

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

[REGISTERED FOR TRANSMISSION ABROAD.]

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DEAD ARE STILL ALIVE,

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A PUBLIC MEETING will be held at **CAVENDISH ROOMS**, Mortimer Street, Cavendish Square, on **THURSDAY**, July 17th, 1873, to Consider the **LUNACY LAWS**, and the Action of the Judges in connection therewith. Chair to be taken by Dr. SEXTON, at 8 p.m. Admission Free; Reserved Seats, 1s.

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SPIRITUAL CONFERENCE OF 1873.

THE COMMITTEE beg to call attention to the **COMING CONFERENCE**, which appears in this week's issue of the *Spiritualist*; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding subscriptions to defray the expenses necessary for carrying out the project, to Mr. John Chapman, 10, Dunkeld-street, off West Derby-road, Liverpool. Receipt of the subscriptions will appear in the next issue of this paper.

DAVID B. RAMSAY,

Secretary to the Conference Committee.

16, South Castle-street, Liverpool.
30th June, 1873.

THE PSYCHOLOGICAL SOCIETY OF LIVERPOOL.

A MEETING of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming Conference, and while the Committee earnestly desire Delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the Delegates may wish to read, providing that the substance of such papers is forwarded to the Secretary on or before the 18th of July, so that the reading may be arranged for in a business-like way.

ORGANISATION.

National.

- 1st.—The advisability and practicability (financial, &c.) of a National Union.
- 2nd.—The best means of securing in future Annual National Conferences.

Local.

- 1st.—The advisability of Sunday Services and Week-day Meetings.
- 2nd.—The advantages of special buildings for Spiritual Meetings.

SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

- 1st.—The harmony existing between the Bible and the Teachings of Spiritualism.
- 2nd.—Spiritualism in accordance with Natural Laws.
- 3rd.—The benefit of Physical Manifestations to the Community.

MEDIUMSHIP.

- 1st.—The peculiar temperaments of different mediums.
- 2nd.—The arrangement of different mediums in a given circle for the production of desired results.
- 3rd.—The *quality* of mediums.
- 4th.—Can any tests be applied to distinguish genuine mediumship.
- 5th.—The best method of developing mediums.
- 6th.—The utility of private circles.

EVENINGS.

- 1st.—Seance.
- 2nd.—Lecture.
- 3rd.—Conversazione.

DAVID B. RAMSAY,

Secretary to the Conference Committee.

16, South Castle-street, Liverpool,
June 24th, 1873.

THE ANNUAL NATIONAL CONFERENCE.—At a general meeting of the Liverpool Psychological Society held on the 29th May last, it was decided to hold the **ANNUAL NATIONAL CONFERENCE** of Spiritualists in the above town this year on the 5th, 6th, and 7th of August, and in order to facilitate the operations of the Committee appointed to carry out the project, I would be glad if the secretaries of societies would communicate with me at their earliest convenience, in order that some idea may be formed as to the number of delegates likely to be present.

DAVID B. RAMSAY,

Secretary of the Conference Committee.

16, South Castle-street, Liverpool.
June 12th, 1873.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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ALFRED E. LOVELL, President.

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DR. DEE AND HIS MEDIUM KELLEY.

DR. JOHN DEE, who is popularly known as the great astrologer of the time of Queen Elizabeth, was born in London in 1527, and soon gained fame as a mathematician and philosopher. On the founding of Trinity College, Cambridge, he was chosen as one of its fellows, and afterwards went to Louvain, where he took his doctor's degree in civil law. In 1551 he returned to England as rector of Upton-upon-Severn. He was accused of preaching against the life of Queen Mary, for which he suffered imprisonment, but after her death he rose in favour with her successor, Elizabeth. During many years before his imprisonment he studied psychological phenomena as privately as possible, but was often in danger in consequence of rumours that he practised magical incantations; but about the year 1582, when he first discovered the mediumship of his assistant, Edward Kelley, he grew less reserved in making known the results of his experiences.

There is in the British Museum library a book, published in London by the Rev. Meric Casaubon, D.D., entitled *A True and Faithful Relation of what passed for some years between Dr. John Dee and some Spirits*. The book, which is a large one, of about 500 pages, was, according to the title-page, "Printed by D. Maxwell for T. Garthwait, and sold at the little north door of St. Paul's and by other stationers, 1659." Dr. Dee died in 1608, consequently the book just mentioned was published about fifty years after he departed this life.

In publishing the book Dr. Casaubon was under the

necessity of introducing it with a preface, setting forth the possibility, probability, nay, the reality of intercourse with spirits, hence this preface contains many arguments to the same effect as those in modern spiritual periodicals. He tells how convincing the facts are to atheists and materialists, but at the same time protects himself from the vengeance of the clergy of his day, by stating that Dr. Dee's spirits must have been bad spirits—devils. The book itself consists entirely of records of *seances*, made by Dr. Dee himself at the time the facts came under his observation, and any Spiritualist can see at once that it is as accurate and reliable a diary as any man could write, although Dr. Dee was woefully mistaken in many of his ideas and conclusions.

From the records of these *seances*—Dr. Dee calls them "*actions*"—it is clear that his assistant Kelley was a physical medium, also a seer; he could see spirits in crystals, he was clairaudient; on some few occasions he obtained direct spirit-writing, also the direct spirit voice, and the movement of solid objects. He was a passionate, sensual, and not very intelligent individual; whilst Dr. Dee gradually became an enthusiast, who believed all the spirits told him, and was entirely ruled by them in his actions. Dr. Dee believed that his magic crystal contained some latent virtue, for, knowing nothing of mesmerism, he did not think that it merely served to draw the attention of the sensitive from surrounding objects. He did not know that the spirits most frequently in company with a medium are strongly allied to the medium in moral nature, nor did he know of the difficulty spirits have in signalling proper names through the organism of certain descriptions of mediums. Hence, through Kelley's mediumship, he believed himself to be in communion with Michael, Gabriel, and other real or fabulous persons.

Edward Kelley was educated at Oxford, but did not pass his examination. While rambling about the country both his ears were cut off at Lancaster for some offence, after which he became assistant to Dr. Dee, who discovered his remarkable clairvoyant powers. Kelley gave Dr. Dee much trouble; they frequently quarrelled, and the messages which Dr. Dee received with sacred awe, Kelley often treated with the utmost irreverence. At nearly all their *seances* the crystal was called into use, and in it Kelley saw the various spirits who spoke to him. Kelley's general opinion of the apparitions was, says the chronicler, "that they were meer illusions of the Divil and evil spirits," and Dr. Dee, "sometimes with much adoe, perswaded him to think better of them." Dr. Dee offered to "pawn his soul" unto Kelley that they were good spirits sent from God as a mark of special favour. Kelley was not satisfied, and insisted that Dr. Dee should write his opinion of them in his book; and there it stands to the present day. Although Kelley was ignorant, some messages of high intelligence were occasionally given through him, also some in Greek and other languages which he did not understand, and he grumbled at being forced to utter "such gybberish." Kelley soon grew tired of the *seances*, and he cared nothing for the revelations; he was on the point of deserting Dr. Dee altogether, when the latter offered him £50 a year to remain with him as a "skyrer," which was the Elizabethan term for "medium."

A little experience taught Dr. Dee that spirits could sometimes say what was not true; this astonished him very much; still, he maintained that the majority of the spirits were good ones. The historian Casaubon was

perplexed by the evidence, and he asks how, if they were evil, lying spirits, they could give such good messages about piety and godliness? He also says that the "Divel," being the prince of this world, how was it he did not give his servants Dee and Kelley money, when they wanted it? Dr. Dee, being interested, himself questioned the spirits on this point, and they told him "it was not their mission, and was out of their power."

It was about the month of February, 1582, that Kelley first saw spirits in the crystal, which was "a stone in which and out of which persons who are qualified for it, and admitted to the sight of it, the shapes and figures mentioned in every action [*seance*] were seen." When Kelley was ill or absent, Dr. Dee's son Arthur, or a youth named Bartholomew, who both had some slight medial powers, took Kelley's place. Soon after they began their *seances*, Dr. Dee and Kelley tried very hard to please Albert Lasky, one of the Princes Palatine of Poland, who wished the spirits to aid him in ambitious political intrigues; he was often present at the *seances*, so also were Mrs. Kelley and Mrs. Dee. The spirits made the whole party the most glorious promises, just as they did to Mr. Crookes when he first began to investigate Spiritualism. Among other things, they promised to find the philosopher's stone for Dr. Dee, at which he was greatly elated.

Just at the time, when kingdoms were to be overthrown, and the philosopher's stone produced by spirits, the mouthpiece of the angels, Mr. Kelley, grew more intractable. Now and then he was intoxicated, and Dr. Dee complained that he could not rely on the truthfulness of Kelley's account of any "action" at which he, Dr. Dee, was not also present. Kelley frequently advised Dr. Dee to give up Spiritualism, or "it would ruin him;" and as for the Spiritual promises, he said, "Yet, I am Thomas Didymus, and will believe these things when I see the fruits of them." Sometimes he would enter the house in a passion about gossip respecting what people had been saying of him, and not at all in a fit state of mind for a *seance*. On one of these occasions, while summing up his grievances to Dr. Dee, he said, "I cannot abide my wife; I love her not—nay, I abhor her." This remark shows the state of his mind, and tends to account for some few messages of a directly evil nature which the members of the circle received. One of the spirits most frequently with him was a lively girl named, not "Katie," but "Madini," who at one *seance* said, "Curst wives and great devils are sore companions"—a remark, it will be noticed, full of the thoughts of the medium. At one *seance* he asked Madini "to lend him £100 for a fortnight;" in fact, his leading thoughts were earthly and sublunary, and Dr. Dee states Kelley's greatest fear was that of poverty.

On Thursday, April 19th, 1584, Kelley again told Dr. Dee that he would have no more *seances*, for the spirits must be all deluders "who had not in two years' space made them able to understand or do somewhat," so thenceforth he, Dr. Dee, must use his boy John as a "skyrer." With some difficulty Dr. Dee pacified him, whilst Michael and Gabriel rebuked the unfortunate medium for calling them "devils," and censured Dr. Dee for want of faith. About this time, indeed, Dr. Dee's faith and enthusiasm were a little shaken. He had been promised the philosopher's stone by the spirits, and in his turn had promised it to the Emperor Rodolphus II. of Germany, but the spirits had not produced it, so Dr. Dee was certainly placed in an awkward posi-

tion. Again, the spirits had told him (while in Prague with Kelley for the purpose of visiting the Emperor) some distinct and specific lies; among others was one, that Sir Henry Sydney died on the 18th February, 1584, whereas he was alive. So Dr. Dee questioned them very closely on these clear points. In reply to his questions they made long harangues, and finally satisfied him that it was all right, as spirit messages must be interpreted with care. Dr. Casaubon calls these recorded harangues "sermon-like stuff."

While waiting at Prague to see the Emperor, Dr. Dee was a guest in the house of Dr. Hageck, where Kelley gave him more trouble. He was called down one morning to look at his assistant—the mouthpiece of Michael and all angels—who was lying snoring on a form on which he had spent the night, having come home in a state of intoxication with Alexander, the servant of Prince Lasky. Alexander was also not sober, and in a furious passion, because Kelley threatened to cut off his head with a walking-stick. They had a violent quarrel in Dr. Dee's presence, and he had some difficulty in separating them.

At last Dr. Dee had an hour's interview with the Emperor Rodolphus, whom he had previously well deluged with the letters and tracts about the power of spirits, and the production of the philosopher's stone. Rodolphus returned him his book *Monas*, saying that it was "too hard for his capacity to understand," which is just what the president of the spiritual meetings in Harley-street recently remarked about an exceedingly mystical paper read there. During the interview Dr. Dee apparently did all the talking, telling how he held constant conversations with the angels of the Lord, the Emperor at the close making a few courteous remarks in so low a tone that Dr. Dee heard them imperfectly. From that time forth the Emperor took no notice of Dr. Dee or his letters, but when Dr. Dee, tired of waiting, applied for a passport to return home, it was furnished without a moment's delay.

While thus dancing attendance upon royalty in Prague, Dr. Dee and his wife were reduced to extreme penury, and Kelley was constantly threatening to leave them to return home. Prince Lasky often aided Dr. Dee at such times. While at Prague Dr. Dee, who had always previously been looked upon as an honourable and learned man, was considered by most to be a charlatan trying to get money from the Emperor, and by others he was charitably thought to be a visionary. One nobleman delicately hinted to him, in a friendly way, that his tales about spirits were so improbable that he could not expect anybody to believe them. There is no doubt that Dr. Dee's actions were imprudent, and that he was guided by blind faith instead of common sense. To make matters worse, he heard in Prague that Queen Elizabeth was angry at his long absence, and that the Bishop of London intended to charge him with necromancy on his return home.

Next they visited the court of Stephen, King of Poland, who, after raising a few theological objections, attended one of their *seances*. The spirits gave Stephen a long lecture, and Dr. Dee's diary contains little about what took place subsequently, but the king did not befriend him in any way. Then they came in contact with Francis Puccius, a learned Florentine priest, whom Kelley's Protestant spirits seemed forthwith to take a liking to, indeed they argued to him that the Pope could not possibly be the Antichrist. The last person of note on the Continent who seems to have

taken any interest in the phenomena was Prince Rosimberg, the emperor's viceroy in Bohemia.

Dr. Dee and Kelley parted soon after this, and in 1595, after his return to London, Dr. Dee sent in a most abject "apology" to the Archbishop of Canterbury, in order to escape prosecution for witchcraft or magic. The whole of the apology is in print, and it contains a list of forty-nine books written by Dr. Dee on scientific subjects; among others he wrote a preface to *Euclid's Elements of Geometry*. The address appears to have been written in fear and trembling, for it was no light matter to offend the clergy in the days of "Good Queen Bess," when the Protestant Bishop of Norwich spent his leisure time in roasting Roman Catholics, thereby proving the superiority of his tenets over those prevalent in time of the "Bloody Mary" of modern books "prepared for the use of schools." It would have been dangerous in those days to call attention even to the mediumship of former Archbishops of Canterbury. However, the ecclesiastical authorities did not persecute Dr. Dee, who appears really for a time to have afterwards obtained a precarious living as an astrologer, though he was too honest to knowingly impose upon the public. He died a miserable, heartbroken, disappointed man, at Mortlake, in 1608.

The life of Dr. Dee is a warning to the few exceptional Spiritualists, who yield to the authority of spirit messages, and allow themselves to be governed thereby. If spirits returned to earth to do physical work, which is what materialists often mean when they demand that spirits shall do "something useful," or if they returned to teach men how to get money, or to carry out inventions, it is clear that they would be returning for an illegitimate purpose,—that is to say, they would be encouraging men and women not to use their own hands and brains, but to become mere puppets in the hands of the spirits. Any revelations which tended to release men from the duty, happiness, and experience of work, would be a curse and not a blessing to mankind. Hence it is a matter of general experience among Spiritualists, that the few persons who give up their individuality and independence to spirits, so as to be governed by them in worldly business, come, as a rule, to commercial ruin. When the gates of the eternal world are opened a little way, enabling us to catch glimpses of the land beyond the grave, it is a degradation of the privilege, that mortals should attempt to utilise it by asking the spirits how to get money, how to get the "philosopher's stone," or should ask them, as the Rev. J. Murray Spear did, to find the brains requisite for the making of new inventions. Poor Dr. Dee stood alone in his day in the observation of psychological phenomena; he had no lamp to illuminate the then untrodden path, he knew nothing of the symbolical nature of spirit messages, he knew nothing of the mesmeric power whereby spirits tried to give teachings through the subjective visions they caused to float before Kelley's eyes; he knew nothing of the peculiarities of the nervous system causing the messages of the spirits to be more or less unconsciously warped from the original meaning when passing through the mind of the medium. Indeed, hard work and hard study for years by scientific Spiritualists is yet necessary to eliminate sources of error, and to clearly point out all the blessings and dangers of Spiritualism; in the meantime, the principle reported to have been uttered by Saint Huxley should be acted upon, namely—"Scepticism is the highest virtue—blind faith the unpardonable sin."

When Dr. Dee returned to London from Prague, Mr. Kelley resolved to do a little business with Rodolphus II. on his own account, and being devoid both of the honesty and high principle of his former master, he persuaded the Emperor, who saw that *he* was no enthusiast, that he knew how to make gold. Here was a sensible man after the Emperor's own heart, so Kelley was knighted accordingly. The next we hear of him is that he was imprisoned at Prague, probably because the gold was not forthcoming. He broke both his legs in the attempt to escape in 1595, and died of the injuries. This was at the very time that Dr. Dee was trying to escape the talons of the Archbishop of Canterbury in England. Kelley was born at Worcester in 1555, consequently was rather less than thirty years of age when acting as medium for Dr. Dee.

Thus it is established that regular spiritual *seances*, at which physical manifestations occasionally occurred, were held in England three hundred years ago, and were carefully recorded at the time by an eminent mathematician—a fellow of Trinity College, Cambridge. As scores of these *seances*, with the messages, were printed and published two hundred years ago, it is proved that regular spiritual *seances* were *not* first held in America through the mediumship of the Fox family, but were first held in England through the mediumship of Kelley and Dr. Dee's sons. Dr. Casaubon was the Dale Owen and Dr. Gully of Oliver Cromwell's time; he tried to familiarise the public mind with the reality of spirit-intercourse. His father, Dr. Isaac Casaubon, was a learned Swiss divine, who in 1603 became head librarian to Henry IV. of France; afterwards he removed to England, where a large pension was settled on him by James I., who made him prebendary of Westminster, also of Canterbury. Dr. Meric Casaubon was a prebend of Canterbury, and held two livings in Kent, which he lost during the civil war. Cromwell offered him a large sum to write a history of the war, but he refused. He also refused an appointment, offered him by Queen Christina of Sweden, to superintend the Swedish universities. He not only published many of Dr. Dee's *seances*, but he wrote a book on "Credulity and Incredulity," in which he maintained the existence of witches. He was born at Geneva in 1599, and died in 1671.

Some of the original journals written by Dr. Dee, but never printed, are in the British Museum library, and contain much matter of interest to Spiritualists; in short, there are materials in the British Museum for a good pamphlet on Dr. Dee's life and spiritual experiences, if anybody has the leisure and inclination to write one, as proved by the results here given of our few hours' search there. Perhaps the most remarkable physical manifestation witnessed through Kelley's mediumship by Dr. Dee, was the restoration of some of his conjuring books which he had burnt in a furnace; the spirits restored them to him in as good condition as they were before he burnt them.

MR. GEORGE HARRIS, F.S.A., one of the members of the Psychological Committee of the Anthropological Institute, recently invited a number of ladies and gentlemen to a garden party at his residence, Iselipps Manor, Northolt. Several literary and scientific gentlemen, interested in psychological subjects, were present, and among the guests were Mr. Cruickshank and Mr. Haliburton, son of Judge Haliburton (Sam Slick). A very pleasant day was spent, and several speeches, of more than average ability, were made on the occasion.

A CASE OF OBSESSION IN MANCHESTER.

BY THE AUTHOR OF "WHERE ARE THE DEAD?"

MANY Spiritualists will doubtless have heard of a pamphlet by Mr. Henry Meeson, of Manchester, entitled, "*A Warning to Sinners and Others who are Seeking to Communicate with the Spirits that Surround Us*," in which the author details some very painful experiences he has had in connection with Spiritualism. As the result of his pamphlet appeared to me to be likely to frighten timid people from having anything to do with the subject, by means of the false ideas of Spiritualism they would probably derive from its perusal, I requested Mr. Meeson to call, and took down in writing the following explanatory statement touching the cause, origin, and nature of his experiences, which will, I trust, throw some light upon his case, and enable Spiritualists to make a proper use of his "Warning":—

Mr. Henry Meeson, the author of the pamphlet, says he first became aware of the presence of spirits about February, 1872, although he now knows from their communications that he had been under spirit influence (so far as regards mental suggestions) from his earliest childhood. These suggestions have been of an immoral and evil nature, prompting him to the commission of evil actions, and resulted, previous to February, 1872, in reducing him to a very deplorable and miserable state of mind, in consequence of which he was led to drown the memory of the past in drink.

The first occasion on which he became aware that spirits had any connection with him was about February, 1872, when he fancied, one night as he lay in bed, that he heard voices in the adjoining house, seeming to come through the wall, and apparently carrying on a conversation upon the most abominable and hurtful topics. He thought they belonged to people in the next house, but could scarcely believe it possible anyone on the face of the earth could have such vile ideas. Shortly afterwards he heard voices downstairs, as of a detective coming to the house and speaking to the landlady, and professing to have come to arrest him for something he had done. The voice of the landlady was so accurately imitated that he fully believed it was she speaking, and he got up and listened in great alarm. The voices near him then began speaking to him again, and directed him what he was to do in order to escape the imaginary detective. He made the necessary preparations, then went to the door and shouted to the landlady, but was astonished to find he had been deceived, and the house was perfectly still. He then saw that the voices were supernatural, and as they continued speaking to him he concluded they were spirits. He asked them if they could show themselves. Whereupon there appeared "a kind of prismatic light on the wall like an indistinct face," which only remained for an instant of time. This is the only instance in which he has seen anything, excepting in visions where he has been partly entranced. Their usual mode of communicating is by the voice. The voices are, however, inaudible to other persons. Since that date he has been followed by voices at all times and in all places,—usually when perfectly alone, in country places, away from human habitations, by two voices only, one belonging to a male and the other a female. The male voice appears to belong to a man who on earth was very clever and highly educated. He talks intelligently upon all subjects that come up in Mr. Meeson's thoughts, and follows and comments on anything he is reading. He is, however, of a very low moral nature, and professes to be compelled to obey the commands of other evil spirits who are about him, and to be the medium of communicating from other superior spirits occasionally. He hears many other voices besides the foregoing, some appearing to be confined to certain localities which they are unable to leave. In each populous place there are distinct spirits. These are suffering punishments in their own localities where their sins have been committed.

He has had several visions which he does not wish to attempt to describe, the same vision being repeated several times for a special purpose. He felt some kind of manipulation upon the top of his head, when he first passed into the trance. He has remained partially in that state for about a fortnight, and afterwards was made to write a great deal on some laws of consanguinity in very wonderful and precise

language, showing that family ties are of the most sacred character in the sight of the Almighty, and that sins committed with or against near relations are the most abominable; but all that he wrote he was ordered to destroy. He suffered from pains in various parts of his body which the spirits had the power to produce whenever and wherever they liked, during the time he had given himself up to them. They could also surround him with some kinds of noxious fumes, and make him hear various noises. Many of these noises seem to be caused by vibrations of sounds produced at considerable distances off, and which they are able to bring close to and increase in power. Thus in speaking to him, if there is any sound such as the trickling of water or the rumbling of a cart, or even the loud ticking of a clock, they are able to convert the sound into a voice speaking to him. These, says Mr. Meeson, "are distinct from the direct male, female, and children's voices, for children are suffering for filthy sins."

He has suffered much from the temptations and evil suggestions of these spirits, as well as from the physical pains and sensations they were able to cause him, and was nearly reduced to the point of death. He succeeded in resisting their temptations, and at one time prayed fervently that God would permit him to die, fearing to face the sinful temptations that would beset him in the world. Afterwards a change took place. He heard a solemn voice say, "Thy sins are forgiven thee," and was told his spirit would be cleansed. He felt then as if a new spirit had been put into his body, which he accounts for by supposing that the power which the evil spirits had gained over him was removed, and since then he has been under purer influences, and has been able to reject all the evil ideas which the bad spirits continue to suggest to him. He still hears the voices wherever he is, but he feels that he has a spirit within him, protecting him and keeping him entirely from sin.

Mr. Meeson adds, in a letter:—

I still think I do right in warning persons not to seek to communicate with spirits who produce such results as I read of in table rapping, &c.

I have had the female spirit put to me some most beautiful language, professing to be a ministering angel, giving me most extraordinary ideas about the universe, comets, and nebulae, which I have found to be intended to lead to the greatest blasphemy against the Almighty—as I have discovered her to be the most vile, deceitful, treacherous, lying being of all I have had to do with.

I fear these manifestations on earth can only come from evil spirits, but I can readily imagine, indeed, I know and feel that there are beautiful, good, holy impulses, from spirits to our minds, which I should be sorry to say a word against; but I cannot connect these with such absurdities as occur through some physical mediums.

I think some more experienced Spiritualist than myself should deal with Mr. Meeson's pamphlet. The author seems to be honest and truthful in regard to his facts, but whether Spiritualists are to draw the same conclusion from those facts which he does is quite another question. The burden of his "warning" seems to be, to caution all "not to seek communication with these spirits in any way, for," says he, "I firmly believe the seeking communication with these foul, evil, familiar spirits to be as great an abomination in the sight of the Almighty God as it was in ancient times. The impulses from good and holy spirits come to the mind, the heart, the soul, and are not manifested by table-rappings and absurdities."

No doubt there is a great deal of truth and good advice in Mr. Meeson's pamphlet; but it is mixed up with so much which is not sound, that, standing alone, it is likely to do more harm than good.

In the first place, he is quite wrong in assuming that none but evil spirits communicate at dark seances. That such occasionally get into a circle and cause mischief there is no doubt; and this may explain the evil influences to which many public mediums appear at times to be liable. Where the medium is protected by

a band of powerful spirits seeking to do good by convincing materialists of spirit existence, the evil spirits are kept away. It is all very well that "the impulses from good and holy spirits come to the mind, the heart, and the soul," but the world at large will not take Mr. Meeson's *ipse dixit* for this. If everyone believed in the future existence of the soul, there would be no need to seek evidence of the fact by means of the physical manifestations witnessed at dark *seances*. Unfortunately we live in a densely materialistic age, and as Mr. Morse's spirit guide, speaking through his mediumship at Manchester, the other day, expressed it:—

Some people are so thick-headed that nothing but a hammer and chisel will get the truth into their brains. We find many of these people, and nothing but the hammer and chisel of the physical manifestations will convince their sublime unconsciousness that there exists a soul in themselves and an immortal world surrounding them. Thus to meet and convince such natures these external phenomena have to be produced. After a satisfactory conviction is attained, the hard, dense mind melts, becomes divinely sensitive; all its atheism is taken out of it, and it stands dressed in the garb of simplicity and purity, waiting and listening at the feet of Eternal Truth, and drinking in her inspirations.

Now, all Spiritualists admit, or ought to admit, that, excepting for purely scientific purposes, they ought not to be always running after the wonders to be witnessed at dark *seances*, and moreover they admit that these manifestations are produced principally by a lower order of spirits, not necessarily evil, but of a less intellectual order, and more attached to the earth sphere.

Thus, we agree with Mr. Meeson that constant communication with low spirits, and more so with evil spirits (excepting for the purpose of benefiting them), is not a desirable thing, and when we Spiritualists have had sufficient evidence of this nature to satisfy ourselves that spirits do exist, we then want to know what they have to say for themselves, and we listen to the addresses through trance mediums like Mr. Morse, where, in the words of Mr. Meeson, we find "the impulses from good and holy spirits coming to the mind." Mr. Meeson admits that he "has not been connected with the so-called Spiritualists or mediums, and has had no communication with them until quite recently." This phrase (in which he appears to assume that all Spiritualists are mediums) shows how little Mr. Meeson knows about Spiritualism and the methods, and objects, and nature of the communications with the spirits of the departed, which it is his object to denounce, as a "great abomination in the sight of the Almighty God." If Mr. Meeson were to study the literature of Spiritualism, and even the reports of the much-despised dark *seances*, he would find that the teachings of the spirits we communicate with are highly moral, pure, and elevating, breathing nothing but love to God and our fellow-men, and that as regards theological teachings we accept only what appeals to our highest sense of right. In short, we do not imagine spirits to be infallible, and are not therefore likely to give ourselves up to any class of spirits, but appreciate fully the apostolic injunction to "prove all things and hold fast to that which is good."

In conclusion, I suppose it may be said Mr. Meeson has suddenly developed clairaudient mediumship, by reason of which he first became aware that the evil impulses which he admits have haunted him from his earliest childhood originated with the spirits of departed human beings. This was his first introduction to Spiritualism, and it has been his salvation. The great law of affinities, that "like attracts like," and as

we are pure or impure so shall we attract to ourselves like influences from the spiritual side, seems to have been at work in Mr. Meeson's case, for he honestly and manfully admits that he had yielded to the evil suggestions he received. There is one inconsistency in his conclusions which I may as well here allude to. In denouncing spirit-communion, he tells us "the impulses from good and holy spirits come to the mind, the heart, and the soul," whereas in the foregoing statement he says he received mental impressions of an evil nature from his earliest childhood, and that these were the causes of his committing the sins he now deplores. Thus he clearly proves that evil spirits can convey impulses to the mind as well as good ones, and the proper conclusion would be that *the more we seek after the truth and educate ourselves*, so as to be able to distinguish the right from the wrong—the good from the evil promptings—the more likely shall we be able to resist the latter, as in raising our aspirations after good we attract to us purer and holier influences.

I do not intend to follow Mr. Meeson in his theological speculations further than to point out that in one place he tells us these spirits "are full of deceit, lies, and treachery," and then he tells us of "the sufferings and punishment many of them are enduring for having given way to the idolatry of worshipping Jesus Christ as the Almighty God." Surely if they are so full of lies and deceit, it is strange to find Mr. Meeson believing all they tell him on this subject. Spiritualists have received numberless communications from spirits who still believe in the divinity of Christ, but they certainly do not complain of any very horrible sufferings or punishments consequent on their belief.

Mr. Meeson makes the mistake of supposing, or at any rate of leading his readers to suppose, that evil spirits can annoy and trouble all investigators into Spiritualism in the same way that he has been plagued—that they "can throw on human beings hot intense burning pains, &c.," and "every thought we have is instantly known to them." Doubtless if we lead such lives as to attract spirits of this kind, and by reason of our mediumship they are able to place themselves *en rapport* with us, and obtain such power over us as they evidently succeeded in doing over Mr. Meeson, then of course his conclusions would be justifiable and his advice would be sound.

Without a proper understanding of the subject Mr. Meeson's pamphlet is calculated to do Spiritualism harm by deterring timid people from having anything to do with it, and justifying the conclusions of those whose interest it is to denounce Spiritualism as "the work of the devil."*

THE USE OF CRIME.—A Victoria editor says,—"The people in this region have become so virtuous and well behaved, that it is impossible for us to make an interesting daily paper. We hear that a shipload of convicts is on the way to our virtuous port, and we look for greater activity in our local news department as soon as the passengers shall get fairly ashore."—*The Printer's Register*.

* There are cases on record—and one notable case was published in the first volume of *The Spiritualist*—in which persons afflicted by what doctors call "hallucinations," have sat for the first time in a spirit circle, and been at once cured, through other spirits thereby gaining power to draw near, and to drive off the lower influences. A strong mesmerist can sometimes protect a medium from such influences. Mr. Meeson's facts ought to make him *reverse his advice*, and recommend everybody to closely study psychological phenomena, in order to gain knowledge enough to scientifically protect sufferers like himself. This is one reason why we have given so much prominence of late in this journal, to exceptional cases of obsession, at the risk of frightening the public. Let us look all dangers fairly in the face, and learn enough to save sufferers who now are frequently unintentionally driven mad by members of the medical profession, because the latter know so little about psychology.—[ED.]

SPIRIT PHOTOGRAPHY.

From "The British Journal of Photography."

If our senses perceive any phenomenon we do not understand, and so strange that our reason at first refuses to inquire into the likely causes of it, it is, in such a case, manifestly our duty to see, first, that the new appearance is not opposed to the known and clearly-demonstrated truth we are already acquainted with; and secondly, to make careful note of all relating to such appearance, in order that if it re-occur a sufficient number of times, and at the same time under the observation of a strict and free mind, facts will become plentiful enough to point the way to the law or laws upon which the strange phenomenon depends. It must be obvious that if we refuse to sift and record appearances which take place, on the ground that they seem to go against our experience, then little fresh ground will ever be broken. But what have the brains of our scientific men been employed in during this century? Why, they have been making revelations, bringing to light, and reducing to law and usefulness, principles that seemed opposed to all past experience and knowledge. As, for instance, look at the deep-sea soundings: the men so employed have brought to light facts that have completely upset the notions held of organic life in the sea even a few years ago.

I make these remarks as an introduction to some statements I am about to make relating to some experiments in a new branch of photography,—namely, the power or possibility of photographing forms invisible to ordinary eyesight, and that these forms indicate the presence of unseen intelligent beings of some sort controlling the forms so photographed.

Last year, at this time, I made a long series of experiments of the same kind. The results of these experiments have astonished many scientific men both in this and other countries. Many smiled, and said I was self-deceived; all gave me credit for truth, but few for brains. I can assure my readers that one thing is true of me—I always look right into everything. I am pledged to nothing but truth, and if I see a thing is straight I will not say it is crooked. Similar experiments have been made by many men in various parts of America and Europe. Some have been successful, some have failed, and some, I believe, were guilty of deceiving in the matter. My last year's experiments I recorded at the time. I will now give briefly an account of my first experiment this year.

I, accompanied by a friend, called to see a professional man, whom we did not find at home. Being disappointed, I observed, "I have long wished to see Mr. Hudson, who is said to have produced 'spirit photographs.'" My friend agreed to accompany me, and in a minute's time we were in a cab, on our way for Holloway-road. I fully instructed my friend as to keeping my name unknown to Mr. Hudson. My companion being an amateur photographer, he was easily "coached up" on that point. In a short time we were at our destination, and, cabbies discharged, we entered a respectable-looking house. The reception-room seemed as usual in ordinary establishments. A lady remarkable in appearance attended to us. She was most civil, modest, and unassuming in her bearing. The head was broad set, indicating considerable balance of character. After some talk I asked if her father ever made experiments in spirit photography. She replied, "Yes, sometimes." Was he successful? "Only occasionally." She had just taken from a drawer some samples to show us when Mr. Hudson came into the room. I scanned him over from head to foot. He seemed about fifty-six years of age, of a sanguine-nervous temperament, much like a retired actor; he possessed a good frontal brain, but low in all the executive organs, self-esteem, firmness, and the instinct of persistence being all defective—a man you would not take for a deceiver, yet one you would suppose might be easily led.

But I find I must be brief. After sufficient conversation for us to understand each other, he said—"Do you know my terms?" I answered, "No." He replied, "They are one guinea, and I make these experiments. If nothing comes on the plates I cannot help it." The daughter had told us that Mr. Young had tried and had a complete failure.

I then said, "I suppose you will allow me a full chance, along with my friend, of investigating the experiments as they proceed?" He answered "Yes," freely. We then went out to a garden and into as common a glass room as any I have been in for years. It had an A shaped roof, with light on both sides. The side and roof lights were curtained with what once had been white, but were now yellow curtains. At one end was a background painted seemingly in oil colour, of

the usual tint. This stood about two feet from the wall, leaving room for a person to sit or stand, in a partially dark place behind it. At the other end the usual operating room, freely lighted with yellow light. The bath was a common one, made of porcelain, without case or lid. The camera was a well-worn bellows one, about 10 by 8, drawn in to suit a portrait lens of about six inches back focus. All the machinery I most scrupulously examined, and at the same time had the use of my friend's eyes and other senses. I asked for the glass to be used, and I secretly marked it. We saw it coated and prepared.

The daughter was to sit as the medium. I said I would rather she would stand by me than sit behind the ground, which was agreed to. All being ready, I sat profile to the background, in order that I might see it, my friend at the same time controlling the exposure. The sitting occupied about one minute. The result was a failure, no ghost being then in attendance.

In the next experiment all was the same, except that the medium sat behind the background. On the picture being developed, a sitting figure besides myself came out in front of me, and between the background and myself. I am sitting profile in the picture; the figure in three-quarter position, in front of me, but altogether between me and the background. The figure is draped in black, with a white coloured plaid over the head, and is like both a brother and a nephew of mine. This last point I do not press, because the face is like the face of a dead person, and is under-lighted.

In my last trial—all, if possible, being more strictly attended to than before, and in the same place, relative to me—there came out a standing female figure, clothed with a black skirt, and having white-coloured, thin, linen drapery, something like a shawl in pattern upon her shoulders, over which a profuse mass of black hair loosely hung. The figure is in front of me, and, as it were, partially between me and the camera.

A fourth experiment was tried, in which I did all the work and my friend sat, but there was no result.

I wish, if this business be all deception, some one would "make a hole" through it for me. Mr. Hudson was exceedingly careless as to my doings. He left me in the dark room many minutes together, and there was nothing I left unexamined. Besides, in my own town, on Tuesday last, in making a series of experiments, I got results of a singular character, but which I will not publish until they are a little farther advanced.

Now to conclude: if the figures standing by me in the pictures were not produced as I have suggested (remembering their possibility has been otherwise proved), I do not know how they were there; but I must state a few ways by which they were *not* made. They were not made by double exposure, nor by figures being projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera slide.

I apologise for taking up so much space with this matter, but I hope the inquiry will interest some of your readers. It may not appear to be capable of commercial application at once; but surely we are not to measure all knowledge by that standard. If there be truth in this matter, there is no truth so important to our race.

JOHN BEATTIE.
Clifton, Bristol.

A Spiritual Society has just been formed at Fenton; Mr. Enoch Webb is the secretary.

LADY DOCTORS.—On Wednesday afternoon a meeting of the Governors of the Bristol Hospital for sick Children and Women was held in the Athenæum, in that city, for the purpose of deciding whether future medical and surgical appointments in that institution should be open to lady candidates. Mr. Mark Whitwell presided, and there was a numerous attendance, including several ladies, but few medical men. It was stated that the surgical staff of the institution had threatened to resign if Dr. Eliza Walker, who was a candidate for the office of house-surgeon, was elected, as proposed by the committee, but said they would reconsider their determination, if the subject was referred to the subscribers. The Rev. Prebendary Percival, Head Master of Clifton College, proposed that the medical and surgical appointments of the hospital be henceforth open to lady candidates. Mr. Augustus Phillips seconded the motion, and, after a lengthened and animated discussion, the motion was affirmed by seventy-two votes to seventeen.—*Haverfordwest Telegraph.*

LECTURE BY DR. SEXTON.

WHAT IS THE USE OF SPIRITUALISM?

LAST Sunday evening, in the course of a lecture delivered at the Cavendish Rooms, Mortimer-street, Regent-street, Dr. George Sexton, M.A., F.R.G.S., said that the present age was essentially utilitarian, and that utility was made the test of the value of almost everything with which we had to do. This was no doubt a very low view to take of great questions, and arose out of the grovelling materialism that so abounded. Men seemed to care far more for utility than for truth, whereas what we ought to do was first to ascertain if any theory put forward were true, and proceed afterwards to discuss its utility. Truth-seekers were few, but utility-mongers very numerous. Instead of asking, "Where can I find truth?" men now enquired, "How can I get something useful?" in other words "that which will bring me wealth." The question *cui bono?* had been asked regarding every great discovery that the world had seen, and with just as much reason as the question was now put respecting Spiritualism. What was the use of geology? men enquired, when that glorious science was first made known. What said they now? What was the use of dissecting butterflies, and arranging beetles? What was the use of transcendental anatomy?—the greatest discovery that had ever been made, gravitation alone excepted. When Thales rubbed a piece of amber and found that afterwards it attracted light bodies, such as feathers, towards it, people asked, "What's the use of it?" When at a later period in the history of the same science, Franklin made experiments with an electric kite, folks laughed and said, "What nonsense to be sure. What good will come of it?" Look now at what came of these trivial puerilities, namely, the almost instantaneous communication with friends thousands of miles distant. The speaker then proceeded to point out the influence of Spiritualism upon the present age, and in the discussion of this, he divided the subject under two heads:—1, Speculative; 2, practical. The speculative effects of Spiritualism were: 1st. The teaching that the one absolute existence was spirit, and that matter was one of its conditions—a philosophy in direct opposition to the atheistic materialism of the age. Out of this arose the great question of the existence of God, a fact which was now placed upon a new basis in human thought. 2nd. The immortality of man—the most important problem that man had ever had to deal with. This presented itself, in two aspects—namely, personal immortality, and the eternity of affection between one human soul and another. 3rd. Spiritual communion. The practical effects of Spiritualism were dealt with at great length, and comprised:—1st. The influence of a belief in Spiritualism on men's minds, with regard to man's eternal future, and in reference to spirit surroundings, also in the moral tone of mind arising out of the belief. 2. The direct influence of the spirits themselves in *supra mundane* affairs, in alleviating physical suffering, in preventing physical ills, and in aiding men in doing right. The lecturer here read some most interesting extracts from his diary regarding the power of healing, which the spirits had promised him, and which he had often exercised, but was always very reluctant to speak of, because he shrunk from anything that appeared to savour of egotism. He also devoted considerable time to a discussion of the question of the influence of Spiritualism on society, in elevating mankind, and aiding in great reforms. He expatiated on the great doctrine of human brotherhood as laid down in the New Testament, and so clearly taught by the higher class of spirits; he pointed out the evils of everything like sectarianism and dogmatism, and concluded an eloquent peroration with the following lines:—

"But should the bold usurping spirit dare
Still higher climb and sit in Moses' chair,
Power o'er my faith and conscience to maintain,
Shall I submit and suffer it to reign?
Call it the church, and darkness put for light?
Falsehood with truth confound, and wrong with right?
No, I dispute the spirit's haughty claim—
The spirit of the world be still its name,
Whatever called by man, 'tis purely evil,
'Tis Babel, anti-Christ, 'tis Pope and Devil."

NEXT Wednesday evening Mr. C. P. B. Alsop will lecture on Spiritualism at 15, St. Peter's-road, Mile End-road. Admission free.

DR. GEORGE SEXTON will deliver lectures in the Worcester and Birmingham district during the week commencing July 21st. Spiritual societies desirous of his aid should communicate with him at once at 17, Trafalgar-road, Old Kent-road, London, S.E.

SPIRITUAL EVIDENCE.

ON the first of September next a handsomely printed number of *The Spiritualist* will be issued, suitable for presentation to enquirers, full of evidence from beginning to end, that Spiritualism is true.

Subscribers who desire to disseminate copies of this special number, will be supplied with them at ten shillings per hundred, or six shillings for fifty, on the understanding that the number is supplied at this rate for distribution and not for sale, and that the orders for copies shall reach Mr. Allen, our publisher, at least a week before the paper is printed. Smaller quantities than fifty cannot be supplied at the reduced rate.

Thus a mass of evidence in favour of Spiritualism may be obtained, well printed on good paper, at a little over a penny per copy. Great care will be taken in the selection of the contents of the number, to interest the outside public in the subject, without raising prejudices. Friends would oblige by sending in their orders without delay to Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's Churchyard, London, E.C.

A SPIRITUAL SOCIETY is in course of formation at Pimlico. It will meet at 47, Charlwood-street, Belgrave-road, S.W.

MR. NEWTON CROSLAND's book on *Apparitions*, published by Messrs. Trübner and Co., contains narratives of some psychological experiences of relatives of the present Prime Minister.

It was, perhaps, scarcely wise on the part of the Dalston Association to decide by a majority of one last night, that the payment for life membership should be reduced to £2 2s. It will give residents in the neighbourhood the use of the many privileges of membership at too cheap a rate.

SPIRITUALISM IN OXFORD.—A debate on Spiritualism recently took place at a meeting of the Oxford Union Society, in Cornmarket-street, Oxford. This society is a kind of debating club for the undergraduates, who probably do not please the University authorities by taking up the heterodox and unpopular subject of Spiritualism, although the powers that be cannot very well interfere. The speakers at the meetings address each other as "the honourable gentleman opposite," and make frequent remarks about "the decisions of this house," consequently the debates are conducted with due parliamentary dignity. The proceedings are rarely reported by the Oxford newspapers, which is much to be regretted, since many speeches of considerable ability, by rising men, who may possibly make their mark in the future as great statesmen or philosophers, are thus lost for ever. Such speeches would be of more permanent literary interest than local police reports, or the dreary records of the utterances at country Quarter-Sessions and local Town Councils, which now occupy so much of the space of the *Oxford Times*, the *Chronicle*, and other journals. Mr. Gould introduced the subject of Spiritualism, and he was well supported by Mr. St. George Stock, and others. After a warm debate, it was decided, by a large majority, that Spiritualism deserves scientific investigation.

A TRANCE LECTURE.—Last Sunday night, a public trance address was given through Mr. Cogman's mediumship, at the Rooms, 15, St. Peter's-road, Mile-end-road, E. The communicating spirit chose as the subject of his discourse—"Who shall roll away the stone from the sepulchre of doubt?" He said that a stone is now lying before the door of the sepulchre, and it is sealed by the priesthood, whereby men's minds have not freedom of access to spiritual truths. Man's spiritual nature demands at times spiritual sustenance, but it is not always hungry, and the spiritual nature may be covered over and lulled to sleep, until freed by inspiration reaching it from within or from without. Communicating spirits did not wish to pain listeners by injuring their doctrinal opinions, still it was their duty to come and teach men what they had learnt about spirit life since they left the earth; it was their bounden duty to roll away the stone from the sepulchre. After speaking at some length against priestly authority, especially over helpless children, the spirit said,—"When you sit down to dinner, you do not ask a priest to attend and order what you shall eat or drink, why, then, should you let him dictate to you or to children what spiritual food shall be taken? Clothe yourselves rather with knowledge of your own weaving, and help to bring about a new heaven and a new earth, when men shall dwell together in unity and peace."

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

THE sixth half-yearly general meeting of this association took place last night, the 14th instant, at the rooms, 74, Navarino-road, Dalston, London, Mr. Thomas Wilks, President, in the chair. The minutes of the last half-yearly general meeting having been read and confirmed, the President called upon the Secretary to read the report of the Council, with the balance-sheet, for the half-year ending 30th June last. The report, which was an extensive one, stated "that the Association had been exceedingly prosperous, and had received most encouraging support from various quarters. The accounts had been carefully audited by the auditors, Messrs. G. R. Tapp and R. Pomeroy Tredwen, from which it appeared that the receipts during the past half-year amounted to £23 13s. 7d., as against £18 2s. 10d. during the preceding half-year; while the expenditure was £21 9s. 4½d. up to 30th June, as against £11 19s. 3d., on 31st December, 1872. The stock account has been more than double during the past half-year, the balance on this account being £14 2s. 9d., as against £6 11s. 1d. on 31st December last. Ample explanations of the increased expenditure under the various heads were made, the principal being on the library stock account, from which the members derive considerable benefit. Of fourteen applications for membership, Mr. J. C. Luxmore has been elected a 'life member,' Mr. Henry D. Jencken, M.R.I., as an 'honorary member,' and the rest as 'ordinary members.' Eight notices of resignation have been accepted. The total number of members on 30th June last was 41, as against 35, 28, and 27, for the three preceding half-years. The average attendance at the *seances* was 14, the same as during the previous half-year. Five special *seances* have been held—one with Miss Hudson, and four with Mrs. C. E. Bassett, which were very numerously and influentially attended by members. The ordinary *seances* have been fairly successful, several members of both sexes having shown mediumistic qualities. Mr. G. R. Tapp read a paper on the "Philosophy of Spirit Manifestations," on 27th February last. The third annual public lecture was delivered by Mr. George Sexton, M.A., M.D., &c., on 27th March, and Mr. Hugh McLeod, M.D., read a paper on the "Science of Spiritualism," on 26th June, each of which was reported in the *Spiritualist* newspaper. An expression of indebtedness is due to the *Hackney and Kingsland Gazette* and *Eastern Post* for the liberal notices of the association in their columns during the past half-year. Most valuable presentations to the library have been received from Dr. Nichols, M.D., Mr. E. W. Cox, S.L., F.R.G.S., Mr. W. Crookes, "Fritz," Mr. Newton Crosland, Mr. R. Pomeroy Tredwen, and Mr. George Blyton. Several works are daily expected from America, which will form a valuable acquisition to the library stock. The report and balance sheet were then formally adopted. In a short speech Mr. Wilks intimated with regret that he was compelled to resign the presidency, but was willing to act on the council.

Several valuable works had been presented to the library, which is now well supplied. The report and balance-sheet were adopted. It was proposed that a representative from this association should go to the Annual Conference arranged by the Liverpool Society. It was proposed and carried that Mr. Harrison should be asked to represent the Dalston Association at that Conference. It was proposed and carried that the subscription for life membership be reduced from £3 3s. to £2 2s. The following officers were elected:—Mr. Alfred E. Lovell as president, in place of Mr. Wilks who resigned. Mr. George Blyton, Mr. Joseph Stephens, Mrs. Amelia Corner, Mr. Thomas Wilks, and Mr. E. J. Wilson, as the council, and Mr. Thomas Blyton as secretary and treasurer. The meeting separated after a vote of thanks to the retiring president was carried unanimously.

THE St. John's Association of Spiritualists, Clerkenwell, has suspended operations during the summer months.

MR. J. J. MORSE, the trance medium, is still full of engagements to deliver public lectures and give private *seances* at various towns in the North of England.

WE desire to call special attention to a notice in our advertising columns of an important meeting to be held next Thursday evening at the Cavendish Rooms on the Lunacy Laws; the bearing of these laws upon certain descriptions of mediumship will incidentally come under consideration.

LAST night a reporter from the *Standard* newspaper attended the meeting of the Dalston Association.

VERY good physical manifestations are usually obtained at Mr. C. E. Williams's Saturday evening *seances*.

MR. KIMPTON, medical bookseller, of High Holborn, has some copies of Townshend's standard work on Mesmerism for sale, as well as many other rare psychological and anthropological books.

SPIRITUALISM IN EAST LONDON.—A new society has just been started at Mile-end, with the excellent title of the Spiritual Evidence Association. President, Mr. G. F. Snelling; council, Mr. John Norris, Mr. W. Gummer, Mr. James Young, and Mr. George Parsons; secretary and treasurer, Mr. Charles Wadsworth; librarian, Mr. Cogman. The prospectus says:—"In view of the many objections that have recently been urged against modern Spiritualism as presented by professional or paid media, and the difficulties necessarily incurred in gaining sufficient experience to enable persons to judge correctly of the reality of the various phenomena that occur, it has been thought advisable by a few earnest inquirers, that an Association should be formed for the purpose of collecting the most reliable evidence on the subject within their power, either at private *seances* or otherwise. Accordingly a preliminary meeting was held on Wednesday, the 18th June, and it was decided to establish an Association in this district, which shall have for its object:—1. The formation of a library of works on Spiritualism, to be circulated amongst the members only. 2. To obtain the best evidence possible of the truth of Spiritualism amongst the members and their friends only, eschewing at all times the services of professional or paid media." The *seances* of the association will be held at 15, St. Peter's-road, Mile-end, London, E.

ORGANISATION.—The chief immediate value of organisation among London Spiritualists would, perhaps, be the formation of a fund to establish regular lectures on Spiritualism in the metropolis and elsewhere. Local efforts might be encouraged by the central society guaranteeing a few pounds towards the defraying of possible loss over any lecture given by a speaker recognised by the association. Lecturers are regularly paid in Liverpool, but not in London. The society also might start a building fund, so that in time Spiritualists would have a public building, with its lecture theatre, in London. An organisation need not undertake publishing business, or anything that might interfere with existing or non-existing private effort; publishing in connection with Spiritualism would probably be profitable now and clear its own expenses, or if not, many a person who has an established bookselling business would willingly publish more books on commission. There are friends of Spiritualism who desire to subscribe to aid in lecturing and other public work, but who do not do so because there is no organisation in London to manage the work or to control expenditure, as in Edinburgh, Liverpool, and some other large provincial towns.

A PROPOSED EXCURSION.—Last night, at a meeting of the Marylebone Association of Enquirers into Spiritualism, at 90, Church-street, Paddington, Mr. James Burns was voted into the chair. A committee was appointed to consider the practicability of getting up an excursion or picnic near London in connection with Spiritualism, the members of the committee being Mr. Maynard, Mr. White, Mrs. Maltby, Mr. Boting, Mr. Cowper, Mrs. Claxton, and Mr. Harpur. The first meeting of the committee will be held next Friday evening at eight o'clock, at the house of the secretary, Mr. Charles White, 4, Gray-street, Manchester-square, Baker-street. An excursion down the Thames in a steamer was suggested. A steamboat to accommodate 300 persons could be had for the day, it was stated, for £13. An excursion by rail to Cassiobury Park, Watford, or to Knowle Park, Seven-oaks, was also suggested, but nothing was decided, except that the committee would communicate with other Spiritual societies in London, and ask them to take part in the undertaking. Last night, Mr. Burns suggested that the Marylebone Society should engage Dr. Sexton to lecture on the tricks of Messrs. Maskelyne and Cooke. The method of construction of the cabinet of these conjurors, as already published with illustrations in *The Spiritualist*, was explained to the meeting. Mr. Rhodes, Mr. Höcker, Mr. Freehold, and most of the members of the Excursion Committee addressed the meeting in the course of the evening, and Mr. Harpur said that Dr. Lynn, the conjuror, was now attending *seances* regularly. He had been at one with him last Sunday night.

PROFESSOR AGASSIZ UNDER MESMERIC INFLUENCE.

THE scientific world is not generally aware that one of its highest authorities—Professor Louis Agassiz—was thrown into the mesmeric sleep when in the prime of life, in the fulness of health and strength, and that he wrote an account of his sensations at the time, which account was published with his sanction.

Agassiz was born at Mottier, near the lake of Neuchâtel, in 1807, and was for many years professor of natural history at Neuchâtel. In 1846 he went to America, exiling himself for the purpose of gaining greater facilities to pursue his favourite studies, and in 1852 he was appointed professor of comparative anatomy in the Medical College at Charleston. Very recently, at the death of the late Professor Edward Forbes, he was offered the chair of natural history in Edinburgh, but declined it. His great scientific researches in relation to fossil fishes, the structure of animal bodies, the red snow of the Alps, and the motions of glaciers, would occupy too much space to summarise at present, but only a few months ago we heard Professor Tyndall, at the Royal Institution, respectfully quoting Agassiz as a scientific authority in the matter of the motions of glaciers.

Agassiz is still living in the United States. On his fiftieth birthday, May 28th, 1857, Longfellow described him as—

He who wandered away and away,
With Nature, the dear old nurse,
Who sang to him by night and by day
The rhymes of the universe.

But in leaving home and friends for the sake of science, he is not without his reward—

For whenever the way seems long,
Or his heart begins to fail,
Nature sings a more wonderful song,
Or tells a more marvellous tale.

On February 21st, 1839, Agassiz, who then was thirty-two years of age, was mesmerised at Neuchâtel by the Rev. Chauncy Hare Townshend, A.M., of Trinity Hall, Cambridge, and the description of his sensations, written by Agassiz, was published in Townshend's *Facts in Mesmerism* (London: Bailliere, 1844), as follows:—

“22nd February, 1839.

“Desirous to know what to think of mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerised persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr. Townshend, who had previously mesmerised him, to accompany him to Neuchâtel and try to mesmerise me. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half-past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to one another, he, in the first place, only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and, therefore, the moment I saw him endeavouring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me power to resist the influence, and to be conscientious in regard to myself as well as in regard to the facts. I then fixed my eyes upon Mr. Towns-

hend, attentive to whatever passed. I was in very suitable circumstances; the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them; and then make different circular movements around my eyes, which caused my eyelids to become still heavier. I had the idea that he was endeavouring to make me close my eyes: and yet it was not as if some one had threatened my eyes, and, in the waking state, I had closed them to prevent him; it was an irresistible heaviness of the lids which compelled me to shut them; and, by degrees, I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me; so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavoured in vain several times to do so, and, when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

In this state I heard the watchman cry ten o'clock; then I heard it strike a quarter past; but, afterwards, I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me, that Mr. Townshend was endeavouring to put me into a sound sleep; my movements seemed under his control, for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it; while I felt my head carried to the right or left shoulder, and backwards or forwards, without wishing it, and, indeed, in spite of the resistance which I endeavoured to oppose: and this happened several times.

“I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other, then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I were well, and what I felt, I found I could not answer, but I smiled; I found that my features expanded in spite of my resistance; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep; yet I was always conscious of what was passing around me. He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light which instantly disappeared. I was then inwardly sorrowful at this state being prolonged; it appeared to me that enough had been done with me; I wished to awake, but could not. Yet when Mr. Townshend and M. Desor spoke I heard

them. I also heard the clock, and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him; but I could distinguish nothing: I heard the clock strike the quarter, but could not get out of my sleepy state. Mr. Townshend then woke me with some rapid transverse movements from the middle of the face outwards, which instantly caused my eyes to open, and at the same time I got up, saying to him, "I thank you." It was a quarter past eleven. He then told me, and M. Desor repeated the same thing, that the only fact which had satisfied them that I was in a state of mesmeric sleep, was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.

AGASSIZ."

MEDIUMSHIP OF AN ARCHBISHOP OF CANTERBURY.

ST. DUNSTAN, the famous Abbot of Glastonbury, and Archbishop of Canterbury, was a man respecting whom two very opposite opinions prevail. By some authorities he is considered as an unscrupulous, plotting charlatan, and by his admirers he is regarded as a special Ambassador of the Most High. He was probably one of the greatest men of genius and action that have ever been created to mark an era in the world. He flourished during the reigns of seven Anglo-Saxon kings, from Athelstan to Ethelred II. To his other rare and surprising endowments he added the advantage of being what we should now call a medium. His mental accomplishments rendered him, at the commencement of his career, a favourite at the court of Athelstan.

One day, after treating the courtiers to a specimen of his great musical powers, he hung his harp on the wall; no human finger was near the instrument, when it was suddenly played with skill by some unseen power, to the astonishment of all the persons assembled. Modern wisecracks, of course, prates about secret machinery, as if such clumsy trickery would have long remained a mystery to the knowing investigators of the tenth century, and the very witnesses of the performance. Impounding the harp would have soon revealed the juggle, if any had been perpetrated; there was the miracle, and it did not admit of a mechanical explanation. Good society behaved then, as good society behaves now, when it meets with supernatural circumstances; it coolly sought a solution of its difficulties by denouncing St. Dunstan as an ally of the devil. The Saint was stigmatised as a wizard, and compelled for a time to abandon his sovereign's court. Truth and nature would not submit to be thus despised and persecuted, and the unfortunate object of the world's slanders and suspicions subsequently acquired, as we well know, a great reputation for sanctity, and became the intellectual and ecclesiastical ruler of England.—*From "Apparitions," by Newton Crosland.*

THE REV. J. MURRAY SPEAR.—Mrs. Tebb, of 20, Rochester-road, Camden-road, London, N.W., has now received altogether about £35 for the benefit of Mr. Spear, and wishes the former friends of that gentleman to make up the sum to £50, before she remits it to him at Philadelphia. Mr. Spear's kindly ways, and his desire to benefit Spiritualism, gained him many friends in England, who, we hope, will not forget him now that he needs help.

THE "SPIRITUALIST" NEWSPAPER.

As the public subscription list for the defrayment of a portion of the expenses incidental to the fortnightly (instead of monthly) publication of *The Spiritualist* is about to be closed, a very brief review of the past may be of interest. In the first number of *The Spiritualist*, issued November 19th, 1869, the following statements were made in the opening address to our readers:—

Spiritualism in England has long been represented by three periodicals, all published monthly, namely, *The Spiritual Magazine*, *Human Nature*, and *Daybreak*. *The Spiritual Magazine* was first published in January, 1860; *Human Nature* in April, 1867; and *Daybreak* in June, 1868. *The Spiritualist*, issued for the first time this day, is not started for the purpose of competing with the three journals just mentioned, but is intended to occupy new ground, and to meet a want as yet unsupplied. At the Gower-street Conference last winter, several of the speakers mentioned the want of reports and records of public meetings connected with Spiritualism, and one chief object of this new journal is to chronicle the proceedings of such assemblies. Another feature of *The Spiritualist* will be its scientific character.

The Spiritualist was the first of the existing newspapers connected with the movement. When it was first started all the other periodicals were published monthly, and devoted to articles of a magazine character; shorthand reports of meetings, or regular reports of current events, were not published before its advent.

Our opening address went on to say:—

At first this journal will be published fortnightly, to "feel the ground," before its transformation into a weekly paper—a step which, together with other improvements, is likely to be made before long, should all go well. Much care will be taken to make *The Spiritualist* useful to the pioneers of the greatest movement of modern times, so it is hoped that it will meet with a friendly reception from all engaged in the noble work of strengthening the chain of communication between this world and the spirit-land, and of clearing away the mystery which ignorance throws over the life beyond the grave.

It was soon found that the field of operations was not large enough for a fortnightly journal, so after a short trial *The Spiritualist* came out monthly instead of fortnightly. Shortly after this *Daybreak* was changed into a newspaper, its size was changed, and its name was altered to *The Medium*, published weekly, price one penny. Of course the expenses of such a step were enormous, and continue at the present day; the editor recently published in a leading article that at present every number which sells for a penny costs three halfpence. The consequent expenses were met by the introduction of the subscription system into spiritual literature. The incessant demand on the part of *The Medium* for heavy subscriptions has been all along, and is now, generously met by Spiritualists, whereby the richer people connected with the movement confer the boon upon poor Spiritualists of a weekly paper at much less than cost price. When communities gain, individuals should be content to suffer, so we have been tolerably contented while watching the underselling of this journal going on in consequence of the public subsidies, knowing that the poorer Spiritualists were gaining thereby. London lecturers, however, have been losers by the system. Liverpool and Manchester Spiritualists are able to pay weekly lecturers, all their funds not being demanded for one special purpose.

The last periodical introduced into Spiritualism is *The Christian Spiritualist*, published monthly, price twopence.

The Spiritualist set its face to its own disadvantage against the subscription system for more than two years, but it being evident that the subscription and the self-supporting systems could not fairly be worked side by side, a temporary subscription list was opened, which tended to produce the permanent result of the present fortnightly publication of this journal. Notwithstanding the existing permanent heavy demand for subscriptions, the appeal was responded to most generously, all we asked for being subscribed, as the following list shows:—

	£	s.	d.
Charles Blackburn, Esq.	20	0	0
A Friend	15	0	0
"A Friend at a Distance"	10	0	0
A. L. Elder, Esq., per Benjamin Coleman, Esq.	5	5	0
"A Friend,"	5	5	0
M. Alexandre Aksakof (St. Petersburg)	5	5	0
W. Tebb, Esq.	5	0	0
Enmore Jones, Esq.	5	0	0
C. F. Varley, Esq., F.R.S.	5	0	0
Mrs. E. M. Cox	5	0	0
"Truthseeker" (Liverpool)	5	0	0
Sir Charles Isham, Bart.	5	0	0
Thomas Grant, Esq.	5	0	0
J. C. Luxmoore, Esq.	5	0	0
Justice	5	0	0
F. S. A.	5	0	0
J. M. Gully, Esq., M.D., per Benjamin Coleman, Esq.	5	0	0
Friends at Brixton:—			
Miss Ponder	1	0	0
Miss E. Ponder	1	0	0
Mrs. Rudd	1	0	0
"Longfellow"	1	0	0
Mr. Withall	1	0	0
Mr. E. Bird	10	0	0
Mr. George Dawson	10	0	0
Mr. Dawson Rogers	10	0	0
Mr. Rogers	10	0	0
Mr. Desmond Fitzgerald	10	0	0
Mrs. Gunyon	10	0	0
"Bitterness"	8	0	0
"A Friend" (Temple)	4	4	0
N. F. Daw, Esq.	3	3	0
Richard Beamish, Esq., F.R.S.	3	3	0
James Wason, Esq.	3	3	0
Stanhope T. Speer, Esq., M.D.	3	3	0
Algernon Joy, Esq., per Benjamin Coleman, Esq.	2	10	0
The Countess of Caithness	2	2	0
Mr. and Mrs. Edmiston	2	2	0
G. Nelson Strawbridge, Esq.	2	2	0
Henry G. Atkinson, Esq., F.S.A., per Benjamin Coleman, Esq.	2	2	0
John Beattie, Esq.	2	0	0
"A Friend" (Bloomsbury)	2	0	0
Mrs. Hennings	2	0	0
"A Friend" (Manchester)	1	1	0
Benjamin Coleman, Esq.	1	1	0
E. Musgrave, Esq.	1	1	0
"V."	1	1	0
A Clergyman of the Church of England, per Benjamin Coleman, Esq.	1	1	0
B. W. Pycock, Esq.	1	1	0
Arthur Malby, Esq.	1	1	0
William L. Shearwood, Esq.	1	1	0
G. Thomson, Esq., M.D.	1	0	0
Mrs. Robert Campbell, per Benjamin Coleman, Esq.	1	0	0
Oscar von Hoffmann (Leipzig), per Benjamin Coleman, Esq.	1	0	0
"A Friend," F.R.S.	1	0	0
Miss Kisslingbury	1	0	0
Mrs. Makdougall Gregory	1	0	0
Miss J. H. Douglas, per Benjamin Coleman, Esq.	1	0	0
"A Friend"	1	0	0
John E. Purdon, Esq., M.B.	1	0	0
J. Craig, Esq.	0	10	6
G. D. (Hackney), Balance in excess of publishing account	0	8	0

* This amount has not been received, and the name of the donor has been mislaid.

The subscription list will be closed in fourteen days' time, so any well-wishers who desire to add their contributions are requested to do so at once. The list, as it stands, amounts practically to a strong vote of confidence, nearly if not quite all, the chief literary and scientific ladies and gentlemen connected with Spiritualism being included, though some of them anonymously, and we very sincerely thank one and all for their support.

The gentlemen who have subscribed exceptionally large sums since this journal first started, to aid it in its work, are—Mr. C. F. Varley, F.R.S. (who also first introduced the editor to Spiritualism and its phenomena); Mr. Charles Blackburn, of Manchester; Lord Lindsay, who bought and circulated many thousands of copies; Mr. Benjamin Coleman, who introduced a large number of new subscribers; Mr. J. C. Luxmoore; Mr. Enmore Jones, who not only subscribed, but went to the expense of advertising the *Spiritualist* at all the stations on the Metropolitan Railway; Dr. Gully and Mr. William White, who have aided it by contributing much valuable literary work; and Mr. Thomas Blyton, who has given not a little hard work connected with the business of the office. Some persons have offered heavy subscriptions if the journal would take some particular line of action, but such attempts

to interfere with its freedom have been made in vain. Spiritual journalism, of course, involves heavy money losses; and although the *Spiritualist* has kept itself in the background in the matter of asking for subscriptions—indeed, stood out for years against the subscription system—it will be seen that it has not been without friends and supporters. Moreover, it has been steadily, though slowly, increasing in circulation ever since the first number was issued, and has now also an intelligent body of readers in foreign countries.

Very shortly *The Spiritualist* will be published weekly, in accordance with the original programme.

The spread of Spiritualism can be very efficiently accelerated by the printing press, so those who desire to aid the movement by subscriptions, may, perhaps, as well expend it over printing as over lecturing; still, as we have often said, Spiritualists should organise, and elect officers, so that all financial matters may be considered and controlled by representatives appointed by the subscribers themselves. This would secure judicious expenditure, and be a guarantee that the results of the expenditure should be useful and permanent.

Any further subscriptions should be remitted to "N. F. Dawe, Esq., Portman Chambers, Portman Square, W.," and we have to thank him very much for the time and work he has given to this matter.

STEREOSCOPIC SPIRIT PHOTOGRAPHY.

IN another column Mr. Beattie has described some photographic experiments of an extraordinary nature which have been conducted in his presence, and has hinted at others which have been conducted by himself under other circumstances. Everyone who knows Mr. Beattie will give him ample credit for being a thoughtful, skilful, and intelligent photographer, one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others; and yet Mr. Beattie comes forward with a statement resulting from experiments performed by himself or in his presence, which, if it mean anything at all, means that there is, after all, really something in spirit photography—at any rate, that figures and forms which were not visible to those in the studio, and which were not produced by the operator, have been developed upon the plate with quite as much, and in some instances more, vigour than the visible sitter. The main facts once admitted, the question arises—By what means are these figures formed upon the collodion film? The first impulse is to attribute it to a double exposure on the part of Mr. Hudson, the photographer. But here a difficulty interposes—Mr. Hudson need not be present at all; indeed it is but an act of justice to that gentleman to say that, when we were trying experiments in his studio to determine the truth of the so-called "spirit" photography, we obtained entire possession of his dark room, employed our own collodion and plates, and at no time during the preparation, exposure, or development of the pictures was Mr. Hudson within ten feet of the camera or dark room. Appearances of an abnormal kind did certainly appear on several plates, but by whatever means they were caused—and on this we do not intend at present to speak—the photographer had nothing whatever to do with their production. Neither will the "previously-used-plate" theory apply in this case, for the plates were quite new, and were obtained from Messrs. Rouch and Co. a few hours before they were used; and, apart from the fact of their never having been out of our possession, the package was only undone just before the operations were commenced. A step, and a very sensible one, towards endeavouring to elucidate the mystery has, during the present week, been taken by Sir Charles Isham, a gentleman who takes a very strong interest in this subject. He has provided a binocular camera for the purpose of carrying on the experiments; so that if any "appearances" are visible on the plates in future, their exact relationship to the sitter will be more readily apparent than heretofore. We shall report the results of the experiments with Sir Charles's camera.—*British Journal of Photography*, July 11th, 1873.

Correspondence.

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

SUBSTANTIAL AND POTENTIAL NATURE.

SIR,—What Dr. Gully says about the worship of force is all very right, but does not the same apply to matter and spirit? For are not the terms interchangeable? If matter is force, then force is matter; but force must be force of something—call it matter or spirit, and cannot be properly used to designate the thing of which it is the force. Again, thought implies a thinker, and you cannot say with Hegel that the thinker is thought. Then, again, a thought must be a thought of something, or of some quality of something, though the idealist denies that there are any such things to think about, for with him a thought is a thing; whilst Professor Huxley asserts that the terms “matter” and “spirit” and “force” refer to an imaginary substratum that is unknowable. But how then does he know that there is such a substratum? This he does not inform us. Then we have Professor Tyndall defining matter or the substratum thus:—“If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is, at bottom, essentially mystical and transcendental.” And if we refer back to Bacon, we find him declaring most positively that whatever matter may be, we find it to be the source of all the phenomena observed; and again, that the subtle nature of matter is beyond the power of the senses or of the understanding to grasp—in a word, incomprehensible in itself, “except that the nature of anything is known in what it does.” Then it is clear that if psychology is to advance and be anything more than a bigoted adherence to unreasonable opinions concerning the terms matter, or spirit, or force, we must first and before all endeavour to clear the ground from the despotism of words, and let the terms used be clearly defined. “Conjure with them—the name of Brutus will start a spirit as soon as Cæsar.” And I do not think the spirit would be greatly offended if we were to affirm that the subtlety of the substance we term “matter,” was as inconceivably refined as what we can conceive of what we term “spirit,” so that there can be no intelligible reason for the distinction, each condition having its essential nature or law, as air differs from earth. Thus Dr. Gully is quite right about the foolish notion that the term “force” explains anything, and is, in fact, everything; for, as I have said, if matter is force, then force is matter, and it is a mere question of terms, except that you bring in a confusion by improperly using the term, designating the property for the thing itself. Then again, as to the supposed something referred to by Dr. Gully, regarded by some as a guiding intelligence, by others as a formative law, the source even of intelligence, it must be the intelligence or law of something, even of that very “mystical” substance which we must honour and respect for what it does, without foolishly imagining the what or the why of its ultimate nature.

HENRY G. ATKINSON.

18, Quai de la Douane, Boulogne-sur-mer.

PSYCHOLOGICAL EXPERIENCES.

SIR,—Will you, or some of your readers, kindly inform me to what cause, or causes, the following events are to be attributed? I will endeavour to be as brief as possible, and commence by stating that when in town I went to a public dark seance, and the night after, just before going to sleep, I distinctly saw through the dim light of the room what appeared to me a dense black cloud, coming quickly towards me from the extreme end of the ceiling. My first impulse, which I acted on, though I am not a Roman Catholic, was to start up and make the sign of the Cross in the air; afterwards I saw nothing more.

When next in town I went to another seance. Two nights afterwards, on awaking, I saw a bright oval-shaped light near the ceiling; it remained a few seconds, then something lightly touched my feet, and passed along to the throat, when my whole face, for a short time, was fanned with a strong, very cold wind, as if a great bird were flapping its wings over me. At the moment I likened it to that in my own mind.

Having now returned home, I persuaded my husband and a lady who was staying with us to try and get a small table to turn. Patiently enough we sat for some nights in a half-darkened room, yet not the slightest manifestation took place. Shortly afterwards, one morning at breakfast, my husband said to me, “I saw one of the most astonishing things last night I ever saw in my life. The room was pitch

dark, yet there was such a bright light shining all over your face. I could distinctly see every feature, and that you were sound asleep. It remained some little time, and then passed away.” It struck me as being the more strange, as that very night I had been dreaming of my dear father, and that he was speaking to me as he might have done in the old days of his earth life.

Another day, in driving home, we saw a figure in the distance coming towards us up the street. My friend and I exclaimed in astonishment, “Is not that C—?” for we believed him to have been many thousands of miles away. He deliberately stopped when near us, looking at us with a fixed earnest countenance as the carriage passed. Our astonishment was unbounded, especially as the figure was still standing looking after us. “Look! Look! You must look back,” my friend said, excitedly, “it is either he or his fetch.” I turned. Still the figure was there. I looked again—it was no longer to be seen. A short time afterwards we heard he had died abroad, and about that time; till the exact date is known, we cannot tell whether on that particular day or not.

The last occurrence, I will now relate, happened since then. One night, in looking for a particular paper, I came across one written by him. My thoughts were sad. I remembered how far from all his own people he had passed away; a strange nervous feeling came over me, “Surely I have seen him since then,” I thought; and in the broad daylight, two distinct knocks were heard. The paper fell from my hand. “Did you not hear them?” I inquired of my husband. “Yes,” he answered, “two knocks near the window; the wind, I suppose.” To me they seemed to come from the opposite side of the room. I summoned courage, and said, “If there is a spirit in the room, I hope it will knock three times, or twice, if preferred.” Again came two knocks. “I am not convinced,” I said, “knock again.” I waited a few minutes, but no answer; another moment, and two distinct knocks were heard. Speaking of the wind had put doubts into my mind, so again I said, “Knock once more.” A few seconds after, as our room was darkened for the night, for the fourth and last time, two knocks came, and on each occasion heard by both of us. I would have continued speaking, but my husband no longer believing it was the wind, objected to my doing so. The night was perfectly calm, not a leaf stirred, but had it been otherwise the “fickle wind” was scarcely likely to have made the four distinct sets of knocks, when requested to do so, and only then.

Now, how is it that these things, with others I dare not take up your space by mentioning, have happened? Also that my dreams, chiefly of those who have passed away, are so marvellous, yet I lack the medial power to turn a small table, or obtain a stroke of spirit writing, after having sat many times, pencil in hand? My friends take no interest in Spiritualism, yet show their profound wisdom by laughing at what they do not even try to understand, therefore my investigations must be carried on alone. Can that be accomplished? I must either believe in, and welcome Spiritualism as a mighty truth, or put it away from me for ever as a cowardly untruth, because those dear dead ones it professes to bring back have no power to proclaim their immortality. I cannot believe it to be this, because even bad men and women have a certain respect for the dead; and why should spiritualists be worse than such? Are there not men of learning and honour to be found among Spiritualists? Likewise, men devoid of both, as in all classes of society; although these latter also exist, I do not say it is all “humbug.” Because ignorant, dishonest quacks are in the world, would it be sensible to say medicine is all “humbug;” they are all alike, there is not a wise and honourable physician to be found? I want one convincing proof of the truth of Spiritualism. Only tell me how that can be gained, and I shall be most thankful. I enclose my card, but do not wish my name or address to appear in print.

ENNESFALLAN.

July 11th, 1873.

THE distribution of the spiritual leaflets containing the chief results of the investigation of the Dialectical Committee is still going on. *The Marylebone Society of Enquirers into Spiritualism desires to thank Mr. N. F. Dawe for his present to the society of four thousand leaflets and one sovereign. Some of the leaflets should be put in circulation in fashionable watering places, which are now beginning to be thronged with visitors who have nothing to do, and might be glad to have their attention drawn to Spiritualism.

SPIRIT IDENTITY.

THE following letter requires a few words of explanation to make its object plain. Most physical mediums have one spirit almost constantly with them. This spirit also is the most powerful in producing the voice and other manifestations. Those who have had opportunities of studying mediums know that the likings and dislikings, the aims, interests, objects, and thoughts of the medium, and of this chief working spirit are so bound up together, that it is difficult to detect their separate *mental* individuality. That the spirit does physically what the medium cannot do, may be seen at every *seance*. Mr. Everitt has noticed the mental similarity, for recently, in a letter to this journal, he narrated as an interesting circumstance that John Watt had proved his individuality as quite distinct from that of Mrs. Everitt's, and we asked Mr. Everitt how he proved it? Distinct mental individuality of spirits is sometimes proved through mediums, but with all our practical experience we have never seen it proved by the chief working spirits, the Johns and Katies, who seem to live continually with the mediums, and to know nothing not known to the medium, or which they might not ascertain by clairvoyance. Here is the letter:—

To the Editor of the "*Spiritualist*."

SIR,—Being present on a visit at the residence of Mr. Thomas Everitt, Hendon, last Monday week, when a letter of yours arrived, asking his evidence, or proof, of the distinct identity and individuality of spirits who communicate by the audible voice, and who manifest independently of the will or power of the medium:—As I was one of a circle which was held in the dining-room of Mr. Everitt's house the previous evening, where we had good evidences of this, I proposed in addition to anything that Mr. Everitt might send you, to relate briefly some points which arrested my attention in the manifestation of the spirits that evidenced an individuality other than that of Mrs. Everitt, who was the medium on the occasion. During the whole *seance* Mrs. Everitt was in a wakeful, conscious state, which, as I understand, is very unusual and, I observed, she joined, in the conversation carried on with our immortal friend, "John Watt," who sustained his part very agreeably in the audible voice; I also noticed very closely that at one time the conversation was carried on solely by John and Mrs. Everitt, who asked for some information from him touching private matters, he replying more than once to her interrogations before the questions had entirely escaped her lips. His replies were given in a most natural manner, the sound of his voice sometimes apparently coming from near the ceiling, at others close to our ears.

I observed on that, as on other occasions, John Watt used language beautifully expressive of the ideas he wished to convey—so forcible, lucid, and flowing were his remarks, that it was palpable to the most superficial observer present that in language and expression at least he possessed intelligence far exceeding not only the medium, but any person present in the flesh.*

I had, before our meeting commenced, expressed a strong wish to get a piece of direct writing, executed solely by John Watt, or some other spirit friend. And to take you back again to the commencement of the *seance*, we had sat sometime without any evidence of John's presence, but "Nippy" (a boy whose individuality on the earth plane was commenced in one of the South Sea Islands, but now an active and useful spirit at Mrs. Everitt's circle), who was then entertaining us by his interesting manifestations of spirit power, was requested to go, if he could, and make our wish known to John, which he promised to do. After a brief interval, we were regaled by exquisite perfumes and brilliant spirit lights, the latter were seen in all directions; perhaps the most beautiful rising out of the very centre of the table we were sitting round. Next a cardboard-tube was caught up into the air, and from it proceeded John's voice, who addressed me thus:—"Well, Brother Hinde, you desire a letter in-direct spirit writing, and you shall have it."

On the table were some blank squares of paper and a pencil. One of those squares we heard taken up high above our heads, and for a period of about ten seconds, or till you

count to ten, we heard the tracing sound of the pencil upon the paper apparently held round the tube. I then felt the paper placed lightly upon my hands, heard the tube thrown down and the pencil put solidly upon the table as though accompanied by the weight of a hand and arm, one end of the pencil coming into contact with the table before the rest of it. On getting a light, we found the following writing traced upon the paper.

Dear Friend and Fellow-Worker in our glorious cause,—You have expressed a wish for a piece of direct writing. We most gladly comply with your request, and may the eternal bond of friendship now established be more and more firmly rooted and grounded in one—the eternal source of all happiness—our Father God. We, a band of loving brothers and sisters, bid you God speed, and will help and strengthen you in your labour of love. Go on, my brother, do your duty as you see it laid out before you, and happiness in the future will be your reward. May our Father bless you and yours with every temporal and spiritual blessing.—Fraternalty thine,
JOHN WATT.

I need not here express the feelings which the perusal of the above kindled within the inmost recesses of my soul, for, apart from its importance as an evidence of direct spirit-power, to me, at least, it was significant as an encouragement coming from that world where we know our most secret thoughts are known and read, and our unfulfilled intentions a cognizable reality patent to its ethereal inhabitants.

G. R. HINDE.

Eastbourne, Darlington, July 3rd, 1873.

There is nothing in John Watt's letter above Mrs. Everitt's capacity. The conversation between the medium and the spirit bears only upon the admitted fact of separate physical individuality, which nobody questions. An occasional visitor to a powerful spirit circle cannot deal with the question we have raised, which presents far more perplexities to Mr. Everitt, and to experienced observers, than it does to Mr. Hinde. Has Mr. Everitt ever been able to prove one of John Watt's statements about his earth life? An observer must know the thoughts, aspirations, and particular circumstances of a medium at the particular time, to be able to see what influence they have over the utterances of that particular spirit who is almost constantly with the medium. When this chief working spirit gets power to make himself visible, he is obliged to take on some of the features of the medium, so as to look partly like the medium and partly like somebody else, so that even his physical individuality is not absolute while manifesting.

The following extract from Swedenborg's *Spiritual Diary* probably has some bearing upon the true solution of the problem, for Swedenborg says that spirits and mortals who have strong affinity for each other, think together, but believe that they are thinking independently,—a kind of unconscious synchronicity of thought:—

After I had been for some time in that state in which there were apparently no spirits around me, suddenly the state was changed and the spirits began to address me, and they described to me the state in which they were, when I was, as it were, by myself in thought. They said that they knew no otherwise than that they were the persons who thought, and who thus meditated, and, as it were, spoke with themselves. Those who were nearest [in spiritual state] believed themselves to be the very individuals who thought, but those who were more remote believed this less, and those still more remote believed it still less.

MR. COGMAN'S WORK.—Mr. Cogman, as is well known, has worked steadily for ten or fifteen years to disseminate a knowledge of Spiritualism in East London, and at the present time has thrown the two ground floor rooms of a house in a respectable street into one, and neatly furnished and carpeted the rooms, in which he and others deliver lectures on Spiritualism twice a week, admission free. *Seances* are held in the same house. The district is a poor one, and as Mr. Cogman depends wholly on voluntary contributions to carry on the work, we do not know a case in London more deserving of support, or more needing it at the present time. Very often the rooms are filled with listeners, and Mr. Cogman's trance addresses are of better quality than average sermons. His address is 21, St. Peter's-road, Mile End-road.

* This is the natural "opinion" of an observer, while surrounded with all the marvels and novelties of a good *seance*.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. B. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles B. Drysdale, Esq., M.D.; D. H. Dyce, Esq., M.R.C.S.; Mrs. D. H. Dyce; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq."

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit 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.

1. 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.

2. 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, very considerably delays the manifestations.

3. 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.

4. 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 a weakening influence.

5. 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. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. 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.

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

8. 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 be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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