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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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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.

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Wednesday, 7th.—*Soiree* at 38, Great Russell-street at 6.30 p.m. Music, conversation, and Refreshments. Open to Members and Friends. Admission 1s.
Thursday, 8th.—Mrs. Olive's Seance, at 38, Great Russell-street, from 3 to 5 p.m. Admission, 2s. 6d.
Friday, 9th.—Mr. Blackburn's Free Seance. Mr. W. Eglington, medium, at 7.30.
Monday 12th.—Mr. Blackburn's Free Seance. Miss Lottie Fowler, medium, at 7.30.
Tuesday, 13th.—Finance Committee, at 6 p.m. COUNCIL MEETING at 6.30 p.m.
Wednesday, 14th.—Experimental Research Committee, 6 p.m.
Thursday, 15th.—Mrs. Olive's Seance, at 38, Great Russell-street from 3 to 5 p.m. Admission, 2s. 6d.
Friday, 16th.—Mr. Blackburn's Free Seance. Mr. W. Eglington, medium, at 7.30.
Monday, 19th.—Mr. Blackburn's Free Seance. Miss Lottie Fowler, medium, at 7.30.
Thursday, 22nd.—Mrs. Olive's Seance, from 3 to 5 p.m. Admission, 2s. 6d.
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Thursday, 29th.—Mrs. Olive's Seance from 3 to 5 p.m. Admission, 2s. 6d.
" Mr. Blackburn's Free Seance. Mr. Bullock, medium, at 7.30.

* Inquirers and members of the National Association and of allied societies are admitted to these seances under conditions which may be ascertained by application to the Secretary.

Members are requested to note that the *Soiree* on the 7th inst. is the last of the season, the Council having resolved to suspend these meetings during the next three months.

EAST LONDON SPIRITUAL MEETINGS.—

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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BRITISH NATIONAL ASSOCIATION
OF SPIRITUALISTS.

The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relations 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 Kislimgbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

The entrance to the offices is in Woburn-street.

THE LIVERPOOL PSYCHOLOGICAL
SOCIETY.

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NOTICE.—CHANGE OF RESIDENCE.—

Mrs. Olive has removed to 15, Ainger-terrace, Ainger-road, King Henry's road, Primrose-hill, N.W. Three minutes from Chalk-farm Station; five minutes from omnibuses to Oxford-street or West-end. Seances as usual for clairvoyance, medical mesmerism, trances, tests, &c. Private seances by arrangement; public ditto, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d. Visits within ten miles two guineas, inclusive.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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

MR. WILLIE EGLINTON, MEDIUM, can be engaged for seances, morning or evening. Address, Mr. Willie Eglinton, St. James's House, Waltham-stow.

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MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1d.; or six copies post free for 6d.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASE, 19, church-street, Upper-street, Islington. A good "Magnetic" healer, Mr. J. Smith, in attendance daily, from 11 a.m. until 2 p.m. Fee, 2s. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

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.

SUSIE FLETCHER, the great American Trance Medium and Magnetic Healer, has taken rooms at No. 2, Vernon-place, Bloomsbury-square, London, W.C., where, during the month of June she may be consulted. Terms, one guinea. Treatment to the poor on Saturday mornings free. Will answer calls to lecture.

A LADY of Culture, having passed a hospital, is anxious to obtain an engagement as MONTHLY NURSE, where no menial work is required. Reference to Medical man. Terms five guineas a month, or according to circumstances. Apply to the Secretary, British National Association of Spiritualists, 38, Great Russell-street, W.C.

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The Spiritualist Newspaper.

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

VOLUME EIGHT. NUMBER TWENTY-THREE.

LONDON, FRIDAY, JUNE 9th, 1876.

THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

A SUBJECT which will demand practical attention in the future, and which in the past has occasionally become a matter of public consideration, is that of the education of the children of Spiritualists. One advantage of the consideration of plans before the time arrives for putting them in force, is that as nobody then is deeply committed to any particular pet scheme, plans of all kinds can receive more impartial and leisurely examination, than if deferred until immediately before the time of action.

The primary reason why special schools are necessary for the children of Spiritualists is, that the latter may avoid having forced into their young minds certain religious—or rather irreligious—ideas, which Spiritualism proves to be false, and which are a source of terror and anxiety to the young, so long as they are supposed to be possibly true. The horrible doctrine of eternal punishment is one of these, not only because it is so repulsive and heathenish in itself, but because it conveys ideas of the nature of the Deity utterly at variance with the characteristics which should belong to a just and a loving God. Theological ideas of this nature are not only hurtful in themselves, but the inculcation of them involves a waste of time and mental energy which might better have been directed to more important branches of knowledge. Spiritualism, it is true, does not warrant much religious teaching of a positive character; it demonstrates that the state of life after death is one of eternal progression; that, as a man sows, so shall he reap, and that he cannot escape the consequences of his acts until he has paid the uttermost farthing. With the exception of a few simple though important first principles such as these, the revelations vouchsafed through Spiritualism have been too meagre and too contradictory to meet with undivided acceptance; in truth, at the present time, the hard work of digging the foundations of the new philosophy is being prosecuted, consequently physical manifestations are receiving the greatest share of attention. As the laws which govern them are gradually unravelled, the self-same laws are found to apply to some extent to the higher phenomena of trance and clairvoyance, and the said laws could not have been discovered by the study in the first instance of these latter more intangible effects. Gradually, however, students are discovering how to separate those phenomena which are purely spiritual from those which are due merely to physiological and mesmeric causes; thus, after a time, a platform will have been built, upon which the difficulties incidental to the study of the higher forms of mediumship can be more surely and safely attacked.

Apart from the necessity which exists for protecting children from narrow and cramping theological influences, special schools are necessary for the impartation of that kind of education which is of most use in everyday life. At the present time too much attention is generally given to the study of the languages of dead and buried Pagans, so that, according to Mr. Farrar, one of the masters of Harrow School, young people are turned out into the world, "armed like gladiators of old to do battle with all the forces of modern artillery." The culture and the use of a classical education should not be undervalued, but from a practical point of view it is of infinitely less use to the possessor than a knowledge of the various branches of natural philosophy. Hence in all directions a cry has arisen for more scientific education in schools and universities. To this cry there has as yet been but a feeble response, it being difficult for old-established educational institutions to escape the antiquated grooves in which they have been running so long. Oxford University has begun of late to give more attention than before to science, and so far as it has gone has done its work well, such men as Dr. Odling and Professor Clifton

having been placed at the head of well-supplied scientific departments. What is further required is that any student who elects to give a maximum of attention to science and a minimum of attention to classics, shall be in as good a position as another student who elects to do the reverse. There are heads of schools and colleges who wish to give precedence to scientific rather than to classical education, a desire which is also shared by the parents of some of their pupils; yet, in spite of both being thus agreed upon this point, their inclinations are not carried out, for the simple reason that many of the youths are expected in the future to occupy Government appointments, and the Legislature demands in many cases that a rigid examination in classics must previously be passed, whereas it is not nearly so particular about philosophical attainments. All these difficulties have, or ought to have been considered by the Royal Commission on Scientific Education. Thus old-established schools and colleges are in a transition state in relation to science, and one advantage of starting new schools for the children of Spiritualists will be that the knot may be cut at once, and good philosophical instruction be made a chief part of the programme. Not only will the knowledge be of more use to the student in after life, but it will be more easily acquired, for many a youth who benumbs his brains by grinding at Latin and Greek, for which he may have no natural aptitude, feels pleasure in observing experiments, and in learning the principles deducible therefrom.

Physiological subjects should also occupy a prominent place in Spiritualistic schools and lectures. At present children are turned into the world knowing nothing about the powers which affect the health of their bodies, so that however much they may desire to have "a pure mind in a pure body," they have not the information necessary to give proper attention to the latter point. There is scarcely a house in the whole of London in the construction of which ignorance of the laws of nature, on the part of the builder and of the dwellers therein, is not demonstrated. For instance, the grates are so constructed as to send three-quarters of the heat produced up the chimney instead of applying it to the warming of the room; or, in other words, people pay three times more than it is necessary to do for heat, whilst with properly-constructed grates, the same amount of heat could be obtained from about one-third the quantity of coal. Further, with improved grates, the air of London, instead of being thick with smoke, tending to choke nose, mouth and lungs, would be infinitely purer than at present, and trees and flowers would grow in back gardens which now produce nothing but broken china and empty blacking bottles.

A different standard of moral teaching to that which at present is general in this country would be of advantage to children. The English people, both inside and outside the churches are, practically speaking, materialists, and perhaps in the present stage of development are none the worse on that account. Those who, like Mr. Alabaster, have studied Eastern races, have come to the conclusion that the more materialistic of them are finer and nobler people, and of more use to the world than fanatical idealists. Let us hope that the charge sometimes brought by the public against Spiritualists of being materialists, applies to those traits which form the superiority mentioned by Mr. Alabaster. Still, it is essential that a solid and practical people should have their energies directed by good and clearly understood principles. The prevalent, though not outspoken idea of all classes in England is, that happiness is gained by the accumulation of material wealth. Let those who think so, quietly sit down and examine to what extent those of their elderly friends who have succeeded in achieving such results, are happy. There is no more sorrowful spectacle than that

presented by vulgar wealth; the possessor is unhappy at being thrust into positions which he cannot fill with grace, at being surrounded by sham friends, and (if he think deeply enough), at having stored up for his children the means of living a life of idleness, in which they escape that spiritual and mental culture which brings out the nobler faculties of human nature, or, in other words, develops that spiritual wealth which can be carried to the other side of the grave, and is not of necessity left on this. The rush after the baubles of rank and title is none the less a mistake, so far as happiness is concerned, for the same reasons as those which have been stated in regard to wealth. Almost every reader of these lines can point to examples of the truth of what has herein been stated. Neither is unalloyed happiness to be found at the other end of the social scale, so long as the objects of life are purely materialistic. Among what are known as working people, a proportion will be found deficient in that truthfulness, that nice sense of honour, and that reliance upon each other which are prevalent in higher sections of society. A proportion of them, not all, are suspicious of each other, envious of those who are better off than themselves, deprecators of "the right of property in thought," and actuated by a lower code of honour. In fact, happiness is more evenly distributed in society than is generally supposed, every grade having its own virtues and its own vices; and after examining these influences working and weaving beneath the surface of modern society, we must at last acknowledge the probable truth of the golden motto received by Emanuel Swedenborg from the spirit world, that "the angels in heaven are happy in proportion to their usefulness." In other words, a man is happy who does his duty in this life, not for the sake of material reward or gain, but because it is his duty; because he has a desire to leave the world happier and better than he found it—to give to it in his own labour more than he takes from it in the labour of others. After a career like this, he may very safely go to the spheres above, knowing that he has done the best he can, and that if he suffers for such a life, it is not from any fault of his own. There is too much worship at the present time of the demons of respectability and material wealth, neither of which bring happiness, but frequently the reverse. If children were taught that such is the case, and that they should lead useful lives—lives of such value that the world cannot well do without their presence—they will feel themselves in a safe position here and hereafter, and have a larger share of happiness than those who have been brought up on more popular yet more erroneous principles.

SPIRITUALISM IN GERMANY.

THE PUBLICATION OF "PSYCHIC STUDIES."

ATTENTION has sometimes been called in this journal to the fact that Spiritualism in Germany, as distinct from the Reincarnation School of Spiritualism in Austria and Hungary, owes its origin and support during a period of ten years to the labours of two individuals, the Honourable Alexander Aksakof, of St. Petersburg, and his faithful secretary, M. Gregor Constantin Wittig. By their joint contributions in money, work, and time, thirteen works by the best writers on Spiritualism, English and American, have been published in the German language, and a most excellent monthly magazine, *Psychische Studien*, has been established, which counts among its contributors several high-class scientific writers. This journal is now in the third year of its existence, and should, by this time, have met with such support from those it is intended to benefit as to be no longer a burden to its founder. M. Aksakof has, indeed, announced that no more books will be published of the *Bibliothek* series, and that a fund must be raised among German Spiritualists for the continuance of the journal in their country. An appeal has accordingly appeared in the two last numbers of *Psychische Studien*, for the establishment of a fund to meet the further expenses of the journal from the year 1877 forward. To effect the desired object about £200 is required.

In his preface to the *Debatable Land*, M. Aksakof says: It must to a great extent depend upon the reception given to this work, whether the *Spiritualist Library for Germany*,

hitherto supported by me alone, becomes henceforth a true *German Spiritualist Library*, or whether its ten years' existence will end like a purely exotic plant which has produced no fruit and achieved no independent growth." Should this be the result it will not be creditable to the Spiritualists of Germany, who ought not to be dependent upon a Russian gentleman for their best literature. Their action in this matter will be observed with much interest by Spiritualists in other countries.

THE DREAM OF PERCEVAL'S ASSASSINATION.

Few dream-stories are so generally known and so well accredited as the vision of Perceval's assassination dreamed by Mr. John Williams, of Scorrier House, near Truro, in May 1812. It has been told by Charles Dickens, by Sir John Rennie, by Dr. Lee in his *Glimpses of the Supernatural*, but in all these cases the dream is said to have taken place on the night of the murder; other inaccuracies also make it desirable to place on record the following memorandum by Mr. Charles Fox, of Trebah, near Falmouth, son of Mr. R. W. Fox, the partner of Mr. Williams, who was with him at the time of the dream. Mr. Charles Fox was himself a young man of one or two-and-twenty at the time:—

"My late father, R. W. Fox, of Falmouth, was early in May, 1812, in the eastern part of Cornwall, with his friend, John Williams, of Scorrier House, near Truro, and his brother Wm. Williams, of Penrhyn. Whilst visiting one morning some of their mines in the parish of Calstock on the banks of the Tamar, John Williams said in the carriage, 'I had a singular dream last night. I dreamt that I was in the lobby of the House of Commons, when I saw a tall man shoot a short man in the left side. I asked who it was, and was told that it was the Chancellor!' John Williams dwelt on this dream to my father's slight annoyance, as it interrupted their conversation. My father and he had sent his son Michael Williams (afterwards M.P. for the county) to see Perceval respecting the duty on foreign copper. At the time of the minister's death Michael was in one of the committee rooms, of which the door was suddenly locked. When it was again opened, hearing what had occurred, he quitted London that evening by the mail, which then reached Truro on the second morning. His father, seeing him pass the window at Scorrier at breakfast-time, was assured of the cause of his return; no letter could have reached him so soon. Not long after the event, John Williams being in London sought for portraits of Perceval and his assassin. He remarked at one shop that the buttons on Bellingham's coat were not right, as he wore 'basket' buttons, which in another portrait he found. Bellingham confessed that he had resolved on the assassination about a fortnight before the deed. I have now no certainty as to the day on which John Williams related his dream, but it is indubitable that he did so some days before the Chancellor's death. John Williams was a day's journey from home, and he usually spent a week or more at Calstock. As far as my memory serves certainly more than a week intervened between the dream and its fulfilment. I insist on this point, because Dickens and many others wrote of its occurring on the night of the murder. I informed Dickens of the error. John Williams was a very practical and unimaginative man. His other sons, including the youngest, the late Sir W. Williams, Bart., were all acquainted with the facts of the case. The relation of the dream did not so much impress my father as to induce him to commit it to writing at the time, but my brother, R. W. Fox, F.R.S., now in his eighty-eighth year, and others of his family, have often heard him speak of it in unvarying terms to many persons. I believe that he was with John Williams when purchasing the two portraits in London."

Trebah, near Falmouth, May 28th, 1876.

It will be observed that the singularity of there being no connection between the dreamer and the person to whom the dream related, is somewhat removed by the fact that Michael Williams was then on a mission from his father to Perceval, while the observation of the basket buttons on Bellingham's coat shows how wonderfully distinct the dream had been.

BARON DIRCKINCK-HOLMFELD, of Holstein, is now in London, and was at the *soirée* of the National Association of Spiritualists last Wednesday.

SPIRITUALISM IN RUSSIA.

THE WORK OF THE ST. PETERSBURG SCIENTIFIC COMMISSION.

A LETTER just received by us from the Hon. Alexandre Aksakof, dated St. Petersburg, May 27, states that there is an error in Mme. Blavatsky's statement that a bell was rung in a closed box before the Scientific Committee of the St. Petersburg University, through the mediumship of the Petty Brothers. This was done while M. Aksakof was alone with the two boys, and not in the presence of the committee.

M. Aksakof further states that society in St. Petersburg has not been made the dupe of Messrs. Mendeleef and Co., for it is a remarkable fact that the Russian press has not said a word in favour of the hasty report issued by the University Committee, but on the contrary, the most influential journals have subjected it to the most severe criticism, and the general opinion in Russia is that the Scientific Committee has made a *fiasco*.

A few years ago a hasty report like that of the Scientific Committee of St. Petersburg would have been welcomed with joy, and without inquiry, by the English press, but Spiritualism has now such a firm hold in Great Britain that a scientific report that the phenomena are not real is looked upon as an absurdity. Consequently, although several English journals noted the brief report of the committee, not one, so far as we know, were bold enough to say a word in its favour, and it is pleasant to see that the Russian press is not so badly informed upon the subject as might have been expected. When the Committee of the Dialectical Society, after two years' inquiry, printed its official report certifying the truth of the phenomena, the English press did not abuse the committee for doing its duty, seeing which the Dialectical Society, which had previously been in a state of abject fear, and too cowardly to print the report of its own committee, began to pluck up courage. After the reviews were out, the secretary to the society wrote a letter to the papers saying indirectly—"Our committee investigated this unpopular subject. We are the fathers of the report."

M. Aksakof also forwards us the following protest against the report of the University Committee, which protest was signed by 130 influential persons, and was published in the *Journal de St. Petersburg* of May 18th last:—

PROTEST ON THE PART OF THE RUSSIAN PUBLIC AGAINST THE REPORT ON SPIRITUALISM OF THE ST. PETERSBURG COMMITTEE.

The Scientific Committee formed for the examination of medial phenomena had for its object, if we may judge by a communication from M. Mendeleef, published in *La Voix*, No. 137, "to study with precision" these phenomena, and to "render also important public service." M. Mendeleef informs us that at the sittings the following phenomena were to be the immediate objects for study on the part of the Commission:—"The movement of inanimate objects produced without contact with human hands; the floating of these objects in the air; variations in the weight of objects; movements or noises produced in the said objects, and having the character of being governed by intelligence, as exemplified by the giving of messages or the answering of questions; writing by inanimate objects, or psychographic phenomena; lastly, the complete or partial presentation of human bodies, or, in other words, materialisation phenomena."

The committee promised to hold at least forty *séances* to study these various phenomena. To-day the committee declares that its investigations are at an end, that "its object has been attained," and that it has arrived unanimously at the following conclusions: "That Spiritualistic phenomena are the result of unconscious movements or of conscious imposture, and that the doctrine of Spiritualism is a superstition."

This decision of the committee is based—as stated in its report—upon eight *séances*, in the four first of which no medial phenomena were obtained, and in the last four of which the committee saw several movements of the table and heard several raps. But where are the observations of the committee upon the movement of objects without contact with the hands; on the change of the weight of bodies; on conversational phenomena; and on psychographic and materialisation manifestations?

The committee has not carried out, it will be seen, a quarter of the programme which it had laid down for itself, but it has decided, without any evidence in that direction, against the spiritual "doctrine:" a question which had never been placed in its programme for consideration. The undersigned think it their duty to declare that, by an examination so superficial and so rapid, the object of the researches of the committee has not been attained, and that the committee has not fulfilled its task. It is evident that it has not collected enough information either to affirm or to deny the existence of the medial phenomena. After it had sat out eight *séances*, the committee did not hesitate to declare that its observations were at an end, although it had no right, upon the evidence collected during those eight *séances*, to come to any absolute decision. The committee undertook its examination in the name of the interests of a portion of the public, and it has failed to

guard those interests. It has left the public in the same doubt as before in relation to these medial phenomena, which are so well attested by people of influence and of good faith.

The undersigned, consequently, think that they have a right to express the hope that the examination of medial phenomena, which has been begun in the name of science, will be continued in harmony with the usual methods of science, and not by persons who have even given a verdict against that which they have not seen—against phenomena which have been verified by others after long and minute study. It is not by a partial examination like this that an "important public service" can be rendered.

(Signed): Avdakow, le prince Bagration, Balaschow, Bardsky, Mme. Barténew, Mme. Barykow, Bakhmêtiw, Mme. Baschmakow, Bonvet, Mme. Borissow, Mme. Bouniakovsky, Mme. Vassiltchikow, Wiksenstein, le prince de Wittgenstein, Weimarn, Witt, Mme. Vlassow, Mme. la princesse Vorontsow, Ghédéonow, Gepso, Mme. la princesse Galitsyne-Prozorovsky, Mme. Grédiakine, Grédiakine, Gren, Grigorovitch, L. Danilow, J. Danilow, Mme. Dourow, Mme. Evreinow, Joga, le baron A. de Jomini, Zinoview, Mme. Zinoview, D. Zinoview, Zagrafo, Mme. Ivanow, Ignatiw, Mme. Kalinine, N. Kalinine, T. Kalinine, Mme. Kisliński, Kischkine, Klimow, le comte Komarovsky, le comte A. Komarovsky, Constantin, Kressenko, Kruse, le prince A. Kourakine, le prince B. Kourakine, le prince Kourtsévitch, Mme. Lavrow, Lanseret, Lapschine, Levschine, Lvow, Léskow, Makarevsky, Mme. Makarevsky, E. Malokhovets, F. Malokhovets, Manoukhine, Markow, Martchenko, Matvéiow, Mey, le baron N. de Meyendorff, Meyer, A. Muller, P. Muller, Mme. A. Moisséew, N. Moisséew, Montandre, Moskalew, Aubert, la princesse N. Obolensky, le prince O. Obolensky, Orlov, le prince Paskévitch, la princesse Paskévitch, Passek, Pelkhov, Peltser, C. Pirwitz, F. Pirwitz, Pirogow, Polovtsew, Poloubinsky, Préjentsow, Mme. V. Pribytkow, Mme. E. Pribytkow, V. Pribytkow, Rossolovsky, Rioumine, Salomow, Safonow, Mme. A. Sém now, C. S'ménow, Sérébrakow, Skorodounow, Mme. Skropotow, Mme. Smolensky, Starojewsky, Mme. Stépanow, Stol'tow, Mme. la comtesse Marie Stroganow, le comte Grégoire Stroganow, le prince A. Souvorow, le prince C. Souvorow, Tatistchew, Timashevsky, Tokmatchew, la comtesse A. Tolstoï, Toman, Torneus, le prince A. Troubetskoï, Toutkovsky, Mme. Tyminsky, le prince A. Ouroussow, Mme. Tchélitchew, M. Tchélitchew, Tchénovsky, Vladimir, Tchouiko, N. Tchouiko-Schago, le prince A. Schakovsky, Schmidt, le prince A. Stcherbatow, Stcherbatchew, Yonger.

SPIRITUALISM IN ALGIERS.

BY MELINE CONTANCEAU.

THERE are no public spirit circles in Algiers; there are only private meetings, where the members are dependent upon the invitations of friends who receive the sitters and upon the size of the apartments. The best known and most important circle consists of from fifteen to eighteen members; admission to *séances* and the exercise of mediumship are in all cases gratuitous. The position and education of the members, and the fact of the medium being disinterested, afford the best guarantees of good faith and sincerity. While it is desired that the number of converts should increase, great caution is exercised in admitting strangers to the circle, a belief in guardian spirits and a certain amount of knowledge of the Spiritual doctrines being made essential conditions. Experience has taught us the imprudence of introducing new members who are bent less upon study and reflection, but seek conviction through tangible facts. Such as these often frequent *séances* in a spirit of curiosity and frivolity, which injures the character of the communications. If, in spite of their presence, really interesting phenomena occur, they proceed to relate without discretion all they have seen to whomsoever they may meet, are easily intimidated by the surprise, denial, or banter of the ignorant and incredulous, then seem to forget what they have seen, or are ashamed for having for a moment attached any importance to it. Others seek Spiritism with ardour while they are in trouble, perhaps seeking means of relief, but more often for the sake of communicating with their departed friends. Among these a few are serious, and remain sincere supporters of the doctrine, but the greater number soon forget both their fervour and their sorrow. True Spiritualism appeals neither to the enthusiast nor the fanatic; it appeals to the reason and judgment, and those cannot be counted Spiritualists, or capable of becoming such who enter into it for personal ends, whether it be to satisfy their curiosity or to appease their grief.

Nearly all our mediums are writers, impressional or mechanical; one is a trance medium, and sometimes gives very remarkable addresses. We have no physical medium, and do not seek to develop any. Believing, that notwithstanding our free-will, our actions, our work, our thoughts must all conduce to universal progress and to our own ad-

vancement, we feel that every spirit incarnate or disincarnate is placed in circumstances in which he can be most useful to others and to himself. This is a universal law, and in the present case it explains why certain faculties are found more frequently among some people than among others, are more used and appreciated by them, and appear to respond to the necessities of their character. In England and America, where publicity is easy, and where there is no bar to the multiplication of circles, the mission of spiritual societies is naturally of a propagandist nature, and physical manifestations being the most conducive to this end, physical mediums are more numerous than in France or Algeria, where isolated circles are composed of members who require no new proof, and who cultivate therefore the question from its moral side. We read with the greatest interest the relation of experiments performed in England with regard to the materialisation of spirits, modifications in the weight of bodies, the direct production of raps and musical sounds; these are for us interesting subjects of study, but they can be of no real use to us; and we are besides convinced that the spirits who communicate with us would not consent to the practice of them. It is neither their mission nor ours; if we did not understand this, they would leave us. Frivolous and deceiving spirits would take their place, and we should be subject to every kind of mystification.

English Spiritualists having entered on another branch, which they are pursuing with success, are doubtless aided by superior spirits who direct their labours, and are thus protected against the bad influences which earth-bound spirits might be able to exercise. There can be no doubt that the spirits who produce the physical manifestations are not of a high order; they are the pioneers who execute work they are unfit to originate, for it cannot be supposed that advanced spirits come at the call of a medium to raise tables, ring bells, or play on the accordion. When Katie King, the beautiful young girl who communicated through the mediumship of Miss Cook, said she could no longer materialise, it was doubtless because, having fulfilled that particular task, she was called to accomplish something higher. We cannot suppose that progress does not exist in the invisible world as well as in ours; the inequality which is found everywhere among planets and among individuals would be otherwise inexplicable and unjust, and we should be incapable of raising ourselves. The law of morals must be analogous to that of physics, and mind much more even than matter must be capable of never-ending progression.

The greatest results are often brought about by the humblest causes, and whatever may be the nature of the spirits who come to give us material proof of their existence, it is incontestable that they are performing a work whose results will be immense for humanity. They are preparing a complete moral renovation, and teaching man to emancipate himself from the fetters of ignorance and error, from dogmas which are an insult to our judgment, and from a materialism which is opposed to both reason and sentiment. When the condition of the soul after death is better understood, the terror as well as the hope taught by mysticism will vanish. When, also, by the observations of spiritual facts our savans are convinced of the existence of laws and forces at present unknown to them, and which they cannot control; when they have confessed that the study of matter will not give a sufficient explanation for all that occurs in nature, no materialistic system can survive, for it would be proved that something higher exists than our senses can perceive, or our calculations attain to.

In Algeria, as in all new centres of society, individuality is very strongly marked; prejudices have little weight, and new ideas are easily received; thus, when Spiritualism was first introduced, it was taken up in the best circles. A good deal of this early zeal has, however, died out of it. In 1865 an episcopal decree kept back all those who were not prepared to give up Catholic orthodoxy; the others, more sceptical or indifferent, are too much absorbed by business or a life of pleasure to devote themselves to philosophic studies, and the greater number are deterred by the necessity for reform in their conduct, exacted by a doctrine which is based upon logic and morality. Spiritualism admits of no compromise either with heaven or ourselves; it obliges us to

do good, and lays upon us the responsibility of our acts. For the Spiritualists no blind faith in revealed mysteries, no pious gifts nor useless abnegations, can procure *indulgences*; the remission of sins is only obtained by repentance and a changed life.

Although at present Spiritualism has not many followers in this country, it would be a mistake to suppose that its influence has diminished. If it makes less noise, it is because its elements have become condensed, and by closely uniting together, they have lost nothing in force or durability. Books on Spiritualism have been, and still are, eagerly read; and with the exception of the clerical organs, which are few in number, and quite powerless, it may be said that the subject inspires neither fear nor scandal, and meets with no hostility.

L'Agha, Algiers, May, 1876.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

The minutes of the last meeting were read and confirmed.

Captain Kelso, R.N., was elected a member of the Council, in which there has been a vacancy.

MEMORY CONSIDERED AS A PROOF OF THE INDEPENDENT EXISTENCE OF THE SOUL.

Mr. Serjeant Cox then read a paper entitled "Memory and Recollection." He asked, "Is our sense of identity due to memory and memory alone?" For instance, the smelling of a rose conveyed certain sensations, and on smelling it a second time the same sensations were recalled; if on the second occasion the individual did not remember what had taken place on the first occasion, would he possess any sense of identity? He thought there was some other foundation for the sense of identity than that given by memory; for instance, a man never thought that he was somebody else, and persons sometimes had impressed upon their memories words to which they had paid no attention at the time they heard them, as in the celebrated case of the servant girl who repeated Greek and Hebrew quotations to which she had paid little attention when she heard her master uttering them some years before. Memory was supposed by materialists to be a power possessed by the brain, of placing its molecules in exactly the same position as that in which they were at the time the event occurred, but the explanation was a weak one, because the changes constantly going on in the material structure of the brain were almost infinite. The psychological theory of the phenomenon was, however, more simple, and was based upon the assumption of the existence of the individual as a soul occupying the body. The brain he admitted to be a piece of mental mechanism, but memory he believed to be the faculty which the soul had of receiving and storing up impressions conveyed to it by the brain; thus memory, he thought, furnished one of the most cogent proofs of the existence of the soul. Memory and recollection were different things. The memory received and retained impressions from the brain, but recollection was the process by which those circumstances were recalled. There was no such thing as a good or bad memory, but the faculty of recollection might or might not be in good condition at various times. There were emotional times when the recollection became more active, and more susceptible to the influence of the memory. Gall contended that each organ of the brain had its own memory, an assertion which metaphysicians denied; the latter explained the observed facts by saying that memory was more employed for one subject than for another. The power of recollection was proportionate to the force of transmission by the brain of events to the memory, therefore phrenologists were right to a certain extent, but memory was not a faculty of the brain. On this hypothesis it followed that if the soul existed after the death of the body, it would have before it every action of its past life.

ABNORMAL STATES OF THE RECOLLECTION DURING DELIRIUM.

Captain Kelso said that thirteen years ago he was in a vessel in which half the men, and most of the officers, were down with yellow fever, which raged on board for two months. At last it attacked the doctor, and, as he was the only medical man in the ship, it was a serious matter. While the doctor was ill with the fever, he spoke three different languages; during the early part of the attack he spoke French, at the worst part he spoke Italian, and towards the close he spoke in German. He pulled through the illness, and was in good health at the present time. The doctor said that before the illness he had little knowledge of French, and had entirely forgotten Italian and German, but that he had learned all three languages when he was a boy at school. When quite well he knew little about any of them.

PRE-EXISTENCE.

Mr. Spencer wished to know how Mr. Serjeant Cox explained the oblivion of the soul to any conditions which might have surrounded it before it began life in this world.

Mr. F. K. Munton remarked that if the theory of the president was right that memory was a function of the soul, it was to some extent an answer to Mr. Spencer's question, the argument of the reader of the paper being that the soul was more unfettered when away from the body. The president had suggested that it might be possible that the soul had previously existed in another body. Mr. Serjeant Cox's idea of the possibility of the soul having existed in two bodies was capable

of extension, for if it ever existed in two, there was no reason why it should not have existed in a dozen at different times. He should like to hear his answer to this question, and to know what limit he would lay down. He thought the paper read before them that evening had been one of the best ever submitted to that society, and the fact of there being such a good audience to listen to it in the month of June was evidence that a great deal of interest was felt in the subjects dealt with by the Psychological Society. (Applause.)

Mr. Serjeant Cox explained that he had not said that the soul had pre-existed; all the evidence to his mind went to show that such was not the case. Alleged souls sometimes stated that they had passed through several earthly existences, but they never proved it. For instance, when they said that they had lived on this earth 300 years ago, they never displayed any accurate knowledge of events that had taken place at that time.

ABNORMAL POWERS OF RECOLLECTION.

Professor Plumtree said that he could give an instance of the speaking of a language during illness which the invalid had not heard for many years. A lady, very near and dear to him, after passing through a serious fever, was suddenly attacked with delirium. She then spoke in a language unknown to himself and to everybody else present, and gave out the words in a strange monotonous chant. This alarmed those who were in attendance upon her, and her sister was sent for. When the sister arrived she recognised the language and the chant; it was Tamil, one of the languages of India, and was a simple song which the village people were in the habit of chanting, but which the sufferer had not heard for many years. In this case he tried mesmerism, although he had very little faith in his own powers. After the patient had been lulled to sleep for a quarter of an hour, she said that she saw Mr. Wingfield coming to the door to ask after her. Soon there was a knock at the door, and Mr. Wingfield came in to make inquiries. This was the only instance of supersensuous perception which had ever come under his own observation.

A GOOD CASE OF CLAIRVOYANCE.

Mr. Gordon thought that the charge might be brought against the author of the paper that he had begged the whole question, because at the outset he was obliged to take the existence of the soul for granted. He even went further, and deliberately claimed the soul to be immortal; he, in addition, had almost laid himself open to the charge of having said that the soul had existed before the present life began, but this point he had since denied. If, in the discussion of scientific questions, theses were to be brought forward, based upon nothing but the imagination, and unsupported by evidence, the society might find whole realms upon premises which existed only in the fancy of men. He (Mr. Gordon) did not assert that man had no soul, but that no scientific evidence of its existence apart from the body had yet been produced. If the soul had had a previous existence it was impossible to suppose that the man would not have some recollection of that previous life. The idea of one soul inhabiting various bodies was absurd, because there was nothing in the whole history of mankind tending to prove such an extraordinary theory. The soul and the body were evidently coterminous, so far as the beginning of life was concerned; afterwards they never operated apart; consequently there was most astonishing strength in the argument of the materialists of the day, that the separate existence of the soul was a fiction of the imagination. He submitted that the action of the memory was nothing more than an action of the brain. Mankind had a fanciful love for existence in other spheres, which it was utterly impossible to attain; a feeling of despair was the bottom and root of the hope—for it was nothing more than a hope—of there being a life beyond the grave. Before sitting down he would mention a case of supersensuous perception. He had been travelling in Germany with Mr. Hutchinson, a gentleman well known in Paris, and, while they were in the train together, Mr. Hutchinson recommended him to read a book entitled *Three Years before the Mast*. His friend had been born in America, of good family, but in that country it was considered almost the proper thing for boys to run away to sea. Mr. Hutchinson had done so, and obtained work on board a trader which made passages between London and New York. He let his friends know that letters would find him in London and Paris. On reaching Europe he received a letter telling him that his sister was dangerously ill, and asking him to return home at once if he wished to see her again alive, and he started for New York at a time she was suffering from fever and delirium. When he was within about a day's sail of New York, on Christmas eve, she told her friends that her brother Alexander was coming back, and would arrive on the morrow; and she made this statement although Mr. Hutchinson had never written a letter home of any kind whatever. She described the places he had been to, and told them what presents he had collected in Paris, London, and Rome, for various members of the family. She further stated what particular presents were intended for each particular individual. When Mr. Hutchinson arrived he was informed of this, and they gave him a list of the things which he had brought, and which were at that moment packed up on board the ship. The list was quite accurate. He (Mr. Gordon) had not the slightest doubt about Mr. Hutchinson's veracity as a gentleman.

Mr. Volckman remarked that the paper showed that there was a previous question which had not been fully discussed, and about which there was a certain amount of uncertainty in the minds of the speakers; that is to say, the whole question of the duality of existence had been begged. The subject of the duality of the body and mind had scarcely been touched.

Mr. Rawlinson thought that the circumstance that the body was born only to die, and that memory was a faculty of the soul, was one reason of the failing of recollection in old age. This also explained how the memory was sometimes stimulated during moments of excitement.

Another member of the society said that Mr. Serjeant Cox had stated that memory consisted of impressions made upon the soul and not upon the brain. He had also spoken of impressions upon the brain which were not made upon the soul. If the soul was the sum of all the powers and potentialities of the organism, it was of interest to inquire where was its location. He thought that there was no inferential evidence of the existence of the soul. The brightest minds agreed that the power of the soul was limited, and that the finite could not draw inferences about the infinite. There was no evidence whatever of the existence of the soul, and that man had not lived before he entered this life was proved by the circumstance that every infant had to go through the process of acquiring the elements of knowledge.

Mr. Serjeant Cox, in reply to the various speakers, admitted that there was a difficulty about the use of the word "soul," by which he meant that sense of individuality which all of them had. Many facts, he thought, pointed to the independent existence of the soul, and none of them more strongly than the faculty of memory. Memory was something lasting, whilst the body was constantly changing; every atom of the human body was changed four or five times in the course of a long life, yet the memory remained the same. If the reality of memory were proved to be inconsistent with material conditions, then it was a fair argument that memory was connected with some other conditions than those which were material, although these other conditions were not yet understood. He would ask the materialistic friends present to explain memory on the materialistic hypothesis. By what process could memory be explained on the assumption that it was a function of the material brain alone? He thought that the conscious self stored up impressions conveyed to it by the brain. Some materialists thought that the brain itself stored up the impressions by a kind of photographic process, one set of impressions lying upon another. One would suppose that there was not room in the brain to pack away such a quantity of impressions; besides, events were not recollected in the order in which they occurred, and this tended to show that recollection was not an unpacking or mechanical process. He wished the materialists would give him a good theory of memory. He was disposed to think that human beings and all nature consisted of two substances, and that the outside, or visible world, was but the incrustation of a structure of another kind; also that the human body was merely the material mechanism necessary to enable the soul to act upon the material world. If they supposed the soul to be severed from material conditions, it was quite possible that it would then be able to receive and to convey impressions by other means than those incidental to the material structure and its conditions; the freed soul might have larger faculties than when it was limited by the brain and the body.

THE YORK GHOST.

Mr. Volckman wanted to know whether the secretary had made inquiries about the ghost at York.

The Honorary Secretary said that before he despatched a letter of inquiry he saw in print a letter from the rector of Holy Trinity Church, York, setting forth that the supposed ghosts were due to persons walking in the vicarage garden, and seen dimly through a stained window. (Laughter.) He had consequently made no further inquiry into the matter.

Mr. Munton further announced that the next meeting of the Psychological Society, to be held on the 15th of June, will be the last of the present session. He added that any persons who joined the society after the 15th of June next, would have to pay but one annual subscription for the present year and the whole of the year 1877.

The proceedings then closed.

THE Spanish Society of Spiritualists at Madrid has entered into official alliance with the British National Association of Spiritualists, and its journal, *El Criterio Espiritista*, is now regularly received at 38, Great Russell-street.

THE *Messenger* announces that the Belgian Confederation of Spiritualists will hold the first annual meeting of its members at Liège during the month of August, when subjects of great interest to the Spiritist movement will be discussed.

THE Hague Society *Oromase* has elected as its president for the year Mr. W. C. Piepers, an officer in the Dutch army, residing at Denneweg, 50, The Hague, to whom all communications on Spiritualistic subjects in Holland should be addressed.

AN open-air service will be held at Bury, on Sunday, June 11th, at 2 p.m., under the auspices of the Lancashire District Committee of Spiritualists. In the evening a second service will be held in the Cook-street Assembly Room, Bury. Mr. W. Johnson, trance medium, will deliver an address.

THE LINGUISTIC POWERS OF SPIRITS.—Mr. Alfred Firman, the medium, recently visited London with M. Gustave de Veh, of Paris; he also spent a few days in Manchester, then returned to the Continent. He states that he is about to give some *séances* to the Duke of Leuchtenberg, nephew to the Emperor of Russia. While in Manchester Mr. Firman attended Herr Reimers' usual circle, and his presence seemed to add to the power. Herr Reimers says:—"A remarkable new feature was the speaking of German by the spirit on these occasions, although Mr. Firman's actual knowledge of it is out of proportion to the proficiency displayed. His own spirit guide speaks in any language represented by even only one person in the circle; the medium converses only in French and English. The spirit once explained: 'I take it from the brains of those present.' Such explanations only increase the puzzle. Mr. Firman told us of a *séance* at Williams's the other week, where John King spoke fluently in French and German, which ought to induce the other witnesses (among them Count Bubner), to furnish a detailed report of the facts, the astonishing items of which seem to have crushed his intention, expressed on the spot, to draw up a report for publication."

BAPTISM OF THE TWO MEDIAL CHILDREN OF MRS. KATE FOX-JENCKEN.

LAST Sunday, the 3rd June, at six o'clock in the afternoon, the two medial children of the well-known Kate Fox (now Mrs. Jencken) were christened at St. Mary Woolnoth, in the City of London, by the Rev. Dr. Irons. The sponsors of the eldest boy—whose name is familiar to the Spiritualist public as the baby medium Ferdy—were Mr. John Enmore Jones and Mrs. Irons, also Mrs. Daniel Underhill and Mr. Daniel Underhill, of New York, the aunt and uncle of the boy. These absent relatives responded by deputy. Ferdy's name is Ferdinand Loewenstein Jencken. The sponsors to the youngest boy, whose name now is Henry Diedrich Loewenstein Jencken, were Mrs. Cholmondeley Pennell and Mr. Cholmondeley Pennell, late Director-General of Trade and Commerce for Egypt. His second godmother, who responded by deputy, was Mrs. Jencken's sister Margaret, known among Spiritualists as the little "Maggie," in whose presence and that of Kate Fox the first spiritual manifestations in America began.

It was not publicly known in advance that this christening was to take place, or there would have been a large attendance at the church in Lombard-street. Among the few observers were Mrs. Makdougall Gregory, and Mrs. Ker, sister of Alfred Tennyson, the Poet Laureate.

In spite of every effort on the part of Mrs. Jencken to keep her unseen friends quiet, she having promised Dr. Irons, if possible, not to allow obtrusion, they came, and in a subdued manner, rapped in response to the intoning and reading of the service. During the ceremony they maintained their right to be heard, so quietly that only those close to Mrs. Jencken could hear how they signalled "Yes" to some parts of the service, and "No" to others, but heard they were as the Rev. Dr. Irons uttered the prayers and blessings, and finally, after the baptism, kissed the little fellows.

Ferdy, for so we still call him, despite the long family name of his grandmother, Loewenstein (which means "Lion-star"), was held up to the font by Mr. Enmore Jones, and appeared to take the proceedings in a very quiet mood, as the water in large crystal drops clung to his curly hair. He evidently enjoyed the ceremony, which was an impressive one, the chant of the choir intensifying the solemnity of the proceedings.

After the ceremony was over, Mr. W. H. Harrison (who with Mr. Cholmondeley Pennell had been present two years ago at the marriage of Mr. and Mrs. Jencken), accompanied the children and their parents home, and in the course of the evening the spirits with unusually powerful raps, by way of reaction from the previous restraint on their desires, gave the following message to Mr. Jencken:—"Good will come from this baptism; still we do not consider it all-important for the saving of souls. Your firstborn will some day be the instrument of bringing Spiritualism into that church and many churches of England, therefore this christening will do great good.—Your father."

JULES FAVRE ADVOCATING THE REALITY OF PSYCHOLOGICAL PHENOMENA IN A COURT OF LAW.

THE *Révue Spirite* states that on the 18th May last, Madame Roger, a somnambulist, was brought before the *Tribunal Correctionnel* of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defence. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Potet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same arguments had been accepted with regard to spiritual phenomena last year, Leymarie would not have fallen a victim to the ignorance of jurists and the fanaticism of priests.

The trial lasted three hours. The result is, that the practice of meretric clairvoyance will no longer be considered a crime in France. One step further, and Spiritualism itself will be a *fait accompli* in the eye of the law.

MR. BLACKBURN'S SEANCES.

EXTRAORDINARY MANIFESTATIONS WHILE THE MEDIUM WAS SEWN IN A BAG.

BY LYDIA WISEMAN.

NOT having seen anything of Mr. Eglinton's mediumship I went, accompanied by a friend, to a *séance* with that medium at 38, Great Russell-street, on Friday, the 2nd inst.

The wrists of the medium's coat sleeves were securely sewn to the knees of his trousers, and he was tied round the waist to the back of his chair. A bell and a stringed musical instrument were placed on the ground behind him in the cabinet and the curtains drawn, leaving his hands and knees in full view. The gas was lowered, and in ten or fifteen minutes "a voice" from the cabinet, said to be that of Mr. Eglinton's controlling spirit, greeted the company, asking the names of the strangers. Mr. Tapp introduced me, when the voice said, "I know Mrs. Wiseman; I am very glad to see her and her friend." Mr. Tapp then asked him to do something for us. He answered, "We will do what we can, but the medium is not well; we wish to do something new. Start the musical box." This being done an attempt to keep time with it upon the stringed instrument in the cabinet was made. Faces were seen by two or three of the company between the curtains, which at this time were opened about a foot by unseen hands, which also held them apart. The most sceptical of observers could not deny that the hands and knees of the medium were distinctly seen, as arranged at the commencement of our sitting.

The next manifestation of interest was a light which seemed to proceed from the palms of the medium's hands; one of the party said it was a handkerchief, which it somewhat resembled in form. To me it appeared in *substance* like a fleecy cloud, undulating for a few seconds; then it was drawn back under the medium's chair, and at the same time it was fading away. After a short break the hands of the medium were tied cunningly together, and he was placed in a calico bag, which was sewn up tightly to his throat; he was then re-seated in his chair, and the curtains were drawn. The spirit asked that a pair of black gloves might be laid upon a small table in front of the cabinet. This was done by a stranger, Mr. Terrell, who, as was afterwards found, had provided them for a special test, which he had only mentioned to Miss Kislingbury, before entering the *séance* room. The spirit then asked for matches "that had no smell," and some sealing wax. Taking these from Mr. Tapp, he observed, "I hope we shan't burn the medium." Presently we heard several attempts to strike a light, two of which were successful, showing through the curtains that the light was under the medium's chair, about a foot from the ground. After this a book was placed, by "Joey's" request, on Mr. Eglinton's knees, and was distinctly seen by all present to open and shut several times. When the entranced medium was released from the bag, he found the black gloves on his hands, buttoned, and dabbled with sealing wax. The matches and wax were found at the feet of the medium *inside the bag*.

My friend Mrs. E. T. Chaplin also desires to add her testimony to the above.

1, Orme-square, Palace-gardens, London, June 3rd, 1876.

In reference to the black gloves, I may add that when Mr. Terrell asked me whether he should be allowed to impose his own test, I replied that I did not know, and I made no further mention of it; the gloves were not mentioned in the circle until the spirit himself asked for them. Neither the medium nor any one present but myself and Mr. Terrell, and probably his friend, knew anything of the proposed glove test. The members present at the *séance* were Mrs. Wiseman, Mrs. Chaplin, Captain James, late of the 90th Light Infantry, Baron von Dirckinck-Holmfeld, Mr. T. Terrell, Mr. E. S. Morris, Mrs. Mackinnon, Mr. F. Napier, Lt. R.N., Mr. R. Stock, Lt. R.N., Mr. G. R. Tapp, on behalf of the *Séance* Committee of the Association, and myself.

E. KISLINGBURY,

Secretary to the British National Association of Spiritualists.

38, Great Russell-street, London, W.C.

THE Bamford Brothers have lately given two successful *séances* to some non-Spiritualists at the Mechanics' Institute, Stockport, accounts of which have appeared in the *Stockport Advertiser*.

ABNORMAL SPECTRES OF WOLVES, DOGS, AND OTHER ANIMALS.

BY EMILE, PRINCE OF WITTGENSTEIN.

THE following letter from Prince Wittgenstein, who returned from Russia to Vevey, Switzerland, directly after the close of the work of the St. Petersburg Scientific Committee for the Investigation of Spiritualism, deals with strange psychological facts of great interest:—

DEAR MR. HARRISON,—The instances of phantom animals, alluded to in several recent numbers of *The Spiritualist*, induce me to state what I know about that subject.

It is curious that the nature of abnormal apparitions corresponds more or less with the nationality of persons or families haunted by them, and with the country in which they are seen. Thus, among the Celts, Romans, Slavs, and races related to them, ghosts more usually appear in the open country, in meadows, in forests, near lonely crosses or cross-roads, or in churchyards; while in countries peopled by Saxon elements they seem to prefer old castles, churches, ruins, and isolated houses. The German, and I suppose also the English apparitions, such as nuns, monks, white or black ladies, and gnomish dwarfs—as in the Leiningen family—are more usually tutelary spirits, who protect the house, or warn its inmates before an impending death or misfortune; while among the aforesaid nationalities the manifesting ghosts are mostly sham animals, mischievous and wicked, and seem to have a mission only to frighten or harm. The only exception to this rule known to me is the *Domovoi* (literally, "The One of the House"), a kind, harmless gnome, who haunts the Russian peasant's cot, preserves it from fire, protects the children, causes the cows to give abundant milk, prevents diseases among men and cattle; it also, however, plays all kinds of tricks; it upsets pails, causes the girls to stumble, entangles the horses' manes, hides the drunkard's boots to hinder him from going to the brandy-shop, smashes the looking-glass of the village flirt, splashes hot soup into the greedy one's face, and causes the furniture, dishes, and household vessels to fly and dance about the room in an awful way.

Of all the countries I know, France, and especially those parts of France where the Celtic blood predominates, offers, I believe, the greatest variety of abnormal spiritual manifestations. Thus, in Morbihan and in Finisterre, the "*Grande Bête*," a gigantic and luminous bull, pursues those who are late on their homeward road on stormy nights. When the moon is in its last quarter the wanderer meets, in certain lonely parts of the forest or heath, the "*Meneur de Loups*," a man or phantom—no one knows exactly what—having the appearance of a shepherd, and leading a flock of wolves. Then again there is the "*Loup Garou*," a frightful wolf, which jumps by night upon the back of the lonely traveller, urging him to run until he falls down exhausted. In Corsica an enormous fly, bigger than a calf, sometimes appears, foreboding dreadful epidemics.

Black dogs, shaggy horses, bucks, gigantic hares, and wolves are the most frequent apparitions in the steppes of Russia, and Slav traditions about them seem to have been imported into those parts of Germany where in former times Slavs (as Wends and Sorbes) have settled. Some years ago, I myself tried a curious experiment in connection with this subject, at the Richthof, an ancient, isolated hunting pavilion, high up in the Hessian mountains, surrounded with forests, and belonging to my brother-in-law, the Count of G., who is in the habit of spending some months there with his family during the hot season. The greatest part of the surrounding population is of Wendish origin. Mme. Courtin, a friend of mine, a powerful French non-professional medium, with whom I formerly had had many sittings, came to see us there, and on the same evening we two had a *séance*. I had previously mesmerised her to sleep, for the somnambulist state increased her medial power to a high degree. After some efforts to obtain a written communication, she left off in great perturbation, stating that she was disturbed by a big, horrible, phosphorescent white buck, who kept running round the house, or climbing up the walls to the roof, staring at her with wicked, glaring eyes. When I next

morning related the fact to my very sceptical brother-in-law, he was greatly amazed, and told me that there was indeed a superstition in the neighbourhood about a white buck being seen at times, by night, running about the roof, or standing on a chimney of the Richthof. We tried in vain, during the following evenings, to obtain communications; the buck constantly worried the medium, and became at last so powerful, that she, even when not mesmerised, and in our company, saw him rushing over the bowling-green, standing on the roof, or glaring at her through the leaves of the bushes. She heard him bleat (and so did I and my brothers) and walk about her room. My servant, who slept under the roof, was often disturbed by his tramping overhead. At last the nuisance became so strong, that, in the presence of several of us, doors and cupboards were thrown open and reclosed, pieces of furniture were tossed about, and bells made to ring, without anybody touching them. The house was only quieted when Madame Courtin and I had, at the injunction of our spirit guides, left it. They strongly urged us to do so, stating that the spirit who assumed the aforesaid shape was one of the most wicked and powerful nature, and that he might finally get possession of one of us, if we did not leave off exciting him. The place where the house stands now is said to have been, many centuries ago, a place of execution, where the *Vehme* (the Secret Tribunal) punished great criminals; therefore it is easy to presume that the spot may still be haunted by evil spirits.

Another case within my recollection is the following:—Some eleven or twelve years ago, while residing at Warsaw, I presented my wife with a small Scotch terrier, to which she had become much attached. One evening, on calling to pay her a visit, I found her quite disturbed by the fact of her dog having suddenly rushed under the sofa, when she had tried to pat its head; she had previously seen it for a long time lying near her on an arm-chair, but had taken little heed of it, as she was occupied in writing a letter. The dog having thus disappeared, she first tried to coax it out of its hiding-place; then she seized a stick, in order to drive it out; and, finally, took to looking for it in every corner, without success; the dog was nowhere to be found. She accordingly left the room to look for it elsewhere, and ended by finding it in another part of the house, quietly asleep on her brother's lap. Her brother affirmed that it had been with him more than an hour. I was then rather a good medium, and immediately asked one of my spirits for the explanation of the phenomenon. I was told that an evil spirit, which bore a great hatred to the lady, had momentarily succeeded in assuming the form of her dog, hoping to be able, if she touched it, to get possession of her, and that her guardian spirit had averted the design, by forcing the sham-dog to elude her touch.

During my residence many years ago in Bohemia, at the house of a friend now passed away, I was told of a castle in the neighbourhood, of which I forget the name, where, a short time before the death of any member of the family, a black dog was said to be seen, in broad daylight, emerging from a postern door in the ancient battlements, and trotting down the road to a ruined chapel, in the shade of which it disappeared. This legend has existed for centuries. Those who have seen the apparition have frequently tried, in vain, to overtake it; some have followed it into the chapel, and searched every corner, without result. There are now (or at least were, at the time when I visited the country) several peasants and old servants alive, who swore to having seen "the dog" shortly before the deaths of some of the members of the family; and those who told me the story seemed firmly to believe in it, although none of them knew a word about Spiritualism.

Another still stranger story was related to me last year by a Russian lady, the Princess * * *, and corroborated by her confidential maid, an old Englishwoman, Jane, who has now been staying with her for more than twenty years. I have no doubt whatever of the truth of their assertions. Some twelve or fifteen years ago, during a visit to Paris, the Princess, who was then a young, beautiful, and very elegant woman, had made a deep impression on a French gentleman, with whom she in the end fell desperately in love. Very

soon, however, they were forced to part, the Princess being suddenly obliged to start for Russia. She arrived at Moscow in great despondency, followed only by her faithful Jane, who tried in vain to soothe her. On the first day of her arrival, having paid some visits, the Princess returned home, and found lying, on one of her pelisses in the anteroom, a nice little Havanese dog, which jumped at her in a wild paroxysm of joy, whimpering, coaxing, and following her step by step, without allowing any one else to approach. She had at first tried to turn it out, but it kept on barking, howling, and scratching at the door, until finally it was let in again. From that day it became its mistress's inseparable companion, showing her a matchless affection, and growling and gnashing its teeth at anybody else, except Jane. Both she and the Princess swore to me that from the very first moment they had been struck—nearly awed—by a vague resemblance between the dog's face and that of the French gentleman, whom I will call X—. The eyes especially, of an exceptional blue colour, seemed strangely identical, and had the same fond, thoughtful look. *Relata refero.*

Fearing the gossip and comments of her nearer acquaintances and relations, the Princess had given to X— an address away from her house, where his letters and telegrams were to be sent, and where Jane regularly went to fetch them. Every time a new missive arrived, the dog gave great signs of disturbance and rapture, jumping about, barking, and seeming to read in the eyes of his mistress the impression produced. Once she was driving in her sledge in the direction of the aforesaid private post-office, without supposing anything to be waiting for her there, as she had already received one letter that morning. As they approached the house, the dog, which had been quietly asleep in her pelisse, began to fidget about, and to try to escape, till at last, on passing the spot, it barked so furiously and made such desperate efforts to jump at the coachman, as if to stop him, that the Princess at last ordered him to turn back and wait before the house, where, to her amazement, she found a telegram just arrived.

Several months passed. X—'s letters became rarer and cooler. At last she accidentally heard that he was very busy in Paris paying court to a rich heiress. She went to bed that night in a great fit of sadness and anger. Being afraid to sleep alone, she always had Jane with her, in a bed close to her own. The doors were always locked, like those of a fortress. Neither of them could go to sleep under so painful an impression. They kept on talking, the Princess abusing X—, and Jane trying to soothe her by speaking in his defence. The discussion grew warmer, until the Princess, losing her temper, exclaimed, "I will hear nothing more of him! Devil take him!" At that instant the dog, which had been lying seemingly asleep on his mistress's bed, gave a dismal howl, jumped to the floor, and was never seen more, notwithstanding that they, after having searched the locked room, even in its most hidden recesses, had, on the following morning, caused the whole house to be turned upside down in the endeavour to find the animal. The police were set in motion, rewards were offered in the newspapers, but all in vain—the dog seemed to have evaporated! Unfortunately, the Princess finished by consoling herself, so has never since met X—, whom she has quite lost sight of. Thus it has been impossible for me to ascertain whether or not he knew anything about this strange matter, and whether some mysterious link really existed between him and his canine double.

Explain all this who may, I am no match for the problem. I only regret that I do not possess Mr. Reimers' sympathetic and amusing pen, which would have rendered this strange story much more interesting to your readers than my foreign one has been able to do.

At all events, I suppose that if spirits can—as we know they can—momentarily assume the palpable and visible shapes of human beings, they may also, by congregating some of the floating atoms from the animal organisms which perhaps surround us in even greater profusion than those from men, give the appearance of life also to animal shapes.

And with this, my dear Mr. Harrison, believe me, truly yours,

EMILE,

Vevay, Switzerland, June 1st, 1876.

Prince of Wittgenstein.

SPIRITUALISM IN SPAIN.

THROUGH the courtesy of the Viscount de Torres-Solanot we are in possession of the Spanish Spiritualistic newspapers of the latest dates, which afford means for estimating in some manner the progress of Spiritualism across the Pyrenees. The *Criterio Spiritista* is the official organ of the Spanish Society of Spiritualists, and of the Spiritualist Club. The numbers for March and April give a fair sample of the value of the work done. The March number commences with an article on "Physical Manifestations" by Senor D. Suarez, in which the author points out that the old proverb which set appointed limits to the human understanding may be altered, and that it should now read, "Thus far thou hast passed, thus further thou mayst go." A letter from Senor J. Palet-y-Villana on Dr. Monck's mediumship occurs next, and several translations from the *Revue Spirite*, some American journals, and a copious series of short articles of general news, complete a very good number for March. The first article in the April number contains the account of a ceremony which took place at Madrid, on the occasion of the crowning of the picture of Allan Kardec. We wish we dared to transcribe or had poetic gift enough to translate some of the really beautiful poetry which was read on this occasion. The translations from the *Revue Spirite* relating to the materialisations at Guanajuata, Mexico, are continued. It seems that the meetings of the Spiritualist Society of Spain are held monthly. It is also announced that arrangements had been made with Dr. Monck to visit Spain in the month of May at latest.

While the *Criterio* is undoubtedly a high-class scientific Spiritualist paper, representing the more accurate scientific and social grades of the movement, the east and south-east of Spain, in which the liberal sentiment has long been developed, possess two journals, the *Revista de Estudios Psicológicos*, a monthly, published at Barcelona, and the *Revelacion*, also a monthly, published at Alicante, which is the official organ of the psychological society in that place. It is clear that the incarnationist school in Spain is strong enough to maintain three, at least, provincial magazines. The Barcelona journal is apparently Christian; whilst that of Alicante contains much religious and political polemic, and, to judge by the article of Senor Antonio del Espino, is more anxious for the execution of certain political prisoners than for the promotion of the scientific aspects of Spiritualism. It would be a matter of regret if our Spanish Spiritualistic brethren were to render their cause identifiable with that of any political party. The horizon of Spain is now overcast, and a political or religious war should be averted from an intelligent and honourable race.

That these are not merely chimeras, the recent condemnation of *El Buen Sentido*, the Spiritualist newspaper of Lerida, shows. The April number contains an official advertisement with the news that the paper was suppressed during the month of February; and further, condemned to twenty-one days non-appearance, and all the costs of the trial. The condemned articles are reprinted in the April number of the *Buen Sentido*. We may say that to English readers, who are perhaps accustomed to much stronger meat, there is nothing which strikes us as offensive to any person. The liberty of the press is, however, not yet conceded in Spain. The passage, or one of the passages, which seems to have given offence was the following, which contains the opinions of Father Sarda y Salvany respecting the reality of Spiritual phenomena:—"With regard to the examination and judgment of the Christian church, we may count in our favour Cardinal Gousset, Mons. Sibour, the late archbishop of Paris, the Theatine P. Ventura, the Franciscan P. Caroli, the Jesuits P. P. Gury Pianciani, and Pailloux, P. Tizzani, regular canon (*lateraneuse*), and the parish priests Guillois Manfredi, Caupert, Suriquet, Monticelli, and Alimonda. All these are of equal reputation as critical theologians with the *savants* above referred to (Cuvier, Berzelius, &c.), all accept, and the majority demonstrate, by the power of rigorous reasoning, the absolute and undoubted existence of some of the phenomena. This harmony should be noted, as it exists among men whose systems, opinions, and decisions not only differ among themselves, but on many occasions conflict with each other. Further, we wish to say that the illustrious

editors of the *Civiltà Cattolica*, the first Catholic review in the world, published at Rome under the inspection of the Pontiff, and by his express desire, supported by the ablest talent which the Jesuits can bring to bear, defend the reality of Spiritist phenomena. Is a more weighty authority thought necessary?"

After this passage, it cannot be wondered that under the paternal government of Spain our poor contemporary came to grief in a country where fanaticism can be easily aroused against Frenchmen, Italians, or Jesuits. But Spain has evidently not yet cooled down.

El Espiritismo is a fortnightly which appears at Seville, is well written, though badly printed, and is also devoted to the reincarnationist propaganda.

There is, all things considered, much health and vitality in the Spanish Spiritual press, among which the *Criterio* takes the lead, both on account of the superior intellectual culture of the contributors, the more varied scientific character of the articles, and the freedom from any political or religious bias which it presents.

THE ORIGIN AND GROWTH OF THE SPIRITIST SOCIETY OF PARIS.

BY P. G. LEYMARIE, EDITOR OF THE "REVUE SPIRITE."

BEFORE the death of Allan Kardec, it was his desire to form a society, under the name of the Central General Spiritist Society. The plan of organisation was sketched in the *Revue Spirite* for December, 1868; but before he had accomplished the work Allan Kardec died, March 30th, 1869. Madame Kardec, his widow, anxious to carry out her husband's design, gathered around her a few devoted friends, who determined to found a society in accordance with a new law passed by the Chamber of Deputies. A sum of money had to be paid down, or property assured to the value of 40,000 francs, and a joint-stock limited liability company, consisting of seven persons, was formed and registered by a notary in June, 1869. The company was called, "The Society for the Continuation of the Works of Allan Kardec," constituted for ninety-nine years, with power to extend its capital to the amount of 200,000 francs. The shares are of the value of 500 francs, or twenty pounds sterling. Madame Kardec brought with her the right to buy and sell the six elementary books of Allan Kardec, with their copyrights, as well as that of the *Revue Spirite*, established since the year 1858. A manager is appointed every two years, at the annual general meeting. A committee of *surveillance* of three members may, at pleasure, inspect the account books and correspondence, and if necessary call a meeting of shareholders on fifteen days' notice, to settle disputed cases. Three or four members are also appointed to read the articles in the *Revue Spirite* before they are printed, and there is no appeal from their decision.

Every year a general inventory is made, and a report drawn up, which is sent to every member or shareholder previous to the general meeting; this report must be verified and approved by the committee of *surveillance*.

The objects of the society are to sell, print, and edit all works on Spiritism, in addition to those of Allan Kardec; also to have on sale all Spiritualist writings, even though they be inimical to the cause; to publish, according to their means, the works of Allan Kardec in foreign languages, and to reduce the price of his works, by degrees, as their resources may allow.

In proof of disinterestedness each shareholder agrees, on entering the society, to place the transfer of his shares in the hands of the society, to deal with for its benefit. This arrangement was made in July, 1873. Besides this, if there is any dividend at the end of the year it is carried to a reserve fund, thus showing that the interest of the cause is the only end in view. Not only do all shareholders renounce their shares, but also their profits, for the sake of propagating the new Gospel.

Each member, whatever be the number of his shares, has but one vote. A new member can only be admitted by a unanimous vote. Such is our society—a union of men and women, the ardent friends of truth and progress, whose chief object in pursuing that truth is that they may make it known to all the world.

Before the late trial, we had, by wise economy and straightforward dealing, amassed a sum which we intended to devote to taking larger and more convenient premises than those in the Rue de Lille. We wished to add to the bookselling business a reception room, a hall for lectures and conferences, a library and smoking-room, where all the Spiritist and Spiritualist journals and books in the world might be found, and where friends and visitors from abroad might meet, write, read, smoke, and receive information on matters connected with Spiritism. This desirable plan, which would have been carried out with the help of a few devoted friends, has been postponed on account of the expenses incurred by the trial. But we still look forward to its accomplishment, by the aid of our good spirit friends, when the right time arrives. God helps those who help themselves.

You see, my friends, we are working for the future, without seeking our own interests. Being myself the most active member of the society—a model society, such as does not exist everywhere—I have been dubbed a swindler, and put in prison. It was intended, in my person, to bring dishonour on the society, since the law protects the integrity of the society itself for ninety-nine years.

We have not much money left, but we are not in debt, and we have an admirable stock of books. If the whole were to be sold, they would realise from seventy to eighty thousand francs. There are at present twenty shareholders, thirteen more than in 1869: we do not admit everybody, for we wish to avoid after-trouble.

Therefore, if all good and devoted men would join us, our society would prosper, for it has in it all the elements of prosperity. For the present, the trial has swallowed up all our reserve, but our sales will, I hope, help us to recuperate.

Written from the *Prison de la Santé*, Paris, May 28th, 1876.

SPIRITUALISM IN SOUTH AFRICA.

SPIRITS INTERFERING WITH A COURT OF LAW.

THE *Cape Town Times* of May 4th, received by last mail, says:—"The proceedings of the Supreme Court yesterday were enlivened by a scene manifesting almost painfully a modern phase of human credulity and human imposture. When the jury were about delivering their verdict in a certain case, the foreman having actually declared that they were agreed in a verdict of guilty, a juror of solemn mien and with solemn voice protested that he was conscientiously debarred from giving such a verdict on oath; that he was a Spiritualist; and that, while he was sitting in the box, he had received a message from heaven in declaration of the prisoner's innocence. The Chief Justice, taken aback by this novel method of assisting in the administration of the law, reminded the inspired person (or *energumen*, as some will think) that in trying a prisoner the duty of a jurymen is to weigh the sworn evidence, disregarding any testimony from a spiritual world which does not admit of being given on oath. It was vain, however, to remonstrate. The man asserted that he was deaf while the "power" was upon him, so that, even if he could stoop to compare the word of living man with the word of disembodied spirit, it was impossible to do so, the spirits taking effectual precautions against any such profane confusion. The result was, that another jury had to be empanelled and the evidence was all taken afresh. It is an ill wind that blows nobody good, and, although all the non-spiritualist members of the first jury had agreed in a verdict of guilty against the prisoner, the second jury, either influenced by some spiritual influence hanging about the box, or, which is perhaps more likely, being more exigent in the matter of evidence, acquitted him with but little hesitation. We do not object to this acquittal. The man has escaped by the skin of his teeth, and if he does not believe in Spiritualism henceforth he must be a very infidel; but there is always a feeling of satisfaction in the human breast when a man gets out of a scrape, and we sympathise accordingly with the second verdict. But the question arises, is this kind of thing to be repeated, and must we hereafter witness in our courts of justice more grotesque instances of this muddling up of earth and heaven? We are all aware that Spiritualism has for some time past been practised in Cape Town on a small scale. We have not heard of any of the more startling manifestations; there has not yet been reported any materialisation of a Katie King, nor have we heard of a medium floating out of a window to the melody of sackbut and psaltery, or, it may be, only of the humble banjo. But it would appear from the incident above mentioned, that the Spiritualist doctrines are being propagated in this city, and in such a form that it concerns the public interest to keep an eye on their practical development. Up to a certain point there can be little doubt that the phenomena included in the lower range of so-called Spiritualism are facts which have to be explained, although we have little doubt that the utmost involved in their explanation would be an extension of a natural law whose operation is already recognised."

The following are the details of the case itself:—

"Thomas Hawberry pleaded not guilty to assaulting James Davidson, labourer, at Cape Town, on 25th March, and taking from him a snuff-box, a purse, a knife, and 17s. 8d. in money.

"The evidence of Davidson was to the effect that he and prisoner had been drinking together when the alleged assault and robbery took place.

"Mr. Inglesby, for whom the two men worked, gave prisoner a good character, but described Davidson as inclined to be quarrelsome.

"The jury having considered their verdict without leaving the box, the foreman said that they were agreed on the verdict of *guilty*. Mr. Youngman, however, one of the number, exclaimed that he declined to give a verdict on oath: he was a Spiritualist, and while sitting there he had received a revelation from heaven that the man was innocent.

"His lordship said that in giving his verdict he must dismiss from his mind any communications from heaven, and attend only to the evidence. The spirits were not on oath and the witnesses were. Mr. Youngman said that when the power was upon him he was deaf and had not heard the evidence.

"His lordship requested the jury to retire and see whether they could agree, but after they had been absent a few minutes (the Attorney-General referring to the 51st rule of Court) they were sent for, and asked whether there was any chance of their agreeing. Mr. Youngman repeated his assertion of the prisoner's innocence, and of his own deafness, while the spirits were with him, to any communication except from heaven. He said it came down upon him like a tremor. The jury were then discharged, and a fresh jury being impanelled, the evidence was taken over again, his lordship first remarking that if Spiritualism were to spread widely, it would embarrass the administration of justice.

"It appeared from the evidence of Davidson, given the second time, that he had been three or four hours with the prisoner in the canteen, during which time he said he had spent only ninepence, a statement which the prisoner rightly resented as incredible.

"The prisoner was found not guilty. So the spirits had their own way after all."

WAX MOULDS OF SPIRIT HANDS UNDER TEST CONDITIONS.

MR. EPES SARGENT, of Boston, U.S., writes:—"I send you, in advance of its publication in this country, the enclosed report of two test *séances*, at which the paraffin mould of a hand, supposed to be materialised by spirit power, was produced. Having been present at the *séances* referred to, I can vouch for the scrupulous accuracy of the statements." Endeavours have been made in America to obtain wax moulds of temporarily materialised spirit hands, in a box so fastened that the medium could have no access to its interior. The *Banner of Light* says that, "anxious for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one-quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts, opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood-work on each side. The other fold was at first secured by a single lever lock. The wire-work is a strong, thick, three-eighth mesh. After several successful experiments, at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted, and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied. We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case."

The following are the details of the experiment:—Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4, Concord-square, were Col. Frederick A. Pope, Boston, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstice could be enlarged and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fail of detection.

Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pail of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pail of hot water with a top layer of paraffin (which we tested by touch, stirred about, and found to be all in a melted and fluid state), and placed it, after examination, in the box. The covers were then closed, bolted, and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam between the shut covers, and also across the lines of separation at the sides. As the room was light we could all now see, and did see, through the wire of the box, that except the pails and their contents, there was nothing else inside of it.

In order to produce a dark chamber for the operating force, a cloth

was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and see one another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle, and just behind the box at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest.

No checks or restrictions were put upon the sitters. There was no singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreoccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been obtained. All rose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pail of water, was a full-sized, perfect mould of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the box: wood and wire were perfect; all parts were unimpaired, unchanged. Then, removing the seals from the keyholes, we unlocked and unbolted the cover, lifted the pail, and took out the mould. We saw, and still see, no escape from the conviction that the mould had been formed and placed there by some power capable of materialising the members of an organism wholly distinct from the physique of the medium.

Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of *The Banner of Light*, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st, inasmuch as the mould was larger and the fingers more spread. The same precautions were taken both before and after the sitting; the box was twice thoroughly overhauled and examined by the six gentlemen of the party. A doubt having been raised as to the hinges, a screw-driver was obtained and the screws tested and tightened. Besides the mould in the pail of water, a part of another one was found on the floor of the box.

Our conclusions are:—

1. That the mould of a full-sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.
2. That the conditions of the experiment were independent of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.
3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion, so that our realisation of the conclusiveness of the test is perfect.
4. That the fact, long known to investigators, that evanescent, materialised hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.
5. That the experiment of the mould, coupled with that of the so-called spirit photograph, gives objective proof of the operation of an intelligent force outside of any visible organism, and offers a fair basis for scientific investigation.
6. That the inquiry, "How was that mould produced within that box?" leads to considerations that must have a most important bearing on the philosophy of the future, as well as on problems of psychology and physiology, and opens new views of the latent powers and high destiny of man.

J. F. ALDERMAN, 46, Congress-street, Boston;
MRS. DORA BRIGHAM, 3, James-street, Franklin-sq.;
COL. FREDERICK A. POPE, 69, Montgomery-street;
JOHN W. DAY, 9, Montgomery-place;
JOHN WETHERBEE, 48, Congress-street
EPES SARGENT, 67, Moreland-street;
J. S. DRAPER, Wayland, Mass.

Boston, May 24th, 1876.

MR. MASKELYNE WRITES A BOOK.—A shilling book has just been issued by Mr. J. N. Maskelyne, of the Egyptian Hall, entitled *Modern Spiritualism*, in which he has raked together all the disagreeable things in connection with a great movement which have cropped up for many years past, and has incorporated them in a most amusing volume. The book is not idly put together, and gives evidence that he has for years been making a somewhat close study of the dark side of Spiritualism, whilst turning a blind eye to all its better aspects. It will do no harm to the movement, for the simple reason that Spiritualism is true; and in writing about it at some length, he has given his readers too much information about it not to cause them to inquire for something beyond. On the cover is a coloured picture of a stout lady, with a pen in her hand, being carried by spirits over the spires and roofs of a great city, which flight Mr. Maskelyne has entitled "A Moonlight Transit of Venus."

MR. J. J. MORSE IN THE PROVINCES.—Mr. Morse's late visit to Jersey has been favourably commented upon by the press of that island—the *Jersey Times*, *Express*, and *Independent*. On Sunday last Mr. Morse delivered a trance address at Doughty-hall on the "Two Religions," and to-morrow he leaves London for his regular summer tour in the midland, northern counties, and Scotland. Mrs. Morse will accompany him. On Sunday he will be present at the District Conference in Newcastle-on-Tyne, to be held in Weir's Court, Newgate-street, morning at 10.30, afternoon at 2.30, public tea at 4.30, and will deliver a trance address in the evening at 7 p.m. His other engagements are Halifax, June 25th, Newcastle, July 2nd, Rochdale, July 9th, Glasgow, July 10th, Halifax, July 23rd, Manchester, July 30th. Bishop Auckland, Darlington, and Saltburn-by-the-Sea to follow. Societies desirous of securing Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford-road, Bow, London, E.

THEOLOGY VERSUS SCIENCE.

COPY OF THE ORIGINAL RECORD OF GALILEO'S RECATANTION.

THURSDAY, Feb. 25, 1616. The Most Illustrious Lord Cardinal Mellinus gave notice to the Rev. Fathers the Accessor and Commissary of the Holy Office that on the censure passed upon the propositions of Galileo—in particular that the sun is the centre of the universe and locally motionless, and that the earth moves even with a daily motion—being reported, His Holiness ordered that the Most Illustrious Lord Cardinal Bellarmine should summon to his presence the said Galileo and admonish him to abandon the said opinion, and that if he should refuse to obey, the Father Commissary, in the presence of a notary and witnesses, should deliver to him a precept entirely to abstain from teaching or defending such doctrine and opinion, or from treating of the same; but that if he did not acquiesce he was to be imprisoned.

Friday, Feb. 26 of same year. In the palace habitually occupied by the Most Illustrious Lord Cardinal Bellarmine and in the apartments of the above-named Most Illustrious Lord, the above-named Galileo having been summoned and himself being in the presence of the above-named Most Illustrious Lord, and also in the presence of the very Rev. brother Michael Angelo Segnitius of Lodi, of the Dominican order, Commissary General of the Holy Office, the same Most Illustrious Lord Cardinal admonished the above-named Galileo concerning the error of the above-named opinion and to abandon it, and thereupon and forthwith in the presence of myself and witnesses and the same Most Illustrious Lord Cardinal being still present, the above-named Father Commissary enjoined upon and ordered the aforesaid Galileo, he being still in the same place and under formal presentment, in the name of our Most Holy Lord The Pope, and of the whole congregation of the Holy Office, entirely to abandon the above-named opinion that the sun is the centre of the universe, and motionless, and that the earth moves, and in future not to hold, teach, or defend it in any manner whatever, by word of mouth or in writing, failing which proceedings would be taken against him in the Holy Office; to which precept the same Galileo submitted, and promised obedience. Done at Rome as above, there being present at the same place Badinus Nores of Nicosia in the kingdom of Cyprus, and Augustinus Mongardus of a place in the abbacy of Rotts in the diocese of Montepulciano, servants of the said Most Illustrious Lord Cardinal as witnesses.

THE Council meeting of the National Association of Spiritualists next Tuesday, will be a very important one; at it, among other business, all the officers and committees for the year will have to be elected. There should be a good attendance.

LIVERPOOL BOROUGH SESSIONS.—The business of these sessions was continued on Saturday in St. George's-hall, Mr. J. B. Aspinall, Q.C., the Recorder, presiding in the first court, and Mr. Hosack in the second court. James Coates, 32, Customs officer, who had been on bail, was indicted for having on the 16th of April unlawfully and maliciously wounded Walter Isaac, healing medium. Mr. Samuell prosecuted, and Dr. O'Feeley defended the prisoner. It appeared from the evidence for the prosecution that on Sunday, the 16th of April last, the prosecutor, who had formerly lodged in the prisoner's house, met the prisoner and his wife outside the Assembly-room, Islington, and he went up and spoke to them. The prisoner (who was under the influence of drink), his wife, the prosecutor, and some others, proceeded up Brunswick-road, and when they got to the top of the road the prisoner sat down upon a drinking trough near the Necropolis. The prosecutor and Mrs. Coates urged him to get up and go home, but failing to persuade him to do so, his wife went away, leaving Isaac with him. Subsequently he got up and walked towards Walker-street with the prosecutor, and whilst going there the prisoner turned round and struck him a blow on the back with something which the prosecution contended was a knife. A struggle then ensued between them, during which they fell to the ground, the prisoner being under the prosecutor. When on the ground Isaac felt a knife in the hand of the prisoner, and after he got up he found that he had been stabbed in the back and thigh. The wounds were not of a serious nature. The defence set up was that ill-will existed on the part of the prosecutor towards the prisoner, that on the occasion referred to they quarrelled, when the prosecutor struck the prisoner with a stick, knocked him down, and dashed his head against the pavement. Dr. O'Feeley contended that the prisoner used the knife in self-defence, and that he was justified in doing so, owing to the extreme violence used by the prosecutor. The jury found the prisoner guilty, but strongly recommended him to mercy, thinking that he had received considerable provocation. He was sentenced to six months' imprisonment.

THE circulation of *The Spiritualist* is rising fast, as usual during every London season; whilst flourishing at home, it is also assuming a markedly international character.

THE members of the Newcastle Spiritual Society wish members of societies in Northumberland and Durham to attend, or to send delegates, to the Conference of Spiritualists to be held at Weir's Court, Newgate-street, Newcastle, next Sunday morning, afternoon, and evening.

MR. LAMBELLE, of South Shields, gave an address in the trance condition on Sunday evening last, at the Freemasons' Old Hall, Newcastle-on-Tyne, at the close of which questions were invited from the audience, and answered in a satisfactory manner. The attendance was rather large, and the listeners seemed to be much pleased. Mr. Robertson, of Dunston, occupied the chair, and Mr. Mould conducted the service.

A NEW UNDERTAKING.—Mrs. A. C. Burke, an intimate friend of Mrs. Cora L. V. Tappan, and a lady who, both in public and private, has testified to the truth of Spiritualism for many years, has taken a large house at 8, Upper Bedford-place, Russell-square, London, and opened it as a kind of private hotel, or boarding house, or "home" for Spiritualists. The idea is a good one, and meets a public want, in proof whereof at the present time she has more applications for accommodation than she can comply with, partly because the whole of the large establishment is not fully furnished. She is further making preparations to accommodate those who do not temporarily take rooms in the establishment, with luncheons and dinners. This undertaking has been partly floated by some little public assistance. After some examination we have discovered that the establishment is thoroughly well managed, and likely before long to be self-supporting, so the readers of this journal are recommended to help her in the work, either by donations, or by loans on sufficient security. These latter suggestions are made without her knowledge, and chiefly because we think that the establishment meets a public want, and is likely to be self-supporting.

LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—The Library at 38, Great Russell-street, has lately received many valuable additions. Hare's *Spirit Manifestations*, and several numbers of the *Yorkshire Spiritual Telegraph*, presented by Mr. B. Coleman. The *British Spiritual Telegraph*, 2 vols., 1857 and 1858; Wilkinson's *Spirit Drawings*; Mrs. Crowe's *Spiritualism*; Harris's *Arcana of Christianity*, 2 vols.; *Lyric of the Morning Land*, and *Starry Heavens*; J. Jones's *Man, Physical, Apparitional, and Spiritual*; Defoe's *History of the Devil*; *The Dawn*, vols. I. and II.; *Seeress of Prevorst*; A. E. Newton's *Modern Revelations*; several tracts by Swedenborg; *Astonishing Transactions at Stockwell*; W. White's *An Evening with Mr. Home Fifteen Years Ago*; and various pamphlets by Crookes, Coleman, Gildenstube, and Mr. W. M. Wilkinson, by whom the whole of the above-named works, and some others, not named, have been presented. Mr. Geo. King has also given *The Light of the World*, by A. S. Wilkins; Mr. D. H. Wilson, *Du Spiritisme*, by M. Marion, President of the Court of Appeal at Algiers; the Viscount of Torres-Solanot, Madrid, has presented two Spanish books, *Controversia Espiritista*, and *Preliminares al Estudio del Espiritismo*; and M. Aksakof, of St. Petersburg, has sent the German translation of R. D. Owen's *Debatable Land*, in 2 vols. All the above books have been added to the permanent library, and cannot be removed from the premises, but there is also a lending library for the use of members.

OPPOSITION TO THE LEIGH SPIRITUALISTS.—On Sunday afternoon a lecture was given in the Market-place, "explaining the teachings of Spiritualism," by Mr. Ashurst, of Wigan. The lecture did not attract a very large audience, and the small congregation included many of the local Spiritualists. The lecturer charged Spiritualism with being the work of evil spirits, and he said that Spiritualists were immoral, and denied the resurrection of Christ; it was impossible for a Christian to be a Spiritualist, or for a Spiritualist to be a Christian. After a lecture, which was listened to quietly, a lengthy conversation followed, which was continued till after six o'clock, when the lecturers had to leave to catch their train. The step of the obelisk was afterwards occupied by some "Christian Spiritualists" from Manchester, who had discussed with Mr. Ashurst in the afternoon. The proceedings were far from entertaining. A correspondent contributes the following:—"Thinking that perhaps your reporter may not have been present on Sunday last at the gathering in our Market-place, or, if present, that he had not sufficient of the patience for which the prophet Job was so celebrated, I venture to send you a brief sketch of the proceedings as they appeared to me. Having been made aware by an advertisement in your paper of the Anti-Spiritualistic meeting to be held, I thought I might as well stroll that way, having nothing particular to do, and hear what Anti-Spiritualists had to say against Spiritualism. Arriving at the obelisk punctually at three, I was just in time to receive numerous tracts and publications which the Spiritualists, by way of commencing operations, were distributing amongst those assembled. When this skirmishing had ceased, the good people of Wigan, or, rather, two of them, mounted the step of the obelisk, and a solemn-looking individual having given out a hymn, begged permission of the ladies and gentlemen present to introduce the lecturer, a Mr. Ashurst, of Wigan. Having delivered himself, the speaker, with a profound bow, made way for the Mr. Ashurst, who commenced to address those assembled by reading, first of all, seven charges which he preferred against Spiritualists in general. In one thing only did he console Spiritualists—by coolly assuring them that they would all be burnt up, but that God was very merciful. He would have the fire as hot as possible, so that it will soon be over with them, and they will know no more! If you, Mr. Editor, had only seen the smile which lit up the features of the elect at the prospect of seeing the Spiritualists roasted, I'm sure you would have laughed as I did. The afternoon and a good part of the evening having been wasted in senseless twaddle, I came away with a very poor opinion of Christian brethren, and a decided sympathy for the objects of their special attention—the Leigh Spiritualists."—*Leigh Chronicle*.

Correspondence.

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

BARON HOLMFELD ON THE REINCARNATION DOCTRINE.

SIR,—The following is an extract from my answer to a letter from the Russian Councillor of State, A. Aksakof:—

"I am sorry your efforts to prepare the soil of science in your metropolis for the reception of spiritual germs were frustrated. Without genuine mediums the labour is in vain, and we may apply the words of Napoleon, '*N'est pas athée qui veut*,' to mediums who only come when duly called. I am far from hurt by your revoking your consent to admit into *Psychic Studies* my articles against the doctrine of reincarnation. You know best what direction to give to your monthly. I fully respect the supreme law of the Creator, who wills that everybody manages the talent confided to his care in his own way. Without encroaching on the right of others, I feel justified in criticising opinions which I think contrary to the final views and ends of the Lord of Life, and thus also to combat the adulteration of Spiritualism. I may thus deplore a respected co-operator's doings in throwing impediments in my way; but I do not contest your right to do so, as far as the management of your own affairs is concerned, and I rejoice in knowing that there is complete harmony between us as to the appreciation of the facts, and the essential bearing of the spiritual movement, viz., to let the facts speak for themselves. The principle of investigating and establishing the authenticity of the facts being common to both of us, we ought apparently also to join in discarding pernicious speculations. To draw simple, direct conclusions from the facts is certainly our primary duty, and we acknowledge plainly that the facts have been benevolently given to mankind in order to rekindle the faith in man's immortality, and in the reality of a spiritual world.

"It is no doctrinal speculation, but a mere matter of fact question, whether in a period of prevailing materialism and exclusive faith in nature, such palpable evidences of transcendental action from a spiritual sphere were needed and providentially given. I can scarcely conceive that you dissent from me when I try to eliminate from genuine Spiritualism, which has the facts for its root, the preposterous fictions of an imaginative brain, the alluring doctrines of American sensualism, and the vain phantasmagoria of French Spiritists. I agree with you that accidental circumstances, and, as in this case, your being afraid of hurting persons or parties, may demand circumspection, and check open expression of your opinions. I understand pretty well your prudence in yielding to such political and social considerations, and I feel persuaded that in heart and mind you have the moral courage of your better opinions, and that in cases of emergency you will stick to them, even if votaries should feel hurt by them. Allow me, nevertheless, to observe that your prudence in not hurting the Spiritists, as to their fallacious doctrine of reincarnation, is of no use, as the Spiritists of Paris are open enemies of your *Psychic Studies*, and rejoice in the prospect of its downfall. I would advise the editor to give a bold start to the review. Right-through-politics would give it a better run than it has now. Your assertion, that the journal abstains from speculations, holds good only as far as it has abstained from combating Spiritism or reincarnation. It abounds in speculative articles of other kinds. You should easily perceive that the theory of reincarnation is in direct opposition to the 'natural' platform, and, according to the evidence, it is sheer nonsense that a father should engender another child than his own. As you can scarcely object to the application of moral law on the natural platform, you are sure to declare the incompatibility of reincarnation with your principles. The prospect of being able to transmit moral responsibility to another unknown future being, will unavoidably weaken, and finally do away with, conscientious ideas of personal responsibility, particularly when motives of interest or of passion upset the mind. After due examination, you should be as eager as I am to oppose the propagation of such a foul doctrine, which, moreover, utterly destroys the faith in personal immortality, and thus takes away the beneficial consequences of the facts of Spiritualism. In teaching continuous returns into infantile states, in which the conscious feeling of previous individuality and personality is blotted out, the poor Spiritists are brought back to the corruption which once perverted Brahmanism, and made the reform of Buddha abortive, the relics of which corruption still prevail in the abominable superstitions of the African tribes.

"The consequence is that the manifestations among Spiritists in general are reduced to insignificant communications from fallacious spirits, whose low and unprogressed state is veiled by their personating others reputed to be of a high order. You will scarcely disagree with me in thinking that the great benefits which ought to be, and may be, derived from genuine Spiritualism, ought not to be spoiled. I am persuaded that you finally will combat these vain phantasmagoria quite as zealously as I do, seeing that the enemies of true intelligence aim by such perversion at the destruction of true Spiritualism itself.

Pinneberg, Holstein.

"DIRCKINCK-HOLMFELD."

THE church of the Rev. H. R. Haweis, M.A., Westmoreland-street, Cavendish-square, near the Portland-road Railway Station of the Metropolitan Railway, is deservedly largely attended by Spiritualists every Sunday.

MR. ROBERT DALE OWEN'S *Debatable Land* has just appeared in the German language (*Das Streitige Land*), translated by Mr. G. C. Wittig, and is the thirteenth work of the series, *Bibliothek des Spiritualismus für Deutschland*, published under the auspices of the Hon. Alexandre Aksakof.

DEVIL AND GHOST WORSHIP IN WESTERN INDIA.

THE following discussion on the paper on the above subject, read by Mr. J. M. Walhouse, F.R.A.S., before the Anthropological Institute, is quoted from the *Journal* of that society:—

DEMONOLOGY AMONG THE HILL TRIBES.

Major Godwin Austen said:—"Mr. Walhouse's paper is of much interest; it shows how very similar are the forms of demon-worship among the hill-tribes of India. Much that we have heard this evening is common to the tribes of the N.E. frontier, viz., the Gáros, Khásis, Nágás, and Dufas. Their demons, or spirits, are innumerable; every wood, every stream, is the haunt of one, the great point of difference being that, in the N.E. frontier, they are never represented by idols or figures of any kind, nor are temples erected, as it appears is the case in the south-western side of the Indian Peninsula, where Hindu influences have acted on the older forms of religion. The only people who are not demon-worshippers are those of Bhutan, who Mr. Walhouse has referred to, and seemed to think their name was associated and derived from ghost-worship. In this I do not agree with him. The Bhutas are Bhuddists, and the term 'Bhut,' or 'Bhot,' is applied even to the people of Ladak, and all the intermediate Thibetan people, also Bhuddists, so that I think the word is quite as likely derived from the Hindustani 'Bhudistan,' the country of Bhudha or of the Bhuts."

SIN-EATING.

Mr. Moggridge said:—"Mention was made of superstitious observances in our own island. I may, therefore, be permitted to bring to your notice a curious custom that not long since was still extant in South Wales and some of the adjoining counties, that of the sin-eater. More than two centuries ago a well known writer, Aubrey de Gentilésisme, gives a full account of this observance in Herefordshire, where he was fortunate enough to 'interview' the sin-eater himself. Among the mountains of South Wales I find a similar ceremony prevailing down to almost our own times. When a person died, the sin-eater of the district was called in. On his arrival he received a plate, on which he poured some salt. Upon the salt he placed a piece of bread, laid the plate on the chest of the defunct, muttered words of charmed power while bending over the corpse, then eat the bread, whereby he eat up and appropriated to himself all the sins of the deceased, received two shillings and sixpence for his services, and quickly retired from the pitying gaze of those present, who regarded him as one utterly and irremediably lost."

Mr. Jeremiah said:—"I was very much interested in the paper just read. With reference to the alleged custom of *sin-eating* in Wales mentioned by Mr. Moggridge, I would remark that the discussion raised by the Rev. D. Silvan Evans in the *Academy* (November 5, 1875) appears to have gone adrift for want of the Welsh word for *sin-eater*. The discussion arose, as all must be aware, from a statement made by a writer in *Blackwood's Magazine* for last month, in an article on the 'Legend and Folk-lore of North Wales,' where he says, in reference to a funeral custom, that the 'Scapegoat . . . is currently called a "sin-eater." Dr. Evans demanded the Welsh equivalent, which the author of that article could not give, in consequence of, he says, 'my ignorance of Welsh.' (*Academy*, November 27, p. 555.) Had he referred to Bingley's *North Wales*, vol. ii. p. 278, he would have seen a way out of his difficulty, and a clear answer to the query put by Dr. Evans; and Mr. Moggridge will also see, I think, that the custom was not known as *sin-eating*, although the original meaning may have been of that nature. Bingley says, 'It is usual in several parts of North Wales for the nearest female relation to the deceased, be she widow, mother, sister, or daughter, to pay some poor person of the same sex, and nearly the same age with the deceased, for procuring slips of yew, box, and other evergreens, to strew over and ornament the grave for some weeks after interment, and in some instances for weeding and adorning it on the eves of Easter, Whitsuntide, and the other great festivals for a year or two afterwards. This gift is called Diodlys, and it is made on a plate at the door of the house, where, at the same time, the body is standing on a bier. It had its name from a custom, which is now discontinued (1804), of the female relative giving to a person a piece of cheese with the money stuck in it, some white bread, and afterwards a cup of ale. When this previous ceremony is over, the clergyman, or, in his absence, the parish clerk, repeats the Lord's Prayer, after which they proceed with the body to the church.' It appears, then, that the custom means simply a 'gift of ale or beer,' and not *sin-eating*. Pennant's (in his *Tours in Wales*, vol. iii. p. 159, edition 1810) account is slightly different. He says:—"Previous to a funeral it was customary, when the corpse was brought out of the house and laid upon the bier, for the next-of-kin, be it widow, mother, sister, or daughter—for it must be a female—to give, over the coffin, a quantity of white loaves in a great dish, and sometimes a cheese with a piece of money stuck in it, to certain poor persons. After that they presented, in the same manner, a cup of drink, and required the person to drink a little of it *immediately*. When that was done they kneeled down, and the minister, if present, said the Lord's Prayer, after which they proceeded with the corpse, and at every crossway between the house and the church they laid down the bier and knelt, and again repeated the Lord's Prayer, and did the same when they first entered the churchyard.' This custom, and that of the alleged *sin-eating*, are conclusively one and the same, viz., that of Diodlys."

Mr. Edkins and the President also made a few remarks.

OWING to the influx of much interesting Spiritualistic news this week from friends in foreign countries, the publication of some home news and of many letters is postponed.

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

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

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

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

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

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

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

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

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