is not necessary to go through in detail the story of that wasted life. Its spirit was eaten out with cruel selfishness, and its end was destruction of self-consciousness. Mad he was, as you estimate madness. None lifts the hand of the suicide against himself save when the disordered mind has lost its power of judgment. The balance is destroyed, and the spirit has fallen a prey to the tempters which surround it.

But your estimates of sin are rude. The state was self-induced. The spirit delivered itself over to the foes, and wrought its own ruin. This was not one of the cases where hereditary conditions of disease unfitted a spirit for judgment and right action. The suicide was the outcome of the selfish idler. It was an access of temptation that withdrew the power of reason, and caused the crime. In others the temptation might have taken other forms; but whether it led to destruction of self, or to ruin or hurt of others, to whatever gratification of self it tended, the root is the same.

That spirit which neglects to use its powers, which acts not, but morbidly dwells on fancied ills or sufferings, assuredly breeds in itself disease. The law of existence is work—for God, for brethren, for self; not for one alone, but for all. Transgress that law, and evil must ensue. The stagnant life becomes corrupt, and acts as a corrupter of others. It is vicious and noisome; hurtful to the community, in that it defrauds it of its due from one of its members, and sets up a plague spot of infection which becomes a fertile centre of mischief. It matters not what course the evil takes, its source is still the same. In this case the evil eventuated in personal harm, and in the wrecking of a wasted life. It has tended in sorrow and shame to the injury of all who were associated with him.

When the cord of earth-life was severed, the spirit found itself in darkness and distress. For long it was unable to sever itself from the body. It hovered round it even after the grave had closed over the shrine which it had violated. It was unconscious, without power of movement, weak, wounded, and distressed. It found no rest, no welcome in the world to which it had come unbidden. Darkness surrounded it, and through the gloom dimly flitted the forms of congenial spirits who had made shipwreck of themselves, and were in unrestful isolation. These drew near, and their atmosphere added vague discomfort to the half-conscious spirit.

It was not till the first shudder of awakening conscience attracted the ministering spirits, that anything could be done to palliate the misery, not yet half felt or acknowledged, or to minister healing to the soul. When it stirred amid the darkness, the ministers drew near and strove to quicken the seared conscience, and to awaken remorse. In seeming cruelty they strove to bring home a knowledge of its state, and to paint before it a picture of its sin. Only through the portal of remorse could it enter into rest; and so the conscience must be quickened at the cost of pain.

For long their efforts availed little; but by degrees they succeeded in awakening some measure of consciousness of sin, and the spirit began to grope blindly for some means of escape from a state which had become loathsome to it.

Frequent relapses dragged it back. The tempters were all around it, and no effort of theirs was spared to mete out to the spirit the full measure of its lawful penalty. They know it not; they do but gratify their debased instincts, but they are the avenging ministers of doom.

The hope for the spirit is that it may be nerved to occupy itself with some beneficent work, and so to work out its own salvation. To this end it must journey on through remorse and uncongenial labour: for by no other means can it be purified. Selfishness must be eradicated by self-sacrifice. Idleness must be rooted out by laborious toil. The spirit must be purified by suffering. This is for it the only upward path of progress; a path that its past has made it difficult, nearly impossible, for it to tread. Reiterated efforts must secure each onward step, and frequent slips and backslidings will try endurance to the utmost. Step by step the way must be won in sorrow, remorse, and shame, with faintings and cries of the despairing soul; won, too, against temptation all around, against the suggestions of the foe who will not fail to goad the aspiring soul; won as through a baptism of fire. Such is the penalty; such the road to the heaven that can be won in no other way.

Such help as the ministers can give will not be withholden. It is their glorious mission to help on the aspiring, and to cheer the fainting soul. But, though they may comfort, they cannot save one pang, nor palliate by one jot the penalty of transgression. No vicarious store of merit can avail; no friend may bear the burden, or lift it from the weary back. It must be borne by the soul that sinned, though helps and aids be given to strengthen and support the failing energies.

This is the inevitable penalty of a wasted life. It may be that the half-quenched spark may be quickened again, and be fanned into a flame strong enough to light the spirit onward. It may be that the spirit may wander in gloom and desolation, deaf to the voice of the ministers, and groaning in lonely unrest, nerveless for the struggle, till the sin, through cycles of purgatorial suffering, has eaten out its virulence. It may be that the time consumed in such purgation may seem to you an eternity; or the soul may wake and stir before its condition has become fixed; and so by an effort of despairing energy may struggle up to light, and may welcome the suffering that leads to purification, and may have strength not all sapped to cast off the habits of earth, and wake to newness of life.

It may be; but such are rare cases. Characters are not so easily changed; nor does the fire of purification work so rapidly. Too frequently he that died selfish or filthy is selfish or filthy still, and the present proves only a perpetuation of the past. Pray for strength to minister to him who has in him the first faint dawnings of progression. Pray that his darkness may be enlightened, and his unrest soothed by the angelic ministrations. Such prayers are the most potent medicine for his disease.

[On reading over what had been written, I suggested that the picture was one to strike dismay into a man, however much he strove to progress. I said the ideal was too high for earth.]

Nay! We have not painted the picture in all its details; nor have we overdrawn or overcoloured it in any way. We are not able to bring home to you the full horror of the desolation and misery of such a wasted life. No words that we can write would express the full measure of the woe felt by a soul that has awakened to remorse after a life such as this of which we speak. For the rest, we are not responsible for any ideal. We put forward none, save that which exists in the eternal and unalterable sequence of events. Selfishness and sin bring misery and remorse before they can be purged away. It is not we who laid down that law, but the Eternal and All-wise. We have but pointed out to you once again the operation of a law the working of which you may see all around you. We desired to point out what men are apt to forget, that though there be no formal judgment such as has been imagined, at a far distant day, in presence of an assembled universe, when the Recording Angel shall produce the Books of Doom, and the Christ shall sit in judgment, and shall condemn the sinner to an everlasting hell: though there be none of this, yet that every act is registered, every thought recorded, every habit known as a factor in the future.

character. We would show you that the judgment of condemnation needs no paraphernalia of assize, but is conducted in the silent recesses of the soul itself. No judge is there but the voice of Spirit communing with itself, and reading its own doom. No books but the records of conscience; no hell but the flame of remorse that shall eat into the soul and purge it as by fire.

And this, not in a far-off future when the arisen myriads of humanity shall all have been gathered up, but instant on death, quick as consciousness awakes, sure as the soul stirs in the new life. This too, not subject to a faint, perhaps in a dim and hazy light seen far off down the vista of the future, but sure and certain, instant and inevitable. We would teach you this. For it has been said of us that our Gospel removes the terror from religion, by which motive alone the most of men may be governed and restrained, and substitutes for it a faith which teaches salvation for all, whatever their deeds may be, whatever creed they may profess. We do not teach any such insensate creed. You know it; but you need to have repeated again and again the truth on which we have been insisting: *Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation.*

We did but dwell on this side because the story of that wasted life invited by its example. We have dwelt often enough on the lighter side of grace and beauty and angelic ministration. You need not to be told of the abounding mercy and love of the Supreme, nor of the tender watchful care which is ceaselessly exercised by those who minister between Him and you. It is well sometimes to show the dark side of loneliness and desolation, and temptation by the foes.

The ideal was not high: and if it were, high ideals serve only to brace the aspiring soul: they are too high for those only who have no ambition to ascend: not for those whose lives have not been eaten out by selfishness and sin, whose energies are yet strong and will grow stronger by the exercise of them. Be assured, good friend, that the grand truth can never be escaped. Life is a journey, a conflict, a development. The journey is up-hill, and the way is thorn-beset and difficult. The conflict is unending till victory crowns the final effort. The development is spiritual from a lower to a higher plane, from the child of earth to the measure of the stature of the Christ. You cannot change the unalterable. You cannot reach the Perfect Good save after a conflict with evil. It is an eternal necessity that you be purified through struggles with the evil that surrounds you. It is the means by which the spark once struck off from the Divine Soul wins back its way to Him and enters into its rest.

Do you need to be told that true happiness is to be had only by living up to the highest ideal? That the idler and the sluggard know it not? That the vicious man and the evil-doer, *who sins of choice and by preference*, have no part in it? That peace on earth springs up only in the soul that soars heavenwards, and finds its happiness in viewing the dangers and difficulties that have been overpassed. Do you need to be told again that the angels watch over such to bear them up, that the ministers count it honour to support them, and that no final harm can fasten on the spirit which keeps a high ideal before it. Victory is assured: but it would not be victory were it found without a struggle in selfish and inglorious ease, by those who would not value what every idle hand might pluck. Victory comes after conflict: Peace after Tribulation: Development after steady Growth.

[*I replied that this seemed to me matter of course: and that in the seed time of life man must get as much knowledge, do as much work, and enjoy such peace as he can. But the work and the knowledge (especially of God Himself and His future) must precede Peace, or Rest. Perhaps too little room was left for meditation.*]

No; the life is threefold: of meditation and prayer: of worship and adoration: and of conflict with the threefold enemy. The meditation is necessary to self-knowledge. It is an element of steady growth. With it goes prayer, the communion of the prisoned soul with the Father of spirits, and with us His ministers. Worship and adoration, in any of the countless phases that the soul seeks out for itself, whether in silent solitude beneath the heavens that speak to him of his God, or in communion with Nature, the external and

material manifestation of Deity, or in the solemn service of song within some stately temple which man has separated for God: or in the upward aspiration of the heart unuttered and unheard of man:—in any or all of these ways the instinct of adoration divinely implanted may find its vent. These are the necessary helps for the sustained conflict. We do not undervalue them: rather do we insist on them. We tell you that it would be well if you devoted more time to peaceful thought. Your life lacks quietness.

[*As to the accountability of this spirit for its rash act. Surely you admit some cases where the spirit is not accountable.*]

Assuredly. The human instrument may be jarred and out of tune, and so may faultily transmit the will of the spirit within. There are many cases in which madness is the result of bodily disease. For such the spirit is not blameworthy. Accidental injury may derange, or congenital defect, or overstrain of trouble and distress. For such causes the spirit is blamed by none, least of all by the Holy and Just One, who deals not with body but with spirit, and who judges according to spiritual motive and intent. We reprobated the case on which we spoke, because the end was the result of life-long sin. He was and is responsible, and he begins to know it.

May the Allwise foster and increase the knowledge.

+ IMPERATOR.

~~~~~ TESTING PHYSICAL MEDIUMS.

EXPERIENCE has proved that so far as physical manifestations observed at *séances* are concerned, it is necessary to obtain them under very strict test conditions whenever it is intended to publish the facts. In private circles this may not be necessary, and in many cases is not desirable.

Ropes, tapes, and strings have been used for the securing of mediums inside cabinets in such a way that they cannot move. Tying by means of rope should be abolished altogether, because rope is usually stiff, and if it be tied about a medium so as to bind him in a secure manner, he must almost of necessity be hurt by the knots pressing into his flesh. Any ordinary tying by means of rope is not secure, for experiment has proved that it is not so difficult to slip out of rope bonds as might be expected. Tying by means of strong thread is theoretically a secure method of testing, but at the close of the *séance*, when everybody is usually in a hurry to leave, it is not easy to tell whether the threads have been cut, or otherwise tampered with, for they hang together in a tangled skein when severed from the medium, and it requires some time and patient examination to ascertain whether they are all right. Practically and theoretically narrow red tape is about the best thing to use in binding the hands, feet, and body of a medium. Sound knots can then be tied close to the skin so that the medium cannot possibly slip his hand out of a loop round the wrist, and at the same time the said loop and knot need not be close enough to hurt him. When the *séance* is over, supposing the tape to have been severed anywhere while he was in the cabinet, the circumstance will be at once noticed by the spectators, although a cut thread might escape observation. There is this danger in the use of tape. Every now and then a skein, as bought at the shop, will have a sewed-joint in it to complete the length, one piece of tape being thus neatly fastened to another; if this should be discovered at the close of a test *séance*, instead of before, the medium might be unjustly blamed for playing tricks. Mr. Luxmoore, who in the Katie King manifestations brought the securing of mediums by means of tape to great perfection, one night discovered as he was fastening a length of tape round the waist of the medium, that there was a sewed joint in it. Supposing this had been discovered for the first time at the close of the *séance*, how very much public contention might have arisen on the subject, to the detriment of the medium. The most secure thing of all for the binding of mediums is whipcord well covered with cobbler's wax. Double knots tied in wellwaxed whipcord cannot be undone without much difficulty. In all cases the knots should be sealed with signet rings, and the seal should be put on in such a way that no accidental strain upon the tape or knots will break the seal.

The spirits who produce materialisation manifestations are, for the most part, tricky; they are able to produce

genuine materialisation manifestations if they like. They are also able to liberate the medium from bonds in the twinkling of an eye, make him act the ghost, and put him back again at the close of the *séance*. Materialisation mediums, then, should for their own sakes refuse to sit for manifestations unless they have first been most securely tied and sealed, not by a personal friend, but by the greatest stranger present in the company. Afterwards they cannot well be held responsible for anything which takes place, because if the spirits should exhibit their bodies as materialised spirit forms, the circumstance of their being found tied at the close of the *séance* the same as they were at the beginning will prove that they have been merely instruments in the hands of a power beyond their own control. If, however, a medium who had not been secured at the beginning of a *séance* should be found acting the part of a materialised spirit, the public will naturally enough charge him with imposture, and listen to no other explanation; even his friends will be wholly unable to decide whether the charge is a just one or the reverse.

The facts of materialisation are of too much importance to rest upon doubtful evidence so far as publication is concerned; hence experienced Spiritualists in this country will never commit themselves to publicly recognising as genuine any full-form manifestations which may be witnessed on the premises of the medium, in which an ordinary room is used as a cabinet. The Holmeses' were powerful mediums, yet as they deceived Mr. Robert Dale Owen by means of a tricky cabinet containing a sliding board, about which Mr. Nelson Holmes spoke in his private letters to Mrs. White, how much more doubtful must have been those alleged manifestations which took place when they used a bedroom. In private, physical mediums may use bedrooms as cabinets as much as they please, but so far as the public are concerned their best manifestations under these conditions will carry no weight whatever, and all the time and work of the spirits and the mediums will be lost. The more experienced English Spiritualists have thoroughly made up their minds not to attach any particular public weight to alleged materialisation manifestations produced in other than properly constructed cabinets. Professional mediums need put themselves to no great expense in the matter, since the best cabinet of all consists of a cloth nailed diagonally across one corner of a drawing-room; thus they can have a triangular cabinet easily examined, for it will consist but of curtains hanging in front with two solid brick walls behind.

Manifestations are most powerful when the medium is thoroughly comfortable and happy: hence there is a tendency on the part of half-informed novices to advocate the abolition of all test conditions, and they truly obtain advanced manifestations in consequence. But it is not true, as we once thought and argued in these pages, that when a small, upright, honourable circle of believers surrounds a physical medium, no evil thing can enter such a spiritual atmosphere. Unprogressed spirits will even then sometimes find their way in, and by means of spirit hands and arms impose upon the best friends of the medium, at one end of a room, by producing that which is not what they state it to be, and all the time the medium may be in a dead trance at the other end of the apartment. It is also a strange fact that if a physical medium resolves to play tricks, there are spirits who will help him. Perhaps in some cases which superficially appear to be of this nature, the spirits produce half the manifestations by their own direct action, and the other half through their insensible instrument, who, however, has to take all the responsibility. It is quite possible that a spirit, in making the "double" of a medium's hand by will-power, may not know at first whether he is moving the actual hand of the medium, or the independent hand he intends to take from it. These problems are difficult to solve, and while, on the one hand, they call for all kindness and charity to the medium, on the other they demand vigilance of observation when publicity is intended. Ladies and gentlemen of honour and character are nobly bearing public witness to the truth of Spiritualism, and it is necessary that they and their testimony should be protected from the baneful effects of the tricks of unprincipled spirits, and of the spiteful jealousy of each other of certain physical mediums.

THE DEVELOPMENT OF ORGANISATIONS.

If one of the distinguishing characteristics of a Spiritualist were utter incompetency to conduct the affairs of his daily life with the same efficiency as other persons, and if in battling with the powers of this world he were always defeated, such circumstances would be to a certain extent evidence that his judgment was also not of much value in relation either to religion or morals. In order to show that Spiritualists are able to manage their own affairs in a rational way, the business proceedings relating to the formation and growth of the British National Association of Spiritualists have been more fully reported in these columns than has been satisfactory to some of the readers of the *Spiritualist*, who argue that such matters should not be published, because they have nothing to do with Spiritualism. The opportunity of watching and recording the growth of an organisation, calculated, should it be permanent, to exercise great influence in the future, cannot often be met with, hence the chronicling, for the present, at all events, of the worldly details connected therewith is not without its use, and will serve as a guide, also as an encouragement or a warning to associations which may follow in its footsteps.

In the early days of the National Association, the greatest error of judgment ever committed, was the introduction of the theological clause into its prospectus. The danger of any such line of action had been foreseen and pointed out at the public meeting at Liverpool, at which the Association was formed; in fact, the general conclusion arrived at in Liverpool was that theological subjects should be excluded. In spite of this, such matters were afterwards introduced, and our opinion at the time was that they would nip the young Association in the bud. Fortunately, the results were not so serious, but the progress of the Association was checked for many months, accompanied by attendant expenses, after which the unnecessarily imported source of danger was removed, and it became possible once more to make headway with public work.

Since then the various members of the organisation—the great majority of whom have had no previous experience in public life—have been step by step learning the art of self-government, and the Association has gradually been falling into those working grooves into which similar organisations have been forced as they have gained experience. Therefore when any improvement in the constitution is to be made, the course which has been taken by some old-established and similarly organised body should be considered, whereby occasional mistakes may perhaps be avoided. Perhaps the largest and most successful body which approaches nearest in its constitution and its plan of working to the National Association of Spiritualists, is the British Association for the Advancement of Science; so those who are interested in the perfecting of the constitution of the former body may perhaps do well to obtain the rules of the latter, and to make them a subject of study. The why and the wherefore of any rules connected with the latter organisation which do not exist in the former might be ascertained by inquiry, after which it might be considered whether the same conditions exist in both cases, and whether the same line of action in relation thereto would be judicious, or the reverse.

However perfect may be the constitution of any public body, it must of necessity prove to be faulty if individuals strain it here and there to the utmost, and do not abide by the spirit of the regulations. A number of men may agree to construct a chaise, but if some of the builders afterwards insist that they shall ride upon the shafts, the spirit of the original undertaking is unexpectedly broken, and the machine may not be found adequate to meet the exceptional requirements. In like manner, when a number of individuals form an organisation and meet in a friendly way to pass such resolutions as may be deemed to be for the good of the movement, if those who are in the minority do not yield with natural grace, but try continuously to thwart the wishes of the majority, thereby destroying harmony, wasting time and money, and building themselves into a faction, weakness is of necessity the outcome. No rules will secure harmonious working under such conditions; and if any such organisation lasts, the remedy provided by the laws of nature is the evolution of an unwritten code of

honour, binding the less developed individuals to act up to the principles they profess.

There have been slight symptoms in the National Association of Spiritualists during the past year of attempts on the part of defeated small minorities to coerce or to hamper the movements of the general body, instead of yielding and proceeding at once with the next business. These attempts have not been of a very serious nature, but in other societies where they have grown into factions, actuated by the desire to fight to the death, the results have been the quiet withdrawal of the gentler order of members, who never in any society identify themselves with such a line of action, who do not care to contend either for place or power, who further have no desire for ascendancy, although they are the most competent to rule; these gradually cease to attend the meetings, and in time resign altogether, the funds falling off in proportion. Further, no working officers of a high class will serve an intolerant faction; hence drudges of some kind have to be substituted. A decline in the influence, *prestige*, and usefulness of organisations is thus the general result of the action of every minority which strives to be a thorn in the side of the majority, unless as a matter of self-sacrifice for the public good, the members of the forbearing majority imitate the combative and overbearing example set before them, and enter with sorrow upon a career of strife foreign to their nature. The latter course is very rarely adopted.

The members of the National Association should be on the alert then, to watch and to counteract anything which may tend to grow into a faction, if the seeds of such evil—or rather “painfully educational”—fruit are to be found. As the great danger of theological dissension has already been avoided, so let us hope that the second danger of which only incipient symptoms exist, may be escaped or overcome.

MR. BLACKBURN'S SEANCES.

TEST MANIFESTATIONS.

LAST Monday evening a second *séance* was held, with Miss Lottie Fowler as medium, at 38, Great Russell-street, London, under the auspices of the British National Association of Spiritualists.

The peculiar feature of this *séance* was that the most striking manifestations took place while the medium was under the most severe tests; when, on account of the heat of the weather, these were made less stringent, scarcely anything worthy of notice took place. I do not cite this as cause and effect; but as a fact to be observed for the sake of the medium.

Miss Fowler's sleeves were securely sewn together at the wrist, behind her back, by Mr. Cuthbert Vesey, under the supervision of the Rev. W. Miall; in addition to this, Miss Fowler was placed in a calico bag, the opening of which was sewn closely round her throat by the same gentlemen. No sooner was Miss Fowler placed partially behind the curtain of the cabinet, with her knees in view of the circle, in a good light, than an object resembling a hand was thrust through the curtain, and the objects placed on a little table near her were moved and rattled. Great activity continued to be apparent behind the curtain by the ringing of bells, blowing of whistles, and violent movements of the small table, which was more than once thrown completely down, and the objects scattered all about the floor of the cabinet. Various members of the circle entered the cabinet to replace the objects on the table, and each testified to Miss Fowler being still in bonds, with the bag closely sewn round her neck. All could see that she had not moved from her seat. These manifestations being entirely satisfactory, so far as to prove that the medium could not possibly have had any part in producing them, it was unanimously agreed that Miss Fowler be released from the close custody of the bag, and allowed to sit with her arms still sewn together behind, and further secured by means of tape to the back of her chair. A few of the manifestations occurred as before, but were much weaker. A dark *séance* was then tried. A heavy table was partially raised at one end, and there were slight movements of bells and other objects which had been placed on the floor under the table, but nothing to

compare in force with what took place while the medium was under strict test conditions in the light.

The sitters present were the Rev. W. Miall, Mr. James Taylor, Mr. Cuthbert Vesey, Mrs. Desmond FitzGerald, Mr. J. F. Collingwood, Mrs. Lewis, Mr. H. J. Hood, Mrs. E. Dixon, Dr. C. Carter Blake, and myself.

E. KISLINGBURY,

Secretary to the British National Association
of Spiritualists.

June 20th, 1876.

AN OCCULTIST FUNERAL CEREMONY.

From “The Banner of Light.”

THE funeral of Baron de Palm, according to ancient Egyptian rites, took place at the Masonic Temple, New York City, Sunday afternoon, May 28th. The deceased Baron, who came to this country fifteen years ago, had expressed a wish that no Christian priest or minister should be allowed to take part in his obsequies. They were conducted by the Theosophical Society of New York, of which the deceased was a member. Only those having tickets, about 1,500 in all, were admitted to the building. The coffin containing the body was placed on a dais on the platform. On the coffin were seven lights arranged in the shape of a triangle. Col. H. S. Olcott acted as master, and conducted the ceremonies. With him were six others to make responses. They were habited in long black robes. After brief intervals of music the questions and responses began. They consisted of questions and answers from the ancient Egyptian liturgy in regard to the nature of God, the human soul, and a future state of existence.

During the questions and answers incense was burned, and a figure of a serpent, twisted round a wooden T, stood beside the coffin. Colonel Olcott delivered a pertinent address on the nature of Theosophism, and said the deceased Baron, after a long life in courts and a career of ambition, meeting nothing in the creeds to satisfy his inquiries in regard to a future state, found consolation in Theosophy. After the rites were over, the remains were removed to a vault in the Lutheran cemetery, and will, it is said, be cremated as soon as permission can be obtained from the authorities. The body was embalmed soon after death.

LECTURE BY MR. BARKAS.—On Sunday evening last Mr. T. P. Barkas, F.G.S., lectured at the Freemasons' Old Hall, Weir's-court, Newcastle-on-Tyne, on “The Mysterious in Nature.” He dealt with most of the problematical subjects of science, making reference to our inability to define space and time. If both were infinite, was matter also infinite? What were atoms? What were molecules? What did we know of the essential attributes of light, heat, gravitation, electricity? The numberless theories of life itself proved that its fundamental nature was unknown to us; a great deal was known of the laws of nature, but this knowledge had been accumulated by continuous observation of the facts, and it was the same with the phenomena of Spiritualism, but even those who had attended, say hundreds of *séances*, admitted that its phenomena were essentially incomprehensible. The lecture was listened to with attention by a respectable audience, and at the close Mr. Mould rose, and, in the name of the Newcastle Society of Spiritualists, proposed a vote of thanks to Mr. Barkas. After a few remarks from Mr. Armstrong and Mr. Kersey the meeting separated.

LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Mr. D. H. Wilson, M.A., has just placed on loan at the above library the following valuable collection:—Grote's *Plato*, 3 vols.; Sir W. Hamilton's *Lectures on Metaphysics*; Figuier's *Terre avant le Déluge*; Kant's *Philosophy*; Descartes' *Discourse on Method*; Schwegler's *History of Philosophy*; Whewell's *Elements of Morality*; Robertson's *Sermons*, 3 vols.; D. Stewart's *Outlines of Morality*; Abercrombie's *Intellectual Powers*; Bain's *Mental Science, and Senses and Intellect*; Aristotle's *Ethics*; W. J. Fox's *Sermons*; Conway's *Earthward Pilgrimage*; Helen Burnside's *Poems*; Bastiat's *Political Harmonies*; Locke's *Human Understanding*; Drew's *Immateriality of the Soul, and Essays*; Vance Smith's *Bible and Popular Theology*; Martineau's *Christian Endeavours, and Studies of Christianity*; Denny's *Life Lectures*; Reichenbach's *Animal Magnetism*; J. S. Mill's *Utilitarianism*; Whiston's *Josephus*; Life of Adam Clarke; *Nature and Art*; Chunder Sen's *Lectures*; Young's *Christ of History*; Cicero's *Orations*; Adam Smith's *Wealth of Nations*; Milman's *History of Christianity*, 3 vols.; St. Domingue's *Animal Magnetism*; Mansel's *Metaphysics*; Montaigne's *Essays*; Cousin's *History of Modern Philosophy*; Channing's *Complete Works*; Cary's *Plato*; Hughes's *Horace*; Priestley's *History of the Corruptions of Christianity*; Peebles's *Year Book of Spiritualism*; Lamb's *Elia and Elina*; Halliday's *Everyday Papers*; Argyll's *Reign of Law*; Beethoven's *Letters*; Gillingham's *Seat of the Soul*; Fawcett's *Economic Position of the Working Man*; Crossland's *Apparitions*; Howitt's *History of the Supernatural*; and Townshend's *Facts in Mesmerism*.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday, last week, the closing fortnightly meeting of this session of the Psychological Society was held at 11, Chandos-street, Cavendish-square, London, under the presidency of the Rev. W. Stainton-Moses, M.A.

The minutes of the last meeting were read and confirmed.

A REVELATION IN A DREAM.

The Hon. Secretary, Mr. F. K. Munton, read the following communication from Mr. Hensleigh Wedgwood:—

"Four or five years ago, Miss Phillips, of Church Bank, Welshpool, had a deaf and dumb maid whom she much valued. The girl fell into bad health, and the doctor who was consulted recommending change, Miss Phillips proposed to send the girl to her brother, explaining to her that she should come back again after three weeks. The girl, however, was very unwilling to go, expressing a strong wish to remain with Miss Phillips. The morning she was to have gone to her friends she handed over a tray she was taking upstairs to a little girl, and was not seen afterwards. Miss Phillips was much alarmed at her disappearance. She and her friends searched the house all over, including the cellar in which she was afterwards found. A reach of the canal was let off, and the neighbouring woods searched. The girl disappeared on Tuesday morning. Nothing was heard of her all Wednesday and Thursday, but on Friday morning the superintendent of police, Strefford, called with a companion, saying he had an impression on his mind that she was concealed in the house, and begged to be allowed to make search. On Miss Phillips consenting, Strefford, who had never been in the house before, walked straight to the door of the cellar stairs, and went down with his companion and Miss Phillips' servant. Within the cellar they found the girl, jammed fast in an open flue, directly beneath the fireplace in the room above, the ashes of which it was meant to receive, while the cinders were shut off by a perforated plate. The girl, however, some time previously, had stopped up these holes, otherwise she would have been set on fire by the sparks falling through. The opening from the flue to the cellar was not above eighteen inches high, and everyone was astonished how the girl could have forced herself up. She had drawn some carpeting after her (which had been used to stop up the flue) so as to conceal the lower part of her legs, leaving only the end of her feet exposed, and this had hindered Miss Phillips discovering her when she searched the cellar. They had to get bricklayer's tools and to dig down the bricks before they could get her out, but when she was released she walked upstairs of herself, although she had been fasting in that terribly constrained imprisonment from Tuesday to Friday morning. When Strefford was in the cellar with Miss Phillips' maid he told her that he had come in consequence of a dream he had had, showing where the girl was. His son, to whom I wrote for information (Strefford himself being dead) says—'I remember the case to which you refer quite well. My father awoke my mother in the middle of the night, and said,—I know where that poor girl is. She is up a chimney in the cellar belonging to the house which she lives in,' and Mrs. Strefford told Miss Phillips he could not rest afterwards until he got up at five o'clock.

"The poor girl afterwards tried to strangle herself, and was sent to an asylum, where she is now doing very well.

"The above was taken down within an hour after I heard it from Miss Phillips, to whom I applied in order to clear up certain difficulties in the story as I had previously heard it. "H. WEDGWOOD.

"31, Queen Anne-street, May 29, 1876."

The Chairman, in the course of his remarks, said that he could not understand the philosophy of prophetic dreams. Mr. Gordon had asked him at the last meeting, how did he know that an experience of his own was a vision and not a dream? He (Mr. Moses) in his own mind drew a very clear distinction between the two. Dreams he considered to be of a fanciful nature; in them all kinds of fantastic events were seen without any surprise, and they rarely revealed anything which could really have happened. Visions, on the other hand, were clear and distinct, and in them events which actually occurred had sometimes been witnessed.

Mr. Coffin wished to know whether the police officer told the servant before or after the discovery that he called in consequence of a dream. If he made no mention of the dream at the time, the whole story rested upon the testimony of the son, given several years after the event, so that many errors might have crept into the narrative.

The Secretary replied that the officer told the girl in the cellar that he came in consequence of a dream.

Mr. Coffin remarked, in relation to what had been said by the Chairman, that he thought that the knowledge of a dream was confined to the recollection of it while awake, when perhaps only disconnected portions could be remembered, and that the reason why no surprise was felt at the time may have been that the dream itself was not so absurd as it appeared to be when viewed by the light of recollection. Such things as useful dreams were on record? Would the Chairman class them as visions?

The Chairman replied that he considered a dream to be an incoherent something which recurred when the body was asleep, and in general when it was in a bad state of health. Visions were coherent, and the observer sometimes saw them when awake; or he was thrown during the day into an abnormal state of trance, when he saw things which were a distinct representation to the mind of what might and what sometimes did normally occur. Dreams were usually absurd, and connected with sleep, not with trance or with partial trance. He thought that a vision was due to the quickening of the natural spiritual powers, which in the waking state were in abeyance.

THE YORK GHOST AGAIN.

Mr. W. Volckman read from the *Medium* newspaper a letter from Mr. Close, of Pembroke College, Oxford, setting forth that there was

written evidence that this ghost was in existence at least 100 years ago, and that if, as the vicar asserted to be the case, the appearance is caused by the inhabitants of the vicarage strolling about in the garden, it was at any rate a marvellous coincidence that for the last 100 or 150 years those inhabitants have consisted of a lady, a nurse, and a child, and that these three, or one or other of them, had been in the habit of regularly taking a walk almost every Sunday at the same hour, in the same direction, and for the same duration of time; for the ghost was most methodical and regular in all these particulars. But supposing for the sake of argument that these coincidences did take place, and the family did promenade on a Sunday morning instead of going to church, still no one inside the church could see them. Birds flying close to the glass were dimly seen as objects dark in colour and indistinct in form, the stained glass utterly preventing a better or clearer view. Was it then likely that a figure should be seen more or less sharp in outline, and of a dazzling white! Even supposing that these figures could be seen through the glass, they could not possibly be in the vicarage garden or in any other piece of ground, for a tall, and very dense, holly tree growing close to the window precluded all possibility of such a view.

The Chairman said that he also had received a letter on the same subject. He wished to know how a person walking in the vicarage garden could be seen through a holly tree. If a man could be seen through the tree, it would be as wonderful as the passage of solid matter through solid matter. Perhaps the vicar was afraid of people coming to his church to see ghosts.

The Secretary suggested that some member of the Psychological Society should go to York during the autumn recess, and inquire into and report upon the whole matter.

THE PSYCHOLOGY OF THE HINDOOS.

Mr. Tagore, a Brahmin, next read the second part of a paper upon the psychology of the Hindoos.

The Chairman remarked that in his paper Mr. Tagore had avoided the dangerous quicksands of theology, but that in several instances he had been obliged to approach very near thereto. The language spoken on the banks of the Thames was at root the same as that spoken on the banks of the Ganges, and both were descended from the same family, therefore much might be learnt by looking into the psychology of the religious history of India. His friend, Gerald Massey, he believed looked upon Egypt as the cradle of many religious ideas now prevalent in England, but he (the chairman) thought that most students traced their origin to upper India.

The Honorary Secretary remarked that Mr. Tagore had read a most eloquent paper, and that, although he had avoided theology, the paper so nearly assumed a theological character that, practically, he kept very close to the boundary laid down by the rule of the society, which prohibited theological subjects. That society was established to study the functions of the soul, and to supplement the discussions with something like practical evidence. Mr. Tagore had spoken of the ideas of the Hindoos as to the nature of the soul, but had not said whether they had any practical evidence on the subject.

Mr. Thomas Shorter agreed with the Secretary. Mr. Tagore had said that some of the Hindoos worshipped the spirits of the departed. Could he give any authentic facts upon that head?

Mr. Coffin remarked that Mr. Tagore had said much about the national feelings and ideas of a people, but what was wanted to be known was—Could they prove those ideas? He did not think that they could get much in the direction of proof from a people who, as Mr. Tagore had said, made little distinction between the natural and the supernatural; from such a people little was to be expected in the way of carefully tabulated scientific facts.

Mr. Tagore was obliged to the various members for speaking so freely, and in such a friendly spirit. Psychology meant the functions of the soul, and how were they to learn on this head except by a study of the psychological ideas of nations? They could not avoid the subject of religion; they should study how the law of development worked and produced new forms of religion out of those which preceded them. To exclude the study of religion altogether from a psychological society was impossible; at the same time the society might keep free from all dogmatic questions. The object of his paper was to point out great ethnical laws, one of which was that monotheistic ideas had a powerful influence in breaking up caste.

The Chairman thought that there were practical points upon which Mr. Tagore might be able to throw light. One would not go to a transcendental people for hard facts; still, if reports were to be believed, such facts were numerous in India. For instance, the fakirs were said to have elaborated the powers of the human spirit so as to be able to use them at will, and that was a great point to attain.

THE PROGRESS OF THE PSYCHOLOGICAL SOCIETY.

The Hon. Secretary said that in the year 1875, many persons laughed at the idea of the new Psychological Society gaining a hundred members by the close of the year 1876. Although they were only half-way through the year, the society had already eighty members, and he did not despair of seeing the number increased to a hundred by the close. The society did not wish the readers of papers to be restricted in their utterances; he called attention to this point because Mr. Tagore seemed to think that there was some such tendency; all he had intended to say was that Mr. Tagore had gone rather away from what the society wanted. Throughout the session the attendance at the regular meetings of the society had been very good, in fact better than had been seen at almost any other newly established organisation of the kind. All along the attendance had been better than at the old-established Anthropological Institute. The papers read had been of an interesting character, and the society was to be congratulated on that account, for it had to deal with difficult subjects surrounded by prejudice. Next session he hoped that they would have papers in advance of those

which had already been read. An investigating committee had been appointed, and it was not his duty just yet to make a report of what had been done, but it had already had before it several persons who alleged themselves to possess medial powers, and the committee would, in course of time, report the results. It had some little difficulty in making engagements with such persons, and he wished those of the members who read journals connected with Spiritualism would let the society know if they saw anything which it would be proper for the committee to investigate. If such information were given they would be much obliged. The committee was giving fair play all round, seeking only for evidence and facts, and when the members obtained such facts they would fearlessly report the result to the public, let the consequences be what they would. (Applause.)

The proceedings then closed.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

M. LEYMARIE'S PRISON.

WE learn from Mr. O'Sullivan the following particulars respecting Leymarie's imprisonment, which commenced on the 22nd April:—

Prisoners consigned to that prison (which happens to have the name of *La Santé*, though not being at all what is called a *maison de santé*) have the option of living in common with the general herd, or of accepting solitary confinement in a cell. In the latter case their term of imprisonment is abridged by one-fourth. Leymarie, of course, elected for a cell, so that his term will be for nine months instead of twelve. They wear a coarse, dark grey prison suit, and are not allowed even their own linen. The Director is well disposed to treat him with all personal consideration compatible with the rules, so that he can have books and writing materials, though letters cannot be sent from the prison without passing under inspection. He has been allotted the task of making match-boxes, of which the weekly production is 28 gross, or 4,032. A walk in a narrow courtyard is allowed for an hour a day. His wife visits him once a week (Monday), with the separation of an iron grating, in what is called the *parloir de faveur*. The *Révue Spirite* is now in charge of a friend, M. Bourges, a retired captain in the army. M. Leymarie's cell (No. 83, 4th Division) is a stone-vaulted one, of about twelve by nine feet, furnished with a chair, a small table, and a very hard bed. His friends had hoped that after the necessary formality of constituting himself a prisoner, they could promptly obtain his transfer to a *maison de santé* for diseases of the eyes, inasmuch as he is in urgent need of an operation for the removal of a cataract from his right eye, which threatens also his left. But it turned out that the physician of the prison is himself also an oculist, and has fitted up a room in the infirmary for diseases of the eye, so that it is presumed he would be little disposed to allow such a case to pass away out of his own hands. Whether Madame Leymarie will consent to her husband's case being treated by any other than a known eminent specialist we do not yet know. Her judgment and the general counsel of his friends is that the largely signed petitions for a pardon should not be presented yet awhile. In order to have such mitigations—in the way of food, for instance, and of indulgence in regard to the task of labour—necessary to make the prison life endurable, as in all prisons, money, money, money is indispensable. The general rule of the French newspapers is to allow double salaries to an editor in prison for a press offence, and perhaps this may be arranged for the benefit of M. Leymarie's wife and children.

A SEANCE IN PORTSMOUTH.—The Rev. Mr. Colley, Curate of Portsmouth, says:—"Mrs. Bassett favoured us with a sitting here the other evening, when we had very admirable manifestations through her mediumship. The direct voice of James Lombard addressed us, and dwelt at some length on many interesting points of spiritual philosophy. The spirit voice also of Mr. Robinson spoke to us; and a recognised spirit, and near relative of two ladies present with us, audibly conversed with them, and, by various tests beyond the knowledge of the medium, proved her identity and spiritual individuality. Spirit lights, also, large and beautiful, hovered about, and luminous points, as of star-dust, flashed hither and thither; unseen presences were felt around us, and touches from spirit hands recalled to our remembrance the fact, too often forgotten when not ignorantly denied, that the natural is upon the near confines of the spiritual, from which latter into the former the higher intelligences may protrude, and for a time, when harmony, brotherhood, and love obtain, reinvest themselves with matter by means of the occult forces of nature, and manifest their presence unto us, proving life's continuity and the immortality of the soul."

Correspondence.

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

THE EDUCATION OF SPIRITUALISTS' CHILDREN.

SIR,—Should your admirable suggestions for a better system of education for the children of Spiritualists ever be carried out—as I trust they soon may—there will, I think, be many novel ideas upon the same subject, which it would be worth while to consider.

One is the education of boys and girls together. I believe this plan is adopted in America to some extent, and is found to answer well; and certainly every one's experience will incline him to admit that such association renders boys more refined and pure-minded. Every domestic circle is a natural school, and there boys and girls are brought up together with marked advantage to each. Wherever large congregations of men live together without female society, the result—in their habits and thoughts—is bad. Hence the low moral tone which prevails amongst soldiers, sailors, and even (if conversation be any guide) in higher circles of society where men alone do congregate.

I quite agree with your remarks about the neglect of scientific education, and the too exclusive devotion to dead languages. A profound knowledge of Greek and Latin is considered of far more value than an acquaintance with French, German, or physiology. When the student comes out into the world, he finds the subjects on which he has spent the best years of his youth are quite useless to him in everyday life, and though an educated gentleman—according to English notions—he is unable to converse with any foreigner in his own tongue, and knows little or nothing of the literature and past history of any Continental nation; though almost every educated German is able to read and speak our language well. Those who have been bred in the atmosphere of our universities are naturally biassed in favour of a system of learning which those places have been wedded to for generations past, and they tell us that the course of study is an admirable discipline for the mind, and excellent as a course of mental training.

It seems to me that, in studying Latin and Greek authors, we should do so either for the sake of the beauty of style, or the beauty of the ideas. Now, as regards either of these advantages, I very much question whether the same results cannot be gained equally well by a study of the best English and German authors, or the best translations of these same classical writers. The English literature alone is too vast for a man to make himself thoroughly acquainted with in a lifetime, to say nothing of German literature. This being so, the study of obsolete languages must be at the sacrifice of other languages and literature that would be of infinitely more practical value in after life.

I recently called on a friend in one of the colleges at Oxford who has taken high honours, and, in the course of conversation, elicited the confession that he did not know the difference between an elm and a lime-tree! And as to physiology, he admitted himself to be equally at sea. It is certainly a great blot on our present system of education that it entirely ignores a knowledge of common things—matters of everyday use—of which we all feel ashamed to confess our ignorance.

I would suggest that the students of the college of the future should be instructed as much as possible by ocular demonstration, rather than from books. If some of our leading manufacturers, iron-founders, machinists, joiners, and others, were to throw open their works to the inspection of students periodically, and erect galleries or other suitable standpoints whence all the operations could be witnessed by and explained to the visitors, it would, I think, soon become a popular mode of acquiring useful and interesting knowledge, from which at present—for want of such conveniences—the public are excluded.

Every child is endowed by nature with special gifts, and an aptitude for particular pursuits. It should, therefore, be the aim of the teacher to discover these peculiarities, and develop those qualities of the student which he is most likely to shine in. If there be any truth in phrenology, it would not be unwise to call in its aid to determine the course of instruction that each boy should receive, instead of casting them all in the same mould as at present.

These disjointed suggestions I send for what they are worth. I trust that the discussion may bring forth some practical result.

FREDK. A. BINNEY.

Manchester, June 15th, 1876.

SIR,—Your leading article of June 9th, on "The Education of the Children of Spiritualists," has just come under my notice, and as a reader of spiritual literature of fully fifty years' standing, perhaps you will bear with a few observations from my pen upon the same subject, even if I should choose the language of experience rather than that of argument.

I confess I do sometimes feel shame for young speakers at public meetings, between twenty and thirty years of age, when they begin pompously to talk of "speaking from experience" before people old enough to be their grandfathers; and I have heard so much presumption uttered in this way during the last forty years, that I have felt a great backwardness in assuming the position of a teacher from experience. But I now begin to think that if ever it be allowable to speak in this tone, and from this ground, my turn is almost come. A half century of living experience should have furnished some fund to speak from.

I will then say I was glad to see the heading of your article; but the leisurely tone of its language I did not equally approve—"One advantage of the consideration of plans before the time arrives for putting them in force," &c. Have Spiritualists no children now who want educating? and are other children to be left out of the question?

The only education my early days had afforded to them was picked up at a Church of England Sunday-school, in addition to what a handloom silk weaver's home afforded, which was not much. But I found the Sunday-school education before-named of such an *un-spiritual* nature, that when my first-born son came into the world I soon shifted my place of abode about six miles, in order that, when he was old enough, he might have the advantage, of which I had so keenly felt the want, of attending a Sunday school where Spiritualism was professed and taught (mind I don't say Spiritism). It did not occur to me then that I was one of the few who by exertion should have to prepare a school by the time my son was old enough. However, providence so ordered it that I was soon brought back sufficiently near to the place I went from, to begin to co-operate with a few other friends to raise a Sunday school for the education of both our own and others' children, which school is flourishing, and teaching the second and third generations now.

But permit me here to say, that to me one of the strongest evidences of the disorderly character of the bulk of "modern Spiritualism," so-called, is its manifestly selfish character. Swedenborg *does say*, "The angels in heaven are happy in proportion to their usefulness;" but it is usefulness to others, from the love of it, not to themselves and their own families! * Now, my deepest grief over many friends whom I have had, who have become absorbed in the pursuit of spirit manifestations, has all along been, that they have become so taken with what has a mere phenomenal self-interest, or clan-interest, as to lose all wide, deep, clear regard for an earnest endeavour to advance upon the solid foundation of divine and spiritual truth, both as regards their own spiritual states, and the instruction in spiritual things of those who before looked up to them for such; at least, so it has seemed.

Should the much-to-be-desired change come soon, and they begin to awake to a lively spiritual interest in the instruction and advancement both of themselves, their families, and the helpless, the fatherless around them, I cannot help thinking, Mr. Editor, that a more hasty march will have to be taken than the leisurely one which you have set out with. And I am much mistaken if the rising generation ten years hence will not feel very keenly and bitterly the lost time which has thoughtlessly been loitered away in materialistic and other spiritualistic phenomenal pursuits, during the last twenty years, by those who should have been steadily marching up, in works of real use, towards the stature of angel-men in this world of preparation for the rewards and uses of angels proper, in the realms of the divine kingdom of angelic uses above.

T. ROBINSON.

Newtonheath, June 13th, 1876.

THE DAWN OF A NEW EASTERN RELIGION.

SIR,—An article headed Babism appeared in this month's *Revue Anglo-Française*, and, I presume, a short extract from its contents would not be without interest to the readers of *The Spiritualist*, particularly at the present time, when the agitations in the East are among the chief topics of the day.

It appears that a new religious sect has since 1843 been organising itself in Central Asia, and has now become a powerful opponent to Mohammed's adherents. Fortunately for the progress of the world, the founder of this new creed, Mirza Ali-Mohammed, seems to be greatly in advance of both Judaism and Islamism, having neither imitated the intolerance and self-righteousness of the former, nor the fatalistic creed of the latter, which has fostered so much hatred and conceit in its believers.

This, of course, must be attributed to the character of its founder, who, when only eighteen years of age, began his missionary work, for which he was not only qualified by his natural genius, but also by his earnest inquiry into the Holy Scriptures, the Koran, and by discussions with the Jews of his country.

He is described as a young man of imposing aspect and charming features, gaining the admiration of his hearers as well by his personal attractions as the charm of his eloquence. His life is in strict accordance with his doctrines, which are remarkable for their tenderness, humanity, and sympathy with earthly needs.

After having paid a visit to Mecca, he published on his return a commentary on a part of the Koran, which audacity of course was a total breach of ancient customs, the much more so because he therein introduced some novel doctrines. From that time he began to preach in public, and with enormous success, and adopting his first religious title, he declared himself to be the "Bab," *i.e.*, the "Door," through which one arriveth at the knowledge of God.

The Islam priests could now no longer ignore the agitation caused by this young preacher, so after having been ignominiously defeated by him at a public conference, arranged by themselves, they did, as all priests have done in similar cases, appealed to the Civil power. Bab and his followers now suffered persecution, and this proved the beginning of the spread of Babism. Missionaries were sent to Ispahan, to Teheran, to the north and west districts, and everywhere they met with grand success, though constantly persecuted by the clergy and the king's agents, until at last (1847) they decided to take up arms. The war now raged almost everywhere in Persia with alternate successes and defeats of the reformers. Finally Bab was captured, and put to death as he was trying to make his escape.

The Government now considered the unpleasant question settled for ever, thus resembling all other governments on whom the eloquent lessons of history and experience invariably seem to be wasted. The new religion, however, did not depend on the presence of Bab, three quarters of his adherents never having seen him, and another Bab was nominated, to whom the believers declared the crown of Persia legitimately to belong (1852).

* We quoted the paragraph in this unselfish sense.—Ed.

The persecutions continued, and the punishment of the captives was beyond measure cruel. Women and children fearlessly marched to their execution, and seemed to rival each other in hopeful and courageous resignation, singing this verse:—

"Yes truly we have come from God, and now return to Him."

These spectacles, far from ruining the prospects of the new sect, gained them many secret partisans, and the Bab, who now resides in Bagdad, is only waiting for an opportunity to conquer by arms the Persia whose faith he has already subdued. Perhaps we shall witness one day the ruin of the Persian Dynasty, and see Mohammed's religion defeated in the countries of Central Asia.

Babism is a return to the ancient Pantheism, presented in a novel and attractive form, and when Bab said, "God is the absolute Being, beside whom nothing exists, all beings are but feeble emanations, but emanations from His omnipotence: on the day of judgment you shall be united with Him," he only reawakened and restored the old sentiment that has been dormant for centuries.

Its adherents include the foremost of Persian clergy and dignitaries, as well as philosophers and poets. Even the obstinate Jew has been converted. Babism has much of the Oriental form of worship, but it teaches charity, peace, and monogamy, in so far at least that it does not approve of bigamy or polygamy. It has a tendency to lay a foundation for family life, so little known in the East, and gives to woman a higher and nobler sphere of action.

A sect which in ten years caused such a revolution in a country where neither railways, letter post, or newspapers existed, and that has taken such a great step in advance of other orientals, must needs impress us with a hope of a better and greater future for the eastern countries, and we have merely to add—better late than never.

J. A. BEER.

Brighton.

A VISION OF THE DEATH OF THE SULTAN OF TURKEY—IS THE VISION TRUST-WORTHY?

SIR,—Having attended a series of *séances* at the house of Mrs. Nicoll, of 57, Elswick East-terrace, Newcastle-on-Tyne, and had some remarkable clairvoyant tests through the mediumship of Miss Jessie Nicoll, which tests are a proof of the reliability of her power, I wish to relate the following, which occurred on Wednesday night, the 14th instant, at nine o'clock.

The sitters numbered six, including the medium; the room was in total darkness. The medium described a male spirit-form, with black beard, and a turban on his head, and something bright in his hand. He commenced to bare his arm, but disappeared quickly. In a few seconds the same form appeared, sitting in the interior of a room, richly furnished, and the door wide open; presently another form entered the room, and locked the door after him. He had on regimentals, a dagger and pistol by his side. He approached the other form, and, producing a bright cup, offered him something to drink, which the latter refused; whereupon he drew his dagger and, brandishing it above his head, forced him to drink the contents of the cup. The medium now described him as swooning away, and the other produced a pair of scissors, and, removing the outer garment from the insensible form, commenced to lacerate one of his arms, close to the shoulder. After doing this he drew his dagger, and stabbed him deeply in the breast. Wiping the dagger upon the wounded one's garment; he afterwards replaced it in his belt, and, putting the scissors into the hand of the unconscious form left the room quickly.

At this point the medium manifested signs of much horror at the sight, and, turning away her head, exclaimed; "He is covered with blood!" and when she ventured to look again the scene was fading away. The medium was next controlled roughly; but could not speak, but, by other means, gave the name of Abdul-Aziz, but declined to give the name of his assassin. The description of everything was given in a most graphic manner, as they were presented to the vision of the medium while in a normal condition.

If you have space in your valuable journal to insert the above, it will afford much pleasure to the sitters who were present, and who wished me to write this letter. Possibly some light may be thrown on the fate of the late Sultan, the manner of his death being as yet a mystery to the public.

WILLIAM BOWMAN.

49, Pine-street, Newcastle-on-Tyne, June 15th, 1876.

DEMATERIALIZATION PHENOMENA.

SIR,—Your speculations of some weeks back tending to explain certain physical phenomena at spiritual *séances* are, I think, more satisfactory than many that are put forward to account for "materialisations," and seem to account for many of the suspicious circumstances, in the shape of facial and other resemblances between the medium and the spirit form, so often noticed at public circles.

I have for some time been tolerably convinced that the controlling intelligences at many of these exhibitions use the actual bodily organs of their mediums while entranced, but it may be that *duplicates*, as it were, of their organs, or indeed of whole forms, are produced by "abstraction of energy" in the way you suggest, and that what we see as the *spirit form* is really part of the medium's organism, abstracted and rebuilt for the purpose of being seen or handled, and bearing naturally the likeness of the original. This view is, I think strengthened by the peculiar fact I have frequently observed, but never had explained, that the temperature, or bodily heat of the medium, is frequently subject to violent alternations during a *séance*. I have several times held one of Mr. Williams' hands during a sitting for his ordinary physical manifestations, and have observed, and called his attention to, extremes of heat and cold felt in his hand, often within a few seconds, and more than once repeated during the space of an ordi-

nary sitting. He has never offered any explanation of this to me; but I have little doubt the peculiarity is to be accorded to the fact of the partial dematerialisations of his hands at such times, for the purpose of forming the "spirit" hands, whose tangible existence forms one of the prominent features of these *séances*. I have felt several hands of different sizes and temperatures almost simultaneously, and have heard sitters describing different hands touching them at the same time, showing that a large expenditure of the medium's "energy" must have occurred, and fully accounting for a death-like temporary coldness in his hands. The same would apply under similar requirements to all parts of the body, and may explain the necessity of the trance, so generally the accompaniment of a fully materialised form, because sufficient vital force may have to be abstracted in the latter case to reduce the medium to that vitally feeble state only representable by a trance. This utilising the medium's organism would also, of course, account for the similarity of form and feature frequently observed at materialising *séances*, as it is probably simpler to rebuild the elements into their original shape than to fashion them anew, and I now begin to see a reasonable way out of several difficulties that have troubled me as an investigator.

I have seen moulds of hands produced apparently under tolerably satisfactory test conditions *so exactly like those of the medium*, that one's faith in their genuineness as "spirit hands" was sadly shaken. Still they may have been produced in the manner you suggest, and if so are as much entitled to be considered "spiritual" as any other phenomenon that passes by that name.

Investigations, and speculations also, are needed to form the mysteries we are endeavouring to examine, into a systematised philosophy, and I hope that during the next few years something like a scientific basis will be evolved out of the present abundance of unexplained facts. There are sufficient stubborn facts and varied theories to satisfy any real student of nature or science, and I do not imagine that any bigotry, stupidity, or scorn, can long delay a recognition of those occult laws that seem really to form the foundation of all science and nature.

W. H.

WRITING MEDIUMSHIP.

SIR,—I am very desirous to develop as a writing medium, my spirit friends having repeatedly assured me that I possess that phase of mediumship, but I cannot as yet satisfy myself that such is the case. I am greatly puzzled (1) because I can write at all times, my hands apparently being as much under spirit control at one time as another; (2) because I can never write anything but what appears to come from my own brain; and (3) because I can never write unless I keep my thoughts fixed on what I am doing, and follow the spelling of each word. After writing a few words my hand generally begins to wander about the paper and describe spiral curves, or to scribble.

I should esteem it a great favour, and at the same time it would be of great interest to many of your readers, if your learned contributor "M.A., Oxon" would give in your columns an account of his early experience as a writing medium, and under what conditions he now gets such valuable communications as appear under the heading of "Spirit Teachings."

Brighton.

OMEGA.

THE URIM AND THUMMIM.

SIR,—Can any of your readers give me any information regarding the two remarkable appendages called Urim and Thummim, which were worn in or about the breastplate of the Jewish High Priest, as described in Leviticus. These curious objects were evidently in some manner consulted when information regarding various things was desired to be had.

We find, for example, that King Saul was, when near the close of his career, denied all communication through the Urim, and in consequence had recourse to the woman of Endor, the record of which is found in 1st Samuel, 28th chapter. I have looked at such works as I had access to, but have failed to get anything but the most meagre allusion to the matter. I think the subject one which is well worth examination in your pages, because of the marked and legitimate place this style of consultation evidently had in ancient Israel, and the clear though brief allusion to it in the sacred books.

I should be glad of any information on the point, and of the names of such works on ancient religions as might throw light upon the question.

G. G.

Brighton.

OCCULT REMINISCENCES.

SIR,—Taken by themselves, the experiences recorded by Charles Dickens and Lord Garvagh, and quoted in a recent *Spiritualist*, are certainly suggestive of pre-existence. They were cases of simple recognition of a place and a song, which might have been seen and heard in a former life. But viewed in connection with other experiences of the same class—familiar to so many, that I should think two out of every three I have asked have owned to them—they lose their significance. Though I am quite unsuspicious of sensible spiritual impressions, this particular experience has been of frequent occurrence with me from earliest childhood. It cannot properly be called reminiscence, because the sense of recognition usually comprises such a variety of minute details, not of place, but of incidents, as, upon any calculation of probabilities, could hardly have co-existed before in the same experience. "In an instant," to quote a passage from my notebook, written several years ago, "usually upon the most trivial occasions, that which is passing is apparently recognised as having occurred before in our experience in its most minute particulars. A friend relates to us something he has just witnessed, and, as he speaks, we

know that he is telling us that which he has told us before, in the very same words, in the very same manner, standing as he now stands. We raise our eyes from a book, or walk across a room, and in a moment, as if we had stepped into an enchanted ring, that which we do, or see, or think is converted into a memory which we cannot trace, which we know to be untraceable, but which is stamped with a character of absolute identity." It might have been expected that some mention of an experience so common would have been found in Dr. Carpenter's *Mental Physiology*, but I have looked in vain, and should be glad of a reference to any scientific or probable explanation. It is suggestive of possibilities which may have a certain bearing upon facts familiar to Spiritualists, but can by no means be pressed into the service of the reincarnationists, except, indeed, upon some such theory as that of a personage in *Peter Simple*—I think—who held that every possible series and succession of facts and events must recur in cycles; I suppose because he assumed that the permutations of phenomena in time must, like those of a finite number, be limited.

C. C. M.

THE "FIVE MINUTES' RESOLUTION."

SIR,—While acknowledging the very flattering terms in which you have magnified my qualifications for the office I lately held, and my small services to the National Association, I feel bound to correct the impression which your article is calculated to convey, that I have any cause of grievance in the abolition of the office of honorary secretary. I resigned it, before the appointment of a paid secretary, because a change in my circumstances prevented me from continuing to give the time necessary for an efficient performance of the duties, and because it seemed unfit that I should share the *dignity* with another who did all the work. The Council refused to accept my resignation; partly, I imagine, from a kindly desire to pay me a little compliment in return for my past services—partly in the hope that I might be coaxed into doing work which was rather too heavy for one honorary secretary, and which no one else was at that moment available for; but mainly, as I conceive, because Miss Kislingbury—both as my fellow honorary, and subsequently as paid secretary—has always been so kind as to say that I was very useful to her as honorary secretary, and that she missed my services last year when I was in America, though Mr. Rogers kindly did his best to supply my place. Why these reasons for my retaining the office, which have for nearly two years been found sufficient, should have been suddenly found otherwise, or who it is who made the discovery, and what his motive was, are points on which it is not fit that I should enter, and on which I am as yet uninformed, having left the Council room before the question came on. But it is obvious that, having resigned the office nearly two years ago, and having never withdrawn that resignation, I have no right, any more than I have any wish, to complain that it has at last been accepted.

A. Joy.

Hotel Belvédère, Lausanne, Switzerland, 19th June, 1876.

THE HONORARY SECRETARYSHIP OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

Now that a week has elapsed to permit breathing time, there has been more leisure for everybody to consider all the bearings of the sudden abolition of Mr. Joy's post as honorary secretary to the National Association of Spiritualists. In the first place the Council meeting was called for the election of officers, and not to transact the very different business of the creation and abolition of offices, consequently the constitution of the National Association has been broken in the circumstance that the usual month's notice was not given before the new subject was introduced. A steadily working body like the National Association should never be taken by surprise, and if ever any important business is brought on without the usual notice, there is no doubt that those who do so will be open to adverse criticism, whether their line of action is in accordance with the rules or not. The courtesy and the legality of the abolition of the post of a good worker without due notice should be closely criticised, but as regards the other question of the desirability of abolishing or continuing the office, there might have been much to be said on both sides, had due notice been given. The most reasonable objection raised against having two secretaries was that of the "divided responsibility," but this is a matter which public bodies find no difficulty in arranging. The secretary might, under general circumstances, be held responsible, as has hitherto been the case, for the work done by both; but in times of exceptional difficulty the advice of the honorary secretary might be asked and given in writing, and the Council might decide whose decision in such cases should be final. Of late the honorary secretary has given assistance to the secretary whenever required, and such aid, from one living close at hand and authorised to give it, has been found to be of very great value. Individuals possessing the requisite faculties to make good secretaries are rare in public organisations, and upon such individuals the welfare of any society largely depends, as may be seen in connection with the Dalston Association, or any other of the smaller spiritual societies. Mr. Joy possesses rare capacity for the work, and, from his large circle of acquaintances among Spiritualists, who both respect and trust him, his presence in such a post has tended to strengthen public confidence in the working of the National Association. The presence of two exceptionally good secretaries has tended to give that confidence in the working of the Association which would be felt in an ocean-going steamship possessing several chronometers, instead of one. Mr. Martin Smith and Dr. Gully, who are both warm friends of Mr. Joy, mitigated the force of the original resolution by adding a vote of thanks to him for the great amount of work he has done for the Association in the past, but probably neither they nor the Council would have pursued the line of action they did had not an unconstitutional surprise been sprung upon them.

A SEANCE WITH MRS. KATE FOX-JENCKEN.

ON Friday evening, last week, a *séance* took place through the mediumship of Mrs. Kate Fox-Jencken, at the house of Mr. H. D. Jencken, M.R.I., who was also present. The guests who observed the phenomena were Mrs. Makdougall Gregory, Mrs. Wiseman, Mr. W. H. Harrison, and the editor of one of the London daily newspapers. In the dark a hand appeared close to the floor, carrying a large rectangular, phosphorescent-looking light, about four inches square, and emitting no smoke or smell. This hand moved about for a time beneath Mrs. Jencken's chair, occasionally striking the floor with the hard luminous substance it carried. Then it rose in the air, and moved about now and then over the table. While some of the spectators stood up and held both Mrs. Jencken's hands, this light, carried by a living hand, rose from the floor and touched one of the observers on the face; the luminous substance was then felt to be cold, and both the hand and the light were covered with delicate gauze-like spirit drapery. Frequently, in the course of the evening, in a bright light, the strong raps so readily obtained through Mrs. Jencken's mediumship were numerous.

SPIRITUALISM IN LIVERPOOL.

THE Sunday services at the Meyerbeer Hall, Liverpool, announced a few weeks ago in our columns, have been attended with signal success. The newly-chosen hall is situated in the centre of fashionable Liverpool.

On the opening Sunday, June 4th, Dr. William Hitchman addressed the meeting in the afternoon. His discourse took the form of a reply to the article of Mr. W. E. Gladstone, in the *Contemporary Review*, entitled, "The Courses of Religious Thought." There was a good attendance. At the evening lecture, delivered by that faithful worker in the cause, Mrs. F. A. Nosworthy, the hall was full to overflowing, numbers having to stand the whole time. This lecture was devoted purely to an enunciation of the higher teachings of Spiritualism, and dealt mainly with the relations of the deeds, words, thoughts, and motives of this life to that which is to come. It included a long and important communication purporting to come from Judge Edmonds, through the mediumship of Mrs. Tappan at New York, and the whole discourse was listened to with close attention.

Dr. Hitchman and Mr. Priest were the lecturers on Sunday, June 11.

Last Sunday, June 18th, Dr. Hitchman delivered the afternoon discourse; his subject was, "Princes and People."

Mrs. Nosworthy in the evening gave an address, entitled, "What is Death?" Again her lecture was fully attended, and by an intelligent and refined audience. As on the former occasion, she spoke of the higher branches of spiritual teaching, urging purity of life as the only course which will enable men to meet the change called death with serenity.

The hall has been newly cleaned and decorated, the platform is handsomely furnished, and the *tout ensemble* forms a striking contrast to the late Assembly Room of the Liverpool Spiritualists.

CURED BY SPIRIT AID.

THE astonishing cure of a supposed fatal disease by the manipulation of hands on the body of the patient, is reported in the family of Mr. Charles H. Benson, one of the editors of the *Jersey City Evening Journal*. The patient was the eldest child of Mr. Benson, a girl of nine years. Mr. and Mrs. Benson say that their daughter was prostrated by acute bronchial affection in the early part of last August. She had all the symptoms of consumption. Her cheeks showed the hectic flush of disease, the pulse was quick and irregular, and night sweats and daily fevers reduced her body to a skeleton. A hard, hacking cough at night, and constant expectoration in the day, marked the case. Three physicians said that she could not possibly live.

Early in January, when the girl's death was daily expected, Mr. William Winslow Bennett, a next door neighbour of Mr. Benson's, and an avowed believer in Spiritualistic manifestations, called at Mr. Benson's house, at 362, Fifth-street, Jersey City, and said the little girl's cough kept him awake at night, and he desired to have it stopped. He said that he could hear her coughing in the room where he slept. Mr. Benson told him that the noise of the coughing would not trouble him much longer. Mr. Bennett replied that he had come to cure the child through the aid of the spirits, and he asked the parents' permission to lay his hands on the invalid. Not having any faith in Spiritualism, they refused to consent to his mode of treatment.

Mr. Bennett renewed his offer with such persistency, that both Mr. and Mrs. Benson decided to let him try his powers. He at once went to work. He first bathed his hands in salt and water. The child was placed on his lap, after being clothed in a loose garment which would admit of the manipulations over the flesh. Said the medium, "I will not move my hands, but will await the action of the spirits who are present."

In a few minutes his hand began to move around the throat of the sufferer. That night her cough was not so bad as it had been.

Mr. Bennett continued his laying on of his hands every night for three months. He began his operations regularly at nine o'clock. One evening he was twenty minutes late, and he said he could not move his hands, as the spirits were not in the room.

Mr. Benson says that his daughter is now quite well.—*Religio-Philosophical Journal*.

NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

ON Tuesday evening, last week, the usual monthly meeting of the Council of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. Alexander Calder. The other members present were Mr. Morell Theobald, Mr. and Mrs. D. Fitz-Gerald, Mrs. Fitz-Gerald, Mr. Algernon Joy, Mr. M. J. Walhouse, Mr. Martin R. Smith, Mrs. Makdougall Gregory, Mr. C. C. Massey, Dr. J. M. Gully, Mrs. Maltby, Mr. H. Withall, Miss Withall, Mr. R. Pearce, Mrs. Wood, Mr. E. T. Bennett, Miss Houghton, Mr. and Mrs. E. D. Rogers, Mr. and Mrs. Everitt, Mr. Glendinning, and Mr. Meers.

The minutes of the last meeting having been read and confirmed, the following new members were elected:—Lieutenant F. Napier, R.N.; Lieutenant R. Stock, R.N.; Mr. Geo. Wyld, M.D.; Mr. T. Terrell, Mrs. R. Pearce, Mr. J. Bulteel, and Mrs. A. C. Burke.

M. Marion, President of the Court of Appeal, Algiers, and M. Cockett, of Algiers, were invited to become honorary members of the Association.

There were two resignations.

Mr. J. J. Morse resigned his seat on the Council, on the ground that, according to one of the rules, any person who received remuneration from the Association should not have a seat upon the board.

Mr. Rogers pointed out that, whatever might have been the intention of the rule, it was so worded as to merely restrict the Council, and not the individual. The rule, as worded, did not compel anyone to resign.

Dr. Sexton explained that he was in the same position as Mr. Morse, and should like to have the point settled, as he did not wish to be in a position in opposition to the constitution of the Association.

It was, consequently, resolved to explain to Mr. Morse that the letter of the rule did not compel him to resign.

Mr. Rogers moved that Mr. Alexander Calder be appointed president of the British National Association for the coming year.

Mr. Martin R. Smith warmly seconded this, remarking that Mr. Calder had always evinced much experience, temper, and tact, in his dealings with the Association.

This was carried unanimously, with considerable applause.

Mr. Calder said: Ladies and gentlemen, brethren and sisters in Spiritualism, I suppose that I ought to thank you for having elected me to this important post with such unanimity, with so much kindness of feeling, and with such tenderness of language, but a deep sense of responsibility is upon me; I feel oppressed, and wish to give utterance to the reasons why I feel so oppressed. I have been thinking of this matter for a few days past, for the position is one of great responsibility. If you understand what Spiritualism means, you will feel that oppression with me, and share that sense of responsibility with me as to the future. This Association has far more of a spiritual than a business foundation, and unless we all apprehend this rightly our work will be in vain, our labour will be lost. (Applause.) Your kindness will mitigate in a great degree the feeling of oppression incidental to the responsibility of the position, and I hope that I shall have help from that Higher Source, from that Power without which nothing is strong, or lasting, or good. Unless we look there for purity, for kindness, for truth—scientific truth—our labour will be worthless. If each of you bring with you to our meetings this conscientious desire for help from above, you will make your Association a living thing, otherwise it will come to nought. I thank you very much for having conferred upon me such an honour. (Applause.)

Mr. Morell Theobald moved that the vice-presidents of last year be re-elected *en masse*, with the exception of Mr. Alexander Calder.

This was seconded by Mr. Rogers.

Mr. A. Joy proposed that they be elected by ballot. He remarked that it would be invidious to hold up to public notice anybody who might be supposed not to be fit for the post, consequently if they were elected by ballot there would be no personality. The vice-presidents should be voted for one by one.

This was seconded by Mrs. Makdougall Gregory.

Mr. Rogers said that such a course would be contrary to all precedent. The Council was a representative body, consequently should not do anything by ballot. Their constituents ought to know how they voted.

Mr. Martin Smith thought the objection raised by Mr. Rogers to be irresistible. What had taken place showed that in future the Council should be most cautious whom it elected to the post of vice-president, for it became evident that however easy it might be to elect them, it was afterwards very difficult to get rid of them. Happily he did not know anybody that they wished to get rid of.

Mr. Joy then suggested that Mr. Morell Theobald's resolution should be passed, but that the names of the proposed vice-presidents should at least be read.

Mr. Theobald then read their names as follows:—Mr. Charles Blackburn, Mr. B. Coleman, Mr. T. Everitt, Mrs. Fitz-Gerald, Mrs. Makdougall Gregory, Mr. J. M. Gully, M.D., Mr. W. Hitchman, Mrs. Honeywood, Mr. H. D. Jencken, Mrs. Ramsay, Mr. Martin R. Smith, Mr. S. T. Speer, M.D., and Mr. James Wason.

Mr. E. T. Bennett proposed, and Mr. Martin Smith seconded that Mr. Rogers be elected a vice-president. This was carried unanimously.

Mr. Rogers remarked that the paid secretary had now to be elected.

Mr. Morell Theobald said that he had never heard of anything of the kind before in any public body. It was a thing that was never done. At the time the rules of the National Association of Spiritualists were drawn up it was not done.

Mr. Rogers said that the rules demanded it.

Dr. Gully doubted whether such a thing had ever been heard of anywhere else, where the secretary was not a member of the Council, but as Mr. Rogers said that the rules demanded it, time would be saved by

compliance therewith. He therefore moved that Miss Kislingbury be reappointed.

Miss Houghton seconded this, and it was carried unanimously.

Mr. E. T. Bennett moved "that the luxury of an honorary secretary be dispensed with."

This was seconded by Mr. E. D. Rogers.

Mr. Martin Smith was in favour of Mr. Bennett's proposal, but thought that a vote of thanks ought to be given to Mr. Joy for what he had done in the past.

Dr. Gully thought so too, so would support Mr. Martin Smith's proposal.

It was pointed out that if the reappointment of an honorary secretary were not proposed, there was no necessity to pass any resolution at all. On this understanding the motion was withdrawn; no honorary secretary was elected, and a vote of thanks was passed to Mr. Joy.

Mr. Martin Smith was re-elected honorary treasurer.

Mr. Martin Smith moved that Mr. Morell Theobald be reappointed auditor. He remarked that the post involved a great deal of work and trouble, and that the Association was much indebted to Mr. Theobald for the large amount of time and attention he had given to the duties of the office.

This was seconded and carried amid loud applause.

Mr. Rogers said that when the paid secretary was re-appointed he had intended to move a rider, but had forgotten to do so, therefore asked permission to do so now. She had voted at the annual meeting, a thing which he had never before known a secretary to do, so he moved, "That the Council deems it in the highest sense inexpedient that the secretary should vote at any meeting of the Association." A discussion followed—in which Messrs. Theobald, Gully, Everitt, and Martin Smith took part—as to whether it was expedient that the secretary should exercise the right of voting possessed by her as a private member of the Association. The general idea was that it was inexpedient.

Mr. Glendinning said that the resolution, as worded by Mr. Rogers, would be construed by the public as a vote of censure upon Miss Kislingbury, and this he was certain the Council did not intend. He thought that Mr. Rogers had better withdraw his motion, now that the secretary knew what the opinion of the Council upon the subject was.

Mr. Rogers demurred to this unless some reference to the discussion which had taken place were entered on the minutes.

This latter suggestion was agreed to.

Mr. Theobald proposed that certain committees should be appointed, with power to add to their number.

Mr. Rogers remarked that Mr. Theobald's propositions appeared to come from some indefinite source. He thought that the best plan would be that the chairmen of the committees for the past year should meet, and bring before the Council a draft plan of committees for the coming year.

Mr. Theobald said that the suggestions emanated from the Finance Committee.

After some discussion the suggestion of Mr. Rogers was adopted.

A vote of thanks was then passed to the Misses Withall for having done so much for the success of the *soirees* during the past year.

A list of members of the Association who had paid no subscription for two years was produced, and their names were ordered to be struck off the books.

Mr. Morell Theobald read the report of the Finance Committee, which showed a balance in hand of £120 1s. 8d., and recommended payments to the amount of £48 13s. 6d. The outstanding liabilities of the Association were estimated at £5.

The Secretary reported that Viscount de Torres-Solanot, of Madrid, had accepted honorary membership of the Association, and that the Spiritist Society of Madrid desired to enter into official alliance with the British National Association.

This was agreed to unanimously.

The Secretary announced the receipt of letters from Dr. Pull, Mr. Whitear, Mr. Partridge, Mr. W. M. Wilkinson, and Mr. Bowman. Votes of thanks were given to Mr. Wilkinson and Mr. Whitear for valuable gifts and loans of books to the library of the Association.

Mr. Desmond Fitz-Gerald, on behalf of the Scientific Research Committee of the Association, asked the Council to give facilities for obtaining access to mediums as often as convenient.

It was resolved that the *Séance* Committee and the Research Committee should make arrangements between themselves to carry out this object.

The Council next sanctioned the formation of a special fund for the purposes of the Scientific Research Committee.

Dr. Gully moved that the letters of persons who sent in reasons for resigning should not be read, but that the fact of resignation only should be reported. He was not a strong advocate of his own resolution, but he wished to do something to prevent persons from reading a long lecture to the Council charging it with high crimes and misdemeanours, for such power might degenerate into a means of offence, and facilitate the venting of personal spite and animosity. It was beneath the dignity of the Council to have its time wasted in listening to communications of such a nature, and in which it did not feel the slightest interest. Nobody cared to listen to such effusions, and they did not affect the proceedings of the society one way or another. He had no objection to modify his resolution.

It was then resolved that a Correspondence Committee be appointed, to report upon letters received, and to lay them, in whole or in part, before the Council, as may be deemed expedient.

A notice from Mr. Joy (who had been obliged to leave the meeting at an early part of the evening) was read as follows: "That it is not competent for an Ordinary Council meeting to reverse the decision of a Special Council meeting, or to pass a resolution which shall conflict with any resolution passed by a Special Council meeting." Also, "That, in

accordance with Rule 27, no payments be in future made from the funds of the Association to any member of the governing body, for work done to the Association."

Mr. Rogers said that neither motion could come forward at all at an ordinary meeting, for both must be made by-laws. For this reason, even if Mr. Joy should be present at the next meeting, he could not introduce them. The notices of motion were accordingly not entered in the minutes.

The proceedings then closed.

SEANCES AT NEWCASTLE.—Miss Fairlamb's *séances* at Newcastle are tolerably well attended. On Tuesday and Thursday last, both the materialisations and the physical phenomena were more powerful than usual. Red light was used on both occasions from an old ship's lantern; this gave subdued illumination, yet of sufficient power to see everything which took place. Among the sitters the harmony on each occasion was more marked than usual, so the stronger manifestations may have been due more to this circumstance than to the experimental light.

DUPLICATION OF FORM.—The paraffin mould of a materialised right foot, obtained at 38, Great Russell-street, through the mediumship of Mr. Eglinton, while Mr. Eglinton's right foot was projected from the cabinet and in the sight of observers all through the *séance*, has proved on close examination by Dr. Carter Blake to be undoubtedly in form an exact mould of Mr. Eglinton's foot. If Mr. Eglinton would sit outside a cabinet like Mrs. Hardy, while the spirits made moulds with specially coloured wax inside, it would be interesting permanent evidence in relation to duplication of form.

SENSATIONS AFTER THE AMPUTATION OF A LEG.—The following letter is from *The Newcastle Weekly Chronicle*:—"My right leg was taken off on the 21st of October, 1854, just below the knee. I can therefore add a little to this discussion from practical experience. I walk on my knee, bent as in kneeling, and for a time—say for two or three months, I had a severe pain, not in my knee, but in the ankle and instep; this unpleasant feeling, after leaving me, never returned. I don't think the sensation of feeling the foot is as strong by far as it used to be at first, but I am sorry to say I still have some severe pains in the lost member. Sometimes I am made to jump from my seat by a feeling as of a needle being run through some of my toes, and it is done so quickly that I have sometimes said there is not time to shout 'oh' during the operation, and it is no use shouting after. The feeling of the foot is so very real that I have more than once, on getting into bed, put my hand down to scratch my foot, and have felt much disappointed on finding none to scratch. Some who have lost a limb say they can feel certain indications of coming bad weather in the stump; I never could do so myself. I might add that my knee is as soft now as the first day I walked on it, and I sometimes bring the skin off it. Could any brother in misfortune give me any advice as to any means of hardening the knee?—R. J., Middleton, West Hartlepool."

THE INFLUENCE OF COLOURED RAYS UPON LIFE.—Hunt divided a portion of soil into four; in each he planted a seed—one he screened with a yellow, another with a red, a third with a blue glass, and the fourth he left unscreened. He found that under the yellow, which admitted the light (of the sun), but excluded the actinic (chemical) rays, in a great measure, germination was entirely prevented. Under the red glass the germination was not entirely prevented, but compared with the one under the normal condition it was greatly retarded; whilst under the blue glass, which excluded a great portion of the light rays but admitted the actinic, germination was considerably quickened, the seed germinating many days earlier than the one in the unscreened portion. Indeed, Mr. Hunt obtained the most satisfactory evidence that under the influence of the rays which passed the blue glass, germination was set up at a depth below the surface of the soil at which under the ordinary condition it did not take place at all. Lawson, the celebrated Edinburgh seedsman, now employs blue glass on a commercial scale for determining the vitality of seeds and accelerating germination. As soon as the leaf-buds of any plant appear above the soil, the plant ceases to absorb oxygen and gives out carbonic acid; it now begins to absorb carbonic acid and give out oxygen. But to effect this it requires the aid of light; if under a blue glass no formation of leaves takes place; it does not increase in diameter, but continues to elongate, until it attains an enormous length. Whereas, if a young plant, which has just put forth its bud leaves, be covered with a yellow glass, it shoots forth at once, forming an abundance of wood and leaves. But neither under yellow or blue glasses will plants flower or produce seed. For the development of their reproductive organs they require the heat rays, which will not penetrate these glasses, but are freely transmitted by the red coloured glasses; under this kind of glass they flower in splendid profusion. Yet this is not simply an effect of heat, since the same temperature may be maintained under all the circumstances; yet if the red rays are obstructed flowers will not form. It is therefore evident that this very remarkable property must depend upon some function peculiar to this class of rays. This explains why we are not able to obtain the same results in our hot-houses as in tropical climates. By experiments of this kind it has been proved that germination is accelerated by actinism or the chemical power of the sunbeams, the growth of the plant (lignification) by light, the luminous power, and flowering by heat, or rather those peculiar rays which are transmitted by red coloured glass, and to which reference has just been made.—*Galloway's Chemistry*.

ANSWERS TO CORRESPONDENTS.

MR. REIMERS writes to say that the bundle of linen mentioned in his last, was seen at "her," not "his" feet, Dr. Monck not being the medium on the occasion.

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 that 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 communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

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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. 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." 6s. 6d.

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R. B.	1	1	0
D. H. W.	1	1	0
A. Glendinning, Esq.	1	1	0
W. Glynes, Esq.	1	1	0
J. T. Peale, Esq.	1	1	0
Dr. C. L. Robertson	1	1	0
Mrs. S. Dickson	1	1	0
Regnum	1	1	0
Friend, per T. Hayle, Esq.	1	1	0
F. A. Binney, Esq.	1	1	0
J. Gledstanes, Esq.	1	0	0
Mrs. M. Gregory	1	0	0
Dr. Hayle	1	0	0
C. P. Carter, Esq.	1	0	0
Mrs. Wiseman	1	0	0
Baronin V. Vay	0	18	4
C. Parsons, Esq.	0	10	6
C. C. G.	0	10	0
D. S. V.	0	7	0

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