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No. 325.—(Vol. XIII.—No. 20.)

LONDON: FRIDAY, NOVEMBER 15, 1878.

Published Weekly; Price Twopence.

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"THE SPIRITUALIST" NEWSPAPER:

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Dec. 16.—Mr. Stanton-Moses, M.A., "The intelligent Operator at the other end of the Line."

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Jan. 20.—Mr. W. H. Harrison, "Hauntings."

Feb. 3.—Miss Kislingsbury, "Apparitions of the Living."

Feb. 17.—Dr. Carter Blake, "On the Nerve Echer."

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April 7.—Dr. Bloede, "Psychometry."

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May 5.—Mr. D. Fitz-Gerald, M.S.Tel.E., "Recent Research in the Phenomena of Spiritualism."

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June 16.—Mr. Stanton-Moses, M.A., "Review of the Session."

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

No. 325.—VOLUME THIRTEEN; NUMBER TWENTY.

LONDON, FRIDAY, NOVEMBER 15th, 1878.

THE WILLIAMS-RITA CASE.

SEVERAL London mediums, including Messrs. Williams, Rita, and Eglinton, have almost nightly for some years obtained powerful manifestations off their own premises, at dark *séances* while they have been held the whole time by both hands by responsible and critical witnesses. Under these conditions, which they submitted themselves to nearly every night of their lives, solid objects, such as arm chairs, were moved about the room, floated over the heads of sitters, and piled one above the other on the table. Sometimes living spirit heads and shoulders have been seen floating over and near the sitters, while the mediums were so held. The forms were robed in white drapery, and lit themselves up with a phosphorescent-like light. Whenever pieces of the drapery covering the floating forms have been cut off, they have been of common fabric, machine made, consequently brought in from some place or places as yet unknown, just as fruit and flowers are commonly brought to spirit circles. Therefore, while a medium is held from first to last, if one of these forms were seized at a distance from him, it is probable that there would be a violent union of the living organisms, by either the dragging of the medium from those holding him, or the dragging of the form to the medium. The drapery brought in would probably remain, and, as in every previous instance, prove to be of mortal manufacture. The forms themselves, whenever they have had life in them, have, so far as our experience has gone, always been the duplicates of the forms and features of the medium, covered with the masquerading gear already mentioned. The things carried in cannot all be numbered among the necessities of dress. A false beard is not an indispensable article of costume. It would be useful to learn where the things come from, and whether the medium, when in a state of normal consciousness, knows their whereabouts. If a form were to be seized as described, and the stated results obtained, the medium could not be charged with imposture with any certainty that the charge was a just one, though the false beard on a form apart from the medium would be evidence of intention, on the part of somebody unknown, to mislead observers to a certain extent. But if the medium were so unwise as to give one of those cabinet sittings which have of late been so condemned by thinking people, because of their inconclusive nature and the suspicions they arouse, then when drapery is seized under the phenomenal conditions already stated, the medium is liable to be charged with imposture.

Thus, for the same manifestation, the medium would be charged with imposture in the one case, and be held guiltless by the same people in the other.

Without the clearing up of this vital point, how could the Special Committee of the National Association of Spiritualists come to an unquestionable decision in the Williams-Rita case? If those two mediums choose to announce that henceforth they will professionally give none but *séances* in which their hands will be held all the time, and if the spirits commonly amuse themselves in future at such *séances* by bringing in and leaving on the table a heap of drapery, which they can easily do, the knowledge will grow in the public mind that another solution of the Dutch charge than the one given by the committee is possible; also that eight years of good character entitled Mr. Williams to the benefit of the doubt. The general dissatisfaction of the public with cabinet *séances* had been published by Mr. Stainton-Moses and others long before the *fracas* in Holland, and until mediums with the kind of power possessed by Mr. Williams announce that they will give no more dark *séances* unless they are held by both hands all the time, they will be a source of uneasiness to their friends, and keep the movement in constant danger.

If, at Amsterdam, the two mediums obtained strong

manifestations the first part of the evening while their hands were held, it is proof that they were so far under spirit control that very night, that the spirits about them must have known of the intended use, later on, of masquerading gear by spirits or mediums.

It is not a fact, as some assert, that bad results are always caused by the bad spiritual state of the sitters. The Davenports always had bad, ignorant, and uproarious sitters, yet regularly obtained unquestionable manifestations. Mr. Jencken has numbers of private *séances* with nobody but himself and Mrs. Jencken present, or a few selected sitters, and testifies that the spirits tell quantities of "objectless lies." We have known spirits to wilfully deceive when none but truthful and friendly elements were present in the circle. This is part of the dark side of Spiritualism, amid much that is bright. It is true that unpleasant sitters sometimes exercise a marked influence over the manifestations, but those who say that bad spirits will never attempt to deceive a good circle are in error. Several truthful people have had to give up writing mediumship because of malicious untruths written through their own hands while they were alone. The experience of some other writing mediums, on the contrary, has been all good. Spiritualism opens the gates of a new world, in which good and evil are intermixed.

The outside public, and most of those who have had limited experience in psychic phenomena, will largely endorse the action of the Special Committee; but those privileged Spiritualists who have constantly had strong phenomena in their own families in their own homes—such as Mrs. Showers, Mr. Jencken, and Mr. and Mrs. Cook—and who know the annoying pranks which some of the spirits who produce physical manifestations are constantly playing, are exactly the persons who would not be so sure about the accuracy of the committee's decision. As the medium is almost always in a dead trance when materialisation manifestations are at their height, it is little use asking him about the characteristics of the phenomena; in fact, Spiritualists have all along gained more information about the phenomena by careful personal observation than they have obtained by questioning spirits or the majority of mediums.

If the spirits henceforth take to bringing drapery to Mr. Williams in private houses while his hands are held, this fact, coupled with his eight years' good character, amid all the trials, and troubles, and severe persecution in past years incidental to professional mediumship, will do much to show that the view of the case here brought forward deserves weighing. It is a painful case, and the divisions of opinion on the Council as to the best course to pursue under the circumstances, faithfully represent the equally conscientious divisions of opinion out of doors.

STRANGE FULFILMENT OF A DREAM!—In connection with the City of Glasgow Bank failure, we have heard of a somewhat peculiar instance of the literal fulfilment of a dream. On the day preceding the announcement of the stoppage of the bank, a Dundee commission agent called at a grocery shop in Overgate for payment of an account. The shopkeeper produced his cheque-book, wrote out an order for the sum due, and then handed it to the agent. At this time the wife of the shopkeeper entered, and, pointing to the cheque-book lying on the counter, said it brought to her recollection a dream she had during the night to the effect that the bank had failed, and that all their money was lost. Though the dream had escaped her memory up till that time, it possessed so strong a hold on her mind that she suggested to her husband the propriety of an immediate withdrawal of his money. The shopkeeper's faith in the stability of the bank was not to be shaken, however, by what he characterised as an idle dream, and accordingly he rejected what proved to be the prudent counsel of his wife. Of course the next morning, when he found his money "locked up," it was mortifying for him to reflect that he would have had the cash in his own possession if he had followed his wife's prophetic warning. The commission agent, we may add, had not the slightest suspicion that the bank was in difficulties, but the relation of the strange story deeply impressed him, and, acting on the impulse of the moment, he went at once to the bank and cashed the cheque.—*Dundee Advertiser.*

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night, at the ordinary monthly meeting of the Council of the British National Association of Spiritualists, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. Morell Theobald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Fitz-Gerald, Mr. Hensleigh Wedgwood, J.P., Mrs. Maltby, Mr. C. C. Massey, Rev. W. W. Newbould, M.A., Mrs. Edwin Ellis, Mr. Cornelius Pearson, Mrs. Makdougall Gregory, Mrs. Lowe, Mr. T. H. Edmands, Mr. March, Mr. R. Pearce, Mr. Dawson Rogers, Miss Withall, Mr. W. H. Coffin, Mr. E. T. Bennett, Miss Houghton, the Rev. W. Stainton-Moses, M.A., and Mr. Harrison.

Mr. Stainton-Moses proposed, and Mr. Harrison seconded, that Professor Zöllner be invited to become an honorary member of the Association. Mrs. Makdougall Gregory proposed, and Mr. Harrison seconded, that the Baron Du Potet be also invited to become an honorary member. Both these propositions were passed unanimously.

Mr. Morell Theobald reported that the Finance Committee had a balance in hand of £82 0s. 6d.; it recommended payments to the extent of £71 17s. 1d., and estimated the total outstanding liabilities of the Association at £5.

The Secretary then read the following letter from Mr. Fabyan Dawe:—

“5, Portman-street, Nov. 11, 1878.

“To the Council of the British National Association of Spiritualists.

“GENTLEMEN,—I observed with great regret the adoption of the resolutions of Mr. Bennett and others, giving committees power to keep some of their official transactions secret from the members of the Association. I consider secrecy in any form very prejudicial to the interests of any society, more especially one looked upon with the prejudiced eyes with which the public regard Spiritualism.

“For my own part I beg to withdraw my name and support as long as the said resolution remains on the books of the society.—Very truly yours,

“N. FABYAN DAWE.

“P.S.—In writing this I represent several other members of the Association.

“N. F. D.”

Mr. Stainton-Moses said that Mr. Dawe was under some misapprehension, for the Council had taken no new power, except the withholding of such unfinished business of committees as was absolutely necessary. There was no desire to throw a veil over anything.

Mr. Morell Theobald said that nothing was kept secret which the public ought to know.

Mr. Harrison remarked that Mr. Dawe had not said that there was a desire to keep anything secret. Power had been taken to keep the unreported business of committees secret if it were chosen so to do. The Council could never have proper control of its committees until it had their minutes read over at its meetings. As an example of business transacted in committees of which the Council knew nothing, among the waste scribbling paper then lying on the table he had just noticed a printed circular with “The British National Association of Spiritualists” at the top, and Mr. Bennett’s name at the bottom. That circular had been written, printed, and issued to the public months ago without the knowledge of the Council; after it had been put in circulation the Council had not been told of its existence, and had never authorised payment for the printing of it out of the funds of the Association. In short, the Council would have known nothing about the circular had he not just accidentally found it on the table.

Mr. Dawson Rogers said that it had been issued in connection with some business which the Council had ordered to be transacted. The committees could not come to the Council for authority to do every little thing of that kind, or they would never get through their work.

Mr. C. C. Massey remarked that whatever the Council might have done, Mr. Dawe’s letter contained something like a menace, so was not a document to which the Council could pay deferential attention. He thought that the secretary should merely acknowledge receipt, and point out any errors in fact, if it contained any. If their actions were to be influenced by communications of that kind, the Association had better cease to exist.

Mr. Bennett moved, and Miss Houghton seconded, that a deputation wait upon Mr. Dawe and explain the matter in conversation.

Mr. Harrison objected to public work being done in secret talk, behind closed doors.

Mr. Stainton-Moses thought that the Council should write in the regular way, through the secretary.

Mr. Massey objected not only to submit to a menace, but to adopt the undignified course of sending a deputation to Mr. Dawe to “smooth him down.” He would move:—

That the secretary be instructed to write to Mr. Dawe, pointing out the facts of the case, and leaving him to take what steps he may hereafter think proper.

Mr. March seconded this, and added that the secretary had better inform Mr. Dawe that he had been misinformed. A number of slanders had been published against the Council.

Mr. C. C. Massey rose to order.

Mr. Stainton-Moses said that the secretary should point out very strongly that the Council had taken no new powers. So far as the committee with which he was connected was concerned, it reported to the Council everything of public interest.

Mr. Harrison said that Mr. Bennett’s resolution took new powers.

It was then ordered to be read, as follows:—

That it be considered a breach of privilege on the part of any member of the Association to make public comments and criticisms on the proceedings of its committees, and on the action of individual members on those committees, except as they are brought before the Council by their own reports or otherwise.

Mr. Massey stated that that resolution took no new powers.

Mr. Harrison replied that in conjunction with another resolution it gave power to keep from the public the unreported business done in committees, as he had pointed out in a notice of motion. The vital points were:—(1) Committees had entered resolutions on their books, which the chairmen had not reported to the Council; (2) Mr. Joy’s motion prohibited members of the Association from seeing those and other minutes without the special permission of the Council; and (3) Mr. Bennett’s motion censured the press if it made the unreported minutes known to the public. Those three points would bear any amount of examination without being shaken. It had been said that any member of the Council could ask for the production of an unreported minute. But if the member did not know of its existence, how could he call for it? He knew by letters from representative men that he had the members of the Association with him in the line of action he had taken on this subject.

After some further discussion it was moved by Mr. Stainton-Moses, seconded by Mr. Bennett, and passed with only one dissentient (Mr. Harrison):—

That the secretary, in his reply, point out that Mr. Dawe’s letter argues on a false issue, and that the Council has taken no new powers whatever.

The Society announced that Mr. Harrison had brought from Paris copies of the photographs taken by Count de Bulet at his *séances*, which the Council had kindly presented to the Association. On the motion of the President a warm vote of thanks was passed to Count de Bulet for his gift.

Mr. Dawson Rogers, as chairman of the committee, then read the following report of the special committee on the Williams-Rita case:—

To the Council of the British National Association of Spiritualists.

The committee appointed to consider the charges brought against Mr. C. E. Williams by friends in Amsterdam, and to report the result of their deliberations to the Council, have the honour to report as under:—

The committee have no reason whatever to doubt the genuineness of Mr. Williams’s mediumship, which they regard as conclusively established by the irrefragable evidence of competent witnesses. They desire, however, to suggest to inexperienced observers, that while on the one hand discovery of trickery is no proof that the deceiver is not really a medium, so on the other hand the existence of genuine mediumistic powers is no guarantee that the medium will never resort to the practice of deception. A public physical medium—when not placed under stringest test conditions—has many temptations to simulate phenomena. Genuine manifestations are often obtainable only by a great expenditure of vital energy; they are always more or less uncertain; and they frequently fail altogether to satisfy the sitters—so that, by simulating certain manifestations, the dishonest medium avoids the expenditure of strength and vitality, affords in most cases greater satisfaction to inexperienced observers, and thus is able to give more *séances* and to earn more money than by acting conscientiously; while, if his character as a genuine medium should be impugned, he has generally the resource of offering to obtain indubitable phenomena under rigid test conditions. All these considerations are, however, no justification of fraud, and the attempt to deceive by pretended manifestations is deserving of the gravest possible censure. The case of Mr. Williams has occupied the careful and very anxious attention of your committee, and, after an interview with Mr. Williams, and a careful investigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your committee, been sustained. Your committee therefore recommend the Council to direct that Mr. Williams shall not be again employed for the purposes of the *Séance* Committee, and that the same rule shall also in future apply to every medium whom the Council shall believe to have in any instance resorted to deception.

(Signed)

E. DAWSON ROGERS, <i>Chairman</i> .	RICHARD PEARCE.
C. PEARSON.	DESMOND G. FITZ-GERALD.
W. MIALL.	R. A. MARCH.
MORELL THEOBALD.	H. WITHALL.

Mr. Dawson Rogers moved, and Mr. March seconded, the adoption of the above report.

Mr. Massey wished to know, as the committee had been exercising judicial powers, whether the witnesses for the prosecution had attended and been cross-examined by Mr. Williams.

Mr. Dawson Rogers replied that the charge had been read over to Mr. Williams, and his defence did not necessitate the cross-examination of the Amsterdam friends.

Mr. Massey then moved an amendment that the report be received, but not adopted. He never knew a judicial investigation which could be conducted with a due regard to the interests of justice unless the witnesses could be examined and cross-examined by those on the opposite side. If there were no necessity for cross-examination it followed that there was no discrepancy between Mr. Williams’s defence and the accusation. This was no mere legal technicality, but a canon of justice admitted all over the world, and the evils of judging even on Chancery affidavits were admitted. The only ground the National Association had for going into the matter at all was whether Mr. Williams should be employed by two of its committees, and Mr. Williams ought not to be condemned before the world on such evidence.

Mr. Stainton-Moses seconded the amendment. The special committee had been appointed by a narrow majority, and a report coming from a divided house would do harm; it would breed dissension, discussion, and trouble if it were not unanimous. The Association could ill afford to pursue such a course.

Mr. Fitz-Gerald remarked that if they received a report stating a medium to have been guilty of cheating, they would be in a false position if they afterwards asked the public to meet him. He thought it wrong to speak of this as a judicial inquiry. A medium stood in relation to Spiritualism much as a minister stood in relation to his church, and if any charge is brought against a minister, his church is bound in self defence to inquire into it. The Association ought to try to stop a system of cheating.

Mr. Bennett stated that the Association must keep its character clear from condoning imposture; if it did not adopt the report it would be in

an inexcusably weak position before the general public. He did not think that it amounted to a judicial decision, but to a strong expression of opinion. If they received the report and said nothing about it, it would be one of the weakest and most damaging positions the Council could take up.

Mrs. Lowe would have spoken willingly against the rejection of the report, had it not been that the committee had exercised judicial functions without judicial machinery; she herself had suffered severely and lost several cases from a similar system. The Association ought never to have entered upon the inquiry.

Mr. March argued that the objectors should not try to shirk or avoid the report.

Mr. Stainton-Moses did not wish to avoid the report, and objected to imputation of motives of the kind. He objected to the report on purely public grounds.

Mr. Dawson Rogers in reply said that he felt strongly on the whole question. Mr. Williams was not only a medium, but a member of the Association, therefore the Council was bound to inquire into the charge. The report was not so strong as he desired it to be, for those who wished it to be more comprehensive had yielded to those who wished the insertion of no clause against the employment of Mr. Williams by the Research Committee; not that it mattered much, for if Mr. Williams were invited he would probably not accept an engagement from that committee. In merely recommending that Mr. Williams should not be engaged again by the *Séance* Committee, he thought that he had been let down very gently.

A division was then taken. Mr. Wedgwood, Mrs. Gregory, and Mr. Coffin had previously left the meeting.

For Mr. Massey's amendment:—Mr. Massey, Mrs. Lowe, Mr. Stainton-Moses, Mr. Newbould, and Mr. Pearson. Total five.

Against the amendment:—Mr. Dawson Rogers, Mr. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Theobald, Mr. Withall, Mr. Pearce, Mr. Bennett, Mr. March, Mrs. Ellis, and Mr. Edmands. Total eleven.

The amendment was therefore lost by a majority of six.

Mrs. Lowe then moved another amendment, as follows:—

That the Council of the British National Association of Spiritualists, having through a committee investigated the charges against Mr. Williams, recognises the difficulty of arriving at truth without personal examination of witnesses and judicial machinery, therefore abstains from pronouncing a judicial opinion on the subject.

Mrs. Lowe said that they should also remember that spirits often carried things from one place to another.

Mr. Massey seconded the amendment.

Messrs. March and Bennett objected to it.

Mr. Dawson Rogers said that if the amendment were carried it would make mediums think that they could go on deceiving to any extent, without the Council having power to express an opinion. It had been said that spirits might have carried the things in, but Mr. Williams himself did not raise that defence. He told the committee that he did not know how the things came there. He was asked, "Did he mean by that that spirits might have done it?" He replied, "Yes." He was then asked, "Was it within his experience that spirits brought to circles drapery which was dirty and worn out by frequent usage?" He replied, "No," and gave up the idea that it might be spirits. The drapery had been worn into holes it had been so long used, and it had been roughly darned here and there, apparently not by a woman.

Mr. Stainton-Moses did not doubt the truth of the statements made by the Dutch. He was acting solely on public grounds in opposing the adoption of the report.

A division then took place.

For Mrs. Lowe's amendment:—Mrs. Lowe, Mr. Massey, Mr. Harrison, Mr. Newbould, Mr. Stainton-Moses, and Mr. Pearson. Total six.

Against the amendment:—Mr. Dawson Rogers, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Theobald, Mr. Withall, Mr. Pearce, Mr. Bennett, Mr. March, Mrs. Ellis, and Mr. Edmands. Total eleven.

The amendment was, therefore, lost by a majority of five.

The original motion of Mr. Dawson Rogers was then put, and was voted for by Mr. Dawson Rogers, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Theobald, Mr. Withall, Mr. Pearce, Mr. Bennett, Mr. March, Mrs. Ellis, and Mr. Edmands. Total eleven.

Against the adoption of the report:—Mrs. Lowe, Mr. Massey, Mr. Newbould, Mr. Stainton-Moses, and Mr. Pearson. Total five.

The report was thus adopted by a majority of six.

Mr. Stainton-Moses moved, and Mrs. Lowe seconded:—

That it is inexpedient to publish the report of the Special Committee, or the discussion upon it.

Mr. Stainton-Moses, Mrs. Lowe, and Mr. Pearson voted for the motion.

Eleven members voted against the motion. Their names were not recorded.

Mr. Desmond Fitz-Gerald gave notice that at the next meeting he should move a resolution to invite the Rev. Thomas Colley, who was known to be the author of an anonymous letter in *The Medium* of November 1st, either to withdraw, or formulate into a distinct charge and to substantiate, what appeared to be an imputation of a disgraceful character against what Mr. Colley called "the authorities" of the Association. For the present he would forbear to characterise the letter according to his opinion of it.

The proceedings then closed.

[If the word "fraud" used in the general statements in the report of the Special Committee is supposed to mean the obtaining of money, and to possibly refer to Mr. Williams, its use is altogether unwarranted. Mr. Williams was not professionally engaged at the Amsterdam *séance*. It was Mr. Rita's *séance*, and Mr. Williams sat also as a medium, merely to oblige the company.—ED. OF SPIRITUALIST.]

CAPTAIN R. F. BURTON.

THE *Hornet* of November 6th contains the following account of the career of Captain R. F. Burton, one of the honorary members of the British National Association of Spiritualists:—

Captain Richard Burton is one of the greatest personalities of the age. Had he lived in mythical times his memory would have been regarded as that of a demigod. In every manly walk of life he has distinguished himself. His devoted wife, in her work on Syria, has summarised his career in a few pages.

He began life at Oxford, says Mrs. Burton, and was destined for the Church, but he yearned so much after military service that his father, colonel in the 36th, procured him a commission in the Indian Army, and sent him out to India in 1842, at the end of the Afghan war. He was nineteen years in the Bombay Army, eight years in active service, chiefly on the staff of Sir Charles Napier, who soon discovered his merits, and turned them to account. He quickly passed examinations in eight Oriental languages—Hindustani, Persian, Arabic, and others. He speaks and knows thoroughly twenty-nine languages, not county dialects. As a horseman, swordsman, and shot he became unsurpassed. In 1861, when the Indian Army changed hands, he was brought under the reduction, and the whole of his nineteen years' service was thus swept out. This was the end of his military career.

During the time he was not in active service he was serving science and civilisation by opening up unknown lands. He was the first to lead the way for Livingstone, Baker, Speke and Grant, and Stanley in African exploration. He is the only man not a true Moslem and Oriental who has ever performed the pilgrimage to Mecca and Medina. In 1856 he set out for his great exploration of the lake regions of Central Africa, when he discovered Tanganyika, and made the first attempt to open up the Nile. After an absence of three years, during which he suffered from fever, paralysis, and blindness, he returned home, and then went to America, spending six weeks with Brigham Young at the Salt Lake City, and travelled during his expedition 25,000 miles.

When, in 1861, he came under the Indian reduction, Lord John Russell sent him as consul to Fernando Po, with the Bight of Biafra as his jurisdiction! For three years he did good service on the West Coast of Africa, but the only acknowledgment he received was a private note of thanks from Earl Russell. He was then transferred to Santos, in Brazil, whence for four years he made explorations of the coast and the interior. From South America he was despatched to Damascus, a situation for which he was admirably suited; but, having excited the jealousies of the Governor, Captain Burton was recalled, and sent to Trieste, where he remains as Her Majesty's Consul.

Such a man as this, who, in addition to what he has personally achieved, has written some thirty volumes, would in any other country but this have been exalted to high place, yet he has scarcely been acknowledged by the State. The world will agree with Mrs. Burton that her husband should, according to his work and merits, be "Envoy Extraordinary and Minister Plenipotentiary to some Eastern Court." His talents, knowledge, experience, and merits, obviously fit him for such a position. As a soldier, as a Government Envoy, as a Foreign Office Commissioner, as an author, as a linguist, as a benefactor to science, as an explorer, and as a discoverer, he has done the State service. Surely Captain Burton's exploits entitle him to national recognition. It is not yet too late, and it is to be hoped that Richard Burton will yet occupy a place worthy of unparalleled deserts.

A SUGGESTED EXPERIMENT.—Mr. C. F. Varley, F.R.S., closes the following letter to Mr. Charles Blackburn, of Didsbury, with a suggestion in relation to materialisation manifestations. Anybody who makes the mixture recommended by Mr. Varley should not place his mouth close to the vessel containing it, as the pungent acid fumes would there be too intense:—"Dear Sir,—For purifying the air of rooms, put about two ounces (fluid) of nitric acid, specific gravity 1.55, into a porcelain vessel, or good stoneware, such as a soup plate; place this in the room, and renew the acid every second or third day. The vapour is totally uninjurious to the lungs, beyond producing sometimes a little irritation when strong, which is quite temporary. If too strong, breathe through a linen or cotton handkerchief. This is a wonderful preventative of typhus and other contagious fevers and of small-pox. The vapour rusts steel rapidly, and attacks brass when not well lacquered. The mixture burns carpets, and the fingers, if it be poured upon them. The acid, if pure, gives off white fumes; if it gives off red fumes, it will be very irritating to the lungs. A piece of wood or metal will, if it fall into the acid, cause these fumes. The atmosphere consists of four volumes of nitrogen and one volume of oxygen. Nitric acid consists of one volume of nitrogen, ten of oxygen, and some water. I have great reason to think this vapour will prevent the materialisation of spirits, and keep away those low ones who are troublesome.—C. F. VARLEY, 2, Gt. Winchester-street, London, E.C."

WEIGHING APPARATUS.—Mr. Charles Blackburn, of Didsbury, informs us of his intention to present more apparatus to the National Association of Spiritualists, for the purpose of automatically registering the weight of a spirit form at one end of the room while the medium is being weighed at the other. This will be another liberal gift, of which science and the whole Spiritualistic movement will derive the benefit.

A SEANCE AT HACKNEY.—On Friday last, at a private *séance* held in the house of Mr. Corner, 3, St. Thomas's-square, Hackney, London, Mr. Haxby was the medium. While his hands were held by trustworthy persons, in the dark, at one side of the room, spirit hands touched and some times grasped everybody at the other side of the room. Lights of a phosphorescent appearance, and visible to everybody, floated about from floor to ceiling. A large round table in the centre of the circle was quietly turned bottom upwards and left in that position, and a heavy couch near the medium (whose hands were never released, was set on end. Mr. Martheze, of Palmeira-square, Brighton, and Captain John James, of Blackheath, were among the witnesses present.

Poetry.

THE TOUCHSTONE.

The following poem is by William Allingham, an Irish writer :

A man there came, whence none could tell,
Bearing a Touchstone in his hand,
And tested all things in the land
By its unerring spell.
A thousand transformations rose
From fair to foul, from foul to fair ;
The golden crown he did not spare,
Nor scorn the beggar's clothes.
Of heirloom jewels, prized so much,
Were many changed to chips and clods ;
And even statues of the gods
Crumbled beneath its touch.
Then angrily the people cried,
"The loss outweighs the profit far ;
Our goods suffice us as they are :
We will not have them tried."
And, since they could not so avail
To check his unrelenting quest,
They seized him, saying, "Let him test
How real is our jail!"
But though they slew him with the sword,
And in a fire his Touchstone burned,
Its doings could not be o'erturned,
Its undings restored.
And when to stop all future harm,
They strewed its ashes on the breeze,
They little guessed each grain of these
Conveyed the perfect charm.

BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.
Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.
Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.
Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment the long day through.
Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest way, if God wills it so.
Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.
Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.
Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done. *Public Opinion.*

Correspondence.

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

SOUL-IDEAS AMONG THE ANCIENT EGYPTIANS.

SIR,—There are two or three errors in your report of what I said the other evening, the result of misapprehension. It was quite impossible for me to "condemn the school of Egyptologists represented by Max Müller," as he is not an Egyptologist at all. Also what I said of the sound "Fu" had no relation to Grimm's law operating in the Greek. The fatuous futility of quoting from the Greek alphabet as a *per contra* or answer to anything advanced by me, was equal to quoting the Mosaic six days of creation against geology and evolution.

In answer to Dr. Wilde, who led the aside by his questions respecting the remote antiquity of the Egyptians, I observed that the difference in the human race who might have first uttered the sound "fu" with open lips, and those who could shut down the lips to utter the sound "ep" amounted, in my opinion, to the development of a new species, almost equal in value to that of the missing link. And lest this "fu" should be mistaken for a ph (φ), which is a word "peh" in Egyptian before it becomes a phonetic, I said this "fu" was an original type distinct from, although equvalented by the Peh, ppeh, Ph, and Ba, all of which relate to opening the mouth and expelling the breath. "Fu" is represented by the Cerastes snake; the snake is one of the very oldest symbols, and there is evidence to show that the "fu" mode of expulsion is the oldest form of what are afterwards termed labials. For example, the earliest sounds were emitted by opening and not by closing the lips; hence syllables terminating with a vowel are earlier than those ending with a consonant. Hence there are North American Indians without distinct labials, and when told to close the lips to sound the p, b, or m, they laughed at the idea of shutting your mouth to speak.

What I did say of the Hottentot words was that in certain cases

collated by me the T click was obviously brought on as the Egyptian feminine article T for "the."

Nor did I suppose the Dutch navigators were conversant with Egyptian literals. I denied altogether that the Dutch conferred the name of Hottentot; and said that as the word was a name used for a peculiar kind of stammering, that is of imperfect speech, and as "Haut" in Egyptian means to go first, precede, commence, "en" means "of," and "tot" is speech or language, Haut-en-tot is a pure Egyptian name for those who preceded or were the predecessors of language, ergo those who clicked and used protophones and gestures.

I probably did Anglicise the word Eidolon and not make the second syllable long. I am not a Greek scholar. All the Greek I know has been self-gathered, with the aid of a little written, not oral instruction, and that solely for the purpose of verification in certain cases that concern my work. All the world knows, or may know, that I did not pass through the classical curriculum; and sometimes when I see the mental products of that process, the Holofernian specimens of pedantic word-mongering, I thank Providence for preserving me. A false quantity or accent is bad to the educated ear. Even the donkey that I used as a boy to imitate when he brayed would resent my incorrect imitation, which was wanting in emphasis somewhere, and he often reproached me by repeating the genuine thing true to accent and quantity. Jack was justified. Nevertheless, a false accent is not the worst kind of falseness in the world, and what I said was entirely intended to be true. Therefore, I did not say the "Book of the Dead" was 7,000 years old; I only alluded to one chapter of it, well known to Egyptologists.

GERALD MASSEY.

SIR,—In Mr. Bonwick's paper we read :—

"All the ordinary opinions of modern Spiritualists were recognised in Egypt. Spirits hovered about the mummied body; spirits influenced, and even possessed the living; spirits could be called or driven forth by mediums; spirits foretold events, and wrought wonderful deeds. At the same time it must be observed that the Egyptians did not receive Demonology or Black Magic, so prominent in old Chaldea and mediæval countries, traceable to an African or a Turanian source."

It would be of great interest to all Spiritualists if the author of that paper would be kind enough to quote the evidence for this assertion, together with the authorities. Vague general statements are of no avail, even though they may prove to be true; we want the proof. Again, may I ask what we are to understand by these lines?—

"Egyptians, like the moderns, indulged in speculation on such subjects, having no thought of the employment of experimental science to determine the question of intellectual being."

They certainly are meant to refer to spiritual existence; but do they also mean the Egyptians were not experimentalists—were not practical evokers and students of Spiritualistic phenomena?

GERALD MASSEY.

A PSYCHOLOGICAL EXPERIENCE.

SIR,—I have a small psychological experience to record, on which I should be glad to have the judgment of those experienced Spiritualists and gifted minds who are alike contributors to and readers of your journal. It is connected with the almost dormant mediumship of my little daughter, the "Beatrice" who some years ago figured in your columns.

It was about twilight on a summer's evening of this year, shortly before I left my home to sooth the last days of my father's earth-life, that a gentleman, a friend of my husband's, called to make a sad communication of his domestic unhappiness. I cannot relate my story without disclosing the nature of that unhappiness, but as I shall give no names, no one will be compromised. In my opinion, the experience I have to relate is not without a lesson; that lesson I shall leave others to interpret. The gentleman who called on the evening to which I allude, desired, as did his wife, to have Beatrice as a visitor and companion to his own daughter, and a visit had been arranged on which Beatrice and her sister Florence calculated with a little pleasure. On the evening to which I allude, the gentleman, whom I will call Mr. S., presented himself with a face full of trouble, and ere long my husband, whose visitor I presumed him to be, called me into the room to share the recital of his sorrow, and give what advice and comfort I might be able. I then learnt that his wife had for many years past been subject to violent fits of intemperance, that they were gradually becoming more frequent and dangerous, and that, after a short absence, her husband had returned to find her attacked by one of these fits in great fury, and completely mad for the time through the effects of alcoholic drinks. The poor man, who was overwhelmed by his great trouble, informed us that he felt he could preserve his great sorrow no longer a secret, that he had struggled long with it, hoping to induce reformation, but that hope having left him, he was determined to remove his one daughter, and break up a home made desolate.

I cannot describe the mingled feelings of pity and horror with which I heard this sorrowful relation. Only a fortnight before I had seen the poor lady, now a victim to the demon of drink, well, happy, and gentle; she was described now as furious, dangerous, utterly degraded.

I have always, from early childhood, felt more horror and depression at the contemplation of this special vice of our nation than in viewing mentally any of the other frailties and imperfections of humanity. I have never been able to endure the proximity of an inebriate person without disgust, and no sin that flesh is heir to has seemed to me so pregnant with ruin, so devastating in its effects on body and soul, so wide-reaching in its consequences as this vice, or as it is often called "disease" of intemperance.

I retired to rest with my child Beatrice that night, with a heart very heavily burdened, for this tale of drunkenness was not the only one on which I had recently been called to reflect. Whilst it was yet the dark hours of the summer night I was awoken by Beatrice clinging in a terrified manner to me, and asking, in tones full of dread, "if I thought the morning would soon come?" I asked her "why." She answered, "O, mamma, I have seen such a dreadful spirit; what can have brought her to us; have you any brandy in your room?"

I answered that "not only had I none in the room, but that there was none in the house." The child then related the appearance, in a sort of dream, of a disturbed, vindictive, and most malignant looking female spirit in a grovelling position, a bottle of brandy near her, also the appearance of another spirit, more agreeable looking, who stated, as it were in explanation, that the disturbed one was brought by the use of brandy.

After hearing this relation from my child I soothed her terror, and mutely prayed that all dark influences might leave her. I also betook myself to marvelling by what singular and (to me) unknown law she had dreamed this dream, or seen this vision, whilst my mind was disturbed by the subject of drink. I wondered if my thoughts had brought her the vision by mental sympathy, and felt condemned for not banishing such dreary subjects whilst so near her. While thus speculating on the cause of the vision Beatrice answered my unuttered thoughts thus: "O, mamma, that spirit is *not* in our house; it cannot come here; it is in Mr. S——'s house, and I must not visit them. I seem to have been taken to see it to show me this." As soon as these words were uttered, all the shadow of sin and sorrow which for an instant had fallen on her spirit seemed to leave Beatrice, and she fell into a refreshing sleep after delivering this last message. I am quite certain that no one was cognisant of the circumstances made known to myself and husband by Mr. S—— in reference to his domestic sorrow. It was about the children's hour of retiring when he took his leave, and his story was told with closed doors and in a whisper.

The question I would like to ask of those who are versed in psychology is this. Could a train of dreary thought in my mind so influence a medium, or is it more probable that this vision was sent as a lesson? The spirit seen is the tempter of that unhappy lady, and my child was permitted to see her for an instant as a lesson to me to be conveyed to others, and induce me to avoid the influences in a certain house on her account.

E. L. THOMPSON NOSWORTHY.

Leeds.

THE WILLIAMS-RITA CASE.

To the Public in general, and St. George Stock in particular.

I HAVE read with some amusement and much sorrow the words of your various correspondents, who seem, many of them, to fail in finding words enough to vent their spite upon me. Perhaps the most offensive letter that has appeared since your editorial is the one signed "St. George Stock," who is most profuse in his thanks to the Dutch people for unmasking an imposture which "he and many others have been fully convinced of," and which he endeavours to gloss over by saying that he "charitably" thought the medium a passive instrument. I have only one reply to make to both public and private critics—that I know nothing of the things, or how they came there, and solemnly declare, before God and man, that I am innocent; but there are twelve against one. I however submit the following as a reply to recent correspondents.

Mr. Stock says that it befits the Association to take the matter up; but if so, it should be taken up with the idea of finding the whole truth, rather than to prove the fraud. It is rather late in the day, however, for the Association to take up the question of my mediumship, when all during last season I was giving *séances* before the Research Committee, which were reported as proof conclusive. I have never objected to a single condition at any *séance* I have ever given, except at Amsterdam, when I did object to being knocked down by eight, or twelve, or more persons—which? Under, then, the most strict conditions that the Association could devise, my guides have been able to produce manifestations, as published accounts prove, oftentimes to my own surprise; therefore, I never had the slightest inducement to cheat, and especially at a *séance* where I was only invited in a non-professional way.

I am asked to "confess how all my tricks are done." I have received many offers of the same kind outside of Spiritualism, by persons perhaps in a higher position than St. George Stock, but I never accepted their tempting proposals, simply because I had nothing to confess. As the Dutchmen claim to be so proficient in this matter, they may be able to give Mr. Stock the knowledge he desires, and take their payment in thanks, as I have done from many who desired to witness my manifestations. It is very charitable now for Mr. Stock to say that when he held me in the cabinet, and the form appeared, it must have been some one else he was holding. Who was it that played the part of medium or spirit in the recent weighing experiments? What chance has a medium to demonstrate his power when he accedes to every request, even to being held, and then, when the first adverse wind comes, to have those who have been his pretended supports turn round and doubt the very tests they themselves imposed and declared at the time to be conclusive. If I were to consent to go through the same category of tests again, would not the next attack find me, as it has now, among an army of doubters, whose faith in their own senses and judgment had taken to itself "wings and flown away?" but, thank God, there are still hundreds of noble-minded ladies and gentlemen who prefer believing the evidence of their own senses to what any number of unknown people may affirm.

So far as the Association is concerned, one would think that my fate hung upon its verdict, and that all my future usefulness was to be made or marred by its decision. Such is not the case. My position as a medium was made long before the Association was ever thought of, and the larger amount of my patronage has been outside the Association, and

with people of high position who never heard of its existence. I felt that the Association was quite as much under obligation to me as I to it. I have never received more than half my usual fee for *séances*, and in the season have often declined two *séances* in an evening, that I might keep my engagement with them; for which I received half the fee of one, and the present amount of personal abuse thrown in. If the Association can do without me, I can certainly do without it; and I can but feel that in this course I shall receive the support of my friends.

In the last number of *The Spiritualist* I also see a letter from Riko, the secretary *pro tem.* for the Dutch. But who is Mr. A. J. Riko, that he presumes to attack me concerning a *séance* at which he was not present? He is the same spiritual brother who stated to a friend of mine, when he (Riko) was in London, that he "disliked me, and that I should do little good at the Hague." In his letter he says—"The only question is, whether I cheated at Amsterdam?" No matter what of the past, nor how spotless the record, nor how satisfactory the tests of the future may be, "other sittings are out of court." And this is called "calm logic." I confess I do not see it. Every man accused brings his past record to prove the falsity of the charge. I do the same; and I contend that the record of the past must stand with all thinking people. The evidence presented is only circumstantial evidence thus far; but, as there are "many more items not yet in," perhaps we had better wait until the whole case is presented before judgment is pronounced. I, too, ask the question, Did the spirits bring in the drapery? and when the question is truthfully answered the responsibility will rest upon other shoulders than mine.

I know the genuineness of my mediumship; and on the truth and strength of those who guide me I rely, who were never nearer me than at present, and who answer me, that—

Ever the truth comes uppermost,
And ever is justice done.

Yours in the work,

CHARLES E. WILLIAMS.

SIR,—As in your issue of last week another insinuation appeared that the Dutch were conspirators in the affair in question, which insinuations do no honour to the character of the inventors, I think you will not refuse a place for the simple statement that *all* the gentlemen present at the Amsterdam *séance*, without one exception, signed the report. The ladies who, when the fighting began, left the room or fainted, were not invited to sign, they not being also direct eyewitnesses of the searching. The Dutch like solidity and honesty in their reports, and it shows a prejudiced mind to try in every possible way to whitewash the guilty, who is impudent enough to deny flatly everything against the pointed evidence of *all* the honourable witnesses. I repeat, if all the evidence were published no honest Spiritualist would hesitate to share the conclusion of the Dutch, and I am seriously thinking of publishing a small pamphlet about the affair, chiefly because Williams goes on to write furious and nonsensical letters, the last specimen of which I (like his former epistles) at once submitted to the president of the committee. It is high time our cause underwent a purifying process. A celebrated *savant* said, "Show me a man's letters, and I'll tell you what he is." Well, it may be that I shall help the English brethren later on to a better knowledge of certain individuals. It is easy to see which side is right.

A. J. RIKO.

A DREAM OF A DEAD FACE.

Dizzy with ocean's roar
I wandered by the shore
Where sullen, heaving waters rose and fell;
When on the wave's green edge,
Swift o'er the sandy ledge,
Up to my feet there rolled a delicate shell—
A pale pink shell, dashed with the ocean's dews,
And painted fair with morn's divinest hues.
So beautiful it lay
In the last light of day,
Close to its pinky cells I held my ear.
The hollow murmur stole
Into my troubled soul.
"Tell me," I cried, with rivalling hopes and fear,
"Oh shell! that moanest by the lonely shore,
Where are the friends who come to us no more?"
The passionate question died
Along the ocean side,
Spurned by disdainful waves to quick disgrace;
When lo! a stream of light
Dazzled my mortal sight;
The pale pink shell became a pale pink face;
And eyes I fondly knew, with light divine,
Smiled gentle memories as they looked in mine.
The murmur now which came
My restless soul to tame
Was music sweet of softly whispering lips:
"Oh friend, complain no more!
Safe on a happy shore
Rests the dear freight of all thy sunken ships.
Whether these fretful waves recede or swell,
To us who dwell beyond them all is well!"

Banner of Light.

MR. T. N. CATHRAL writes that a "Bethnal Green Association of Inquirers into Spiritualism" has been formed for the purpose of aiding those who wish to investigate the subject. It holds its meetings on Sunday and Thursday evenings at 53, Warner-place, Hackney-road, London.

THE CLAIMS OF PSYCHOLOGY TO A PLACE IN THE
CIRCLE OF THE SCIENCES.*

BY EDWARD W. COX, SERJEANT-AT-LAW, PRESIDENT OF THE PSYCHOLOGICAL
SOCIETY OF GREAT BRITAIN.

LADIES AND GENTLEMEN,—I propose to devote this Fourth Sessional Address to a consideration of the claims of Psychology to a place in the circle of the sciences.

THE POSITION OF THE BRITISH ASSOCIATION AND THE ANTHROPOLOGICAL
INSTITUTE IN RELATION TO PSYCHOLOGY.

That it has not yet received such a recognition is sufficiently obvious. The conspicuous representative of the science of the time is the British Association. This society, by its all-embracing title and by the formal admission into its programme of more than one department that has not the most remote connection with physical science, practically asserts that no subject designed for the investigation, however remotely, of the laws of nature will be excluded from its platform.

Wherefore, then, is psychology rejected? The answer of the association is, in substance, this: "Our business is only with the tangible material universe. Psychology deals with something that is immaterial, intangible—whose existence is not proved nor is capable of proof, and which, therefore, is unknown and unknowable. Psychology has no foundation of fact, and upon fact alone can a science be constructed."

I dare to dispute the assertion and the argument. The British Association does not preserve its own boundaries and maintain its own definition. It admits political economy and education. It does not prohibit occasional wandering in the wide field of art. Speculations verging closely upon theology are permitted and even welcomed in presidential addresses. Theories are not always scouted because they are wild. A section is invited to discuss the best manner of educating a human being; but investigation into the existence, the nature, and the capacity of the mind to be so taught, its relationship to the body, its past, its present, and its future is sternly prohibited, as not being a part of science; if any member dares to moot incidentally any question, however interesting and important, bearing upon the mind or soul of man, he is instantly shouted down, and rules are made with express purpose to prevent the introduction of the subject in any shape. Psychology is not merely refused admission into, it is positively scouted from, the British Association for the Advancement of Science!

Even more strange, illogical, and unphilosophical is the treatment of psychology by another society of lesser note. Anthropology is the Greek name for the science of man. There is an Anthropological Institute, whose profession is the pursuit and promotion of this science. It was after many years of claim, advanced and rejected, that anthropology obtained for itself a place—even then grudgingly granted—upon the platform of the British Association, which had, from the beginning, established a department for natural history. Think of this! The associated scientists of our time accepting a bug and rejecting a man!

But what the British Association did to anthropology the Anthropological Institute does to psychology. The British Association rejected the whole science of man. The Anthropological Institute rejects the science of that part of him that makes him man. It gives long debates to the shape of his skull, not a word or a thought to the structure of his mind! It listens to dull and learned essays upon the barrows that preserve his bones, but it will not promote an inquiry into the spirit that animated those relics, the mind that moved those bones, nor if that handful of dust be all that really remains of a being whom high authority declares to be immortal!

The study of man, omitting the mind and soul of man—anthropology without psychology—is surely the caricature of a caricature—the play of *Hamlet* with the part of Hamlet omitted by particular desire.

For anthropology should properly be divided into three branches. First, human physiology, the structure of the body of man. Secondly, psychology, the forces by which the action of that structure are directed. Thirdly, ethnology, the geographical distribution and history of the races of men. The society that omits either of these has no right to the

large title of "Anthropologist." It is ethnological merely. There is, in truth, no anthropological society promoting anthropology as the science of man—and of the whole man.

The example of these two societies has been followed, as of course, by the outside world. Psychology is scouted. Reports of discussions on psychological questions are by the journals who profess to report refused a place among the "Proceedings of Scientific Societies" expressly on the ground that psychology has no pretension to be deemed a science. If questioned why, the ready answer is, "Your province is with something the existence of which is not proved—which indeed the greatest scientists among us entirely deny. There can be no science in a thing that is not. Therefore it is we refuse to give you a place among the reports and records of the scientific societies of the time.

Hence it occurred to me that this fourth sessional address could not be more usefully employed than in answering the objectors, and setting forth the true claims of psychology, not merely to be deemed a science, but to take a foremost place as being one of the greatest and most important of all the sciences.

THE PROVINCE OF PSYCHOLOGY.

The definition of psychology adopted by this society is perfect. It expresses precisely, clearly, emphatically, and truly what is designed by that title. My purpose this evening is to set forth the subjects for research and discussion that are properly embraced by that definition. I repeat it:—

Psychology is the science that investigates the forces by which the mechanism of man is moved and directed.

It is essentially distinct from biology or the science of life, with which it is often confused by the materialists. Intelligent motion is not in any manner associated with the motions that indicate the presence of "life." The province of biology is to trace the difference between the things that have life and the things that have not life; to determine the points of difference and the laws that regulate the beginning, the progress, and the end of life; to solve, if it can, the problem whence life comes, and what it is. The range of biology is sufficiently large and perfectly definite, but by no stretch of definition could it be made to include psychology.

The biologists having shown us what a living thing is; the physiologist having taught us the structure of that living thing and the functions of its organs, whatever these may be—the anthropologist, directing its attention to man, having opened to us the history of man, as revealed in his various tribes, his various works—manifestly not automatical, but the product of some intelligence—there remains yet a great and grand region to be explored. What is the intelligence that has directed the man described by the biologist, the physiologist, and the anthropologist? Unless that man be merely a machine—an automaton—there must be something within him or without him that intelligently directs the motions of his mechanism to definite and intelligent objects. The motions manifestly obey a power within the man we call his will. What that force is, whence it comes, how it works, what are its powers and capacities, the mechanism, if any, through which it acts, and how the direction is determined of the force that moves the mechanism—here, indeed, is a vast region in the study of man for which science has made no provision, but which nevertheless is actually rejected by the British Association for the Advancement of Science, and ignored by the Anthropological Institute that professes the science of man, and by the journals that call themselves the reporters of the sayings and doings of all the sciences.

Perhaps to some minds the definition of psychology which this society had ventured to advance, and for which it challenges discussion by any who object to it, may appear somewhat vague. "What is a force?" they may ask: "Is there anything moving us but muscular force, which the chemists tell us is produced by the conflagration of the muscle itself? What contracts the muscle? The nerves. What sets the nerves in action? The brain. Nothing can be more simple and obvious. The brain wills, the nerve carries the command, the muscle obeys and contracts, as ordered, and the limb moves in the desired direction. The mechanism is perfect, and so is this ex-

* The Presidential Address at the opening of the Fourth Session of the Psychological Society of Great Britain, Nov. 7th, 1878.

planation of it. What need to go beyond it for something we cannot see, hear, or touch? Why perplex the mind with questions incapable of solution and conjectures you cannot resolve into certainties? Be content with physiology, which will teach you all about form and function. Be satisfied with our happy conclusion that mind is a secretion from brain, and soul a myth—a fancy—the invention of priestcraft, the paradise of fools."

Such are the objections raised to the recognition of psychology as a science, and from the standpoint of materialism they are very powerful. Psychology, on the other hand, asserts emphatically that mind is something more than a brain secretion, and that evidence can be adduced of the existence of soul (meaning by this term—the conscious self—the I—the You) as a definite and distinct entity, of which the bodily structure is only the mechanism, by means of which the communication is maintained between itself and the material world in which it dwells; the molecular structure being probably nothing more than an incrustation of the non-molecular self, crystallised, as it were, about it in healthy life, dropping slowly from it in disease, and parting wholly from it in death.

This is a theory—and only as such is it advanced. Nothing more than theory is possible in the present imperfect condition of our knowledge. We want more facts before we can dare to dogmatise. It is the end and aim of psychology to make search for those facts. The scientists choose to affirm that, mind and soul being myths, inquiry relating to them is folly.

At this starting point of our science we join issue with the materialists. We affirm with absolute confidence that there are facts and phenomena, innumerable and indisputable, that point directly to the existence of mind and soul, as the only probable solution of them—phenomena wholly inexplicable by and entirely inconsistent with any theory of materialism—phenomena which point directly to the conclusion that intelligence is not molecular nor a condition of molecules—that consciousness is not merely a function of matter; but that the thing, whatever it be, we call the soul or mind, is an entity quite other than the thing we call the body!

Mark, now, how wide a range there is for investigation and deduction by physiology, and then say if it has not a title to be a science—and a very noble science.

LIFE AND MIND.

At its foundation is life. What is life? What marks the distinction between the living thing and the thing that has no life? Are they specifically different, or do they pass one into the other? According to the Darwinian theory of evolution, when did life begin, and how was it evolved? Or is the universe a huge living whole, its parts taking the various forms of life according to the conditions under which the development occurs? In man what is the beginning of life? What are its functions? What relationship has it to the other forces that control the mechanism? From what source is the vital force fed? why does it fail? and how does it cease?

Then for mind. What do we intend by the term? Is mind identical with soul? Is it distinct from soul? Is it an entity? Or is it, as I venture to contend, the collective name given to the actions by which the soul expresses itself upon the external world through the mechanism of the brain and nerve system. Thus viewed, the mind is not a whole, but composed of parts, each part having a distinct function. It is not a thing itself, but the action of some other thing—or rather a name for the collective functions of that other thing—which thing is the entity, the being, the thing, that is conscious of its own unity, of its own identity, of its own distinct existence in a definite form; in brief, the I that is conscious of the independent personal being of you.

What a field for psychology is here! The relationship of brain to mind—the functions of that organ, the mental faculties, their operation individually and in combination, the mind in health and in disease, the influences of the mind over the body and of the body over the mind—these are but a few of the vocations of psychology.

Then comes the great question of the duality of the

mind. We have two brains—have we two minds? Is each mental faculty enjoyed in duplicate—so that there may be paralysis of one half the mind, as of one half of the body, with all the curious problems that grow out of such a condition, and the light which, if it be true, it must cast upon many mental phenomena otherwise inexplicable.

Next comes the question upon which ancient and modern mental philosophers are at issue—Does the whole mind act in every mental operation, or only specific parts of the mental mechanism; that is to say, are the process of reasoning, the emotion of anger, the sentiment of hope, the product of the whole mind, or has each its special mechanism in the brain? A vast multitude of facts have been already gathered together, throwing light upon this question. But more are wanted, for the metaphysics that have been for ages accepted by mankind as knowledge can be banished only by an overwhelming array of facts that will force assent upon all minds not closed against conviction by prepossession and dominant idea.

If the conclusion be that the mechanism of the mind is structured of parts, each part having a distinct and definite function, then comes the no less important but more difficult inquiry, what are those mental faculties? These can be learned only by long and accurate observation of the minds of many men as exhibited in their actions, and something will be gathered from self-examination. Those faculties found—and they are undoubtedly many—do they admit of any and what classification? Psychology must inquire if there is any, and what specific differences between them? Are intellect and emotion identical? Do the various faculties exhibit their simultaneous presence or absence in the same person? Are not some possessed of great reasoning capacity and no passions? Are not others found to be strong in passion and frail in intellect?

And if there are many mental faculties, an inquiry almost more interesting than any for the psychologist will be what relationship they bear to each other—in what manner they combine to produce the infinite varieties of character in man, whether viewed as individuals or as belonging to some race of man. This involves not merely the closest observation of character, but the most skilful analysis of it. It is the un-failing charm of this study of man that it may be best pursued, not in the solitude of the chamber, but in the busiest haunts of society—wherever men most do congregate. In this the psychologist possesses a perennial source of enjoyment. Here he finds active employment for all his own faculties, and it is a study of which he never wearies.

Think for a moment how vast is the region psychology opens to the intelligent mind. Nor is any profound knowledge of it necessary to its enjoyment. Every step the student takes is fraught with interesting and attractive objects.

In trivial as in the most important sayings and doings of those about him he recognises a meaning and finds a lesson of value. He asks himself what structure of mind prompted this act, or inspired that speech or writing? The presence of what faculties do I trace here? What group of them has combined to create such and such a character? He cannot read history, or drama, or fiction without finding in it abundant material for practical application of the principles of his science, and ample food for thought. The personages of fiction serve to him as illustrations.

To analyse any one character of Shakespeare is a psychological study, and no better exercise than this could the student set before him.

The effects of disease upon this mental mechanism—its action under abnormal conditions—constitute a new and wide field for examination. Among them the psychologist must investigate the phenomena of sleep and dream, of insanity, of somnambulism in its natural or in its induced condition, the mystery of mental sympathy and communion, and that curious consequence of the double brain and double mental mechanism, the action of one without the other, or the action of both in divergent directions, but unconsciously to the individual, whose attention is engrossed in receiving the impressions of the brain that is most active at the moment.

Not less within the province of psychology are the phenomena of memory and recollection. What are they? What is the process that stamps the passing impression upon the

everchanging brain, and so preserves it that it can be reproduced long years afterwards? This mystery of memory, and the still more marvellous process of recollection, are problems which it is the proper province of psychology to solve or attempt to solve.

All this vast field of knowledge relating to the individual man claims to be explored by the psychologist. But his science has a work even beyond this. It searches into the history of the past, as presently we shall see that it projects itself into the future. Was man always what he is now? Is the Darwinian theory true, that he is the lineal descendant of a mollusc, grown to be what he is by a slow process of evolution continued through æons of years, under the action of the universal law of the survival of the fittest, being thus gradually adapted to the ever-changing conditions of the world he had inhabited? If his corporeal mechanism grew to be thus, how and where did *mind* come to him? Mr. Herbert Spencer, with admirable ingenuity, has sought to apply the Darwinian theory of the evolution of the body of man to the development of his mind. He has directed extraordinary labour to the collection of facts in the history of man, from which he hopes to deduce conclusive evidence that intelligence also has been evolved. He does succeed, to some extent, in tracing the gradual growth of brain structure; he shows how one mental faculty might be the outcome of another or others; and in the survivals of manners and customs he finds traces of time when they had a real life and meaning, but which, although their uses are outgrown, linger still in habits that have quite lost their meaning now.

Turning from the past to the future, a new region opens to psychology. What man was, what he is, suggests at once the question, What will he be? Without raising for the moment the much-disputed question, if there is for him a life after the dissolution of his body, the psychologist encounters the too-neglected question of heredity. To what extent does the child resemble the parent? Is mind inherited? If so, is it, as the popular belief is, derived from his mother? Why sometimes are there resemblances to both parents; sometimes to one only; sometimes to neither? Again—What causes a likeness to some remote ancestor to crop out suddenly in a far following generation, or why should only one feature be preserved, as in some families, the single surviving index of their race? These and a hundred other queries, of equal interest and importance, it is the proper province of psychology to answer, or endeavour to do so—not by theorising merely, but by observation and collection of facts.

PSYCHOLOGY AND MATERIALISM.

Lastly comes the question, greatest of all, is the mechanism of man constructed of anything other than the body we see and the brain we dissect? Is that brain the ultimate intelligence? Are all our inspirations and aspirations merely secretions from that wonderful pulp? Is consciousness of individuality, of unity, of being ourselves, nothing more than a succession of molecular conditions which we mistake for identity? Although, let me say it here, it is difficult to understand how any succession of independent actions could cause consciousness, I ask again, as I have asked before, What is the thing that is conscious of the molecular action that by no stretch of imagination can be conceived to be conscious of itself. This is the true battlefield between Materialism and Psychology, and here the main fight must be fought. Psychology says, "We see in this consciousness the existence of something that is conscious—conscious of itself, conscious of the external world—itsself always, whatever irregularity attends the action of the molecular mechanism. This something that is not the body, psychology supposes to be an entity, and that entity is the true man. We call it soul for lack of a better name, but we attach to this name no foregone conclusions of its structure, its faculties, its capacities—nor even of necessity for existence after the dissolution of the body. At this point we affirm only that the thing we call soul exists—but what it is, what it does, what it can do, where it is at present, what it is to be in the future, are questions for psychology to answer, as they can only be satisfactorily answered, by extensive and accurate observation of psychic phenomena."

Materialism replies to this, that there are no such phenomena, and that there is absolutely no evidence of the being of soul—that it is purely mythical—that it is imperceptible by any sense—that it cannot even be imagined—that it is not only unknown but unknowable.

Here, also, psychology challenges materialism to the test. There are facts and phenomena, neither few nor rare, that may be found by all who make honest search for them, and for which they have not to wander far afield, but may see in their own homes among their own families, nay, in their own personal experiences. These facts and phenomena, we say, materialism can by no stretch of ingenuity explain, nor even rationally account for. Only by the existence of something forming a part of the mechanism of man—something non-molecular, and therefore imperceptible to the human senses, that are constructed to perceive only the part of creation which is composed of the particular combination of atoms that makes molecules—which are the ultimate particles to a man's perception, but certainly not the ultimate atoms, which doubtless compose an infinite number of other forms of being not perceptible to us because non-molecular.

PSYCHOLOGICAL PHENOMENA.

It will be enough to refer to some classes of these phenomena to show on what a vast foundation of facts psychology may be securely based, and to prove that it is not the shadowy pseudo-science that it is called. Behold, first, that most abundant class of the phenomena—the mystery of dream—which only does not amaze us because it is so familiar, but which, if it occurred but rarely, and with a few persons only, would excite either wonder or contempt. There is not a person in this room who, if dream was not as rare as clairvoyance, would not be denounced as an impostor, and prosecuted as a rogue and a vagabond, for having asserted that when he was asleep he beheld the most marvellous visions, conversed with the dead, walked upon water, visited remote places. All of us do this nightly, and we are only not deemed to be the victims of a diluted insanity, because none can accuse another without condemning himself. But viewed with scientific eye, what a marvel is dream! What new light would not the investigation of its phenomena cast upon the structure of mind and the being of soul!

The phenomena of delirium and insanity are no less fraught with instruction for the psychologist. It is not in the normal conditions of the mechanism, when the whole is working smoothly, that the hidden parts of any machine can be discovered. It is when the wheels are disordered, its parts thrown out of gear, that we learn its structure and the uses and functions of each part of it. So with the mechanism of man. The physiologist and the physician can best learn the functions of the various parts of the body from observation of their disordered action in disease. Insanity shows us what the mental faculties are, by showing us the consequences of paralysis or disorder of any one or more of them.

More curious still are the phenomena of somnambulism—that strange condition in which the senses are sealed or their communication with the conscious self suspended, and we are enabled to witness the phenomenon of the mind receiving its impressions of the external world through some other medium than the nerve system. Psychology has not yet determined what is that substituted medium, but the almost certain conclusion is that the self, or soul, severed from its ordinary channel of communication with the external world through the mechanism of the senses, perceives by some such perceptive power as it may be supposed to possess, if the body were to fall from it, and it should have a new existence under new conditions. Fortunately for science, the state of somnambulism—a rare natural product—may be produced artificially, not with a few but with a great number of persons; and not among strangers, but in almost every family. If any person can examine these phenomena without having his faith in materialism shaken, he must be prepossessed indeed—a veritable victim of a dominant idea!

Then come the phenomena of mental sympathy and communion, of which so many interesting cases have been reported to the society, and of which we hope to be favoured

with many more. The first question as to this is, if it be effected by transmission of mechanical motion from the fibres of one brain to the fibres of another brain, as harp strings vibrate in unison, or if it be a capacity of the conscious self or soul, in certain conditions of the mechanism of the body, to communicate by some non-sensual medium with other souls subject to the same condition with itself?

Lastly, we have the multitude of phenomena that have been called psychic by those who object to a name that embodies a "foregone conclusion," preferring to wait the results of a larger experience and more accurate experiment before they venture dogmatically to assert the source of these phenomena. This caution is the more necessary, as undoubtedly the conditions requisite to the production of the phenomena are such as almost to tempt to fraud. As the consequences of such temptation, offered by the neglect of inquirers to apply reasonable tests, the most impudent impostures have been practised, and will assuredly be repeated so long as phenomena, which are the proper subjects of science, are made to minister to the credulity of the superstitious, to gratify a merely gaping curiosity, or to amuse the vacuous and the idle. It will be impossible to accept the psychic phenomena as proved for any uses of science until they have been subjected to the serious and laborious investigation of men who come to them with single-minded purpose to learn what truth is in them, for truth's sake, and for the sake of science; who will view them with eyes coloured by no prejudice nor prepossession; who will insist upon the strictest tests they can devise, and accept nothing as proved that is not secured by such tests, and then only after repeated experiments under various conditions. If such a course had been adopted from the beginning, opportunity would not have been given for the manifold "exposures" of frauds that have done so much to discredit even the proved facts. Science is indebted to those who have had the courage not merely to seize the pretended spirit and exhibit him in solid flesh to the deluded company, but to proclaim to the whole world a discovery that brings to themselves some amount of discredit. If, at the first, reasonable tests had been insisted upon, and precautions taken such as common sense would dictate, the most prevalent form of fraud could not have grown to the proportions which it has assumed, in spite of the protests of all sensible observers against the prohibition of the most ordinary precautions for protection from imposture.

But if more caution in the future is taught by these catastrophes science will profit greatly by them. Psychology desires to be informed what phenomena are proved by sufficient evidence to be real—what are still doubtful, what are fanciful merely, what are impostures. That all the tens of thousands of alleged phenomena witnessed in all parts of the world, and attested by experienced observers, should be illusions or delusions, would be a fact even more marvellous than the greatest marvel among the phenomena themselves. It seems to be forgotten that if but one of the multitude be true, that one proved fact must be the foundation of a new science, for that solitary fact establishes the existence of a force hitherto unrecognised—a force differing from all the forces as yet known to science in this, that it is an intelligent force.

One of these phenomena established as a fact, how vast and new a field is thus opened to the researches of psychology! Whence comes this force? It is developed only in the presence or near neighbourhood of some human being, endowed with a special nerve organisation. At once the question arises, Does the force proceed from him without whom it is not exhibited? This force operates without muscular contact. Then we face the problem of "action at a distance." At this moment our philosophers are in conflict, if such a thing can be. But here it is. If it proceeds from the psychic, it certainly does not come from his muscles—whence comes it then? If not from his corporeal frame, it must be some other entity that is in him. What is that entity? It can only be that entity we call his soul—that is to say, the conscious self.

But say that the force is not in him, but outside of him—that it is not his force, but the force of some other being—even then but two conclusions are open to us.

If the force be, certain it is that there is some intelligent

actor determining its direction. That intelligent actor can only be the soul of the psychic, or some independent invisible being. If the former, the existence of soul is proved. If the latter, that actor must either be the disembodied soul of some dead person or some creature, invisible and impalpable to us, inhabiting the world with us, and, in certain unknown conditions, enabled so far to become palpable to our senses as to play the pranks—for the most part the unmeaning and unworthy pranks—that nevertheless are played—as will be admitted by any person who has honestly and laboriously investigated the phenomena.

Here are a series of problems the solution of which is eminently within the proper province of psychology. If that province embraced nothing more than this, her claim to admission into the circle of the sciences would be unanswerable, and such, indeed, as few of the recognised sciences could advance on their own behalf.

It must be admitted that, if after painstaking investigation the conclusion should be that the phenomena called psychic, when imposture is eliminated, are the work of some class of invisible beings inhabiting this earth with us, there will not be the same conclusive proof of the being of soul, with a life not limited to the life of the body. But happily our prospect of futurity does not depend upon the truth or the explanation of psychic phenomena alone. All the other abnormal conditions of the mechanism of man, to which I have directed your attention as coming within the province of psychology, point more or less to the conclusion that soul is a reality, and some of them admit of no other rational explanation.

I trust now to have shown, to the satisfaction at least of all who hear me, and as I hope it will prove hereafter, to the equal satisfaction of those who may honour me by reading this address, that psychology is not a sham, but a very real science; that it has a vast province—far wider, indeed, than may have been imagined by those who have not devoted to it much time and thought. I trust that I have amply vindicated its claims to be admitted into the circle of the sciences—to be welcomed at the British Association, and to be made a branch of any study of anthropology worthy of the name. This society, speaking by the voice of its president, puts forward this programme of its purposes, of the many great subjects it comprises, of their vast importance to humanity, of the profound interest that attaches to them and its ambition to enlist for them, not the sympathies merely, but the active co-operation, of all who take an interest in the general objects of its constitution—the investigation of mind and soul, or of any one of its many departments. The pursuit of psychology is certainly as elevating as that of materialism is degrading. The eyes of the materialists are fixed upon the earth. Psychology at least looks up to the heaven. The regards of materialism are only for the present; psychology has a future.

This society was a bold, but a successful, experiment to combat the great and growing power of materialism, not, as hitherto, by metaphysical abstractions, but with its own weapons. "Argue and dogmatise as much as you please," said the physicists, "modern Science repudiates such methods for the pursuit of truth. We demand from you proofs sustained by evidence; realities, not fictions; facts, not dogmas; things, not dreams and desires. Until you produce such credentials, we cannot recognise you as scientists or psychology in a science." The society admitted the validity of the objection, accepted the challenge, and is prepared to fight them with facts, phenomena, proofs, realities, things. What it has already done—the subjects it has already examined—the facts it has already collected, do therefore entitle it to the formal recognition it claims. Many attempts have been made, and still will be made, to discredit it by imputing to it objects other than its ostensible one. We entirely and indignantly repudiate any such design. We are embodied for the sole object expressed in our prospectus—"the investigation of the forces by which the mechanism of man is moved and directed." We have never departed, and do not intend to depart, from this public profession of our purpose. We have carefully observed it in all our papers and debates. Many of the subjects comprised in the wide range of great themes, of which I have in this address feebly attempted to present

the merest outline, have been treated of in this room, and others of them will engage our attention during the present session. It would, of course, be impossible to single one class of phenomena from out the multitude that belong to psychology, and because it chanced to be unpopular, refuse to subject it to the same scientific examination as we give to the rest. It would be at once cowardly and unwise to decline to view it, and prove it, and try what worth and truth there is in it. Nor, as Mr. Gladstone contends, is it sufficient cause for turning away from so much as may be true because charlatans have traded upon credulity, and imposture has thronged around it. The plain duty of psychologists is to investigate, with express purpose to eliminate fraud and falsehood, and to possess itself of the residuum of that truth which is proverbially said to lie at the bottom of the well. In this sense only has it been received, and so only has it been treated.

THE OBJECTS AND NAME OF THE PSYCHOLOGICAL SOCIETY.

And here let me throw out a suggestion. There has been, and in spite of experience there still is, much misunderstanding of the true objects of this society. No small portion of the disadvantage under which it thus labours has been the consequence of an adoption of its title by a considerable number of associations in London and the provinces who really do what we are supposed to do, that is to say, under the wide name of psychology conceal a very limited purpose. All or almost all of the numerous psychological societies that have sprung up since the formation of this, do in fact limit their labours to the phenomena they call spiritual phenomena, which, if admitting of one explanation, would not be psychological, and in any case can present nothing more than one small section of the large range of phenomena which psychology embraces. This incorrect use of a general title for a particular purpose has doubtless led to a public impression that our aims are only theirs, and that, although we call ourselves students of psychology, we are merely curiosity-mongers. To remove this misapprehension, which operates against us to no inconsiderable extent, and to make our true design and character plain to all, without liability to the confusion resulting from the like name being adopted with quite different purposes, I would respectfully suggest to the members a slight change in our name. The term "psychology" is now unfairly used, and too often abused. Let us substitute the term "pneumatology." It is correct etymologically, logically, and scientifically, although not as familiar. Its meaning is the same, but it has the great recommendation of not being as yet misapplied and misappropriated. The Pneumatological Society of Great Britain sounds as well and looks as well, and it is free from the cloud of prejudice that has not unnaturally gathered about the term psychology by reason of the many misuses of it.

That there is a growing interest in the great questions embraced by this society is proved by the excellent audiences gathered in this room—larger, let me say, than those usually present at any scientific society in London, the Geographical only excepted. Another proof of the spread of the taste for psychological research and desire for knowledge of its principles is found in the establishment of no less than three Quarterly Reviews devoted to different branches of it. *Mind* is almost wholly metaphysical, giving comparatively little attention to facts; and, therefore, I regret to observe, it does little for the extension of our knowledge of mind. *Brain* is a more practical periodical. It professes, as its name implies, to deal with the material mechanism of mind, and to the extent of its limited scheme it will do good service to psychological science. But here also there is an unfortunate lack of records of the facts and phenomena attendant upon the various abnormal conditions of the brain and nerve system, wanting which as a basis, real progress in psychological science must needs be slow, for its theories, however ingenious, can be little other than conjecture and speculation. The *Psychological Review*, the latest in the field, promises to be the most useful. But here again the range of topics is somewhat too limited, and the most important of the material required in such a work—a col-

lection of reports of facts and phenomena, without note or comment, such as are given by the medical journals of medical cases—is still wanting. But the experiment is yet young, and improvements may be anticipated with age, experience, and success.

In conclusion, I can only repeat what I have so often urged from this chair. All physical science must be based upon facts. Facts can be proved only by evidence. The witnesses must be weighed as well as counted. If the information comes from one sense only, it should be mistrusted until it is confirmed by repeated observation under various conditions. If more senses than one give the same information, the value of such evidence increases in arithmetical ratio, because of the improbability of so many deceptions at the same moment. If there are two trustworthy witnesses, and both have the same perceptions at the same time, the testimony is more cogent still; but if more than two, then the probability of truth is overwhelming.

THE ATTRACTIVENESS OF THE STUDY OF PSYCHOLOGY.

A fact cannot be combated by an argument. It is an answer to any amount of ingenious logic to prove that the fact cannot be, to show that it is. A fact may be howled down by ignorance, "put down" by authority, written down by dogmatism, suppressed by the newspapers, but it cannot be killed, for a fact is immortal. It will assuredly survive all its opponents. As it was yesterday, so it is to day, and so it will be to-morrow. Closing to it our own eyes or the eyes of others will not banish it; no persecution can destroy it; no law, nor authority, can make it not to be.

And as it has been in the past, so it is now and so perhaps it will ever be. Vanity, and too often more practical interests, are naturally enlisted against the reception of new truths that threaten to disturb old theories, and shake established reputations. It is the common weakness of human nature, from which scientists are not more free than others. This is the true obstacle to the admission of psychology into the recognised circle of the sciences. It must be confessed that it does seriously shake the supremacy of materialism and threaten the fame of eminent materialists. It must, therefore, look for hostility. But courage and perseverance will subdue prejudice and conquer opposition as it has done so often before. Materialism looks formidable now because it has so many eloquent and able supporters. But we believe it to be destined to fall before the nobler teachings of psychology, going forth as now it does, armed, not with metaphysical abstractions, which only beat the air, but with the substantial and formidable weapon of fact. Let us remember that one fact, however small, will suffice to load the sling that will bring the giant to the earth. It is the business of this society to search among the phenomena of their science not for one only, but a whole armoury of such facts, each a death to materialism. Be assured you will find them, if you will only look for them with zeal, with patience, with perseverance, with caution, and with care.

But psychology offers to those who pursue it in the large and liberal spirit which I have ventured to commend to your favour, a yet higher and holier pleasure. When the conviction has come to him, not by authority and dogma, but by the positive evidence of facts and phenomena, that there is a soul in man, the psychologist learns to see a soul in nature. The proofs of it are patent to him. He finds its presence about him everywhere, underlying all substance, explaining many mysteries, and solving a multitude of problems, wholly insoluble by materialism. To the psychologist the universe wears a new aspect; this world has for him a new meaning; nature, new teachings; life, a new mission; duty, a loftier aim. He contemplates a nobler present, and hopes confidently for a greater future. As he makes that present he knows that he will mould that future. He asks himself if it be not possible, nay probable, that if there be a soul in man and a soul in nature—a present Deity, in fact—what is to us the material universe, constructed, as the scientists assert, of molecules, may be the surging up, as it were, in those infinitely various material forms, but true to a few types, of a universe of soul permeating and underlying the molecular structure of

which it is only the perceptible embodiment, that is for ever changing its shape, but remains the same in substance still?

For there is no death in nature—because there is no annihilation. It is only dissolution, change, separation of particles and reconstruction. No particle perishes. The material mechanism is resolved into its elements and reappears. If there be a soul in man, that also cannot die. It must remain somewhere under some condition of existence.

The psychologist recognises with awe and veneration in all this ceaseless round of dissolution and reformation the presence of an animating, directing, and intelligent power very like that he is conscious of in himself. Recognising soul as the intelligent force that is within, he recognises the presence and the action of the like force without. Seeing soul in nature as in man, he feels what the poet has expressed for him in thoughts that breathe and words that burn:—

For I have learned
To look on Nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity;
Not harsh nor grating, but of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling in the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the heart of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

Therefore am I still
A lover of the meadows and the woods
And mountains, and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create
And what perceive; well pleased to recognise
In Nature and the language of the sense
The anchor of my purest thought, the nurse,
The guide, the guardian of my heart and soul,
Of all my moral being.—WORDSWORTH.

THE DIVINING ROD.

SOME weeks since we recorded the visit of Mr. John Mullins, of Colerne, the celebrated "water discoverer," to Wootton Bassett, and we observe that he has since exhibited his powers in other parts of England, even so distant as Lincolnshire. In the *Grantham Journal* of September 28th last, there is a report of a speech made by Sir William E. Welby Gregory, Bart., M.P., at the annual meeting of the Grantham Science and Art Classes on September 23rd, 1878, as follows: "I had occasion to seek for an additional supply of water for my house and garden, and I was induced from several accounts I had heard of his performance to send for a man out of Wiltshire, of whom you may have heard, who discovers running water by the aid of a twig or, as it used to be called in ancient days, a divining rod. The man came, apparently a very simple, straightforward sort of fellow, who did not profess to know the reason why, but simply the fact that when he crossed running water the twig turned upwards in his hand, and he indicated two spots where he said I should find water at a very moderate depth. I knew that his powers had been tested in every possible way; he had been blindfolded, tricks had been played upon him with pipes and drains, and he had always stood the test. So I determined to sink my wells in accordance with his recommendations, and I may say at once that in both cases have found a most satisfactory supply of water within the promised depth. But meantime I mentioned what I had been doing to two gentlemen well versed in geology, and both, as by one consent, agreed in laughing the water-finder to scorn. They said he might by long experience have gained great skill in guessing where water would be found (one of the two, by the way, undertook to say from his geological knowledge that there would be no water at less than two or three times the depth indicated); he might simply be an impostor; only one thing was certain, viz., he could not be possessed of any occult power. Science could not understand such a power existing, and science believes nothing that it cannot understand (laughter). Now, why should not this man be endowed with some force or power which is not yet explained? (Hear, hear.) Did science know all about electricity a century ago? What can it tell now about animal magnetism, mesmerism, and so forth? Such language as these gentlemen held seems to me to be based on a doubtful fallacy. It seems to assume, first, that the human intellect is capable of understanding now all that it ever will be able to understand; and, secondly, that there is no limit to that capacity, but that it can grasp and see into all the mysteries of Providence."

Two or more spirit circles meet regularly in Torquay. There are others at Dartmouth and Brixham.

FORM MANIFESTATIONS IN THE LIGHT OF RECENT EVENTS.

BY W. STANTON MOSES, M.A.

BETWEEN the optimism of Mr. Blackburn and the pessimism of Mr. St. George Stock (vide *The Spiritualist*, November 1st), it may be permitted one to steer a middle course, avoiding thereby the strange logical fallacies that pervade both letters. Mr. Blackburn has proved, to his own satisfaction, what no careful investigator who has had opportunity of testing Williams can entertain doubt of, viz., that he is a genuine medium. But that does not affect the question to which Mr. Riko rightly pins his critics. Was the special *séance* at Amsterdam fraudulent or not?

Mr. St. George Stock, with an utter violation of the simple laws of logic which in his case is very astounding, argues (if argument it can be called) thus: John King has been for years a well-known figure, and on him rests "much of the fabric of belief in Spiritualism." (A passing word of wonder at that statement!) "And now it turns out that John King was, all the while, a false beard, some dirty muslin, and a bottle of phosphoric oil." One asks in wonder, Why? and the answer is given with much *naïveté*, "He is proved to have consisted of these simple ingredients on one occasion, and the presumption, of course, is that he was never anything more." Mr. Stock, that is, has generalised from a single instance, respecting which he assumes that he knows all the facts, and proceeds, neglecting all the evidence *per contra*, to lay down a universal law, deduced, *as of course*, from a special instance. Can anything be more astonishingly fallacious? Over and over again, in houses where he was a stranger, held hand and foot, or so placed as to render fraud impossible, Williams has demonstrated to minds the most sceptical the fact of his mediumship; nay, he has submitted to the judgment of a committee which has placed that fact beyond doubt by the pure scientific method of mechanical registration of his weight when the psychic form was visible. Yet all this is to go for nothing, because, away in Amsterdam, under circumstances of which Mr. Stock is not fully informed, at a *séance* at which he was not present, Williams is alleged (and I do not express any opinion, as yet, on the merits of that allegation), to have been detected in the possession of articles which might have been used for purposes of imposture. There are no genuine coins of the realm, because Mr. Stock reads that somebody somewhere once took a bad penny.

It is only because such letters, signed by such a name as Mr. Stock's, do harm, create prejudice, and retard the progress of calm investigation, that I venture to point out thus strongly the fallacy that underlies it. Instead of its "requiring very strong evidence to make it anything but the height of folly to assert" Williams's mediumship, it would seem that that pinnacle has been reached when that mediumship is denied on the faith of this one allegation; even if we assume (as I certainly do) the entire good faith and truthfulness of the Dutch witnesses. This surely, in the case of Mr. Stock, is the "psychological phenomenon worthy of study and elucidation."

Writing, as I do, before the report of the committee, I do not say a word on the questions which it is its province to entertain. But I desire to reiterate what I long since pointed out in two or more papers read at the discussion meetings of the British National Association of Spiritualists—viz., that almost all cases of detected fraud are connected with the cabinet *séances* of so-called materialising mediums. *The Spiritualist*, I am glad to find, has lent its influence to the advice that such *séances* in public should be discouraged. I have long thought and said so. Especially when held on the premises of a medium who derives a not inconsiderable profit from their success, they are perfectly worthless in respect of the evidence they furnish: they afford facilities for imposture which a man must be a very paragon of virtue to resist, when both reputation for success, and income are at stake; and they generate an atmosphere of credulity, and a tendency to laxity of judgment, if not of principle, in those who haunt them (judging from the excuses for plain imposture that are sometimes put forward), which it is the interest of all who value the fair fame of Spiritualism resolutely to discountenance.

The answer ready to the tongue, "We must have the cabinet, or we shall get nothing," may be dismissed with the rejoinder:—"If you are right, let us have nothing. Better that than fraud and discredit." But you are wrong. The cabinet is not essential to the study of this branch of the subject. In proportion as it is abolished the phenomenon will occur under other conditions. Experience proves this in the past, and will establish it in the future. Nor must it be forgotten that some of the best and most crucial proofs of the evolution of another entity from the body of a medium have been given without the aid of a cabinet.

Whether, however, we can have these tremendous portents in our own way or not, let us agree, one and all, on every ground of honesty and for our own mere credit, as well as from motives far higher and nobler than these, that we will have none of them if they are to be had only at the cost of perpetually recurrent fraud, and amid surroundings which necessarily suggest imposture to the unprejudiced observer.

Whether, again, this fraud is chargeable on medium or spirits is not to the point. We must deal with facts as we find them, and if a medium is detected in imposture, it is certain that he will have to suffer for it. If the controlling spirits drive him—a helpless tool in their hands—to dupe us, then we must, in self-defence, take care that he is placed in a position where he cannot dupe us. If we, by our neglect of plain conditions, so constitute our circles as to invite only that which is mean, or foolish, or tricky, then we must cease to constitute our circles in that manner. Only thus can we save ourselves from the merited scorn of sane folk, and Spiritualism from becoming a byword of contempt.

But I am frequently told, when pressing these considerations, that it is easy to secure immunity from imposture by simple precautions. By what means? I inquire.

By tying the medium to his seat. These mechanical methods of tying

and sealing, roping and the like, are, first, clumsy and bad in themselves, little calculated to establish the first pre-requisite for successful intercourse with the world of spirit; and next, they are fallacious, inasmuch as they establish a false feeling of security in the mind of the observer. Bonds are laughed at by spirit-power, as the experiment of lashing Miss F. Cook to Mr. Crookes' library ladder, and her almost instantaneous release, conclusively prove. If more evidence is required, it is found in the case of Mrs. Compton, of Havannah, who was released from the most complicated system of tying (even her dress being nailed to the floor), and transfigured before the eyes of careful observers.

By stripping the medium and re-clothing him in dark garments. I earnestly hope that this method of investigation will not become common. It is far more objectionable than tying. In many conceivable cases it is not practicable. In none is it of any service unless done thoroughly, in a way which few would like to enforce, and which, if enforced, would leave a decent person in a state little fit for the evolution of spiritual phenomena.

If there be other methods which the perverted ingenuity of man can devise in order to avoid the simple expedient of placing the medium in plain view, I hope they will be abandoned. Let us restrict cabinet investigations to such experiments as those conducted by the Research Committee. Let us draw a strong line between such scientific experiments, and the public *séances* frequented by witnesses of another type, and again between these and the home circle. Many inquirers are forced to go to public mediums for evidence that they can get in no other way. Let us at least try to provide them with something which shall not be palpably and ludicrously insufficient to establish any evidence of spirit-power. And, above all, let us crush out with iron heel all conditions which lend themselves to fraud; which (under the best of circumstances) are such as to prevent any satisfactory evidence from being had; and which send the inquirer away bewildered and puzzled, if not disgusted. And if by such a course we run temporary risk of diminishing the marvels we have to show, let us console ourselves with the thought that what we do present will rest on a far more substantial basis, and that we have no reason to believe that the loss will be permanent.

In saying this I am fully aware that the remedy rests where it is extremely hard for public opinion to reach it. Gaping curiosity and fatuous credulity will find their correlatives in imposture and fraud to the end of the chapter. So long as there is a market so ready, the crop of shams will be large. I have no hope that for the present, at least, any detection of an imposture will prevent it being a more or less paying speculation. It rests, however, with Spiritualists to say how far they will aid and abet the perpetuation of conditions which make such imposture an easy, safe, and profitable speculation to any charlatan who cares to risk the chance. And it should be the business of men, whose evil fate it is to minister to the public at five shillings a head the evidence they seek, to demand for themselves that they shall not be placed in a position which is at best equivocal, and which so frequently places them under accusation of fraud.

IS CLAIRVOYANCE A FORM OF MEDIUMSHIP?

(From "The Banner of Light.")

MEDIUMSHIP, according to the etymology of the word, must apply to anything that intervenes, or goes between two persons, for any purpose—any instrumentality or means of communication or exchange.

Now clairvoyance, or clear-seeing, is certainly such a means. Any person possessing this power in exercise can see things which others not thus endowed cannot see, and thus can be an instrumentality of communicating knowledge of such unseen things.

If clairvoyance is of that grade which sees spirit-beings and scenes in the spirit-world, then its possessor, by describing what he or she holds, becomes so far a medium for communicating information of such beings and scenes to others who do not enjoy the power.

When to this faculty of clear-seeing is added that of clairaudience, or clear-hearing, or any form of impressibility by which thoughts may be received from invisible beings, then the possessor of these faculties, by giving utterance to such thoughts as may be received, becomes a medium for their communication to others. And it matters not whether these thoughts or impressions come from individual spirit-beings, or from "the Great Positive Mind," or are generated in the mind of the seer by what he perceives and feels in that invisible realm. In either case he becomes a medium for their transmission or expression to others who are not similarly endowed.

It is a very limited conception of mediumship to suppose that it consists merely in being a passive or unconscious channel for the expression of others' thoughts—a sort of tunnel or spout through which anything and everything may be poured, without effort, discrimination, or profit on the medium's part.

This form of mediumship may be common, but it certainly is not the only form. This passive, unconscious, non-progressive style of mediumship may be very useful, so far as the production of phenomena and the giving of personal tests are concerned; but for the apprehension and expression of the higher truths of wisdom, there surely is need of mental and spiritual growth—of the development of all the higher attributes of manhood and womanhood. And this is not likely to come of mere passiveness, negativeness, or indifference, but is born of effort, struggle, and earnest aspiration for the good and true. There are mediums of the latter class, though they are not as numerous as desirable.

Mere clairvoyance, or ability to see spirits and behold the beauties of the "Summer Land," though a very noble faculty, cannot, of itself, be supposed to confer or insure the highest spiritual culture, any more than the mere exercise of ordinary sight in this world makes a wise

man. The most doltish men, and even most animals, have that power. But when coupled with the earnest aspiration to know and to improve, and with the harmonious exercise of all other faculties of being, clairvoyance unquestionably is a powerful aid to the highest and largest growth. A. E. N.

PREVALENT DISTRESS.—Information constantly reaches us of the vast amount of distress existing throughout this country from long stagnation in trade; and there are cases of severe suffering among Spiritualists. One of the best remedies for those who suffer most is emigration to New Zealand. The English Legislature has been adding greatly to the distress by spending millions of money on unproductive labour. Further, in this country, owing to the system of land tenures, fit only for the dark ages, the men who cultivate the ground are as much as possible divorced from the soil; they are rarely the men who own it; they therefore will not expend the utmost amount of energy and capital on another man's land, consequently vast sums are sent abroad annually to pay for food which might be grown at home, and Ireland is kept in a chronic state of disaffection by land laws long abolished in every civilised country but the United Kingdom. About £100,000,000 a year are now sent abroad to pay for foreign food of all kinds. The Census Returns show that during the last thirty or forty years the agricultural districts of England and Wales have, with the exception of a small central area, been in course of depopulation of their agricultural labourers and farmers. Some of them emigrate, others lead the more unhealthy lives incidental to residence in great towns. Dr. Beddoe's statistics show that the concentration of life in great towns, instead of in the pure air of the country, is causing the race to deteriorate.

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