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January, 1877.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TWENTY-ONE.

LONDON, FRIDAY, MAY 25th, 1877.

SUNDAY SERVICES IN SPIRITUALISM.

THE rate of progress of Spiritualism in the provinces has been increased in several towns by means of regular Sunday services, and the question may well be raised why some should not be started in London. The last which were carried on in the metropolis with any success were those at the Cleveland Hall, in which Mrs. Honeywood took such an active and creditable part; the admission was free, there were collections at the doors, the moderate balance of expenses was covered by subscriptions, and a variety of speakers occupied the platform. The next attempt failed, partly because free admission was prohibited, and the English public will not tolerate enforced payments for admission to religious services; another source of failure was that the same speaker was engaged night after night, till the listeners were wearied by the sameness; a third source of failure was that normal speakers were shut out, and that the expenses were heavy because every meeting was carried on under the auspices of a paid speaker. The success of the Sunday services at Liverpool for so many years has been due to the alternation of good normal with good trance addresses; the former being delivered free of charge considerably lightened each expenses of the meetings. In some respects trance addresses are not equal in quality and interest to those delivered in the normal state by intelligent and cultured men and women; but trance addresses are sometimes superior in ideality. Several intelligent Spiritualists would give Sunday evening addresses if invited. Mr. D. H. Wilson, who is now on his way back to London from Biarritz, once offered to deliver one; Dr. Maurice Davies, Mrs. Lowe, and others, might be invited to do the same; sometimes Mr. Morse and Mr. Colville might be engaged to give trance addresses. Collections at the doors would more than clear the expenses, because now London Spiritualists can accommodate a good audience on their own premises without going to the expense of hiring a hall. At present metropolitan Spiritualists attend the church of Mr. Haweis more than any other, there being no Sunday discourses in connection with Spiritualism at all approaching his in quality; still, we have all the materials among ourselves for good Sunday services: why should they not be used?

CANON GILBERT'S ATTACKS UPON SPIRITUALISM.

ON Whit-Sunday, Canon Gilbert continued his exaggerated and unfounded assertions about Spiritualism. He endorsed the imposture theory of physical manifestations at *séances*, and added that an indispensable condition for forming a true judgment on Spiritualism was an intimate knowledge of the delusions which take place as to the supposed manifestations of spirits, which are simply the result of morbidity of brain and nerve. He instanced as an undeniable psychological fact, that in madness people have the strangest delusions of hearing and seeing persons who have no existence but in the diseased brain of the sufferer. Apart from madness, when the brain is abnormally excited, either constitutionally or from over work, or from the influence of alcohol or narcotics, oftentimes the strangest delusions as to spirit manifestations occur. He himself had known cases of persons who were fully convinced that they were visited and tormented by the evil one, and that spirits floated about their room; as soon as the brain returned to a healthy tone, the visions ceased. He gave a number of instances in confirmation of this, and said he could entertain them for days with similar ones, taken from medical books and the experience of the Catholic Church. As these delusions occurred to persons who were thoroughly good and honest, that none might be deceived, he gave the tests that an intelligent Catholic would use to ascertain whether the spirit communication was real or the delusion of an hysterical constitution.

1st. It would have to be shown that the manifestations did not take place by trickery or logordemain.

2nd. That there was no morbidity about the brain or nerves of the person, which would account for delusions, and this would have to be attested by doctors.

3rd. Witnesses, favourable and unfavourable, who could attest the manifestation, would be examined.

4th. That there should be some good reasons for the manifestations.

5th. That there should be nothing unworthy of God or the spirits in the manifestations which take place.

6th. That the supposed favoured person should not speak of, much less publish, without grave necessity the spirit manifestations.

7th. A crucial test would be that the persons advanced in goodness and humility, in proportion to the spirit manifestations received.

These tests might extend over some months or more. In this way for the one who was pronounced to have real spirit manifestations, a score would be declared victims of delusion. But there was stricter scrutiny than this. When persons began to have a reputation for spirit manifestations, and the case was considered sufficiently important, a commission composed of clerics and laymen, including doctors and experts, would examine the person with the utmost scrutiny, by the tests already laid down, and here, also, for each one declared to be favoured by God, numbers would be pronounced visionaries. To show the caution which the Catholic Church uses to discover true manifestations from the spirit-world, the very rev. gentleman narrated how the holy office examined one case for three years, and then did not give a complete judgment. He went on to show that caution still greater than this is sometimes used. For the beatification of a saint four miracles were required, and two for canonisation. These were examined into by the Congregation of Rites, a body of men composed of experts and scientific persons, who for intelligence would compare to a jury in this country composed of judges and barristers. The miracles must be attested by eye-witnesses—not ear-witnesses. From what they knew of God and the spirits as revealed in the Bible, was it not contrary to that revelation that spirits should be able to come at the beck and call of everybody, to talk the ridiculous nonsense and the childish frivolities which they are narrated to have uttered? Would it not be a strong argument against the providence of God, if, as Spiritualists assert, lying spirits were allowed to appear who contradict revelation, and try to lead people to their ruin? What they knew of the state of spirits and their punishments and rewards in the next world, was utterly repugnant to the view that immortal beings like the spirits would come and play with them, pinch their legs, pull their beards and tickle their chins, &c. Was it not subversive of all they knew of the occupation of spirits that when persons were unwilling to pay for a concert the spirits would attend and play any number of instruments for them gratuitously, and even break the banjos over their heads?

Let Spiritualists give up their dark *séances*; let their mediums and their favoured ones be put into the hands of experts, favourable and adverse, and tested in the same way that Catholics prove spirit manifestations. If trickery be discovered, let it be condemned without mercy. If self-delusion exist, let them pity it and try to cure it. If there be communication with the evil one, let them put people on their guard; but when there are true manifestations, let them glorify God for His mercy to man. This course is sensible, manly, and Christian. But if Spiritualists go on as they do, publishing every supposed spirit manifestation, clinging to impostors (after their being detected in their fraud), trying to persuade people that too great scrutiny and want of sympathy destroy spirit manifestation, they could not adopt a more successful mode of propagating trickery and self-delusion and abnormally exciting the brains of their readers. He warned the leaders of the movement that there was a terrible responsibility on them, and that on the authority of medical men thousands were now paying the

penalty in madhouses of shattered nerves and brain brought on by Spiritualism. He advised Spiritualists, for guidance, to study *Benedict XIV. on Canonisation*, Father Faber on *Beatification*, the decrees of Urban VIII., Clement XI., and the blue books of the Congregation of Rites.

IMMORTALITY.

BY EPES SARGENT.

[THE following is an ode delivered a quarter of a century ago by Mr. Epes Sargent, the well-known American author and Spiritualist, at the consecration of the Mount Hope Cemetery, belonging to the City of Boston].

Not in this green retreat
How beautiful, while summer launches
Her odours and soft airs through swaying branches;—
Though wild flowers court her feet,
And though the wild birds capture
The listening sense with their melodious rapture—
Not here, not here, my friends,
Let us believe the loved one shall repose,
Or that life's true receptacle descends
To the dark mould, where sods above it close,
And the immortal with the mortal blends!
Let not despair or sensual distrust
Confound this mouldering dust
With the true person—with the inner form,
Which gave the outward all it had of fair;—
Which is no kindred of the worm,
No warrant for despair!
Not here, my soul, not for one moment here,
Sinks the pure life-spring of one generous tear;
Of one heaven-aimed affection,
One tender recollection,
One deed of goodness in seclusion wrought,
One lesson or one thought!
As water rises to its fountain-head,
However low you lay its transient bed,
So must the spirit, from its earthward course,
Mount to the Deity, which is its source!
We give the infant, who to walk is learning,
His leading-strings; corks to the doubtful swimmer;
So are these bodies, for our brief sojourning,
Helps to us here, while schooled in being's primer.
For here, in God's stupendous seminary,
What various lore the thoughtful eye engages!
Morning and night—the seasons as they vary—
Spread for our use illuminated pages.
If all were ours unearned, what need of action?
If God no problem set for our unfolding,
Where were the joy, the power, the benefaction
Of toil, and faith, and prayer, our spirits molding?
Where were the innocent, without temptation?
Where, without freedom, were the self-denial?
Where were the goal, the triumph, the salvation,
Without the doubt, the danger and the trial?
And though to some the fairer lot be given,
Unstained, because untried, to enter heaven,
Oh, doubt not there is compensation ever
From Him, the just and unforgetting Giver!
If, then, the Saviour's promise and example
Be an assurance ample,
Let us not say, however fair the breast
Of the green-hill side, where the graves are made—
"Here the beloved ones rest!"
"Here in this forest shade!"
Distant—and yet how near!
Where kindred spirits kindred joys pursue,
In duties ever dear,
Surprises ever new,
They range from sphere to sphere
Through all the fresh delights of God's eternal year!
Nor are their human ties forgotten quite;
With the strong will to see friends left behind
Cometh a might,
Swifter than light,
And they are here, though viewless as the wind;
With privilege, at times, to interpose
Between us and our woes.
Since it is gain ineffable to die
Unto the mortal eye,
What doth it matter to the spirit freed
If the decaying husk feed flower or weed?
Then for the living be the grounds out-laid,
The eager soil arrayed!
Remote from cities and from habitations,
Here, where the grateful trees and underwood
Convert corruption's noxious emanations,
Through Nature's wondrous alchemy, to good.
Not a Necropolis—
Rather a garden, this!
With sylvan alleys and enamelled banks,
And pines in plume-tost ranks.
Here let the roses bloom!
Here let the wild bee come,

To find the ground
Heaped with such flowery wealth as bee ne'er found!
But oh, high-building Vanity! forbear
To rear upon this spot th' o'er-costly pile!
Rather let living Want thy bounty share,
And trust thou unto watchful Nature's smile
To keep the turf above thy ashes bright,
In Spring's first verdure dight.
Then shall this be a Mount of Hope indeed,
Where not one doubtful title we shall read.

June 24th, 1852.

SPIRIT MESSAGES IN LANGUAGES UNKNOWN TO THE MEDIUM.*

BY THE LATE J. W. EDMONDS, JUDGE OF THE SUPREME COURT OF NEW YORK.

"She was next developed to speak different languages. She knows no language but her own, and a little smattering of bearding-school French; yet she has spoken in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their spirit-friends through her, in their own language. A recent instance occurred, where a Greek gentleman had several interviews, and for several hours at a time carried on the conversation on his part in Greek, and received his answers sometimes in that language, and sometimes in English. Yet until then she had never heard a word of modern Greek spoken."—*Extract from Vol. two, "Spiritualism,"* p. 45.

"The foregoing is my account, in very general terms, of my daughter's mediumship. Let me here specify some of the instances more particularly:—

"One evening there came to my house a young girl from one of the Eastern States. She had come to New York to seek her fortune. Her education was that which can be obtained at a common country school. She was a medium, and was accompanied by the spirit of a Frenchman, who was very troublesome to her. He could speak through her, but only in French. For more than an hour a conversation went on between my daughter and the spirit, speaking through Miss Dowd. They both conducted the conversation entirely in French, and both spoke with the rapidity and fluency of native Frenchmen. Miss Dowd's French was a *wretched patois* of some of the Southern provinces of France, while Laura's was pure Parisian.

"This occurred in my library, where some five or six persons were present; and Miss Dowd is still living in this city.

"On another occasion, some Polish gentlemen, entire strangers to her, sought an interview with Laura, and during it she several times spoke in their language words and sentences which she did not understand, but they did, and a good deal of the conversation on their part was in Polish, and they received answers, sometimes in English, and sometimes in Polish. The English she understood, but the other she did not, though they seemed to understand it perfectly.

"This can be verified only by Laura's statement, for no one was present but her and the two gentlemen, and they did not give their names.

"The incident with the Greek gentleman was this:—One evening, when some twelve or fifteen persons were in my parlour, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. He spoke broken English, but Greek fluently. Ere long a spirit spoke to him through Laura in English, and said so many things to him, that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard.

"Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke in Greek? The residue of the conversation for more than an hour was, on his part, entirely in Greek, and on hers, sometimes in Greek, and sometimes in English. At times, Laura would not understand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

"He was sometimes very much affected, so much so as to attract the attention of the company, some of whom begged to know what it was that caused so much emotion. He declined to tell, but after the conversation ended he told us that he had never before witnessed any spirit manifestations, and that he had, during the conversation, tried experiments

* Extracted from *Speaking in Many Tongues*, by Judge Edmonds. S. T. Munson: New York.

to test that which was so novel to him. These experiments were in speaking of subjects which he knew Laura must be ignorant of, and in frequently and suddenly changing the topic from domestic to political affairs, from philosophy to theology, and so on. In answer to our inquiries—for none of us knew Greek—he assured us that his Greek must have been understood, and her Greek was correct.

“He afterward had many other interviews, in which Greek conversations occurred.

“At this interview, which I have described, there were present Mr. Green, Mr. Evangelides, Mr. Allen, President of a Boston bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter Laura, my niece, Jennie Keyes, myself, and several others whom I do not remember.

“My niece, of whom I have spoken, has often sung Italian, improvising both words and tune, yet she is entirely unacquainted with the language. Of this, I suppose, there are a hundred instances.

“One day, my daughter and niece came into my library, and began a conversation with me in Spanish, one speaking a part of a sentence, and the other the residue. They were influenced, as I found, by the spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

“To this only we three can testify.

“Laura has spoken to me in Indian, in the Chippewa and Monomonic tongues. I knew the language, because I had been two years in the Indian country.

“I have thus enumerated Indian, Spanish, French, Greek, and English, that she has spoken. I have also heard her in Italian, Portuguese, Latin and Hungarian, and in some that I did not know. The instances are too numerous for me to recall the names of the persons present.

“I will now mention instances through others than her.

“A man by the name of Finney, a carpenter, of very limited education, living near Cleveland, Ohio, was once giving me a communication, for he was a speaking medium. The subject was self-knowledge, and while I was writing it down, I spoke (*sotto voce*) *Gnothi seauton*. He paused, repeated the Greek, and added, ‘Yes, know thyself.’

“Mrs. Helen Leeds, of 45, Carver-street, Boston, a medium of some note in those parts, has very often spoken Chinese. She is of very limited education, and never heard a word of that language spoken. This occurred so often with her in a former stage of her mediumship, that I suppose I may say that there are thousands who have witnessed it. I have myself witnessed it at least a hundred times.

“In the early stages of my investigations I kept very full minutes of all that occurred. From my records I make this extract:—

“Nov. 3, 1852.

“There was a special meeting of the Circle of Hope last evening, to meet some of our friends from Albany. Beside the members of the circle [the circle consisted of Mr. Sweet and wife, Mr. Wood and wife, Mr. Ira Hutchinson, Mr. Comes, and myself], there were present Mrs. Shepherd and Mrs. Haight of Albany; Mr. and Mrs. J. K. Mettler, of Hartford, Conn.; Mrs. J. B. Mettler, of New York; and Mrs. Hoath, sister of Mrs. Ambler.

“Mr. Ambler was soon thrown into the mesmeric state.

“After he came out of the trance-state, Mrs. Shepherd was affected, and spoke in several languages. She occasionally spoke English. * * * And she continued for an hour or two thus to speak in some foreign languages. It seemed to us to be Italian, Spanish, and Portuguese.

“Mrs. Mettler was thrown into a trance-state, and she was developed for the first time in her life to speak in divers tongues. She spoke in German and what seemed to be Indian.

“And they two, i.e., Mrs. Shepherd and Mrs. Mettler, then for some time conversed together in these foreign languages.

“Occasionally they spoke in English, and sometimes in broken English.”

“I have looked in my records, but do not find it, though I very well remember the fact, that Mrs. Sweet, of this city, another of our mediums, of very little education, has often spoken French. I learn that she has also spoken Italian and Hebrew.

“I have, a number of times, witnessed a cognate manifestation, when the communication was through the rappings, and was given in a foreign language, though the medium knew only the English.

“And I have heard Governor Tallmadge’s daughter, at my house, speak in German, several persons being present.

“To-day, at our Conference, I mentioned this subject, and

asked if any of those present could give me any further information. The attendance was unusually small, there not being over a hundred present, but I received the following replies to my inquiry:—

“Dr. John F. Gray mentioned having had communications through the rappings and table tipplings in the Malay, Hebrew, and Spanish languages. The communications were spelled out, letter by letter, and written down. He obtained translations of all these from persons versed in the different languages. He has records of it, specifying where it occurred, and who were present.

“He mentioned one instance, where Professor Bush, who is a Hebrew scholar, was present, and he called the Hebrew alphabet, and wrote the communication down at the time, and afterward translated it, no one present but himself being acquainted with that alphabet.

“Dr. Abraham D. Wilson, another physician of high standing, stated that the late Mr. Henry Inman, the artist, told him that when his daughter was developed as a medium, she repeatedly spoke Spanish, of which she had no knowledge.

“Mr. David Bryson stated that at a recent circle, where Mrs. Tucker was the medium, and Mr. and Mrs. Daniel G. Taylor and others were present, the medium spoke fluently an unknown tongue, and conversed with a Dane, who was present, in the Danish language.

“Mr. Taylor was at the Conference, and confirmed Mr. Bryson’s account.

“Mrs. Richardson relates a recent incident of a woman named Greenleaf, who spoke French. And Mrs. French, the medium, well known here, and at Pittsburgh, stated that through her the spirits had spoken nine different languages.

“She relates a recent instance, where Mr. Henry C. Vail being present, she was addressed by an Italian female, and led by her to a part of the town where some fourteen Italians were huddled together in one room, in a great state of destitution and sickness, and where Italian was spoken through her to them with entire ease. And she mentioned an occasion at Washington, where in the presence of Governor Tallmadge and Mr. Giddings, M.C., from Ohio, she spoke French fluently.

“All these are cases where the persons speaking knew only one language, the English.

“This is the gathering of one afternoon only. I can form no idea of the extent of the evidence that might be gathered by a more extended inquiry.

“But is it not enough for all, except those who would not believe, though one arose from the dead?”

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—On Tuesday next, at 6.30 p.m., the annual general meeting of the members of the National Association of Spiritualists will be held at 38, Great Russell-street, London. The report for the past year will be presented with the statement of income and expenditure. The new candidates for the council will be elected, and the auditors chosen for the ensuing year.

A TRANCE ADDRESS AT MRS. WELDON’S MEETINGS.—Mr. J. William Fletcher, the American trance medium, made his first appearance as a public speaker in London at the Langham Hall last Monday. He was introduced to the audience by Mrs. Weldon, who handed him the subject for the evening, “The Religious Element in Spiritualism.” Mr. Fletcher said that human nature, in the effort to express itself, evolved the fundamental religion of humanity; the savage saw the smile of God in the sunshine, and his anger in the storm—heard the voice of the Great Spirit in the whispering breezes and in the singing of the birds, and embodied his religion in the mysterious forces in nature. Among primitive races souls bound in Egyptian darkness did service which they could not understand to an unknown deity, and were happy if they could but cast their bodies under the feet of the fiery steed on which their leader sat, and in submission to the religious idea were willing to drag their wounded bodies through life. These things were but illustrations of the endeavours of the religious element in man to assert itself. Indeed, said the speaker, religion follows only in the footsteps of civilisation; we all make a god “about as large as we are ourselves,” give him the same attributes, and worship our own creation. “An honest man is the noblest work of God,” it had been said; he might add that an “honest god was the noblest work of man.” He spoke feelingly of Mrs. Weldon’s Orphanage, and said that “Suffer little children to come unto Me,” had been heard by one noble spirit in the body, who had followed in the footsteps of the Master. Finally, he stated that Spiritualism was only another name for Humanitarianism, since it recognised the good in all, and taught that every good deed and noble act brought with it a reward, born of heaven, which would endure for ever and for ever.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening, last week, Mr. Serjeant Cox occupied the chair at the Annual General Meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London.

The Hon. Secretary and Treasurer read his annual report, showing a flourishing condition of the society's funds and material progress during the past year.

On the motion of the President, seconded by Mr. Stainton-Moses, the report was read and adopted.

Prof. Plumtre moved, and Captain Kelso seconded, the re-election as President of Mr. Serjeant Cox, and the motion was carried unanimously amid cheering.

Mr. Munton moved and Mr. Stainton-Moses seconded that Lord Borthwick be elected as Vice-President in the room of Sir J. Heron Maxwell, Bart., resigned. The motion was carried with cheers.

Mr. Coffin moved, and Mr. Balliston seconded, the re-election of Mr. Crookes and Mr. Stainton-Moses as Vice-Presidents, and the motion was carried unanimously. The following members of the Council, retiring by rotation, were unanimously re-elected: Mr. Clayden, Mr. Dunlop, Mr. Myers, Mr. Stainton-Moses, Mr. Percival, Prof. Plumtre, and Mr. Tagore.

The President moved, and Mr. Stainton-Moses seconded, the re-election of Mr. Munton as hon. secretary and treasurer, and the motion was carried with acclamation.

Mr. Stainton-Moses moved, and Prof. Plumtre seconded, the following resolution, "That it be referred to the council to consider the feasibility of publishing the communications of psychological phenomena made to the society?" The motion, after some discussion, was carried *nem con.*

The Hon. Secretary announced that the society would dine together at the close of the season, at the "Inns of Court Hotel," on the 22nd June.

At the close of the business of the General Annual Meeting, the ordinary fortnightly meeting of the members and friends of the society began, as follows:—

A DEATH WARNING.

Mr. Gordon stated that he wished to narrate an occurrence which had taken place among persons known to him, and that he had no doubt as to the authenticity of the facts. Some years ago two sisters living in Scotland were married, and lived within a few miles of each other; one had been married to a gentleman of considerable property who farmed his own land, and the other to a minister of the Church of Scotland. One morning, in harvest-time, Mrs. A— appeared at breakfast in a state of mental disturbance, and told her husband that she wished he would lend her one of his horses, as she desired to go to see her sister. This being inconvenient in the middle of harvest-time, he replied that he could not spare one, and asked why she wished to go. She then said that she had dreamt she was in church listening to her brother-in-law preaching; she heard him divide his sermon into "firstly" and "secondly," and at last he came to "thirdly;" at that moment her father—who was dead—entered the church, and beckoned to the preacher to follow him; he then followed the figure out of the church. Upon this her husband lent her a horse, and when she arrived at the house of her sister she found the blinds all down, and the servant said—"How could you possibly have heard the awful news so soon?" "What news?" The servant replied—"Don't you know that master is lying dead upstairs?" He had been found in his study stone dead; he had been writing his sermon, and after getting through two-thirds of it he stopped when he reached "thirdly." These facts were well known to all the relatives of the deceased clergyman.

THE CRITICISING OF A PSYCHOLOGICAL PAPER.

Mr. Gordon opened the discussion upon the communication read for its author by Mr. Massey at the previous meeting, and which was published in the last number of *The Spiritualist*. He said that he took up a hostile position towards the paper, which consisted of a lengthy and confused account, written by an American gentleman of some position. The most wonderful thing recorded was that he drew a portrait of his grandmother, which was a fine and delicate specimen of art, although at the time he knew nothing of drawing, yet, after stating such a remarkable fact, he said—"But this is immaterial." Then the author went on to relate morbid experiences, and to tell a rignmarole about his having forgotten the name of a salt of iron; doubtless, the author had never heard the name of the salt. The paper was full of rhapsodies about death, glory, and immortality; and the author had actually said that he could light the gas with the tips of his fingers, by means of electricity generated in his body by rubbing his shoes upon a dry carpet; he (Mr. Gordon) felt that it was only necessary to leave this assertion to be dealt with by the common sense of the audience, for their decision whether it was true. Among other fanciful things, the author had said that he felt melancholy because he had read a letter written by an unhappy man. The fact that the author said that he could hear voices which were audible to nobody but himself proved that he was in an astounding state. In his paper the writer had further said that the "voices were like his own," whereas the published report made him say that the "voices seemed to reproduce his own thoughts." So the words of the writer had been altered before publication. The author had also given some alleged strange experiences by Judge Edmonds, which did not appear to be well authenticated.

CURIOUS PSYCHOLOGICAL PHENOMENA.

Mr. F. K. Munton said that Mr. Gordon had approached the subject altogether from an opposition point of view, and ten years ago when he (Mr. Munton) knew little or nothing about psychology, he might to some extent have endorsed Mr. Gordon's remarks. He admitted that there was much common-place matter in the paper which had better have been left out, but at the same time there were facts in it which could not be got over in Mr. Gordon's free and easy way, and altogether con-

siderable credit was due to the writer. It was a pity that the author had introduced so many small matters in company with others which were well worthy the consideration of the society. That the writer should have seen in vision the door-bell of his house covered with crape while he was a great distance off and before the event occurred was remarkable, because it was not a common thing in New York that a bell should be so covered. And this account fitted in with many other warnings of death given by abnormal means. He (Mr. Munton) knew of a case of a young woman at a boarding-school at Brighton who woke up and told her companion that her mother—who lived in a distant place—was dying, and it afterwards turned out that her mother did die at that particular moment. When the impression was proved to be true, the girl was so impressed that she went out of her mind. As to what the author of the paper had said about voices, he knew of a case of a woman who heard voices inaudible to anybody else, and about January 1st, 1870, a voice said to her—"Go to Norwood! Go to Norwood! Go to Norwood!" She mentally asked, "Why?" and the reply was—"You had better go to Norwood." Within three weeks one of her children died, and the first thing her husband said was that the child had better be buried at Norwood. They had no family grave there, neither was there anything particular to suggest Norwood as the locality for the burial. Some years ago he (Mr. Munton) was staying with a lady, and while there received a letter from a gentleman whose handwriting only was known to the lady in question, who was a clairvoyant. When the letter came, she said—"Before you open it I want to tell you something." She was in the habit of getting messages by writing with a pencil on a slate, and she wrote—"Mr. A. B. will propose to accompany you to Switzerland this week." He (Mr. Munton) said that this was most unlikely, but she replied that there was nothing else in the letter. It was a fact that it was a short letter to the following effect:—"If you think of going to Switzerland next week, and have no companion, I shall be glad to go with you. Let me know what your intentions are." Seeing was believing, and one case coming under a person's own observation went further than many relations of such things. He did not say whether there was or was not any supernatural power in what he had just stated, for he did not know; he was quite ignorant as to the causes, but he pledged himself to the facts. A friend of his who heard voices, once entered a train a few miles from London, and sat near the door; a voice said, "Quickly to the other side! Quickly to the other side!" He was disinclined to heed the warning, but in a moment the voice came again, and he moved from his place; at that instant the door of the carriage swung open, and was smashed to atoms by a bridge, and the broken glass and *débris* were thrown over the place where he had been sitting. The author of the paper seemed to have been similarly preserved from injury from a falling roof. Thus many of the statements made in the paper were supported by parallel examples.

Mr. Massey said that Mr. Gordon had undertaken the easy task of turning into ridicule unfamiliar facts, of which he seemed to have just heard for the first time; his utterances displayed remarkable inexperience, he might almost say ignorance. True, there was some confusion in the paper, but that was exceeded by the critical remarks made by Mr. Gordon, who had read the communication so carelessly as to inform the audience that the author had ascribed the Kansas journey to Judge Edmonds, although all the way through the long narrative the writer had used the words "me," "my," and "I," and had merely remarked at the end that something of a similar kind once occurred to Judge Edmonds. He did not think that the example he had just stated illustrated a careful way of treating papers sent in by gentlemen to the Psychological Society. Mr. Gordon had further asserted that the author had never heard the name of a particular chemical substance, whereas the writer had said that he had actually given the name to a chemist, but had forgotten it himself after the lapse of years; the author further stated that the chemist afterwards discovered the salt because of the name given to him. Here was another example of Mr. Gordon's want of knowledge of the contents of the paper he had criticised. Further, Mr. Gordon had displayed an extraordinary lack of information by altogether declining to discuss the question whether gas could be lit by electricity produced by the friction of the feet against a carpet, in a very dry atmosphere; yet if there was one fact which was perfectly well known, it was that electricity could be produced and employed to light gas under such conditions. A friend of his (Mr. Massey's) had often lit gas under those conditions, and it was a mere physical fact known to everybody who knew anything about electricity or the dryness of the atmosphere in some parts of America. He did not think that Mr. Gordon should make such a paper a subject of jest, more especially should he not joke about the convulsive movements of sensitives. He ought rather to have been thankful to the gentleman for having unreservedly told them of the effects upon him of too much mesmerism. That too much mesmerism should have resulted in convulsive movements was a most interesting and valuable physical, physiological and psychological fact, which ought not to have been laughed at. As to the author having heard voices which were inaudible to anybody else, Mr. Gordon seemed never to have heard of the question whether human beings did not possess a second set of senses or faculties, and if his position were to be taken for granted what was the use of the Psychological Society, and why were they present that night? The object of the society was to inquire into these things. Mr. Gordon had stated that the meaning of the author had been altered in the printed report, and it was altogether unjustifiable that by any abuse of discretionary power, a single word tending to change the meaning of the author, should have been altered by him or by anybody to whom he had entrusted the manuscript.

Mr. Gordon—I shall be prepared to prove that in the printed report there is a deliberate perversion of the truth.

Mr. Massey continued that Mr. Gordon would be called upon to prove what he had stated, and to show that there was something

beyond error or indiscretion. He hoped that he (Mr. Massey) had said nothing personally discourteous to Mr. Gordon, for if he had he should be glad to apologise to the most ample extent, but he was of opinion that Mr. Gordon had not treated the paper in a fair manner, or in a way in which papers ought to be treated by that Society; he thought that such treatment of papers would prevent people from sending the Society any more experiences. (Hear, hear.)

The Chairman said that he had examined the paper with the eye of a lawyer, and found in it a great absence of evidence such as could be received as conclusive by other persons, and there was much evidence that the experiences narrated were nothing more than mental impressions. He had many questions which he should have liked to put to the author, and he wished he were present to be cross-examined.

Mr. Massey rose and stated that the author was present, and was quite ready to answer the questions.

The Chairman replied that the time of the meeting was up; it was too late that evening, but he should like to put some questions at the next meeting.

Mr. Minton suggested that the paper should be taken to have been read by the author, who at the next meeting should be invited to reply to the remarks of the various speakers.

The author of the paper said that he would try to attend.

Mr. Gordon remarked that Mr. Massey had made an ill-advised attack upon him, prompted by a lady friend at his side, but that he should not have ventured to have questioned his accuracy upon a point of fact. To prove his words, the first variation between the printed report and the manuscript occurred on page three, where the author said that a person who appeared to him in vision mentioned a "form" of iron; in the printed report this had been altered to "salt" of iron. The second alteration further on was that the word "reproduced" had been inserted, and it was not in the original manuscript.

Mr. Harrison said that he had altered the expression "form of iron" to "salt of iron," and felt exceedingly proud of having done so. Mr. Gordon's charge was based on want of knowledge of elementary chemistry, just as another charge he had made that evening had been founded upon a want of knowledge of electricity. It was a common thing in some parts of America, where the atmosphere was dry, to light gas by electricity in the way mentioned, and his friend Mr. Cromwell Varley, the electrician, had often done so. Besides, if Mr. Gordon had understood the principles of construction of the common electrical machine, he must have seen that all the necessary conditions were present for obtaining the results, although he might never have heard of the familiar fact before. The author had used the expression "form" of iron, although the context clearly showed that he was not alluding to metallic iron in any form, but to one of the numerous coloured salts of that metal, and every chemist knew that the phrase "salt" was a proper and strictly scientific one to use. The Society and the author ought to be pleased that a palpable error which had been passed by them unnoticed had been prevented from creeping into print simply because the manuscript had been properly edited. Mr. Gordon had given certain metaphysical reasons which he (Mr. Harrison) had been unable to follow, to show that some great change had been made in the author's meaning by the introduction of the word "reproduce." He (Mr. Harrison) had not the manuscript before him to ascertain what the grievance was, but at all events it was quite certain that Mr. Gordon's expression "deliberate perversion of the truth" could not be substantiated.

The proceedings then closed.

WHAT WONG CHING FOO, THE HEATHEN, SAID TO THE THEOSOPHISTS.

(From "The New York World," April 30th, 1877.)

WONG CHING FOO, the newly-arrived Buddhist, who purposes lecturing in New York on the manners and religion of his country, made his first appearance in this city last evening at a reception given in his honour by Mme. Blavatsky.

Mr. Wong Ching Foo, in flowing Oriental robes, did much of the talking. For a long time conversation was general, and he chatted vivaciously with one and another in fluent English, spoken almost without a foreign accent, but at length Colonel Olcott suggested to him that he should explain to the company what he proposed doing in New York, and the reporters drew their pencils.

Colonel Olcott began by saying that Mr. Wong Ching Foo did not want people to think that he had any idea of tearing down Christianity (a statement which seemed to be disappointing to several of the guests), but that, as a Chinese gentleman and scholar, he wished to let Americans know that the principles of true Christianity, which were excellent principles, were all contained in Buddhism, and were believed and practised by the Chinese. The Chinese were not living without ideas of a future life, and he (Wong Ching Foo) was fully prepared to debate the question whether the heathen would be damned.

Colonel Olcott's speech was too deliberate to suit the animated little heathen gentleman, and he took up the discourse himself. He said that the Chinese people were not slow in appreciating the doubtful benefits of the presence among them of Christian missionaries, although they appreciated the kindly spirit of the American people so well that they had under discussion in China the project of establishing a Buddhist monastery here for the enlightenment of ignorant Christians. They—and he especially, since he felt aggrieved and injured by the "misimpressions" that Americans have of the Chinese—wanted it understood that the Creator did not forget his children and doom them by hundreds of millions to everlasting death for not believing in a man of whom they never heard. But He had given to every nation a religion by which they could be saved if they would. There was nothing new in Christianity. The Chinese had had the same religion for thou-

sands of years, but it was pure Christ doctrine, not what the missionaries taught. "The missionaries," he said, "are not content with teaching their ideas, but try to break down our religion, and say that it is an invention of the devil."

Mme. Blavatsky had been listening quietly, but this was too much for her, and she turned aside her head with a loud "Psh," and it was minutes before she recovered her equanimity.

"They fail," continued Mr. Wong Ching Foo, "in every instance in which they engage in argument with our literary people. And they teach that good works are of no good. Why, if I had a child I would never consent to have him learn so dangerous a doctrine; I would make him wait until he grew up before learning it. The next point I want to make is that the idea that the heathen are damned without regard to their works, is foolish and childish; it is all nonsense, for God will not hold a man responsible for what he never heard of. I want the Christians to hear me that they may know the good and bad points of the missionaries; certainly they need not be afraid of listening to me. And the Christians know almost nothing about China; why, they think that China is a hot country where they have no ice, and they think that we oppress our women and treat them as subordinates. If they misjudge us so grossly on matters like these, what can they know of our religion when it takes a bright scholar twenty-five years to know enough Buddhism to make him happy, and fifteen years to master Confucianism? How are the missionaries going to bring back clear ideas after living in China two or three years?"

After considerable more argument of this kind, the company began asking questions.

"Do the Chinese worship idols?" asked one reporter. "I have been in a Joss-house where they seemed to be doing so."

"I am glad you asked that," said Wong Ching Foo. "They do not worship idols any more than the Christians do; the Christian will pray in front of a crucifix, for the sight of it fixes his mind on the sufferings of Christ."

"But the Christian images have a semblance of humanity, and the Buddhist images are so terribly ugly," urged the reporter. "They are not even human, for they have ever so many heads and arms."

"Aha! *mon ami*," said a French artist, lighting a cigarette, "beauty is a matter of taste. The grotesque is not always ugly, but the images in Christian churches—"

And while he shrugged his shoulders Mme. Blavatsky spoke emphatically and disrespectfully of Madonnas in general.

"Our many-headed and many-armed images are symbolical of the power and wisdom of God, who sees everywhere, and whose hand is everywhere," explained Wong Ching Foo. "But we also are taught to pray in front of images of men. I was instructed to kneel before an image of Confucius and pray to God that he would make me as good and wise as that man."

"Do you worship more than one God?" asked an ex-clergyman.

"No. I defy you to find a Chinaman who will tell you there are more gods than one."

"Do you pray directly to him or through a mediator?" asked a Spiritualist editor.

"We need no mediators to pray to our father," was the reply. "We pray directly to him."

"In any set form of words?" asked Mme. Marquette.

"No. Meditation is prayer," answered Wong Ching Foo.

"Are the Ten Commandments of Moses in your religion?" asked the ex-clergyman.

"They are a partial copy of the rules of our religion," said the heathen. "They correspond, so far as they go, very nearly with our laws."

"And do you have the golden rule?"

"Buddha puts it in this form," was the reply:—"The hat that hurts thine own head, force it not upon the head of thy neighbour;" and Confucius taught 550 years before Christ:—"Whatsoever thou wouldst not have thy neighbour do to thee, even that do thou not unto thy neighbour."

"Are you allowed more than one wife," asked the artist.

"No, neither by religion nor by the civil law; but a man may have many concubines if he does not make it a public scandal."

A number of similar questions was asked and similarly answered by Wong Ching Foo, who explained that while the Mosaic law forbade the bearing of false witness *against* one's neighbours, leaving it to be inferred that one might bear false witness to *serve* one's neighbour, Buddha forbade lying under any pretext, thus going farther than Moses.

The conversation then drifted into different channels, while the evening was finished over chocolate and cigarettes.

Wong Ching Foo will lecture here once or twice, although no steps have yet been taken toward the proposed controversy with a Baptist preacher on the subject of the damnation of the heathen.

THE second of a series of three subscription *séances* with Mr. J. Wm. Fletcher, clairvoyant trance test medium, was held at the Rooms of the Dalton Association of Inquirers into Spiritualism, on Wednesday evening last week, when the following subjects were chosen by the members and discoursed upon:—1. The different religions of the world considered from the standpoint of spirits; 2. By what process do spirits recognise the faculty of mediumship, and what constitutes mediumship? 3. The process of control of mediums by spirits; 4. Can an incarnated spirit issue from the body of a medium, materialise, and act independently of the body of the medium? The third and concluding *séance* of the series will take place on Wednesday evening next, at eight o'clock.

THE FIRE TEST IN INDIA.

BY FREDERICA SHOWERS.

THE following passage occurs in a letter received recently from my brother, who is in the great trigonometrical survey of India. As the publication of it may be interesting to your readers, I copy it out for *The Spiritualist*:—

"Graham, who is one of my assistants, was telling me of a most extraordinary circumstance witnessed by him during the Hoolie festival, and Sheik Omar, another assistant, told me the same thing, viz., that he had seen a Bhil walk barefooted through the fire, and that a Chuprassie of his had done it likewise. I felt very incredulous, and asked whether he could manage to let me witness a ceremony of the sort, so we consulted his vaquil, who promised to do his best for us, but added that it was extremely improbable, as such an occurrence could only take place during the Hoolie festival. However, I promised a small sum of money, and that settled the matter.

"Well, a Poojari or Bhil had a hole dug, four feet long and eighteen inches deep; this was half filled with charcoal and lit up. An incantation was then pronounced, and a fowl killed, after which a naked sword was passed six times over the fire. A Bhil then approached the hole, and deliberately walked over the coals, which were bright and free from ashes. He took slow and measured steps, and, on examining the soles of his feet there was not the slightest trace of a burn. Thinking there might possibly be some trickery, I asked a Chuprassie (a Peon) whether he could do the same thing, upon which he stepped forward without the slightest hesitation, and walked over the fire, pressing down each foot—on which he brought the whole weight of his body to bear—firmly, three or four times. I may add that the men held a drawn sword in their right hands while they went through the ceremony.

"By the way, the Bhil walked over the fire *twice*, and on each occasion I carefully examined the soles of his feet, on which there was not the least trace of a blister. Now what do you think of this? Is it like Spiritualism?

"Sheik Omar tells me that three of his Klassies have done the same thing, and the strangest part of the matter is that the charm only holds good for four or five minutes, but the priest can bring about the same result whenever he pleases, by sacrificing a fowl and uttering an incantation. These Bhils are a most extraordinary race, and go about armed with bows and arrows, which they can shoot, with almost unerring aim, right through a bear or tiger."

DR. SLADE'S OFFER TO PROFESSOR LANKESTER.

To the Editor of "*The Spiritualist*."

SIR,—I send you a copy of a letter which I addressed to Professor Lankester on the 7th inst.

No reply having been received from him, I send you the enclosed, and you may use it as you think proper.

J. SIMMONS.

May 19th, 1877.

PROFESSOR E. R. LANKESTER.

DEAR SIR,—Dr. Slade having in some measure recovered from his very severe illness, and his engagement to St. Petersburg having been postponed (by desire of his friends there) till the autumn, desires me to make the following offer:—

He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or if you prefer to come to his room it will suit him as well.

In the event of any arrangement being agreed upon, Slade would prefer that the matter should be kept strictly private.

As he never can guarantee results, you shall give him as many as six trials, and more if it shall be deemed advisable.

And you shall be put to no charge or expense whatever.

You on your part shall undertake that during the period of the sittings, and for one week afterwards, you will neither take nor cause to be taken, nor countenance legal proceedings against him or me.

That if in the end you are satisfied that the slate writing is produced otherwise than by trickery, you shall abstain

altogether from further proceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you.

If, on the other hand, you are not so satisfied, you shall be at liberty to proceed against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England. You will observe that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honour and good faith.

Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances which to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious.

Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

I have the honour to be, sir, your obedient servant,

J. SIMMONS.

37, Spui-straat, The Hague, May 7th, 1877.

A BUDDHIST'S OPINIONS OF THE SPIRITUAL STATES.*

BY BABOO PEARY CHAND MITTRA.

Have Spirits Forms?—My experience tells me not. A spirit is an essence or power. The very idea of form implies "materialism." The spirits can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits. The real progress of a spirit is its progressive freedom from the materialism in which it is enveloped in flesh, and it is doubtful whether it can be entirely free from it after death. Hell consists in slow progress and heaven in rapid progress, due to deeds during the earthly career.

Have Spirits Location?—Every spirit creates a sphere of its own, but it is in no way confined to it. Every spirit over-rides time and space, inasmuch as it transcends finitude, but while it is unfettered and has no horizon, its progress in will, love, and wisdom is endless, though it can never reach the purity of the Great Spirit. True spirituality is not a state of locality but an internal state devoid of the nervous system, and consisting purely of the soul-power in full subjectivity.

Modus Operandi.—For the attainment of the soul state the Aryas recommend *yoge*—viz., inhalation, retention and exhalation of air for the *nirvana* or extinction of the natural life and freeing the mind from all desire, except the one of contemplating internally the great power. Mesmerism is a powerful means and answers the purpose of *yoge*. It is curative of disease and evokes the soul-force.

Calcutta, April 24th.

CANON GILBERT'S SERMONS ON SPIRITUALISM.—Dr. Gilbert announced last Sunday that he would continue his sermons on Spiritualism next Sunday week, but, as the time when the clergy take their annual holidays is drawing near, and as he does not think he could compress all he has to say on Spiritualism into fewer than four or five lectures, he has determined not to deliver any further discourses on the subject till towards the end of the autumn.

A MESMERIC THEORY OF CONSECRATION.—The following remarkable passage occurs at page 201 of *Speech in Season*, by the Rev. H. R. Haves, incumbent of St. James's, Westmoreland-street, Marylebone, relative to the consecration of the elements in the Eucharist:—"Suppose the elements, the bread and wine, are really mesmerised by the officiating priest; suppose something very like a mesmeric chain is really formed by the faithful at the Lord's Supper. In the early days the harmonious circle of believers was really formed, and startling sensations and phenomena were common at the time of reception. One thing at least is certain—that the early recipients formed that kind of circle now said to be so favourable to the operations and the phenomena of animal magnetism. . . The priest is first directed to take the flagon into his hand, to lay his hand on all the bread, and upon every vessel in which there is any wine to be consecrated, using at the same time a means of consecrating his mesmerism in the prayer of consecration. The whole directions in the rubric might have been written by an experienced mesmerist in London or Paris yesterday. . . Now, if true, is all this the degradation of worship? Do we deny the power of the Holy Spirit in the heart? Nay. . . When you think of the sacraments, and remember that you may receive a kindling of your own devotion by the sympathetic devotional force of the consecrating priest, or the earnest harmony of the kneeling people, remember that he who is thus blessed through his brethren is none the less blessed by God, and brought thereby into the directest communion with Him. When the rational doctrine of sympathetic correspondence prevails, the power of the sacraments will revive in our church without the aid of transubstantiation."

* A communication to Mr. Alexander Calder, President of the National Association of Spiritualists.

SPIRITUALISM IN SOUTH AFRICA.

On Tuesday last week, a meeting was held at 8, Upper Bedford-place, London, convened by Mrs. Burke, to welcome to this country Mr. T. Berks Hutchinson, one of the most active workers in the cause of Spiritualism in Cape Colony. About forty Spiritualists were present.

After some words of welcome on behalf of the meeting from Mrs. Burke to Mr. and Mrs. Hutchinson,

Mr. Hutchinson, at the request of the meeting, proceeded to give information about Spiritualism in South Africa. He said that he had been "educated up" to Spiritualism by means of psychological studies; about fifteen years ago he witnessed mesmeric experiments in the United States and in Canada, and saw more phenomena of the same kind in Cape Town. He had governed the senses of mesmeric sensitives, and had seen practically that mesmerism accounted for some of the miracles recorded in the Bible. A book written in 1857 by the Rev. J. Page Hopps, and containing something about Spiritualism, so impressed him that he formed circles to obtain the phenomena, but had no results for several years. Afterwards the book *Where are the Dead?* reached him; he studied it with the intensest pleasure, and he intuitively saw that it was true, even to the record of a lady now in their presence having been carried through the air from Highbury to Lamb's Conduit-street, just as Philip had been carried through the air to Azotus. Whenever an American vessel reached Cape Town he inquired whether any Spiritualists were on board, and discovered one or two in that way. Once an American lady of position, who had just come down from the diamond fields, went into a trance, and this interested him; afterwards he read works on Spiritualism by scientific men, and he saw that if the facts were not true, human testimony was utterly worthless. An article in *The Fortnightly Review* by Mr. A. R. Wallace moved him extremely, and was the means of bringing him into contention with one of the local papers; he reprinted much of the article in a pamphlet. He thought the new truth to be such a great one that everybody would be delighted directly they were told of it (laughter), but he soon found out his mistake, and had to pursue his course amid many discouragements; even the few in Cape Town who knew the facts were afraid to speak out. He built a hall partly for Spiritualistic purposes; it would hold from 550 to 600 persons. He heard spirit raps for the first time on the 4th of October, 1875, and afterwards the more powerful phenomena were developed. He had presented thirty-six volumes on Spiritualism to the Grey Library in Cape Town, and had left behind him in the colony men well able to "hold their own" in Spiritualism, and who would not be put down by anybody. At the Diamond Fields, about 700 miles from Cape Town, circles had been started, so a nucleus was at work there, and 700 miles further on, at Bloemfontein, a friend of his who came out to Africa from Wolverhampton, was an active advocate of Spiritualism; he had started circles in the Free State. In Natal Spiritualism had taken root, and Mr. Harrison could give some information relating to that district. Some years ago Mr. Attorney Buchanan had worked with what he called a psychograph, consisting of two sticks moving on a pivot, and through two mediums obtained answers to questions in a way which he could not understand. At Port Elizabeth, on the west coast, about 500 miles from Cape Town, private circles had been established, also in Grahamstown. At French Hook the clergy of the Dutch Reformed Church had biologised their flocks into the belief that the spiritual manifestations were produced by the devil.

SPIRIT FORMS.

THE close of the consideration of the subject of "Form Manifestations," which has already extended over two evenings, will take place next Monday, at 38, Great Russell-street, London, at 7.30 p.m. Mr. Thomas Shorter, for many years editor of *The Spiritual Magazine*, will open the proceedings with a short paper. Members and friends of the National Association of Spiritualists, and of allied societies, are invited to be present; other Spiritualists can doubtless obtain admission on application to the secretary. These meetings now equal, if they do not exceed, in interest the Gower-street conferences of some years ago, and they are characterised by intelligence and harmony.

DR. CARTER BLAKE is progressing favourably, but slowly. He left his bed for a few hours for the first time on Tuesday last.

NEXT Tuesday evening at eight o'clock, Mr. C. C. Massey will deliver a short address on some subject connected with Spiritualism, to the Marylebone Society of Inquirers into Spiritualism, Quebec Hall, 25, Great Quebec-street, W. All Spiritualists are invited to attend.

MR. COLVILLE has been giving a series of five lectures in Newcastle-on-Tyne, before good audiences, and has been engaged to return to that town in July; he has also delivered addresses at Windy Nook and Stockton-on-Tees. To-day he will lecture in Gateshead and on Sunday next at Chester-le-street.

A NEW BOOK BY MR. A. R. WALLACE.—Mr. Alfred Russell Wallace, the celebrated naturalist, and one of the members of the British National Association of Spiritualists, has just produced an elaborate work, in two volumes, published by Macmillan, on *The Geographical Distribution of Animals*, which is reviewed at length in *The Times*, of the 21st inst. *The Times* says:—"By all to whom reading is more than merely pastime, if they have patience to follow Mr. Wallace's sober statements of facts, the work will be found to be literally a romance of real life," and it concludes a review occupying two columns, with these words, "altogether it is a wonderful and fascinating story." Mr. Wallace wrote one of the best articles in defence of Spiritualism in *The Fortnightly Review*, some time since; and it was Mr. Alfred Russell Wallace who, with Dr. Wyld, Mr. Massey, and others, gave evidence recently before the police magistrates, as to the undoubted reality of Dr. Slade's mediumship.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

On Monday night, last week, at the ordinary fortnightly meeting of the members and friends of the National Association of Spiritualists, held at 38, Great Russell-street, London, W.C., there was a large attendance. Mr. Desmond Fitz-Gerald, M.S.T.E., presided, and the adjourned discussion upon "Form Manifestations" was opened by the Rev. W. Stainton-Moses, M.A. Among the listeners present were Dr. George Wyld, Mr. Edward Maitland (author of *England and Islam*), Professor Blackie, F.R.S.E., Mr. Charles Blackburn, of Manchester, Miss Blackburn, Mr. G. C. Joad, Signor Enrico Rondi, Mrs. Burton-Burton, Mr. Algernon Joy, M.Int.C.E., Mr. T. Berks Hutchinson, of Cape Town, Mrs. Hutchinson, Mr. Fredk. Collingwood, Miss Collingwood, Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mrs. H. Cook, Miss Cook, Mr. J. C. Eno, Mr. Deane, Miss F. J. Theobald, Mrs. Maltby, Miss Maltby, Mrs. Hallock, Mr. Thomas Shorter, Miss Shorter, Miss Kishugbury, Mr. and Mrs. Stack, Mr. R. Linton, Mr. J. W. Fletcher, Mr. W. H. Coffin, Mr. Potts, Mr. T. H. Edmands, and Mr. Pearson.

The Chairman remarked that, before the proceedings commenced, he wished to correct an error in the report of his remarks printed in the last number of *The Spiritualist*, in which the sentence that he (the Chairman) thought matter to be "the" mode of will of the Creator, should have been "a" mode of will of the Creator.

Mr. Stainton-Moses said he also wished to correct a small error, lest it might be quoted. He did not intend to say that a piece of spirit-drapery had changed after it came into his possession, but that it changed while he was cutting it, and not afterwards.

FORM MANIFESTATIONS.

Mr. Stainton-Moses then read his opening paper on Form Manifestations which we published in full last week.

A communication on the same subject by Mr. Benjamin Coleman was then read by Mr. W. H. Harrison; Mr. Coleman's paper was also printed in *The Spiritualist* last week. The reader of the paper expressed his regret that Mr. Coleman's health did not permit him to be present, for Mr. Coleman had been one of the firmest and most fearless advocates of Spiritualism since its facts first became known in this country, and had always been a good friend to mediums, more especially in times of difficulty and danger.

After the papers were read the Chairman said that the ideas expressed by Mr. Livermore about the influence of electricity upon the manifestations, he believed to be altogether erroneous; he (the Chairman) made this statement as an electrician. Frictional electricity was merely a surface phenomenon, and he had never been able to trace any connection between electricity and the manifestations of modern Spiritualism.

Mr. G. C. Joad asked whether it was a fact that gas could be lit by an electrical spark from the finger, in a dry atmosphere, under the conditions mentioned by Mr. Livermore.

The Chairman—Yes. It is a common thing in America.

Mr. Parkinson Ashton agreed with Mr. Stainton-Moses that the time had nearly arrived when cabinets should be abolished. Three or four years ago he went with Mr. Adshead to one of Bastian and Taylor's *séances*, and he believed that the honesty of those mediums had never been impugned. A face came to the aperture of the cabinet, and was stated by Mr. Adshead to be that of the late Mr. Guppy, and as he (Mr. Ashton) had never seen Mr. Guppy, he took particular notice of the features. On the following evening at a Spiritualistic *soirée* at the Cavendish Rooms, he, for the first time, saw a portrait of Mr. Guppy, and distinctly recognised it from the features he had seen on the previous evening at the *séance*.

NEW FACTS IN RELATION TO FORM MANIFESTATIONS.

Mr. Charles Blackburn stated that form manifestations had under his guidance been developed to a certain point with a private medium. The medium, after being put into the cabinet was brought out by a spirit, after which the spirit vanished, and some of the witnesses of the manifestation were present at that meeting. The medium was Miss Kate Selina Cook. The witnesses were Signor Rondi, Mrs. Pearce, Mr. T. Blyton, and others, then present; his (Mr. Blackburn's) daughter had kissed the spirit in the presence of the medium, whose hands she was holding at the time. The medium was not entranced, but in a perfectly conscious condition. On one occasion a spirit was imperfectly materialised, and said that she was not strong enough to come out of the cabinet. She was then assisted out by the medium putting her arm round her waist. This second form resembled the medium in features, but had smaller eyes, mouth, and chin. He (Mr. Blackburn) had not permitted scientific men or sightseers to attend this circle, for he wished to try the experiment of letting the spirits have their own way with the same sitters, so that they might develop new manifestations as fast as possible without impediment. (Hear, hear.) In time they would see what would come of it. He maintained that when the medium was awakened by the spirit and brought forth, it completely nullified any theory of its being the "double" or the spirit of the medium, but substantiated a perfectly separate identity. The form which came when the medium was in a conscious state, appeared to be different from that presented when the medium was in a trance state; it was more ethereal and less substantial, and requested with its own voice not to be touched or interfered with. One night the form said, "I shall be more solidified when my medium is conscious, after we have had more *séances*." Up to that time they had had but four such sittings.

Signor Rondi remarked that he had had the privilege of witnessing the phenomena which took place in the presence of the medium just mentioned. He had locked the door of the room, and had surrounded the medium with simple curtains, which were used as a cabinet. He had then seated himself close to the curtains, which in one instance had been opened four or five seconds afterwards by the materialised

spirit. The time required for materialisation was sometimes but a few seconds, and at other times as much as a quarter of an hour. On one occasion the medium came outside the curtains and stood by the mantelpiece, then the spirit showed herself at the opening of the curtains; while the spirit was there he asked the medium to move the things on the mantelpiece with her hands; and she did so. There was a resemblance between the medium and the materialised form, but the features of the latter were usually smaller. Once he asked the spirit why her eyes were so small, and she replied that they would be larger in a moment; she re-entered the cabinet, and in a few seconds came out with two beautiful eyes. He had seen the medium and the spirit outside the cabinet at the same time, with sufficient light to distinguish both. In Rome he had witnessed remarkable manifestations. Signor T— was one of the best mediums he had ever met; in fact, John King, who controls him, said to him that he (Signor T—) was one of the best mediums in the world. He afterwards obtained manifestations in the open street. On one occasion he was present at a *séance*, when three of his friends were instantaneously transported from where they were to the Piazza di Spagna, half-a-mile off. He then went with a friend to the spot, by the direction of the spirit, and there found the three friends who had been taken away. Once, in his own studio (where a sitting used to be held every Saturday with the medium and another friend), in less than five minutes from entering the room, John King made his appearance with his lantern, and walked about the room with the medium, whilst he (Signor Rondi) was holding the other sitter. He (Signor Rondi) requested the spirit to come nearer to him, so that he could see him better. The spirit came quite close to the table, and with the lantern showed himself and the medium at the same time; the face of the spirit was as white as a piece of paper, and not pleasant to look upon. He requested the spirit to make some movement, whereupon they both kissed each other. On another occasion John King appeared and spoke to him while he was holding the medium in his own private room, with nobody else present.

Dr. Wyld had always felt with reference to spiritual phenomena that, as "we were spirits," phenomena occurring in the presence of mediums or sensitives might be caused by the spirits of those present, and without the intervention of departed spirits. The fact of a materialisation occurring in the presence of a medium, and both medium and materialisation being at one and the same time visible, did not prove that a foreign spirit was present; it might only illustrate the well established fact of the "double." Further, although the materialisation in many respects might be unlike the medium, viz., taller, stouter, or even of a different age and apparent sex, this did not demonstrate the presence of a foreign spirit, because spirit might be able to personate or create out of the surrounding elements the portrait of any person thought of or desired, just as a spirit in the flesh could paint, draw, model, or enact any desired personality. If a chemical union of oxygen and hydrogen of a certain temperature existed in the form of ice, at another temperature in the form of water, and at another temperature in the form of invisible steam, we had a wonderful illustration of the creative power of a certain force, which rendered it easy to conceive how a spiritual intelligent force could from the elements of the air, viz., from hydrogen, oxygen, nitrogen, and carbon, create, dissolve, and recreate human forms in all varieties, and with a rapidity almost equal to that of thought. He did not deny that the spirits of the departed from time to time operated in our midst; the fact of the reality of ghosts was evidence that they did so, but still he believed that the majority of spiritual phenomena were created by the spirits of the living persons present. He added that Mr. Everett had told him that at the moment the spirits were producing the manifestations he (Mr. Everett) partially lost consciousness; it was possible that Mr. Everett's intelligence was used in producing the phenomena, without his being aware of it in his normal state.

Mr. Blackburn remarked that Miss Cook must have had intelligence when she asked the spirit if she should assist her, in the way he had already stated.

Dr. Wyld did not think that the presence of two forms necessarily proved that two individualities were present.

Mr. Shorter wished to know what so instantaneously entranced Mr. Everett.

Dr. Wyld replied that Mr. Everett at the moment was in a passive state—in a state of expectancy; the phenomena then occurred.

Mr. Ashton—How about the recognising of Mr. Guppy?

Dr. Wyld wished to know whether Mr. Bastian knew Mr. Guppy, or whether any person in the room knew him; if so, the power about the medium might have made something bearing a resemblance to Mr. Guppy.

Mr. Stainton-Moses said that he had proved by experiment that the spirit of the medium could do things which were frequently done by what were supposed to be the spirits of the departed. He had proved this in his own room, when nobody was present but himself. On the other hand there was a vast number of cases in which, no doubt, the results were produced by some external agency, and he thought it was yet a problem to be solved what that agency was.

Mr. Blackburn wanted to know how it could be the spirit of the medium when the materialised form sometimes knew more than the medium.

Mr. Stainton-Moses thought Mr. Blackburn's argument to be conclusive.

Dr. Wyld was of opinion that it was not so, because in the spiritual state human beings had more means of obtaining knowledge than in their normal state, as proved in the case of Andrew Jackson Davis.

Mr. Stainton-Moses said that in the manifestations in which what appeared to be the doubles of the mediums made their appearance, there was usually little intelligence; the whole thing was more of a phenomenal character. His own spirit, when in his body, was truthful, but according to the theory of some, especially Mr. Serjeant Cox, when

freed from the body it became one of the most deliberate liars that ever lived. (Laughter.)

Dr. Wyld thought that even that could be accounted for as the result of the action of surrounding influences.

THE HUMAN "DOUBLE."

Mr. Algernon Joy stated that the previous speakers had taken the existence of the double for granted, but if a form like that of the medium were seen in another place, it did not follow that it was animated by the spirit of the sensitive. Might not the form be produced by an independent spirit, and the medium have nothing to do with it? Some years ago he was walking some few miles from Cardiff at half-past four o'clock in the afternoon, when he was "set upon" by two colliers; he was working out a problem at the time, and not thinking of somebody in London who was well-known to him, yet that person wrote to him two days later, and asked what he was doing at half-past four o'clock of the afternoon he was attacked. The writer said, "You came up behind me; I recognised your step and I turned round; I saw you, and you put your hand to my shoulder, and said, 'Go home, old fellow, you will get a letter from me in the morning and know all about it.'" Yet at that time, near Cardiff, he was thinking of something else. Why should words come out of the mouth of the double which he had nothing to do with, and never had in his own mind? He was not rendered insensible by the onslaught of the men, and was perfectly conscious from first to last. He knew what his thoughts were at the time. He thought to himself, "What do these scoundrels want? Do they want to rob me? If so, they can have all I have, as they are two to one." When they ran away his first thought was to run after them, and he tried to do so, but found himself too weak, so concluded that the best thing he could do was to go home again.

Mr. Stack—How did the double disappear?

Mr. Joy—It vanished. In the case of the observer the senses of hearing, feeling and sight had been appealed to.

The Chairman said that Mr. Thomas Everitt held the theory that every living being led a double life, and he had heard him give cogent examples in support of his theory. Once his (the Chairman's) wife broke the conditions at a spirit circle, and looked through the curtains of the cabinet in order to expose what she supposed to be imposture. She saw the medium reclining in a trance, and a form bending over him, apparently mesmerising him.

FORM MANIFESTATIONS IN NEWCASTLE.

Miss Kislingbury then read the following communication from Mr. J. T. Rhodes, of Newcastle:—"Having been exceedingly interested in the discussion on 'Form Manifestations,' reported in the last number of *The Spiritualist*, I should like to offer a few remarks thereon, as I have attended so many of both Miss Fairlamb's and Miss Wood's *séances* during the last year or two. Some of them were held under strict test conditions, others not. Mr. W. H. Coffin referred to cases of 'lifeless faces resembling masks' being shown, and that brings to my mind a *séance* of Miss Wood's. It was the first time that I, and many others at that *séance*, saw a well-defined masculine face protrude through the division of the curtains of the cabinet; it looked not much unlike Miss Wood's face with a beard on (but false beards as a rule are clumsy things); it did not speak; but answered our questions by nodding or shaking the head. I asked permission of the owner of the face to go and examine it, and was refused. Now, as Miss Wood went into that cabinet under no test conditions, I went away from the *séance* a little annoyed. Not long after, a few days or more, Miss Fairlamb was the medium, and the first form manifestation that morning was the identical face just referred to, protruding through the curtains, so that I and my next neighbour involuntarily exclaimed, 'Ah! Geordie, is that you?' 'Aye,' was the reply in broad Scotch. Now here was an advance from the last, because the face was more flexible, not so mask-like, and it spoke to us; as a further test we asked the face to move the eyes, or open the mouth, all of which was readily complied with. The face in no way resembled Miss Fairlamb's, and was identical with the previous one seen at Miss Wood's *séance*, so that all doubts as to Miss Wood's integrity vanished. But then, after all, was this a transfiguration? I cannot say, positively, but this I know, that a few days afterwards Miss Fairlamb was securely bound to a chair, and carried into the cabinet, and we had not long to wait before this identical face showed itself again, with white drapery extending from the face down to the ground, as shown between the division of the dark green curtains of the cabinet; besides this, a leg, bare from above the knee, was thrust out, belonging evidently to the visible face, and with the toes played upon a stringed dulcimer just outside the cabinet. I may remark *en passant*, that the reason we put this dulcimer outside the cabinet was because it was suggested that on the last occasion the medium might have played upon it with her foot, but if it were outside the cabinet she could not do it; so it was argued. The result I have stated. I should like also to make a few observations on the paragraph about Newcastle *séances* in last week's *Spiritualist*, which contains but the barest recital of facts. It was suggested at first that we should put the medium, Miss Fairlamb, into a sack, and secure her thoroughly. Every preparation was made to that effect, but we unanimously decided afterwards to take what came on its own merits. The light was not good, it is true, but the first form that came out was a slender figure, known at once to those who, like myself, had seen her before, as 'Minnie.' When near me I addressed her, and she gave me her hand; it was not so warm as mine, but felt partially lifeless, and it felt more like a glove blown out than the hand of Miss Fairlamb, which I have grasped hundreds of times. Her arm, I observed, was bare up to the shoulder, and the form seemed to have but one covering of drapery round her figure. I could not see her face. Now for the second form, that of 'Cissy,' a small figure, just the height of an ordinary chair. Her hand was enveloped in drapery, and felt harder than Minnie's; her face was round, firm, and dark—very dark beside the drapery—but in the light we had I could not be

positive to the colour, any more than that it was dark; she then passed on to some of the other observers. The next form that came out was evidently masculine, with a bearded face, drapery extending over the shoulders to the hips, the legs apparently, to my observation, being encased in tights. Advancing towards me, he gave a short thrust with his foot at my hand. I remarked to my next neighbour that it did not feel so solid as one would expect from the manner of the thrust. I suppose the "form" must have heard this statement, because, after a short retirement into the cabinet, it came out again, and I, as well as others, had good reason to change our opinion as to its muscular power. Now comes the question, "Was this form that of the medium?" I say, "No," because if the medium had been dressed as this figure was, she must have appeared very much smaller; a small man in female attire looks much bigger than usual, and a small-made young woman, without her thick winter cloak and dress, would look very much smaller than usual; not larger, certainly. Even granting that the two larger forms were the medium transfigured altogether, what about the little black girl? I have seen the medium and Cissy both together on various occasions, and so have scores of other persons. Perhaps some other more frequent observers have seen the larger forms at the same time as that of the medium; some have told me such to be the case; but here at this *séance* we have three distinctly different forms, totally unlike the medium; and I, myself, after what I have seen, can come to no other conclusion than that they are separate and distinct from the medium.

MISCELLANEOUS PROBLEMS.

Dr. Wyld remarked that once at a *séance* he had noted the height of the medium, as compared with a mark on the wall. The spirit which afterwards came out was said by some of the ladies present to be gigantic; yet he was the same height as the medium. The illusion was caused by the thin drapery about him causing him to look taller than when covered with clothes of a more bulky nature.

Mr. Joy said that once at a *séance* with the Eddy Brothers, at Vermont, he made a remark at the time that one figure which came out must be about six feet eight inches high. His neighbour agreed with the estimate, which included the head-dress. The spirit passed without difficulty under a stove pipe which ran horizontally under the platform, and he found afterwards, by measuring the height of the stove-pipe from the floor, that it was five feet ten inches.

Dr. Wyld—Hear, hear.

Mr. Joy continued, that he once measured Miss Showers and one of the spirit-forms which appeared in her presence, and he made sure that her heels were upon the ground at the time of measurement. The form, however, was fully five inches taller than Miss Showers.

Mr. Harrison said that once he was strongly inclined to the opinion that the materialised forms were animated by the spirit of the entranced medium, but prolonged experience, gained by attendance at a great number of *séances*, had made him now attach little weight to that hypothesis. He thought that the chief intelligence at work was an independent individuality, which possibly acted in one or both of two ways, namely—it might act by driving the spirit of the medium out of the body by will-power, and compelling that spirit to do certain things, as in the case which their president once witnessed at Blackheath, when a black man mesmerised a woman on a public platform, and ordered her spirit to go home and to touch some of the people in the house. In the trance she said that she had done so. A committee was appointed by the audience; it went to the house, and found some of the people in great consternation, one or two of them having, as they said, "been touched by a ghost." In this case there was a sleeping medium, an individuality which, if seen, would have been the double in appearance of that medium, and they had a third intelligence at the root of the whole matter. Another explanation of certain form manifestations might be that spirits were divorced from material conditions, and, like ourselves, could only act upon the plane of matter by the use of a healthy living human organism. They consequently had to drive an individual out of his own body by will-power, and to take possession of that body, somewhat as a hermit crab took possession of a shell by the ejection of the rightful owner. The spirit, clothed in a body which did not belong to him, displayed many of the characteristics appertaining to that body when manifesting on the plane of matter. If this latter theory were the true one, the difficulties in the way of ascertaining the amount of independent individuality in any "form" appeared to be almost insurmountable. Mr. Williams, the medium, held the conviction that two or three spirits calling themselves "John King" produced the manifestations through his mediumship at different times. If this were so, each "John King" knew what had been done and said by his predecessor, and doubtless found the information in the brain of the medium.

Mr. Edward Maitland asked if spirits who had never been incarnated manifested visibly.

The Chairman said he did not know, but that if any spirit told him so he should not believe it.

Mr. Stainton-Moses said that he thought that there were two classes of spirits—one disembodied, and others unembodied. Some appeared to be elementaries, and some to live upon a higher plane of progression than ours.

Mr. Thomas Shorter moved the adjournment of the debate. This was seconded by Mr. Parkinson Aslton, and carried unanimously.

It was then resolved to change the hour of meeting from 8 p.m. to 7.30.

Several votes of thanks were passed, and the proceedings closed.

Mr. JAMES BURNS, of the Progressive Library, will deliver a lecture on the "Progressive Study of Spiritualism," at the Rooms of the Dalston Association of Inquirers into Spiritualism, on Thursday evening next, the chair to be taken at 8.15 p.m. Admission free.

Correspondence.

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

ABOUT A SALT OF IRON.

SIR,—In connection with some statements on page 223 of *The Spiritualist* of May 11th, in that portion of the report of the meeting of the Psychological Society, which speaks of drawing and clair-audience, I wish to call attention to the following:—

On Sunday morning I was reading the dream or vision of the narrator, where he says, "I was startled by the apparition of an old man, of a foreign look and air, who said to me, 'Take —,' mentioning the name of a salt of iron, 'sprinkle it over some oakum, and wear it on your breast and throat,'" &c. And further on the writer states his inability to procure the salt of iron in question, as he had completely forgotten the name of it. He says also that if he only knew the way of invoking that good old shade to appear again, he should be glad indeed.

I had read only a few lines of this subject matter—certainly not the half of it—when a voice said to me distinctly, "I am he—the old shade to whom the brother alludes. I will tell you what it is. Make it as I direct you, and inform him that you have done so when you have verified my statement." I accordingly prepared some, and have it ready for the writer of the article, if he pleases to call at my residence, when I shall be happy to give him all the information I can about the matter. Probably the old shade alluded to may have something further to say to him. I have a spirit photograph of the person, whose voice was on this occasion as distinct as the sound of the church bells that were then ringing. This photograph he can also see, and perhaps recognise as the person he saw in his dream or vision.

Having, then, acted in obedience to my invisible speaker, by making the article in question as he directed me, and by this letter bringing it to the notice of the writer of the article, I trust the anticipated benefit from the use of this powder may be fully and speedily realised. Beyond this I do not hold myself responsible for anything connected therewith.

THOS. SLATER.

19, Leamington-road-villas, Westbourne-park, W.

VEGETABLE DIET.

SIR,—Your article under the above heading moves me to suggest to such of your readers as may be willing to join in it an experiment which I have long had in contemplation, and which is likely to be more steadily and conscientiously carried out by several persons under a mutual obligation than by a single weak and unconfirmed will. There is both evidence and presumption that a sparing and exclusively vegetable diet, combined with abstinence from alcoholic stimulants and perhaps from tobacco, is conducive to the development of medial powers, or, rather, to increased susceptibility to spiritual impressions. The experiment entered upon simultaneously, and persevered in for a given period by a number of persons who should carefully observe and record the effects upon their general health, temperament, and spiritual faculties, could hardly fail to provide us with some interesting and important results. The persons so agreeing would probably comprise very diverse constitutions of mind and body, and the report of each should be accompanied with a short description of his or her habits, health, and condition. Preconceived opinions as to the effect of the proposed regimen should not be allowed to colour the observation of it. All should either agree beforehand upon the amount, as well as the quality of food, so to be taken, or should specify these particulars exactly in making their report. Who will join me in this experiment for, say, one month? Names and addresses sent through you, sir (if you will receive them), to me as below will put us in communication with one another, and then we can arrange our dietary programme.

CORPUS VILE.

London, 21st May.

SIR,—In perusing *The Spiritualist* (to-day's issue) what was my surprise at seeing the following words in your interesting article on vegetarianism:—"Mr. Colville, the trance medium, has been influenced by his spirits to subsist entirely on vegetable food, and very little of that." This statement is erroneous, as my spirit guides in an address on "The Proper Diet for Man" agreed entirely with your own view that certain persons require animal food in small quantities in man's present condition, as the result of hereditary transmission, and so on. Speaking of vegetarianism they said, "There are many persons who can live entirely on the produce of the earth, provided fruits and farinaceous substances be taken in liberal quantities." At the close of the address a gentleman present asked the following question, "Does your medium require animal food, or should he abstain entirely from it?" The answer was as follows:—"We desire our medium to partake of no animal food, and of no food at all in large quantities for some few hours previous to delivering an address. As to his usual mode of life, he requires a considerable quantity of food, and if he partakes freely of fruits and farinace he can subsist on these things alone and continue in sound health, and in condition favourable to our control. As to the matter of total abstinence from animal food we leave it to his own discretion; his judgment in the matter will usually be pretty correct." This is the united opinion of my guides on the subject.

I very rarely partake of animal food, and am an associate but not a member of the Vegetarian Society; I am rather a hearty eater, especially of bread, fruit and vegetables.

My spirit guides communicated to me last night the following message:—"Write to Mr. Harrison and tell him our views on vegetarianism." I did not understand the purport of it then, but now, of course, it is clear.

You say you will be glad to print with great brevity the personal experiences of those who have tried to do without animal food. I therefore proceed to relate my experiences as briefly as I can. When a child I partook of animal food regularly, though it was rarely I had any great relish for it; often I felt a positive repulsion. When old enough to first express my opinion on the diet question I was in the habit of eating meat or fish (sometimes both) regularly every day, and I cannot say that I enjoyed the amount of health and strength which I possess at present. I suddenly felt a strong inclination to abandon almost entirely the use of animal food, and to subsist on bread, fruit, vegetables and such things; the effect produced on me was this—I felt a great increase of bodily and mental power, and some curious sensations closely resembling hysteria, to which I had been for years painfully subject, almost entirely disappeared; whereas when I ate animal food I would have one of these disagreeable occurrences nearly every day, and sometimes for weeks together. Now it is quite an event if one takes place, and then only under extremely trying circumstances. I find I require a considerable amount of food in order to keep in high health, and perhaps about once a month I may feel disposed to partake of a small quantity of meat, never fish. My own personal experience of vegetarianism has been a great improvement in health, increased bodily strength and mental vigour, with rapid development in inspirational speaking. Of course those who have work to perform of a different order than mine may require different food, and of course constitutions are not alike. I simply relate my own experiences of flesh-diet versus vegetarianism. W. J. COLVILLE.

32, Newgate-street, Newcastle-on-Tyne, May 18th.

SIR,—I will avail myself of your invitation to state, "with great brevity," my personal experience of the results of trying vegetable diet for six months.

I do not know whether I may properly call it a "purely" vegetable diet, inasmuch as I indulge in eggs, butter, and milk, nor have I taken to straining the air I breathe, as you suggest. By-the-by, that enters the lungs, not the stomach. Also, I do not escape those wonderful parasites of which you speak that live between the teeth. But all that is called "flesh," the product and the outcome of the disgusting, debasing, and brutalising slaughterhouse, is what I have rejected, and, although six months is not long, still I think it is long enough to find out the effect of the change.

After having been a meat-eater for over sixty years, I stopped short, and ate none for more than six months. What is my testimony? Good, nothing but good; no sense of "weakness," but I am stronger, healthier, and happier. To every Spiritualist, and to every one desirous of qualifying for the higher life, and seeking the best conditions, I earnestly recommend the abstaining from flesh as well as from all intoxicating drink. I am now so confirmed as to the advantages of vegetable food physically as well as mentally, that I would not go back to the old mixed diet on any account; it would be to me a punishment to do so. W. N. ARMFIELD.

Eden Villa, Cairn's-road, New Wandsworth, May 20, 1877.

SIR,—The question of vegetarianism having been raised in your columns, I write to point out that information on this subject may be found in the monthly organ of its votaries, *The Dietetic Reformer*, published by F. Pitman, Paternoster-row, London. From its pages I learn that the Vegetarian Society was established in 1847, and that its present secretary is Mr. R. Bailey Walker, Massie-street, Cheadle, Manchester, who publishes plenty of pamphlets on the subject. The same journal also states that Mr. R. N. Sheldrick, 93, Avondale-square, London, S.E., wishes to establish a Vegetarian Institute in the metropolis. The cover of *The Dietetic Reformer* is ornamented with pictures of carrots, parsnips, turnips, cucumbers, and other delicacies. K.

SIR,—You invite brief testimony as to vegetarianism; here is mine. It is about six months since I tasted meat. My health and appetite were always good before the change, and they are good now. I would recommend everybody to give vegetarianism a trial—everyone, at least, who is not an invalid: I do not care to come between the patient and his doctor. You give instances of people who were unable to get through the "rough labour of this world" without a flesh-meat diet. I seem to have learned that for all sorts of work, one may find in vegetable food sufficient, and more than sufficient, to nourish the body; and as for the mind, I am sure it is the gainer.

This is a right field for Spiritualists, since we talk so much of spirit acting by or through conditions; besides, it appears that not one of us is able to say where body ends and spirit begins; blood seems to merge into "nerve fluid," and when we have reached even that we hardly know what we are talking about. This is why some Spiritualists (myself for one) think the state of the body may merit a little extra attention.

The rule is cleanliness within and without. In all things simplicity. Begin with the healthy infant; assume that as your physiological standard, and do not tamper with it; meddle as little as possible with Nature, save in the way of purification. Never import into the system that which may convey disease wholesale. Hence, four things come to be held in abomination by us, viz., vaccination, flesh-eating, intoxicants, and tobacco. SAMUEL PRIDE.

8, Grampian-road, Liverpool.

SIR,—When thirty years of age, I lived at Edinburgh for ten months on a diet almost entirely free from animal food. I had an egg, bread and butter, and preserves, and tea or coffee at eight a.m. About two p.m. I lunched on fruit and bread, or similar food; and at six or seven p.m. I had again tea, with an egg, bread and butter, and preserves.

This was an imperfect diet; I should have taken a bunch of vegetables.

During these ten months I studied hard about eight hours a day, and took strong exercise, about four hours a day, at cricket or otherwise. My health was perfect, and my powers of endurance greater than when I lived on a full animal diet.

I think most strong constitutions could be perfectly maintained in this country on a diet almost entirely free from flesh food. The Scotch peasantry are the finest I have seen in any country, and until the last thirty or forty years their diet consisted almost entirely of skimmed milk and oatmeal and potatoes, and a little dripping.

Many feeble constitutions seem to demand a full animal diet, but I believe good constitutions could be well maintained on oatmeal, potatoes, fruit, and tea, with abundance of good milk.

I should mention that, while living on the above unstimulating diet, I felt a strong desire for a tumbler of whisky-toddy just before going to bed. This desire I generally gratified. In the sharp air of the North spirits are easily digested. GEORGE WYLD, M.D.

12, Great Cumberland-place, Hyde-park, London.

HEALING MEDIUMSHIP.

SIR,—There was a notice in *The Spiritualist* of March 30th last, recording a cure by Mr. Hawkins, of 11, Mount Pleasant, East-road, City-road.

It led me to apply to him, and, having proved his healing power, I feel it due to him to give publicity to the following statement, especially as I believe he intends to devote much of his time in future to healing.

In the autumn of last year my daughter's health failed completely. A severe cold, followed by a cough that lasted through the winter, had so reduced her strength as to render it necessary, according to medical opinion, that she should take a long and complete rest at the sea-side.

Professional duties prevented the adoption of this measure, and I applied to Mr. Hawkins. My daughter felt relief after the first visit, and the treatment has been continued ever since with great benefit, her health being now so far restored that she can do without it.

In consequence of a remark in the notice alluded to, I wish to add that the "refusal to accept remuneration" must be understood to be applicable only to Mr. Cain himself and to personal friends of the healer, for it is obvious that without substantial acknowledgment of his very valuable help, Mr. Hawkins could not give away his time and strength.

I am not authorised to say this, but I think the notice is likely to mislead, and may place an excellent and kind worker in difficulty.

ELIZABETH K. BEEBY.

Croydon, May 21st, 1877.

SWEDENBORGIANISM versus SPIRITUALISM.

SIR,—I lately received from the Rev. Mr. Gorman a Swedenborgian pamphlet against Spiritualism, entitled, *The Word of God and Spirit Manifestations; shewing that the Scriptures condemn open intercourse with spirits as injurious to man's progress in regeneration*. By the late Rev. J. H. Smithson, of Manchester. 1856. Reprinted in 1875. He appears to have been a very learned man; and if we accept his premises, his conclusions are irresistible. I enclose herewith a copy of a letter which I have addressed to Mr. Gorman. A. JOY.

DEAR SIR,—I received from you some time since a copy of *The Word of God and Spiritualist Manifestations*, for which I failed to thank you at the time, because I wished to do something more, and had not at that moment the time to do so.

No doubt the pamphlet in question is calculated to influence some persons in the desired direction; those, for instance, who are not yet Spiritualists, and who know nothing about Spiritualism. I may observe that the two terms are practically commensurate; for, just as Harriet Martineau tells us in her memoirs that none but Necessarians understand the doctrine of Necessarianism, so I have invariably found that none but Spiritualists understand Spiritualism, or know what it consists in, and what it teaches. The late Mr. Smithson seems to have been no exception to the rule.

Even twenty-one years ago, when he wrote his pamphlet, the fundamental principles of Spiritualism, which indeed are unchangeable, were something very different from what he must have imagined them to be if he ever meant it to be read by any one who knew anything about the subject, which may perhaps, however, reasonably be doubted.

The Spiritualist knows that in Spiritualism he possesses the only key to the Word of God. So that, if you succeed in proving to him that "the Scriptures condemn intercourse with spirits as injurious to man's progress in regeneration," he will tell you that it follows as an inevitable corollary that the Scriptures "you refer to are not the unadulterated Word of God."

(In quoting from the title page, I have advisedly omitted the word "open" before "intercourse," as it seems to imply that the Scriptures allow some non-open kind of intercourse, which, I take it, was not the author's meaning. But, if it was, it will not affect my argument.)

The Spiritualist knows from personal and practical experience, and from "rational considerations" founded on the teachings of Spiritualism, that it conduces eminently to man's progress in regeneration. He also knows that he possesses in Spiritualism not only the key to the "Bible," as well as to all the bibles, but a reason for believing that the miraculous events recorded in the Bible are not a mere tissue of human invention, a reason which the non-Spiritualist has not got, and without which his belief, if not a hollow sham, is at least devoid of any solid or rational foundation. The Swedenborgian is no better off in this respect than any other anti-Spiritualist, for, except through Spiritualism, he has no rational grounds for believing in Swedenborg any more than in the Bible.

True, there are some Spiritualists who admit that if it were possible to prove to them that Spiritualism, as they understand it, is condemned by the Bible, they would at once renounce Spiritualism. Such are

Messrs. William Howitt, S. C. Hall, and F. R. Young; and they are, I think, bound to read, and, if they can, to answer Mr. Smithson. But they are very few, their Spiritualism is generally rather peculiar and illogical, and their mode of dealing with the Bible still more so. I am afraid you have no chance even with them. Certainly you have none with the vast majority of Spiritualists, who accept the Bible as an authority because, and so far as, it is endorsed by Spiritualism, and who do not believe in the infallibility of any mediumistic teachings.

For such, you must admit, it would be a mere waste of time to read Mr. Smithson's pamphlet; but I thank you none the less cordially for having taken the trouble to send it me.

A. JOY.

To the Rev. T. M. Gorman.

May 17th, 1877.

FORM MANIFESTATIONS.

SIR,—Pardon me if I venture to suggest that in our judgment (I write for the Count de Bullet and myself), and from the point of view of our marvellous and fast-accumulating facts, our learned and able and devoted fellow-labourer and fellow-student, Mr. Stainton-Moses, to whom we all pay, as well as owe, an equal debt of gratitude and of admiration, is going a little too fast and far in the programme he lays down of rules recommended for the mode of holding materialisation *séances*—or *séances* for what you prefer to call “form manifestations.” He recommends that cabinets be abolished; that the forms appearing be touched and handled; and that experimental observations be made on the medium in reference to his temperature, pulse, and so on.

I humbly submit that it is not for us to lay down laws, and conditions, and methods to the good and gracious spirits who, in fulfilment of the supreme will of God, and under the guidance of higher while still subordinate spirits, are carrying out this grand work of the re-revelation of Christianity.

If we here should adopt those rules, we should simply get nothing; while, on the other hand, what beautiful and glorious marvels we do get by leaving the managing spirit to work in his own way. There may be other mediums with whom the cabinet may be dispensed with; it is not so with Firman. And yet the spirit sometimes voluntarily opens the curtain which constitutes the cabinet, and shows him seated asleep, with several spirit forms visible at the same time. We have several times seen two—several times three—and once recently (just before my arrival from California) four, as I have already written you. They sometimes volunteer to touch us; if we venture, however gently, to approach a hand to touch them, they shrink back and vanish. I have seen them come close up to the Count's face, and, inclining forward their heads, touch his forehead with theirs. When this was recently done by one of them (Nathalie), first to him, and then to the Countess, and when I begged her to do the same to me, she would not; and yet immediately afterwards came my own mother, and twice did it to me,—nay, further, on my earnest unspoken entreaty, touched my lips with hers, and then laid her hand on the top of my head. Yet on former occasions, when she was standing near to me, and I slowly advanced my hand to take hold of one end of her drapery, she shrank instantly back. Possibly when Nathalie refused to me what she had accorded to the others, it was because she knew that my mother was about to follow for me. Possibly I presented conditions which made it impossible or difficult to her, while it was less so in regard to my own mother. The Count and Countess are both mesmeric or mediumistic; I am not a bit. The Count asked a short time ago whether he might not some day go into the cabinet. John King answered that he might. To me the reply to the same inquiry was a quick and strong “No.” In former times he has been in the cabinet with Firman, holding both his hands, and been at the same time touched by two spirits, the one on one side and the other on the other. He has also seen them in the cabinet gradually form out of white cloud, and then again dissolve. It is evident that black darkness and seclusion from our presence or atmosphere (at least from mine) are conditions necessary to the delicate process of their forming; though, when once formed, they can come out and then face the light, and sometimes volunteer to touch us in our fleshly mortality.

It is evident that “John King” is much more nearly on our plane than the spirits to whom, with his strong fluidic force, he acts as a “medium.” He said of himself to-day, “I am but a poor man; yes, I will add a poor miserable man”—and he emphasised the word man. He can with freedom touch and grasp us till the bones of our hands ache, and allows us often to touch his hand and drapery as he is parading his light before our eyes. He, too, can speak copiously and strongly, while the others cannot, excepting the very rare occasions which I have elsewhere recorded, when there were but a few words in tones distinct but only whispered. I have asked him if we could not dispense with the cabinet, since they could have the same condition of perfect darkness, for the operation of forming, in the room as behind the curtain. He at once answered, “No.”

Let us be glad and grateful for what we do get, for what we have got, and for the splendid things we are getting, and take them with the conditions accompanying them, rather than undertake, in the Tyndallic or Carpenterian fashion, to prescribe and impose our own—and we must do so if we want to get them at all. It is easy for us to superadd “test conditions” of such a character as not to interfere with the delicate and mysterious operations which the spirits perform in producing them. And then the evidence becomes just as conclusive as though we were to change the methods chosen and prescribed by our spirit friends, who know far more than we do about it all.

Of course I do not mean to object to anything which the controlling spirits, when consulted, should approve. But depend upon it a sweeping decree to abolish all cabinets, and to manipulate and experimentalise upon the spirit forms and the entranced mediums calls for a little further reflection before it is made absolute.

J. L. O'SULLIVAN.

Paris, May 22nd, 1877.

A SEANCE WITH MR. FLETCHER.

BY CHARLES CARLETON MASSEY.

Six gentlemen and two ladies were present at an interesting trance *séance* for test communications at 38, Great Russell-street, on Friday last, the 18th May, Mr. J. W. Fletcher being the new medium. The “control” was effected very shortly after the circle had been formed, and a long and somewhat discursive conversation between those present and what purported to be a spirit, once belonging to a country of which the language is no longer known (and respecting which no further information could be elicited), ensued. We were told that the spirit had figured in history, that he would give his name at some other time, and that we should have “very little confidence” in him when we heard it. In answer to questions, opinions, not very definite or positive, were delivered, upon several speculative subjects, such as the evolution of spirit and reincarnation (in which belief was expressed). During this control the communications were in the natural voice of the medium. The inevitable “Indian” next took possession, evincing, as is commonly the case, a proper ignorance of the simplest grammatical forms, together with an occasional familiarity with more difficult idioms, which seemed not quite so proper. But given the complete ignorance of the medium of the antecedents and belongings of the persons present, the “tests” afforded to one or two of us were certainly rather striking. The first two spirits announced, however, were not recognised. They gave the names, by spelling, of Powell and Furgerson (*sic*), the latter assenting to the suggestion that he was “with the Davenports;” the former was described as “coming round, as if he knows you all—a long time feeble before death—kind of Spiritualist and medium—working for people and for mediums”—formerly and still. Next were described the father and mother (deceased) of a young lady present, and a long whispered communication resulted in her expressing satisfaction with the proofs given.

An “artist” followed, who gave the best test of the evening, for he described (through the “control”) a physical affliction from which a lady related to a gentleman in the circle was suffering. For reasons which will be apparent I do not go with greater detail into this communication. It was, however, admitted to be, so far as already ascertained facts were concerned, in all respects accurate, comprising circumstances relating to past medical or surgical treatment. I was subsequently informed, however, by the gentleman to whom the communication (some of it whispered) was made, that the principal fact was not wholly unknown outside his family—a circumstance I think it right to mention. Mrs. Parker received an accurate description of her stepmother, said to be present, and two communications, of which one was and the other was not entirely convincing to her. Mr. Peterson was visited by Dr. Slade's “Allie”—of whose portrait, as verbally sketched for us, we could, of course, form no opinion. Minor incidents I omit, merely adding that I believe the general impression of the company to have been decidedly favourable to Mr. Fletcher's mediumship, which I hope further to investigate in private.

Upon the question of “identity,” the spelling of the name “Furgerson” is material. If it had been simply the phonetic spelling of the medium or of the “control” it would amount to nothing, but the letters were said to be *seen*, and it is, therefore, worth remarking that of all the modes of spelling this name the above is so uncommon, to say the least, that I have found no instance of it in the *London Directory*. This appears to make against the identity.

Mr. J. J. MORSE will deliver a trance address at Birmingham next Sunday at the Templar Hall, Ladywood-road, in the evening, at 6.30. On Monday he will give a chamber lecture. On Sunday, June 3rd, he will speak at Newcastle-on-Tyne, and on Sunday, June 10th, in London. Sunday, June 17th, Liverpool.

GODS AND FORCES.—The Keltic and Germanic tribes who embraced Christianity, received it on a low level of civilisation; their gods were not an abstract expression of natural laws, or of moral attributes: they were real beings, wonder workers, who brought pestilence, guided the shock of war, or blessed the cattle with increase. Loose thinkers of our own times class causes which they cannot understand under the general head of forces, to escape the necessity of definition; it is the homage of ignorance to that belief in law which science has rendered popular.—*Pearson's History of England during the Early and Middle Ages.*

A DISREPUTABLE TRICK.—The following is extracted from *The Banner of Light*:—“Whilst in New York a few weeks ago, Mrs. Wilson, of 471, Sixth Avenue, the well-known, excellent materialising medium, told me that on a late occasion the Rev. Mr. Hepworth, Irving Bishop, and a number of persons who she understood belonged to the Young Men's Christian Association, attended a materialising *séance* at her room, and seemed satisfied with the genuineness of the manifestations. The next day a Mr. —, accompanied by another person, called to see her, and proposed that she should go to a hall they would provide, free of expense to her, and do what she had done the evening before, and when all was gone through with, get up and simply say to the audience, ‘Gentlemen and ladies, all that you have witnessed I have done myself.’ She was not to be required to make any further explanation or confession whatever. For this performance on her part they promised to pay her a large sum of money that had been made up for the purpose, and to prove they were prepared to perform what they proposed, counted out on a table before her nine hundred dollars in bills, and then, after the manner of their father, the devil, when he sought to tempt Jesus to betray the truth, said to her, ‘All this will we give thee, for it is delivered to us for that purpose, and to whomsoever we will we give it.’ As I looked around the scantily furnished apartment, I felt that, under the circumstances, Jesus himself had not resisted a greater temptation than had this humble disciple.—THOMAS R. HAZARD, (Vaucluse, R.I., March 1st, 1877).”

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY AND G. CARTER BLAKE, DOG. SCI.

THE *Revue Spirite* has for some time past begun to explore other ground than that occupied by the followers of Allan Kardec, and the expositors of his doctrines, and the May number contains so large and pleasing a variety of articles, that justice could only be done to some of them by giving them entire. All readers of French would find it worth their while to procure a copy for themselves.

From time to time accounts have appeared of peculiar physical manifestations, especially of the class known as *apports*, or transfer of objects from one place to another. At Omet in the department of Haute-Garonne, there has been such an amount of stone-throwing as to render the daughter of M. J. Vimeney, in whose house the manifestations occurred, exceedingly ill. The stones were taken out of parts of the house itself, and thrown whizzing through the air in different directions; crockery was transported in disorderly fashion, and whistling noises were continually heard.

In order to put a stop to these unpleasant occurrences, a *séance* was held, and the authors of the disturbances evoked by means of writing and trance mediums. They avowed their object to be simply to make known their existence, and promised to yield to the desire of the circle that they should discontinue to manifest in so noisy a manner. A considerable effect is said to have been produced in the neighbourhood on those who, hitherto, disbelieved in the existence of spiritual forces.

An unusual amount of veneration has been shown towards a Spiritist in Spain, who has lately departed this life, M. Palety of Villava. He had been remarkable for his kindness to the poor, especially to those who came to him as vice-consul, to have their passports *viséd*. Instead of rigorously exacting three francs in payment, he more often gave the burdened peasant traveller two francs from his own purse. When Palet's widow applied to the priest for the purchase of ground for his burial, the ecclesiastic refused to take any money, because the people, he said, looked upon Palet as a saint, and their opinion must be respected for the space of seven years. If during that time, any manifestations took place in connection with his remains, he would be canonised a Spiritualist saint! The *curé* of a country district, whom Palet had impressed with Spiritualist ideas, came to offer his services free of cost on the day of burial.

A little pamphlet has been published in the French language, consisting of a correspondence between a Spiritualist and an orthodox Roman Catholic. Miss Anna Blackwell's prize essay has also been issued in French in an admirable translation.

During a late visit of M. Leymarie to Brussels various matters relating to the Spiritualist movement in Belgium were discussed. It was suggested that the *Fédération Belge*, which is formed on the model of the British National Association of Spiritualists, should have a central *bureau*, with a reading-room and library, in the city of Brussels, and that all the local societies should contribute towards the expenses. It was also considered desirable to enlarge and improve the *Moniteur*, the new official organ of the Federation, which is working well with the *Messager*, the older Belgian journal.

Fortnightly meetings for discussion and reading papers are now held at Liege on Sunday evenings. The meetings have a semi-religious character, and are largely attended by Spiritualist families.

Two Spiritualist baptisms have lately taken place at Ostend. The children had each one godfather and one godmother. In one instance the mother, being clairvoyant, saw her own parents and other spirit relatives present at the ceremony.

M. Du Potet, President of the Mesmeric Society in Paris, has sent the following letter to M. Jules Simon, Minister for Home Affairs, and President of the Ministerial Council:—

SIR,—Your well-known interest in all that concerns man's welfare and progress encourages me to ask your sanction to the holding of meetings for the study of animal magnetism, at 39, Boulevard des Capucines. My object is to discuss the remarkable phenomena due to an agency discovered by Mesmer. I have some qualifications for this work; I have published thirty-two volumes; I am eighty-four years of age, and, feeling that my end is not far off, I owe it to the public to inform them

of what I have found useful to science and humanity, in my unceasing researches during sixty years, and to tell them what is real and what is doubtful in occult matters. This is the task I have set myself, and which I appeal to you to help me to perform. I have every confidence in your enlightened judgment and superior intelligence to understand that I shall make good use of the opportunities which you may allow me, and I sincerely hope that you will grant the favour of enabling me to resume the teaching of those transcendent truths already published in my works, and which I am confident will some day be a great gain to science.

In the belief that it is your ardent desire to aid in the progress of that science to which my life has been devoted, I offer you the humble assurances of my highest esteem.—Your obedient servant,

(Signed) BARON DU POTET.

90, Rue du Bac, Paris.

M. Riko has been giving a lecture at the Hague, in the course of which he favoured the audience with a minute description of Dr. Slade's mediumship. He read a letter from a physician at the Hague, whose testimony to the reality of the manifestations was most complete and satisfactory. M. Riko concluded his lecture with some forcible remarks on the moral uses of Spiritualism.

A serial in the Dutch language, entitled *On the Confines of Two Worlds* is appearing monthly, edited by Madame Van Calcar. The writer gives a history of her life and education, and shows how her intellectual difficulties were solved in the light of Spiritualism.

The Count de Torres Solanot writes to the *Criterio Espiritista* concerning the International Congress of Spiritualists, which it is proposed to hold in Paris in 1878, during the time that the Great Exhibition is open. The Count goes on to say that the attention of the world will then be called to Spiritualism in its practical works, its history, its progress, and its present aspects. Spiritualists of all countries are asked to co-operate, if the political circumstances of Europe should allow of their free action. It is suggested that a *kiosque* be opened in the Champ de Mars for the sale of Spiritualist literature, and as a meeting-place for all Spiritualists visiting the Exhibition.

Dr. Huelbes Temprado contributes an article on the religious aspect of Spiritualism, and Pezzani a second paper on Universalism, in which he applies the philosophy of Hegel to the phenomena of Spiritualism.

The April number of the *Criterio* is chiefly devoted to discourses and some really beautiful poetry by Senor Antonio Hurtado on the commemoration of the nineteenth anniversary of the revelation of Spiritualism, and the eighth year of the disincarnation of Allan Kardec. In addition is a good supply of paragraphs containing all the latest news from English and French periodicals.

The *Ilustracion Espirita* of Mexico for March and April has articles on "the Creative Principle according to Spiritualism and Science," by S. Santiago Sierra; on the "History of Dogma," by S. Juan Cordero; and on "Sin in Spiritualism," commenting on the lack of love and harmony which exists in religious sects and among some professors of Spiritualism.

The news from England begins as follows:—"This is what has taken place in Old England. Incompetent tribunals, composed of stupid magistrates wedded to their Bibles, have acted as instruments of persecution."

A very clear account is given of the story of James Aymar, a remarkable Spanish clairvoyant in 1602.

The *Ley de Amor* (Yucatan, Mexico) continues to be issued fortnightly, and its articles are well written, but are chiefly of a polemical order.

The society of Lerida has issued a work called *Rome and the Gospel*, portions of which have been translated by M. J. B. Constant, of Madrid, and sent to the office of the *Revue Spirite*. An extract, supposed to have emanated from the spirit Lamennais, is printed in that journal; other portions are so aggressive that they could not be published in France.

Psychic Studies is, as usual, full of good things for the Germans, but does not offer much that is new to the English reader. There is a short notice of Dr. Max Perty's new book on *Modern Spiritual Manifestations*, which is an important work.

A SPECIAL session of the Council of the Dalston Association of Inquirers into Spiritualism was summoned for yesterday (Thursday) evening to consider removal to new premises. The Association has tenanted the rooms in Navarino-road, Dalston, since its establishment in 1870, and the removal is now necessitated in consequence of the property being required for railway extension purposes.

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

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

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HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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