

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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THE purposes of the Association are:—

(1). The collection of well-authenticated facts affecting Spiritualism, through its own circle, or circles, and other available sources, so as to form a basis for sound judgment.

(2). By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism.

Ordinary experimental *seances* are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX.). Strangers can only be admitted to the *ordinary seance* held on the first Thursday evening in each month, on introduction by a Member. The *last* Thursday evening in each month is devoted to *special seances* with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the *first* Thursday evening in each month.

In addition to the weekly meetings and *seances*, members of the Association have the privilege of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the Rooms for the perusal of Members.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the Prospectus, Rules, Circle Regulations, and directions "how to form Spirit "Circles," with any further information, to be obtained on application to the Secretary at his private residence, 12, St. Phillip's-road, Dalston, E.

**PERSONS** in Oxford interested in Spiritualism are invited to call upon Mr. Stock, 14, Queen-street, with a view to the formation of a society for the investigation of phenomena and the discussion of theories in connection with Spiritualism and cognate subjects.

**PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS** recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 8s.; small size, 1s.

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## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with Miss Kislinsky, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

The entrance to the house is in Woburn-street.

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

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**T**HE object of this Association is the discovery of truth in connection with Psychology.

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

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

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February, 1875.

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24	British .....	£ 5,404,825	£ 2,338,141	£ 2,466,684
24	United States.....	5,337,811	2,631,029	2,656,782
24	Continental .....	5,170,768	2,327,048	2,843,720

Balance available for dividend and expenses, £7,967,189.

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Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
Alliance of Vienna.....	£ 86,636	£ 61,404	17½
Security.....	247,272	142,632	26½
Swiss .....	37,022	14,667	16½
Vienna .....	97,258	66,609	17
Magdeburg .....	114,504	41,287	7½
Pannonia .....	115,808	63,597	20
Frankfurter .....	25,054	11,498	9
Aachen .....	31,244	12,327	38½
Cologne .....	82,672	37,585	6

The Formation Expenses of the Corporation were unusually small, and no Promotion Money has been paid.

Applications for Shares will be received at the London and County Bank, Lombard Street, London, E.C., or at any of its branches; or at the Offices of the Corporation.

# The Spiritualist Newspaper,

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

VOLUME SIX. NUMBER FIFTEEN.

LONDON, FRIDAY, APRIL 9th, 1875.

## The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

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Temporary Offices—4, Fitzroy-square, W.

## SPIRIT TEACHINGS.\*

NO. XXX.

*After the last communication spirits were brought to give me evidence of their identity, and proof of continued existence after bodily death. One was a well-known person with whom I had been acquainted. I wished very much to communicate to his relatives the messages I received. It was said:—*

It is impossible and unwise to attempt it. They know not of the truth of spirit communion, nor could we manifest to them. Were you to tell them, they would receive your word as the idle tale of a madman. You would not be able to reach them. This is one of the sore trials of those who endeavour to communicate with the world which they have lately quitted. Usually they cannot reach personal friends. The very anxiety with which they strive prevents the realisation of their wishes. It seems to them so important, so desirable that personal evidence should be given to their friends, that their very eagerness, coupled with the sorrowing tearfulness of their friends, places an impassable barrier between them. It is not till the eagerness is past, and they have soared above the atmosphere of personal feeling, that they are able to reach your sphere. You will know more of this hereafter.

Our friend who now communicates is shut off from those who were united to him by ties of kindred. Any attempt to force on them knowledge for which they are unprepared would be mischievous and fruitless. This is one of the unalterable laws with which we have no power to interfere, we can no more force on men a knowledge for which they are unfit than you can explain to a child the deep mysteries of science into which your sages gaze with wonder. Nay, less, the child would not understand, indeed, but he would not be injured. We, on the contrary, should retard, by unconscious forcing, the end we have in view, and should injure those whom we would benefit. No such attempt is made by the wise. They see, as you cannot, that if they were able to force on the unprepared advanced knowledge, and to anticipate the orderly working of Divine laws, your world would cease to be a sphere of probation. It would become merely a field for the experiments of any spirits who desired to try their

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—ED.

power, and there would be an end to law and order. No such reversal of law would be permitted. Rest assured of that.

\* \* \* \* \*

*Some days after I had a remarkable vision, which I do not record here, bearing upon the course of teaching through which I was then passing, and my mind was lifted out of the personal questions to a more comprehensive view of the whole subject. On August 29, 1873, I asked a question whether an extraordinary effort were being made by spirits to impress men. It was written:—*

In one sense this is no new thing. The age has never been when spirits did not act upon men. From the earliest ages of which we know it has been so. And in proportion as man has cultivated the spiritual side of his nature, have we been best able to operate on him. During the long dreary days that have passed, when man had lost all knowledge of spirit communion, and had well-nigh eliminated angel and angel-ministry from his creed, we were forced to withdraw our influence. We had no option: even as with the voluntarily depraved the guardian is powerless, and is gradually driven further and further away, till in the end it is forced to flee.

There have always been epochs of special activity, both with the adversaries and with those who resist them. The present, as you know, is one such epoch. We hope for great results, inasmuch as the mind of man is more directed now to the subject of intercourse with us, and because recent scientific discoveries have in a measure prepared him for entering into the means which we employ. This is the good we expect from your men of science. They will direct attention to phenomena which are the attesting evidence of our real work. When human science demonstrates by its methods, independent existence out of the body, and lays down laws under which such beings can operate on your plane of matter, then one great point will be gained. We shall not then be compelled to waste all our power in demonstrating our existence, in fighting the vagaries of man's fancy, in pleasing an awakened curiosity. It will be so much gained as a step to the acceptance of the instruction and enlightenment which we come to give you.

But the time is not yet. Ignorance and prejudice hold their sway; and generations must pass while the apparently slow process of laying the foundations is going on. The time is not yet. When, in the counsels of the All-Wise, it shall have arrived, blessed are they who have waited and watched for it, and who have prepared the way for the acceptance of the great truths which shall then burst upon mankind.

*This then is what is prophesied of in the Gospels as the Second Coming of Christ?*

You must be warned not to attach too great importance to the wording of records which are in many cases obscure and erroneous; which record the vague impressions of men who frequently did not understand what was being said to them; which have been badly translated, and which must frequently convey erroneous impressions. With these restrictions there is much that the Lord Jesus spoke of in the days of His Incarnation, which is finding its fulfilment now, especially as regards the general outlook for a new Revelation even as in His own days on earth, and as regards His return to your world.

*The return then is purely spiritual?*

It is. The return of the Lord Jesus to your earth is in process amongst you. He operates by his intermediary agencies, though He himself may personally come to influence men if it be necessary; but not in the flesh. This is the age of Spirit, and the influence is spiritual. The influence is akin to what it was in the days of the Incarnation of the Christ. On the Mount of Transfiguration He talked visibly with those potent spirits through whom the channel of influence has been given, and who have been and are intimately associated with this and all other similar movements. They—Moses and Elias—acting under the commands of the Lord, inspire and direct this movement. You will see then why we have always spoken of it as religious. All other views of it are partial and subsidiary. In its outcome it is paralleled only by other great religious movements which have convulsed your world at such epochs as the birth of the Christ, and what you call the Reformation of Religion, when new light burst in upon the gloom.

\* \* \* \* \*

*[I append in this place, as being most convenient, a prayer which was written out for me "as the expression of the wishes and aspirations of the band of spirits," who were then present. Most of them had communicated before, but they had not met together, so far as I know. It was further said to be given as a type of their own adoration, they having, as I gather, regular meetings for adoration of the Supreme, as we have.]*

"Eternal Father! Supreme, Almighty Lord! Pour down on Thy waiting children the Spirit of Thy Love, that they may be in harmony with Thee, and with Thy holy angels and ministering spirits.

"Grant them, thou God of Truth, the spirit to follow on, even unto the end, the pursuit of the truth which comes from Thee, and is of Thee.

"Unchanging, Eternal Lord! grant them the Spirit of Zeal and Earnestness, that they may with unwavering purpose reach onward and upward to Thee, the Fountain of Eternal Light.

"Thou Pure and Perfect Spirit, keep them unspotted and unstained. Cleanse their thoughts. Purify their motives. Elevate their Spirit of Wisdom, make them to grow in wisdom and in knowledge, and still to thirst for more desires.

"God of all graces, shower on them the plenitude of those gifts which Thou seest to be profitable for them. Eradicate error; strengthen love of truth; inspire knowledge; infuse charity; and increase progression; that each, in some sort, may join with us Thy ministers in our Anthem of ceaseless praise.

"Glory, and honour, and adoration be to Thee, Supreme, All-loving, All-holy God."

*Also this prayer which Imperator wrote after a discussion which I had [Sept. 29, 1874] with another Invisible Intelligence on subjects which vexed me.*

"Oh, Thou Adorable, Ineffable Creator, Sustainer and Guide of the Spirit, Helper of all that turn to Thee, we approach Thee in confidence and trust, in the spirit of humility and love.

"Father, receive the souls that come to Thee for help. Tossed on the sea of doubt, bereft of guidance, they have no help but in Thee.

"Thine is the power; Thine the love. In the plenitude of that love stretch out Thy power to save. Suffer the Angels of Comfort and Hope to minister around them. Shed into their hearts the power of conviction

and trust. May the rich stream of assurance flow into their spirits, uniting them to those who, themselves unseen though not unfelt, minister to them; raising their souls to higher planes of progress, and fitting them to drink in nobler and purer truths.

"Spirit of Trust, inspire them!

"Spirit of Hope, enable them!

"Spirit of Harmony, dwell in their midst!

"Oh! Loving, Tender Father, grant them the Benediction of Thy Peace."

The prayer, earnest and heartfelt, of

+ IMPERATOR.

#### THE DALSTON ASSOCIATION OF SPIRITUALISTS.

A MEETING of the members and friends of the Dalston Association of Inquirers into Spiritualism was held at their rooms, 74, Navarino-road, Dalston, London, on Thursday evening, the 25th ultimo. The attendance was not so large as on other special occasions of this nature, probably in consequence of the proximity of the Easter holidays. Among those present were, Mrs. M. E. Tebb, Mr. W. S. Tebb, Mrs. M. Theresa Wood, Mr. R. Pomeroy Tredwen, Miss Lottie Fowler, Mrs. Amelia Corner, Misses C. and N. Corner, Mr. G. R. Tapp, Mr. and Mrs. F. M. Parkes, Mr. and Mrs. Thomas Blyton, Mr. J. Tozeland, Mr. D. Archer, Misses Eliza, Hannah, and Miriam Blyton, and Mrs. Blyton.

The honorary secretary read letters from Mr. J. C. Lummoore, J.P., Captain James, Mr. George W. Forbes Playfair, and Mr. A. Ferguson Black, regretting their inability to attend. Captain James wrote that Sir William Topham regretted his inability to preside on the occasion, in consequence of his being obliged to go to Dover. Mr. George Robert Tapp having been elected chairman, introduced Mr. Jencken to the meeting.

#### INHERITED MEDIUMSHIP.

Mr. H. D. Jencken, M.R.I., barrister-at-law, president of the Dalston Association, then read the following paper:—

It is, I assure you, with no slight feeling of hesitancy, that I approach the subject I have, it is true, myself selected. Had I known its difficulty, the difficulty of obtaining reliable data, I should certainly have paused. Pray hence bear with me in any shortcomings into which I may be betrayed.

When we speak of mediums for the spiritual phenomena, we of course take our starting point from the date that a couple of little girls and their elder brother David Fox, first made friends with spiritual rappings, and improvised a mode of signalling, which to this day is the accepted code of telegraphy with those unseen beings who appear to hover around us, so near and yet so far. I am speaking of the "Rochester rappings," which first startled the unwary, aroused the drowsy to the consciousness of the presence of an actually existing world bordering on this to us material physical existence.

The medial power came upon these children unsought for, all but by surprise. Whence came this mysterious gift? Was it by inheritance? I can trace no facts to lead me to conclude that parentage had aught to do with its presence. My wife (Mrs. Kate Fox Jencken) tells me that an aunt on her mother's side possessed clairvoyant powers; but not so markedly as to point to a line of ascent.

A. J. Davis in his *Magie Staff*, speaks of his mother's great powers as a seeress. Mrs. Cora Tappan to whom mediumship came when eleven years of age, informs me, that in her family, in the ascendants, she can trace no record of medial powers.

Mrs. Burns, however, speaks of her mother's powers as a seeress, and of the medial power of her children.

D. D. Home's ascendants, Scotch by origin, were not so gifted, at all events not to a marked extent. Medial powers are, I am inclined to think, not inborn, though where once developed, the parent may under given conditions transmit the power to its child.

You will, I well know, say, "But your little boy is a medium." I admit this; but other children have had similar gifts in early life, which, as years came, left them. Thus Home's boy, Sacha, was medial as a child, but the power only lasted a year.

At the early age of six weeks, we first discovered our child's singular power; gentle rappings, warning us of the presence of spiritual beings. They soon came nearer, forms were seen in outline; a white gentle hand would make passes over the child. When five months old the boy wrote under spirit influence for the first time. I hold a photograph of his writing in my hand; this writing was done in my presence, the paper and pencil were brought to the child by invisible agencies. To watch the little fellow conversing and playing with spirits, and then awakening to ordinary life, formed, to my mind, quite a study. The answer these facts give to several theories which have been suggested is, I think, complete. How and whence came the power? The child could neither speak nor think; I need not tell you that at five months the brain is not sufficiently formed. The "psychic force" theory fails to explain the phenomena; the theory that the double of the medium is the cause, though unknown to the medium, does not answer the case; what power then acted on the infant boy, and moved his hand? If the circumstance only happened once, a doubt might, as to the accuracy of the fact, exist, but the writing continues to this very day, has been repeated again and again.

A French lady, named to me, said that at Lyons a child of two years old had written sentences in her presence. Other phenomena, such as the halo of light around the boy's head, his levitation, being carried from one room to another, are facts to which I can bear witness, for I was present. I ask who were the actors? Assuredly not the infant or his double! The medial power does not come, as a rule, so early in life, but infantine medial powers are by no means so very exceptional. Mr. Rumford named to me the other day a case where the surviving twin child talked and played with its departed sister. The mother became subsequently medial, and could see and converse with her departed child. Mrs. Fawcett, of Bishop Auckland, and her daughter, only received the power some year ago. A friend of mine named to me the other day that his niece had unexpectedly become a medium, that heavy bodies had been levitated, that he had obtained direct writing.

I think I have said enough of the present; let us look back and trace the history of prominent mediums since the days of Joan of Arc.

The Seeress of Prevorst, whose marvellous powers Dr. Kerner has recorded, those wondrous communings with entire series of beings, as she, so to speak, stepped inwardly into the inexhaustible intro-existence of her soul being; what a world opens to the mental vision at the mere suggestion of a world within, an actually existing world! Swedenborg, the son of the strangely-gifted Jasper Swedenborg, no doubt in part inherited those marvellous gifts he used with boundless profusion.

John Wesley was certainly a medium; George Fox founded a sect of Spiritualists; the "Quaker meeting" is nothing but a *sance* of a whole community, with trance mediums as speakers.

And yet with all these conditions furthering the development of medial powers, this sturdy sect, now two centuries old, has not developed a race, or even families of mediums. Indeed the wave of medial power comes and goes irresistibly like the tidal wave. Great national calamities have called for spirit intervention.

Sir Edward Creasey remarks, page 322 of *Joan of Arc*:—"At the age of thirteen, a voice from God came near her to help her ruling herself, and that voice came to her about the hour of noon, in summer time." Afterward St. Michael and St. Catherine appeared to her; she could see their heads, could not distinguish their arms or limbs.

Sword and cross battled with the national calamities. It was the same during the persecution of the Albigenses. The wars in the Cevennes, according to William Howitt, developed a marvellous outburst of medial power. Indeed it appears that we may trace spiritual manifestations from the earliest Biblical records; through all ages to the present time, whenever great changes occurred, the transition state from one form of national religious thought to another, is, I believe invariably marked by what we are in the habit of designating outbursts of spiritual power. These outbursts do not occur at fixed periods, but on the contrary at uncertain times, marking all great changes which the human race is undergoing.

The school training, which necessarily belongs to culture, appears to check the production of these phenomena. If I may be allowed the suggestion, a highly-trained race becomes too positive, too centralised. The doors and windows are closed, to translate Goethe's well-known lines in his *Faust*:—

\* How about the double of the mother of the medium? — Ed.

"The spiritual world it is not veiled,  
Thy heart is dead, thy sense has failed."

It is not until great calamities happen, until great changes take place, that the central hold is loosened, and peripheral action sets in; not until the central hold is loosened do men become aware of the presence of the next world, bordering on to earth existence. It is when these changes are wrought that a whole race will for a time evince medial powers; it is under these circumstances that the wondrous phenomena we call spiritual present themselves simultaneously in thousands of homes.

In some few instances the medial power is transmitted from parent to child, but my experience and reading—I admit very limited—are against the theory of descent.

The facts now brought to light respecting doubles, which Swedenborg notices,\* may assist in forming some hypothesis as to the cause of these phenomena. The experiments of Mr. Wm. Crookes and Mr. Varley, on the well-known medium, Mrs. Cornor (late Florence Cook), the double produced in the presence of Miss Showers, have been, though in a different phase, confirmed by "M. A., Oxon," whose double was photographed in Paris, on the 31st of January. *Human Nature* of March last contains several instances confirming the fact that the human form can appear, even during life, and leave a record of its presence on the sensitive plate. In my own experience these doubles have appeared again and again. I will instance two cases, which may perhaps interest you. In March, 1874, a gentleman called at my house, entered the drawing-room, the nurse present, and at once addressed Mrs. Jencken, stating the object of his visit. As Mrs. Jencken knew nothing of the man, had never heard his name, she asked why he came to her. Alarmed, she left the drawing-room; the gentleman followed, repeating the message he had to deliver, entered the nursery, and then suddenly disappeared. The name, the description of the person, the matter he had spoken of, were all correctly stated. At the very time he appeared to my wife, I was in court with him engaged in an important trial. A few days later Maggie, the sister of Mrs. Jencken, entered the drawing-room, seated herself opposite to my wife, and in the presence of the nurse, kept up a conversation for nearly an hour, and then disappeared. "M. A. (Oxon)" experienced a similar fact in a railway carriage on his road to Bristol. D. D. Home mentioned to me that on the occasion of his visiting St. Petersburg, many years ago, his double had been seen by his sister-in-law and her friend two days before his arrival. A sister of mine, nearly twenty years ago, used to be seriously alarmed at seeing her double. On one occasion, as she entered her sitting-room, her double was seated in her arm-chair, and her lap-dog asleep on the fold or skirt of the dress of the double. The second-sight of the Highlanders, what else is it but the appearance of the double to a living being? Indeed, I could go on multiplying facts upon facts, but I have said enough for my purpose.

What theory do I then venture to suggest, for I only suggest (I leave dogmatizing to those who have had more experience than I have had), to explain this wondrous revelation we call spiritual? for it is a revelation of a new order of things.

It has occurred to me, that for the purpose of my theory, we may assume a law of evolution, a developing from one state or condition into another and further advanced state; in other words, that everything now existing has had a pre-existence—I am borrowing from the great philosopher, Leibnitz—and that all that is created enjoys an after existence. Our present state rests thus between two worlds, is for evermore battling to hold its own in opposition to these; central positive action enables it to effect this. Loosen the central hold, I mean without dissolution by death, and forthwith the borders of the two states—conditions or worlds—touch; we become aware of that fact by the phenomena which we call spiritual. We term them "spiritual" because intelligent beings make use of the opportunity of communicating with us in understandable language; they, the spiritual beings, are not the cause, they only use the opportunity; they step in for a moment, and lift the veil that shrouds our future. The condition, the state favouring such intercommunication is present, in obedience to independent and immutable laws of nature. And what does the fact of the presence of a double teach us? Why this, that we actually pre-exist in another state, even before death has come and severed earth's existence from our soul being. Some eight years ago I ventured to hazard a theory, which I called the theory of *Intro-coexistence*, and *predevelopment*.

\* Swedenborg's theory was that a spirit passed through the medium, and took for a time the form of a human being.—H. D. J.

The many opportunities I since have had to verify this theory have, if anything, tended to confirm my conviction of its applicability to the state of facts now before me.

To conclude—for I am growing wearisome—I contend that Spiritual gifts, medial powers, are not the property of a family, of a race; they belong on the contrary to the whole human family, varying in intensity and diversity, according to the characteristics of each race, and to the circumstances affecting the race; but nevertheless common to all mankind. And in the diastole of the great heart of nature we are periodically brought nearer to the other world which borders on earth's existence. And when the systole sets in, concentration supervenes—the human race bears with it, as acquired knowledge, the consciousness of the presence of another next nearest world. The knowledge so acquired has been used in all ages past as the groundwork of new religious beliefs. In all times past this has been the case. And I may venture to say, that no movement of the present age is fraught with greater significance than this very Spiritualism, which, sneered and scoffed at in its early stages, is now imperatively commanding attention. (Applause.)

At the close of the reading of the paper, the Chairman invited observations from those present, upon which Mrs. Tobb, Miss Fowler, Mr. Tredwen, Mr. Parkes, and others, spoke upon points raised by Mr. Jencken. The proceedings were brought to a close by a vote of thanks to Mr. Jencken, proposed by Mr. R. P. Tredwen, seconded by Mr. F. M. Parkes, and carried unanimously.

#### THE BRIXTON PSYCHOLOGICAL SOCIETY.

On Tuesday last week, the first general meeting of the Brixton Psychological Society, as a duly organised body, was held at the house of Mr. Desmond Fitz-Gerald, 6, Loughborough-road North, Brixton, London. In consequence of its being holiday time, the attendance was smaller than was expected, but included the following friends:—Dr. W. Ponder, Miss E. D. Ponder, Mr. J. E. Ponder, Mr. Henry Withall, Miss Withall, Mr. D. G. Fitz-Gerald, Miss Fitz-Gerald, Mr. J. Deane, Mr. H. E. Frances, Mrs. Frances, Mr. John Gray, C.E., Mr. J. H. Edmonds, Mr. Arthur E. Rendle, Mr. E. P. Ashton, and Mr. W. H. Harrison.

Mr. D. G. Fitz-Gerald, the electrician, having been called upon to take the chair, delivered the following inaugural address:—

#### MR. DESMOND FITZ-GERALD ON SPIRITUALISM.

LADIES AND GENTLEMEN,—I have been asked to address to you, on the present occasion of our first general meeting as an organised society, some remarks on the inducements for, and the probable benefits to be derived from, association in this direction, and more especially as to the *raison d'être* of this society as a portion of the machinery through which the work of progress may be forwarded.

There is one question that every individual, or at least every investigator, who is a member, or who proposes to become a member of this Society has a right to ask, viz., What advantages am I to obtain in return for my subscription? Your Council, through their secretary, will endeavour to answer this question, as far as possible, in a business-like manner, by reporting to you the steps which have been taken in view to augment our members, and consequently our financial means of well-doing, to obtain for the society a convenient local habitation, where members may at any time meet and have access to books and periodicals on Psychology, Spiritualism, and kindred subjects, and to organise circles at which psychical and spiritual phenomena may be studied. In what has already been done, I think you will find some assurance that your Council will do all that can be done to secure to investigators, in the shape of various conveniences and facilities which they will appreciate, a full equivalent for the amount of their subscription. I trust that, in our case, time, patience, and opportunity will walk hand in hand together, and that the success of our society will be evidenced by the satisfaction of all who may join it.

But there are inducements for association which, with many of us, will have greater weight than any that could be included in a mere business statement. In the first place, it is one of

our objects to promote social intercourse amongst Spiritualists and investigators in this locality; and herein is an advantage which will be appreciated by those who, whilst realising in some measure the great joy of "standing upon the vantage ground of truth," may have felt the chill of isolation, the want of sympathy, the wholesome need to help and to be helped by others. I have hitherto referred principally to investigators; to those amongst us who are truly Spiritualists, who feel that they are the depositaries of a great truth which is misrecognised and contemned, no inducements to join our society need be held out beyond the opportunity for useful work—perhaps for additional self-sacrifice—which this intercourse will afford to them. They are called upon to extend laterally the knowledge of this truth; and I think that by so doing they will deserve better of humanity and of its Creator than by building vertically, alone and for themselves, a structure that may topple to the ground and become of no effect. It is not good that we should be alone, it is well that we should be united with all humanity. A man who would be Christ-like must work and suffer, with and for his fellow-men. We cannot doubt that God loves to see His children—when they have climbed in knowledge even a little nearer to Him, and stand firmly on some broad fragment of His truth—stretching forth their hands to enable others to ascend. And one of the great teachings of Spiritualism, as I understand it, is the solidarity of the human race, the knowledge that our greatest work is to help others—that the endeavour to raise ourselves is but the necessary means to this end, in itself alone fruitless for our permanent well-being. Spiritualism teaches that, in the system of Providence, in the immensity of Creation, humanity is a unit, having within itself, in its multitudinous parts, the means of progression; and that in this progression there is work for all and a link between all, since it is a law that none can be left behind. Those who have angel help could not, even if they would, so leave their brethren, and rise further heavenward. From each sphere, aid must come to those lower in the scale of progression: it is thus that God's help reaches the lowest. For,

Not one soul can be destroyed,  
Or cast as rubbish in the void,  
When God hath made the whole complete!

It is a duty and a necessity, therefore, for Spiritualists to take some efficient means for extending the knowledge of truths which, as they must believe, will sooner or later exert a deep and wide-spread influence upon the future of humanity. Spiritualists in this locality especially are called upon to continue the work initiated by the Misses Ponder, Mrs. Rudd, Earl Bird, our gentle and high-sphere trance-medium, Mrs. Bird, and other earnest workers in the cause, to whom our best thanks are due. The wisdom and expediency of anything like a propaganda amongst those who are unprepared for and virulently opposed to these virtually new truths may well be doubted. But, by association amongst themselves, and especially with thoughtful and earnest investigators, all Spiritualists may unite themselves with that little band of active workers who—in spite of the combination against them of modern science, the theologies and various ignoble indifferences represented by the press—have gradually gained, and are gaining, recognition for the facts upon which Spiritualism is based. It must be remembered that the very existence of societies such as ours is of the strongest suggestiveness to many whose tendencies are not averse to Spiritualism—who may, indeed, be longing for the strength and consolation it affords—but who may have been misled into thinking that it is a trivial delusion or a baseless dream. And, in most cases, association is perhaps the only efficient means available to individuals for advancing the end in view. We cannot all write books, or edit a paper, or deliver lectures, or devise experiments with the means available in physical science. But until the facts ridiculed to-day become accepted as the most stupendous truths of to-morrow, association gives to all of us an opportunity of doing the noblest work—that which is the most needed and the least prompted by selfishness. If any reward, other than the highest, need to be mentioned, the name of the humblest worker of to-day may be written with those which, though perhaps now unrecognised, will be historical in the record of human progress. And in after years, whilst still in this earth materialisation—in after ages, when in a higher and brighter sphere—some amongst us, looking back from the work to the workers, will be proudly glad to say—*Quorum pars fui!*—I, too, was amongst them!

Although I cannot, in my own mind, dissociate the highest ideal of science from the highest ideal of religion, there is, apparently at least, another point of view from which the

necessity of societies such as ours may be considered. There is the point of view of science, from which immediate and material uses, and the generalisation and correlation of all truths are more especially regarded. Here we are reminded that Mesmerism—the power of acting by psychic energy, through the will, upon external organisms analogous to our own—falls, equally with Spiritualism, within our scope. Through a knowledge of this truth—so long scouted and abused, and now embraced as a last refuge against the evidences of Spiritualism—much human suffering may be alleviated. And here, too, I am reminded, with some regret, that many Spiritualists have an antipathy for the name of science. For this I think there is some excuse, but no ground of reason. As Mr. Harrison pointed out at our last meeting, science is exact—that is, verified and accurate—knowledge. The rough-and-ready conclusions of common sense, so useful for the common purposes of life, cannot be accepted as a substitute for such knowledge in matters of much more than common moment. Common sense told us that the sun and stars, rising in the east and setting in the west, must move round our earth once in twenty-four hours, and that our antipodes could not be inhabited, since any inhabitants, standing with their heads downwards, would necessarily fall into space. It tells us that no telegram forwarded from Ireland in the present year could possibly have reached America in the year 1874. It has retarded the progress of all great discoveries, and it now retards the progress of Spiritualism, by pleas based upon the merest *prima facie* views. When we advance beyond such conclusions, we are already upon the threshold of science. Spiritualists have to complain of some of their opponents, not because they are scientific, but because, in relation to one particular subject brought before them, they are decidedly unscientific. Granting that any position would be preferable intellectually to that taken by Professor Huxley when he said that, supposing the phenomena of Spiritualism to be true, they did not interest him, it must be granted also that he then spoke, not as a man of science, but as a scientific specialist, prepared to be wilfully ignorant in certain directions. The true man of science is, *de facto*, interested in all genuine phenomena; and we have some such men amongst us. Throughout his life, he has to learn from men who are scientific—who have accurately observed and verified new facts—in their various special pursuits or studies. It is a vulgar but gratuitous error to suppose that men of science, and especially physicists, are competent to decide off-hand upon matters which are new to them. They themselves lay claim to no such omniscience, and, were it otherwise, the history of the Royal Society, the records of all great discoveries and inventions, show that men of science have always been wrong when they have decided upon *a priori* grounds against the facts of investigators. In Spiritualism and in Mesmerism, as elsewhere, the scientific men are those who have carefully and patiently investigated, and who have progressed furthest beyond the *prima facie* aspect of their subject. Although, as I have said, we have some names honoured in science amongst us, it cannot be denied that modern science, generally, is antagonistic to Spiritualism. There are many reasons for this; and the fact must be taken for what it is worth against modern science. But what I wish to point out is that Spiritualism should not be, is not, antagonistic to modern science. All truth is harmonious; all truths confirm one another. What then must happen if both modern science and modern Spiritualism are true—the one unrecognised, and the other recognised, truth? Simply this—that if modern science will not, or cannot, absorb and assimilate the facts of Spiritualism, the latter must gradually absorb and assimilate to itself the essentially minor facts of modern science. So far as they both embrace truth, they cannot remain disunited in the philosophy of the future.

Spiritualism comes, in fact, to complete, and vastly to extend, the splendid and solid edifice, built by induction, which we term modern science. The phenomena of Spiritualism are required as the foundation for fresh work to be accomplished by the same safe means—work that will open to the intellect the past and future, as modern science reveals the material present. The science of to-day is but a small fraction of that which, in God's good time, will bless all humanity; but let us render to it its due. Morally, as well as materially, it has already done good work; for, if men are apparently better, if there is less brutal oppression, bigotry and bloodshed than of yore, it is because men are less ignorant, more enlightened—chiefly through science. Unknowingly, it may be said, science was advancing the work of Christ even when a so-called Christian tribunal was condemn-

ing thirty-one thousand innocent men and women to a frightful and agonizing death, and two hundred and ninety thousand more to fiendish tortures, or other undeserved punishment, and when Catholics and Protestants were in turns burning each other alive at Smithfield, or exterminating their mediums. But the greater part of the gifts of science to man has remained unfruitful, because science has remained incomplete—because it has not recognised its higher mission, nor yet found safe grounds for induction beyond the region of physics.

Grand though it be, modern science is not even semi-science—it is *tertia pars Scientiæ*, the smallest third of the Science to which we may look forward. Partly animal and partly angel, we are born into the world; and, when intellect awakens, Nature, Sphinx-like, propounds to us the three eternal questions—*Unde? Ubi? Quo?*—bids us read this riddle on pain of degradation from our higher being. In all ages, I think, there have been men who have answered these questions; but not as they will be answered hereafter—not as they can be answered now? *Whence? Where? Whither?*—anything by which we can answer this aright is Science. Modern science has taken the middle question; its range is through the material universe, down to its constituent atom, which it recognises as metaphysical. Spiritualism has taken the last question, it is taking the first, it will take all three! In this room where you are seated, beings visible, audible and tangible, beaming with life, yet certainly not of this world, have given to me and others, for ever, the answer to the last of these questions. Their message has been confirmed, in the privacy of the home circle, by others near and dear to me, whose earthly voice had been hushed in the silence of what we call death.

In conclusion, I would offer to investigators the advice given of old by Lucretius—

"Desine, quapropter novitate exterritus ipsa,  
Expuere ex animo rationem, sed magis acri  
Judicio perpende, et, si tibi vera videntur,  
Dede manus, aut, si falsum est, accingere contra,"\*

And, to my fellow-Spiritualists, I will bid God-speed in the work that is before us.

The constitution and rules of the society were then discussed in detail; various suggestions kindly made by Mr. Blyton being duly considered and ultimately adopted. The secretary's report also was read.

The meeting having been invited to elect an auditor, Mr. J. E. Ponder was proposed by Mr. Withall, seconded by Mr. Rendle, and unanimously elected to fill this office.

Mr. Rendle proposed that Mr. D. G. Fitz-Gerald be elected one of the vice-presidents of the society. This proposal was seconded by Mr. Edmands, and carried unanimously.

Mr. Fitz-Gerald moved that Mr. D. H. Wilson, M.A., LL.M. (Cantab), be elected a vice-president. This was seconded by Mr. Harrison, and carried unanimously.

It was proposed by Mr. Edmands, and seconded by Miss E. E. Ponder, that Miss Fitz-Gerald be elected to the office of honorary assistant-secretary. This was carried unanimously, with much applause.

Information having been asked of Miss E. D. Ponder by Mr. Burns, as to who would be responsible for the due return of books, it was proposed by the Chairman, and seconded by Mr. Edmands, that Mr. Burns be informed that the Council, in the person of their secretary, would be responsible.

A vote of thanks to the chairman and hon. sec. having been passed, the proceedings closed.

**SPIRITUALISM IN CARLISLE.**—The principal representative of Spiritualism in this city is Mr. J. Clark Ferguson, who is spreading a knowledge of the subject in a quiet way, by distributing pamphlets and by personal conversation.

**SPIRITUALISM IN IPSWICH.**—Mr. J. E. Taylor, F.L.S., F.G.S., editor of *Science Gossip*, and author of numerous works on national science, will take the chair at a lecture on Spiritualism, in Ipswich, on Thursday, the 15th instant, by David H. Wilson, M.A., LL.M. (Cantab.)

\* "Do not banish reason from your mind—dismayed by the very strangeness of this thing; but rather weigh it with keen judgment, and, if it appear to you true, welcome it; but, if false, gird yourself against it."

## TESTIMONIAL TO MR. W. WALLACE.

On Thursday night, last week, a meeting was held at the Co-operative Hall, Castle-street, Oxford-street, London, under the presidency of Mr. Thomas Everitt, for the purpose of presenting a testimonial to Mr. and Mrs. W. Wallace, Mr. Wallace being one of the oldest mediums in this country. There was a large attendance, the hall being two-thirds full when the tables were removed. Among those present were Mr. H. D. Jencken, Mrs. Everitt, Miss A. Williamson, Miss E. Williamson, Dr., Mrs., Miss, and Mr., Outmore, Mr. and Mrs. Parkes, Mr. and Mrs. Towns, Mrs. M. Theresa Wood, Miss Lottie Fowler, Mr. W. Mannion, Mr. Stokes, Mr. R. Pomeroy Tredwen, Mr. T. Slater, Miss Dickson, Mr. Barber, Mr. Swinburne, Captain James, Mr. James, Mr. T. P. Hinde, Mr. D. Richmond, Mr. George Farmer, Mr. T. Shorter, Mr. Adshhead, Mr. Bielfeld, Mr. Cowper, Mrs. Kislingsbury, Mr. Arthur Maltby, Miss Clarke, Mr. and Mrs. R. Pearce, Dr. Sexton, Dr. Davies, Mr. and Mrs. Pearson, Mr. Ivimey, Mrs. and the Misses Corner.

The proceedings commenced with a tea, after which Mr. Haxby announced that letters regretting inability to attend had been received from Mrs. Nosworthy, Mr. W. M. Wilkinson, Dr. Gully, Mr. Coleman, Mr. H. Collins, Dr. Dixon, Mr. Morse, Mr. Leighton, Mr. Wason, and Mr. Chinnery. Some of these had written interesting communications for publication in *The Medium* next week.

Mr. T. Everitt, the chairman, said that, with smiling faces and happy greetings all around, it was with no ordinary feelings of pleasure they had assembled there that night. He trusted that the gathering would cement old friendships, break down all barriers, and enkindle impressions of past sympathies; he wished that such meetings came oftener, and that all obstructions were removed which prevented that friendly intercourse which ought to prevail among Spiritualists, so that they could exclaim with the Psalmist, "Behold how good and how blessed it is for brethren to dwell together in unity." All nature proclaimed that union was life, health, and strength; the reverse of this was weakness, retrogression, and death. The grand doctrine of Spiritualism was "harmony within and without," but harmony could not be had "without variety in unity, for variety in unity was the cause of harmony in music. Therefore Spiritualists must be a united people, otherwise the cause would be a rope of sand; disintegrated the movement was weak, united it was strong. The meeting of that evening had been set in motion by Mr. Towns, who one day—by clairvoyance—saw an empty bag hanging over Mr. Wallace's shoulder, and he heard the impressive injunction—"Go and fill it." Mr. Towns was a good medium. Once he (Mr. Everitt) had been present at a *seance* at which Mr. Towns was made to dance all the time in order to get enough power out of him to produce spirit lights, which on that occasion were numerous and brilliant. Another object of the meeting was to commemorate the anniversary of the origin of modern Spiritualism. A third object was to bring together old workers, and that object had been accomplished. Among those old workers were Mr. and Mrs. Wallace, who had done their duty in the cause patiently and effectively. They first tried to obtain manifestations in the year 1853, and during the first fifteen months made little progress, but then by physical manifestations obtained answers to mental questions. Afterwards they joined a circle, and for twelve months walked four miles one night per week for the purpose of attending. Mr. Tiffen, at whose house it was held, made mechanical appliances to test the genuineness of the manifestations; for instance, he attached a lettered disc to the table in such a way that the spirits had to spell out the messages while the disc was out of the sight of the medium. Mr. and Mrs. Wallace were the first to show table manifestations before a public audience; they did this first in London, and afterwards in several towns in the provinces; recently they had travelled through the provinces again, and he (Mr. Everitt) had heard them well spoken of in the various towns which they had visited. (Applause.)

Mr. T. Shorter said that he first met Mr. Wallace at the house of Dr. Dixon, at a meeting convened to see what could be done to assist the *Spiritual Telegraph*, the first spiritual periodical published in this country; it was brought out by Mr. D. Weatherhead, of Keighley, Yorkshire, and edited by Mr. B. Morell, an intelligent working man. It was well that the names of such persons should be mentioned, for those who advocated the truth of Spiritualism in those early days suffered an amount of obloquy now unknown. Mr. Wallace was then the best known medium in the metropolis. He gave *seances* at the Spiritual Lyceum, Newman-street, Oxford-street, an institution established by Mr. R. Cooper, who also published the *Weekly Times* for three or four years, and kept both

the newspaper and the Lyceum afloat at his own charge. The *Weekly Times* was the first weekly newspaper ever printed in this country in connection with Spiritualism. Mrs. Tappan had suggested at one of the National Association *soirées* that a fund should be established to assist mediums who needed aid; this subject had been long on his mind, and he could not have a more fitting occasion for speaking his thoughts than that evening. He wished to see a regular means devised of giving assistance to mediums in distress, so he would propose that a society should be established for philanthropic purposes, independently of all present organisations and institutions of every kind. It was not creditable that there should be public appeals from time to time to aid mediums, and that their needs should be advertised, however necessary and however good such a course might be under present conditions. It would be far better if there were regular machinery at work, independent of class and party. The managing committee of the proposed society ought to inquire into the merits of the different cases, and give temporary relief in times of exceptional difficulty, but not permanent relief, because in the latter case the drain upon the funds would be too large. He hoped that this suggestion would receive careful and candid consideration throughout this country.

Mr. H. D. Jencken spoke of the preceding day having been the anniversary of the outbreak of the phenomena of modern Spiritualism at Hydesville, in the United States, through the mediumship of Kate Fox, who was now his wife. He narrated what fierce opposition the first steps in promulgating the truth met with there, and told how a mob of fanatical Irish tried to burn down the house.

Mr. Bielfeld said that he had known Mr. and Mrs. Wallace for twenty-two or twenty-three years, and in his own experience had seen almost every phase of the manifestations. Investigators ought not to treat the subject with levity, for Spiritualism was a two-edged sword, and the fool would be answered according to his folly.

[The two last speakers were imperfectly heard where our uninvited reporter was placed, and Mr. Barber—who was near—rose and complained that speakers could not be heard at that end of the room.]

Mr. T. Slater said that he had known Mr. Wallace ever since the latter had taken up the subject of Spiritualism, for he (Mr. Slater) began his own investigations in 1848 or 1849. Spiritual communion was a mighty truth. He had seen all kinds of manifestations; he had seen the spirits of his dear friends and relatives as plainly as he saw the persons before him. In 1855 or 1856 his friend Robert Owen, the reformer, saw physical manifestations at his house, and the raps said, "Slater, in a few years you will be able to take photographs of the spirits." Mr. Owen remarked that if he were a spirit at that time, he would return and be photographed for the good of the cause. Recently, while he (Mr. Slater) was trying to obtain spirit photographs, and not thinking of Robert Owen, he obtained an unmistakeable likeness of him, thus showing that the spirits of departed mortals can embody themselves, and make themselves visible upon a photographic plate. He had obtained pictures of spirits when using a lens of a dark blue colour, so dark that it cut off most of the rays of light visible to the eye. He thanked God that he had lived to see the present facts and phenomena; but all these things came from the spirit world, so that the mortals present had nothing to boast of. He was glad to see such a large gathering.

Mr. Burns then read the testimonial to Mr. and Mrs. Wallace. It had been handsomely engraved by Mr. W. Robson, a medium who does such things under spirit influence. This address was then handed to Mr. and Mrs. Wallace, by three ladies—Mrs. Parkes, Mrs. Towns, and Mrs. Everitt—who also presented them with a purse of money.

Mr. Wallace, who was received with applause, said that he could only tender his thanks to all the friends present, as well as to those who were not able to be present; he had no claim to such kindness, it was all gratuitous, all unsought for and unthought of on his part, nevertheless, through several mediums he had been told that help would be given to him, although in what way he did not know; he had simply prayed to have help in some shape or form, and here there was an answer to his prayer. With regard to his career in Spiritualism he simply sought for truth, and, having found it, gave it forth to others—a course which he intended to pursue in the future as he had done in the past. He was pleased with the universal sympathy which had been extended towards him throughout the length and

breadth of the land. The kind letters he had received from all parts from friends who were not able to attend, proved that Spiritualism, beyond all other "isms" in the world, tended to unite individuals in one bond of love. Nothing could break the bond of unity which Spiritualism bound round individuals. Truth would ultimately prevail. When he recently travelled in the provinces he found that the desire for spiritual information was great—there was a demand to know more about the truth; therefore workers should go forth to enlighten the people as to the reality of the one great fact, that man is immortal, and makes his own conditions not only in this world but hereafter; consequently man's destiny is in his own hands. He would again return thanks. He recognised friends present from all parts of the kingdom, and they knew that his feeling was one of sympathy and love, so he tendered his own and Mrs. Wallace's heartfelt thanks to them for what they had done. (Loud Applause.)

The Chairman said that the sum which had been presented to Mr. and Mrs. Wallace was about £112, but that the list had not been closed, so that others might contribute that night or at any future time.

Mrs. Cora L. V. Tappan passed into the trance state, and said that she could give them but one word, but that word would be one of greeting and sympathy. It was a time for looking into one another's eyes and souls and seeing what treasures were there, rather than for words, since the things done in the world, and the deeds of life, originated from that which was in the minds of men. Once in each year people should meet in sympathy and to gather force: it might be to gather sheaves of the golden grain of the harvest, or it might be as in some works of reform, to strengthen bonds and to gain greater power to battle with error. Modern Spiritualism was not more than a quarter of a century old, yet they came that night to gather sheaves rather than to buckle on their armour, since it was a peaceful battle that the truth waged. Spiritualism was the only movement in modern times which had no leader, and was entirely without leaders; it did not depend upon distinguished individuals; it moved men, but was not moved by them; it had chosen its own instruments, and had reared them up; it considered no place too high for its entrance, and none too lowly for its baptism. It took from all classes that which would serve to bind the world together, to connect it also with the world of spirits, and make both worlds one. Its great primal creed was that the soul lived beyond the grave, and that there was open communion between the two worlds; whose had tried to promulgate these truths had been its movers and pioneers. Some of its earliest American workers had been gathered to the golden harvest of eternity, including Judge Edmonds, Professor Mapes, Governor Talmadge, and others who were trying to accelerate this work from the world of spirits. Many pioneers in the movement were present; the lips of many also were silent that night. Spiritualism spoke with its own voice, and that voice came from the lips of the loved ones gone before. Blessed were they who, having received that truth, carried it to those who were still in bondage.

Dr. George Sexton said that he had come from Southampton that evening, not so much for the purpose of making a speech, as to show his sympathy for Mr. and Mrs. Wallace, whom he had known twenty-seven years ago. Although he (Dr. Sexton) had come into the field of Spiritualism late, he intended to try and do double work now that he was in. (Applause.) He believed that the spread of the movement depended less upon the exertions of mortals than upon the intentions of the spirits on the other side, who would carry out their schemes whether mortals aided them or not. Spiritualists had met that night upon one broad platform, and had sunk differences.

The Rev. C. M. Davies, D.D., said that he had not known that there was to be so large a meeting that evening; he expected it to have been a quiet little affair. There was a natural fitness in his addressing the meeting that evening, for it was the first of April—All Fools' Day—the day on which Spiritualism was first manifested to the world (Laughter); it was also his birthday, so he had a natural right to speak on that occasion. When people called him an April fool, he always replied that he thought that he was born to give the lie to the assertion; and Spiritualism could say the same. Moreover, Prince Bismarck was born on the same day, so that, altogether, he was not ashamed of being an April fool. Being a parson, of course he would stick to his text, and the text placed before him to speak upon was his own experiences. He was a veteran in this matter, for it was in 1856 that he first began to inquire into it, and he had never really discontinued

his investigations since, although truly he had given attention to the subject by fits and starts. Spiritualists often said—"As you have been at it so long, why don't you tell us exactly where you are?" But they must remember that there were certain occasions when although "speech might be silvery, silence was golden." Spiritualists had no creed or doctrine, so that in coming into it men were not obliged to come out of any other "ism," in fact, Spiritualism was to him the broadest broad-church-ism. Other objectors said that in his writings he poked fun at Spiritualism; but he did not object to persons poking fun at himself, and they could not deny that Spiritualism had its grotesque as well as its serious side. Treating Spiritualism in a light way brought it before many of the public, who otherwise would give no attention to it at all, and would not read anything which dealt with it seriously. He was not going to make a confession of faith that night; but he would state that he regarded Spiritualism in a very serious light, and he was organising a plan of investigating it more seriously than he had ever done before. Messrs. Crookes, Wallace, and Cox had expressed their opinions of Spiritualism from their special point of view, and he thought that the clergy ought to look at it from their particular point of view. If anything had disposed him to look at Spiritualism more seriously than he had ever done before it was the reviews of Messrs. Crookes' and Wallace's books in the *Spectator* and the *Pall Mall Gazette*; the latter journal especially would have been the means of his own conversion if he finally gave in to Spiritualism altogether.

Recitations, songs, and a few more speeches were made, the following being entered on the programme:—Overture, Mr. C. Davieson; Part Song, *The Village Choristers*, Mr. and Mrs. W. H. Barnett, Miss E. Barnett, and Mr. A. Barnett; Song, *You'll remember me*, Mr. W. J. Griffiths; Duet, *I know a bank*, Miss Marian May and Miss Sexton; Song (with imitations), Mr. W. H. Barnett; Duet, *Hunting Tower*, Mr. and Mrs. W. H. Barnett; Song, *I cannot mind my wheel*, Mother, Miss Sexton; Recitation, *The Execution of Montrose*, Mr. John White; Duet, *I would that my love*, Messrs. A. and L. Wallis; Resolution, A vote of thanks to Promoters and Subscribers, proposed by Mr. Thomas Slater, seconded by Mr. D. Richmond, acknowledged by Mr. J. Burns; Song, *Napolitaine*, Mr. A. Barnett; Resolution, A vote of thanks to the Ladies, proposed by Mr. W. Towns, seconded by W. T. Rowley, acknowledged by (on behalf of the ladies) Mr. J. W. Haxby; Song, *Coming thro' the rye*, Mrs. Barnett; Finale, *Auld lang syne*; Accompanists, Mrs. Parkes and Mr. F. Tindall.

#### THE NEW READING ROOM OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

At a meeting of the Offices Committee of the National Association held last Monday, the terms of admission to the new reading room at 38, Great Russell-street, were discussed, preliminary to the Council Meeting on Monday next, when a decision will probably be arrived at. We are informed that:—

Though the committee know it to be the wish of the Council, as far as possible, to grant equal privileges to all members of the Association, it has been found impossible, at the present low rate of subscription, to provide the advantages of a reading room, with access to all the best works on Spiritualism, without reasonable charges. It is proposed, therefore, that a subscription of one guinea per annum shall include membership to the Association and free use of the reading room; and in order that this may not fall heavily upon poorer members, or upon those residing in the country, it is proposed to grant tickets for shorter terms, as follows:—Monthly tickets, 2s. 6d.; quarterly tickets, 5s. For non-members and inquirers who may desire access to the library, the committee will recommend a charge of thirty shillings per annum; quarterly tickets at ten shillings; monthly tickets at five shillings; occasional visits to be allowed without charge.

The reading room will be open from 10.30 a.m. to 10.30 p.m., during which time the Secretary, or during her temporary absence a clerk, will be in attendance, to receive visitors, and give out books, by a system of tickets similar to that of the British Museum reading room; newspapers and magazines, which will probably include others than those relating to Spiritualism, will be accessible to all readers.

The above recommendations of the Committee will be reconsidered by the Council next Monday, and modified here and there. Half-a-crown a month will probably not be considered an outlay likely to be made by poorer Spiritualists. "Occasional visits without charge" is a rule which of course meets the case, but as nobody will make more than "occasional visits," such a regulation might virtually amount to the abolition of all charges for admission to the reading room.

#### THE NEW PSYCHOLOGICAL SOCIETY.

As will be seen by an advertisement in another column, a meeting will be held next Wednesday night, at No. 9, Conduit-street, Regent-street, under the presidency of Mr. Serjeant Cox, the said meeting being the first public action taken in connection with the new Psychological Society. If the opinions of the president of a society may be assumed to somewhat resemble those of the average of the members, it is probable that the new Association will admit many or all of the phenomena of Spiritualism, but deny—or at all events question—their spiritual origin. In such case the Society will do much good to Spiritualism, because those things which are true cannot be overthrown; and if rigid criticism knocks away rotten parts of any philosophical structure, so much the better for everybody.

Experiments are of infinitely more value than talk, so if the new Society will go deeply and experimentally into the subject of mesmerism, which is now to some extent popular, its own members, the general public, and Spiritualists, will alike be pleased by that line of action. The results of experiments made in the past, are scattered up and down in books now out of print; if those results were to be collected and classified by the Society, and published in one or two volumes, it would be a most useful step, and with new experiments to throw light upon doubtful points, the Society might build mesmerism into a real science, and abolish the nebulous halo of empiricism now surrounding its truths.

But if the Psychological Society confines itself to the mere reading of papers and to talk, to criticising and finding fault with those who are patiently unveiling the facts and laws at the root of Spiritualism, although some good will thereby be done by causing a more rigid separation of the chaff from the wheat, still it will only be a third-rate Society, and never win that respect from friend and foe which is due to those who do real work, and abstain from contention.

THE new premises of the British National Association of Spiritualists are situated at the corner of Great Russell-street (No. 38) and Woburn-street. The entrance is in Woburn-street.

BAZAAR OF THE NATIONAL ASSOCIATION.—In the new edition of the circulars it is announced that the bazaar will be held at the Hall of the Co-operative Institute, 55, Castle-street, Oxford-street, from the 25th to the 28th of May. Ladies are earnestly requested to send donations of needlework and other articles for sale, to the care of Miss Kislingbury, 38, Great Russell-street, not later than the 22nd May. Those proposing to send articles would greatly help the committee by informing any one of the members what they are likely to contribute. Names of ladies who would assist in taking charge of the stalls are also requested to be forwarded. Friends in all parts of the country are exhibiting great interest in the coming bazaar, and many ladies are making useful and ornamental articles for sale thereat.

## Correspondence.

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

## REVIEWING A REVIEWER—THE "PALL MALL GAZETTE" ON SPIRITUALISM.

SIR,—Our old friend the *Pall Mall Gazette* has again come forward to notice Spiritualism. We have no propositions advanced this time, and no serious attempt at argument in their defence. This mode of treating the subject has never answered in the conflict between old notions and new truths, strong with a quickening power and capacity for infinite development. The logic of old notions is always of the serpentine or rather serpent kind, and the young Hercules even in his cradle, has little difficulty in dealing with it. The serpents, too, are always old and blind, and cannot perceive the reality of the mighty blessings with which the hearts of those who have received the truths of the new era are swelling. Cultivated minds, it is asserted, want no more evidence of the reality and nature of a future state of existence, and the uncultivated would be robbed by Spiritualism of the comfortable superstitions they have the privilege of enjoying; their sharply defined hell and vague and shadowy heaven, and so on. These were the assertions made in the previous onslaught on Spiritualism by the *Pall Mall*. Now the part played is different. The writer is reviewing two new works, one entitled *Miracles and Modern Spiritualism*, by Alfred Russell Wallace, and the other *Phenomena of Spiritualism*, by William Crookes, F.R.S. These gentlemen, I need not say, are well-known men of science; the former one of the most original investigators of the age, whose name will ever be associated with that of Darwin, in having placed the theory of development on a scientific foundation; the latter, a discoverer in the domain of chemistry, and well known as an accurate and painstaking experimentalist. The condescending and patronising way in which these gentlemen are treated by the reviewer is amusing, spiced as it is with the superciliousness, superficiality, and unfairness with which he treats the works which he is reviewing.

Some compliments which he pays these gentlemen, I feel bound to say he has put it out of their power to return him, by the specimen he has given us of his way of treating what we feel authorised to say are now established facts. I mean the majority of the mesmeric, clairvoyant and spiritual phenomena.

For instance, he says "their style of writing borrows the forms of scientific treatment in a way which has not failed to give a spurious importance to their records and conclusions," and again, "these (writings) have an aspect of calmness and accuracy which makes them dangerous and therefore worthy of exposure." The mode of exposure is after this wise. Suppose a man thought he exposed Spiritualism by saying of a Spiritualist, "Why, he actually believes in ghosts!" In this manner the reviewer enumerates the things Mr. Wallace believes in; such as mesmerism, clairvoyance, witches, &c., &c., and naively assuming that his own incredulity and sense of the absurdity of the beliefs is a sufficient refutation, calls this mode of dealing with the subject an exposure. It is indeed an exposure, but not of Mr. Wallace.

The following too by way of exposure, is rather a naïve passage,—“Of Mr. Wallace it may be noted that he swallows without hesitation nearly everything historians, physiologists, and psychologists have agreed to reject as incredible in the records of ancient and modern history.” Of course every discoverer to the extent to which he is a discoverer, goes against the opinion of the scientific men of his time, and it is not the first time we have heard the epithet “incredible,” used by the scientific lights of an age, with regard to some of the now most commonly received truths; Copernicus heard it, Galileo heard it, Harvey heard it, and it is still used in our day with regard to truths which are destined to be generally received. The reviewer is just the man to have asked the question in the times of Christ, “Have any of the Scribes or Pharisees believed on him?” and to have formed his opinion by the answer.

The most cautious sentence in the review is the following:—“There is no means of verifying or even of criticising some of the statements of either author.” If he would take the trouble to verify any of these statements, he would become a more modest and a wiser man. Let him, for instance, lay himself out for witnessing a repetition of Mr. Crookes’ galvanic experiments with Mrs. Fay, and he would be driven to conclusions which would very much narrow his category of incredibilities,

and his own strictures on the absurdity of believing in the reality and organisation of materialisations would appear in his own eyes anything but wise. Argument, however, with such a writer would be like firing a broadside at the flying scud, and froth is not worthy of being elevated to the dignity even of a whipped syllabus. My chief object in writing this letter is to chronicle another phase in the treatment of Spiritualism. On the part of a leading journal, we have had argument based on the assumption of the uselessness or injuriousness of Spiritualism even on the supposition of its truth. We now have the supercilious swagger of contemptuous incredulity, which, to say the truth, is rather behind the average intelligence and knowledge of journalism in its present state. I shall not be surprised to have to comment shortly on a process resembling a flank movement, to be succeeded by some dexterous hedging, before the inevitable and final mingling with the ranks of the believers. The time will come when we shall meet our old opponents in the temple of truth, and talk over in all friendliness and mutual satisfaction the incidents and struggles of our journey, the acerbities of the past all swallowed up in the sober certainty of our present and waking bliss. The recollection of past troubles is pleasant.

THOMAS HAYLE.

March 30th, 1875, Rochdale.

## A FEW QUESTIONS.

SIR,—Is it not possible for the same intelligences who produce the powerful physical manifestations, to control the movements of the delicate indicator of the electrical apparatus described in *The Spiritualist* of the 19th inst.? Also, if they can pass solids through solids, is it not probable that electrical currents can be as easily manipulated by them as a wall or a table? If so, these lauded scientific tests are like all others taken by themselves, no test; nor do they give the slightest proof either way.

There was a remark of yours, also a similar one of a correspondent in describing materialisation seances a few weeks ago, viz., “I know I was not bioligised.” Is not this a bold statement for the parties themselves to make? How can you individually prove you were not bioligised? It appears to me to be still an open and important question whether at some seances the sitters are not bioligised more or less, and this accounts for the different versions given of the same.

GEORGE BLYTON.

2, Albert-road, Queen's-road, Dalston.

## SPIRITUALISM IN READING—SPIRIT IDENTITY.

SIR,—The narration of a good test at a developing circle may interest your readers. For some time one or two of us interested in the phenomena have been trying to form a circle in Reading, but inharmonious elements have prevented success. With the help of some friends I think, however, we are now on the right road.

The second sitting of our latest circle was held at the house of a namesake of mine, Mr. S. (previously a stranger to me), on the evening of March 17th last. Two ladies and two gentlemen were present, with whom I had only sat once before; another gentleman was also there, Mr. D., who is well known to many London Spiritualists. Our friend Mr. S., who was controlled by some unknown influence at his first sitting, was very speedily under influence again, and although he was conscious he appeared to be partially entranced. A pencil was given to him, and the influence immediately essayed to write, and eventually the name of “William” was made out. A second name was written which the medium himself read as “James”; then came the surname, which was the same as my own and that of the medium. Every time the name was read out, it was scratched out by the influence, as if it had either been written or read incorrectly; it was then rewritten, until at last we gently remonstrated in thus so persistently writing the medium’s name. At last I was given to understand that I was to change seats with Mr. D., who on account of the apparent waste of time was trying to repress the influence, and asking for other manifestations. Much antipathy was exhibited towards Mr. D. by the influence on account of this.

Gratification was expressed by the influence or spirit on my taking a seat next to the medium. My hands were lovingly patted, and I was made to clasp the medium’s hand, while the same name was again written some dozen times. Being unable to arrive at any conclusion, Mr. S. was asked to leave the circle. It was of no avail. The medium was forced by the influence on to the floor and towards the table, which he pushed fiercely away, and endeavoured to get at Mr. D. My

trousers were violently seized by the medium, with the object of specially drawing my attention. Mr. S. took a distant chair, but he constantly beckoned me to come to him, and at last I led him back to the circle again. The writing of the medium's name again went on as before. At last the medium was impressed to ask me if I had a brother in the spirit-world named "William," and immediately I remembered that over twenty-five years ago I lost a brother named William, between one and two years of age, but up to that moment I was ignorant that he had a second Christian name, for I was not more than two years his senior. The medium's head now nodded in the affirmative, and intense joy was exhibited at the recognition. A brother who departed some eighteen months ago also wrote his name, and joyful hand-shaking was continued for ten minutes. I then put mentally a number of questions to my spirit brothers, and the medium wrote replies, he himself being unconscious when or what questions had been put. On arriving home I found that my infant brother's name was "William John," and it afterwards transpired that it was "William John" that the influence had written; but the medium's name being so nearly like the spirit's he had carelessly read the name out as "William James," hence our singular obtuseness. But the test, to my mind, was a very strong one, as no one present knew anything of my family circle, and I myself had forgotten the previous existence of my brother.

I may here mention that Mr. S., being so soon and so strongly influenced, bids fair to become a very powerful medium, and our care will be that the development shall be of a high order. We shall strive for and encourage the better class of manifestations.

G. R. S.

Reading.

#### SPIRIT TRAVELLING DURING BODILY SLEEP.

SIR,—The following instance of the spirit travelling during the sleep of the body, has been related to me by the Baroness von Vay:—

A lady, who is a friend and neighbour of the Baroness, and who was near her first confinement, had begged the Baroness to come and mesmerise her when the event should occur. One evening, at a late hour, the husband sent his carriage to the Baron von Vay, with a request that he would send his doctor to the lady, who was very ill. The Baroness was just retiring to rest. Not being able to go to her friend, she said to her husband, "Let us pray fervently for poor Mrs. N., and I will send my spirit to mesmerise her." This was about eleven o'clock, p.m. The Baroness fell asleep quickly, and about the same hour Mr. N. saw the Baroness standing in the bay window of his room. She said to him, "Fear nothing; your wife will have a fine boy this night." Mr. N. was rather astonished, but believed the Baroness had come with the doctor in his carriage. On turning round, he saw the Baron, who only waved his hand, and disappeared. Mr. N. then went into the yard, and inquired of the servants, "When the Lady von Vay had arrived?" They thought he must be out of his mind, as the hour was late, and no one but the doctor had come, and that in Mr. N.'s own carriage.

The event turned out as predicted. This is the third time the spirit "double" of the Baroness is reported to have been seen, each time by a different person.

The Baroness concludes by saying, "I often heal my patients by evoking their spirits, and mesmerising them."

EMILY KISLINGBURY.

March 27th, 33, Great Russell-street, W.C.

#### A SEANCE WITH MESSRS. BASTIAN AND TAYLOR.

SIR,—I deem it my duty to make known to the readers of *The Spiritualist* the marvellous materialised spirit manifestations beheld by me and Mrs. Regan, and witnessed by others, at a private select circle held at the rooms of Messrs. Bastian and Taylor, 2, Vernon-place, Bloomsbury-square, on Tuesday evening, 23rd ult. The circle consisted of twelve sitters, amongst whom were Colonel Stewart, Mr. Ronalds, Mr. Potts, Mr. Lowther, Mr. Arthur, Mrs. Woodforde, Mrs. Bullock, and others. The members of the circle were approved and elected by the controlling spirits, George and Johnny. After arranging ourselves in a semicircle facing the entrance to the inner room, from the top of which was hung a pair of long closed curtains, I was asked to examine a black sack, in which the medium, Mr. Bastian, was to be enclosed; also the room or cabinet. After scrutinising and thoroughly searching the same myself, Mr. Ronalds and Mr. Taylor pasted pieces of gummed marked paper on the fastenings of the doors and windows. We then barricaded the door, which opens on to

the stairs, by placing a table with a heavy lot of books thereon, to prevent its being opened from the outside by a duplicate key. The medium was then enveloped in the sack, and the running cord of the mouth of it was drawn around his neck, tied, knotted, and sealed, the remaining portion of the running cord being wound around the back of the chair on which the medium was seated in the sack, tied and knotted as at the neck, and sealed by Colonel Stewart stamping it with his signet ring. The bottom of the sack was then nailed to the floor.

We then withdrew, leaving the medium in darkness, drawing the heavy curtains close at the same time, and resumed our seats in the seance room. The lights were lowered to a glimmer, which gave sufficient light for us to distinguish and recognise objects throughout the room.

The company then sang the *Beautiful River*. On its conclusion, the curtains were drawn aside by a lady, who emerged from the dark cabinet-room, and stepped into the circle. She was attired in a white long robe, with girdle drawn in at the waist, after advancing a few steps, she retired into the cabinet. In a moment, or two, she again drew the curtains aside, and walked firmly to where Mr. Potts sat, took his hand, and greeted him. She was recognised as the wife of Mr. Potts; she then returned to the cabinet and came out again quickly, and laid hold of a chair which Mr. Ronalds had placed against the door of the cabinet, to keep it against the wall, the back of the chair was wedged under the knob of the door to keep it firmly fixed; but she firmly and determinedly removed it; and carried it opposite, and close to her husband, and gracefully seated herself thereon. She again took her husband's hand, and patted him on the cheek with her other hand, he then bowed his head low to her, and asked to be kissed; I believe she granted his request; she then arose from her seat and returned to the cabinet, reappeared, and walked across the room to the other end of the circle, where Mr. Taylor sat, and shook hands with him, she then graciously bowed to the circle and finally retired. After conversing about the wonderful manifestation we had just seen, we again joined in harmonious song, and ere we ceased singing the curtains were drawn aside, and a tall, noble looking personage, with long black flowing beard appeared, and he was instantly recognised as the brother of Mr. Ronalds. He was attired in a white, long, full robe, with girdle; he materialised strongly and in a striking manner; appearing as natural and as sociable as when a resident mortal here. Upon his leaving the cabinet, he walked straight to his brother, greeted him, seized him by taking hold of his hand, giving it such a hearty slap, that it resounded through the room. After making a remark or two in an audible voice, he returned to the cabinet, came out again in a few moments, took up the chair just vacated by his predecessor, Mrs. Potts, and gave it a strong bang on the floor, and at the same time stamping his feet thereon, so that we should know how substantial they really were. Upon Mr. Ronalds asking him to show his feet, he kindly complied, by holding up his robe, so that we all could see them plainly; he then lifted his foot, and placed it firmly on the chair, and desired his brother to look at it, and see how perfect were the toenails, which was truly the case; in fact, he was a most substantial "honest ghost" for the time present, and it seemed a great pity that he should so soon desire "That his too, too solid flesh would melt, thaw, and resolve itself into dew." He then retired to the cabinet, and, as he was doing so, I asked him to come and shake hands with me.

"George," the controlling spirit of the circle, spoke in the direct voice, and said that "I was to come to the front of the circle, and that my wish should be gratified, as I was one that was not afraid to make known what I did see, hear, and feel." Our spiritual friend then came again from the cabinet, and walked direct to me, and as firmly and as strongly as at first, he kindly took me by each hand and shook them cordially. After which he laid his hand and patted me on the head; he also did the same to Mr. Taylor, who sat next me. Once more he returned to the cabinet, came out again, bowed to us all in a most graceful manner, bade us good night, and finally retired. Afterwards we expressed our wonderment to each other, and indulged in meditation and contemplation on the marvellous, palpable, and tangible manifestations so ocularly demonstrated to us, which filled us with feelings of unutterable heavenly reverence and gratitude for what we had seen.

George, the controlling spirit, desired Mr. Taylor to sing "Mary at the Saviour's tomb." He had no sooner finished singing it than the curtains were drawn aside by a nun, attired in the Ursuline garb, wearing a massive ivory cross about four inches long, and beads of the same. On entering

the circle, she knelt down and raised her cross in an attitude of prayer. She then arose, and walked firmly to Mrs. Woodforde, and allowed her to handle her cross and examine it; after doing which she returned to the cabinet, and again came out and greeted several of the sitters, myself included, and allowed them to examine and handle her cross. She then reverentially placed her hands on their heads, and, on retiring, holding out her cross to me, she bowed to all, and finally retired. Upon inquiring who she was, George informed us, in the direct voice, that she was known as Sister St. Seraphine, of the Ursuline Convent, Louisiana, North America. Mrs. Woodforde was brought up in the same convent with her, and that is why she visited the circle. She materialised wonderfully strong, and walked about the circle with great firmness, ease, and confidence. She appeared to be about thirty years of age.

The next materialisation to appear was that of Mrs. Regan's brother. He materialised as strong as any of his predecessors; he was attired in a white long robe with girdle; he came out of the cabinet and walked straight across the room to his sister and me; he greeted and shook hands with us, also Mrs. Bullock. He then returned to the cabinet, and on coming out again he pulled the curtains strongly together on one side, so that we could see the outline of the medium, seated entranced in the cabinet. He stepped into the circle, and folded his arms across his breast, and looked kindly at us all. I asked him if the narration he had given us through a young medium was true? He nodded in the affirmative, and on my again asking him if he would control the medium, at our residence, once more, and impart more to us of his "Australian life," he again nodded assent. He then bowed to us all, and pulled the curtains each aside, and stood between them, still in full view of the circle, and gazing at us. He then gradually began dissolving from his feet upwards, and as he did so his head kept lowering, until it appeared no longer to our view. The most marvellous "dissolving view" that mortal ever beheld, to my humble thinking. We sat some minutes longer, anticipating another form to appear, and we should not have been disappointed either, for one had materialised, and was on the point of appearing to us, but it appears his feet came in contact with some obstacle, which made a noise, and awoke the medium. George announced such to us, and on lighting up and going into the cabinet-room with Mr. Taylor, I found the medium awake, looking rather startled, he stating that on awaking he beheld a form before him, but it suddenly disappeared. The spirit's feet knocked George's trumpet, which always lies on the floor of the room, against something, which awoke him. George, after speaking through it, always throws it on the floor of the cabinet. Upon examining the cabinet, we found all as we had previously left it—seals on sack, and everything about being intact! We then resumed our seats, and after sitting a short while, one of the controlling spirits, Johnny, called for a "pair of scissors." Then George spoke in the direct voice, and announced that the *seance* had terminated, wished us all good night, and blessed us. The lights were then turned on full, curtains of the cabinet drawn aside, for all to enter and examine for themselves, the cord of the sack found cut by "spirit" Johnny, with scissors borrowed, but the seals and knots just the same as when examined a few minutes before. We then released the medium from his not over-pleasant confined state.

Such was the conclusion of as marvellous a *seance* as ever fell to the lot of mortal to record, under the most rigid and strict test conditions. Ere I close I must add that Mrs. Regan's brother continued his narration, through the young medium, at our abode two nights later, the 25th inst., to the above eventful *seance*—thus fulfilling his promise then given, and confirming an extraordinary test of spirit identity.

JAMES REGAN.

4, Stanley Villas, Northcote Road, New Wandsworth.

[This letter says that the amount of light at the *seance* was equal to a "glimmer," and does not give a critical description of the features of the spirits as seen by all the sitters at the same time. Was it, therefore, one of the ordinary materialisation *seances*, in which the "double" of the medium took a leading part?—ED.]

#### THE COMING BAZAAR.

SIR,—Allow me through the medium of your columns to thank most sincerely our numerous friends for their ready acquiescence in our proposed bazaar, and for their kind and willing co-operation. I certainly did not expect we should get such numerous offers of help, as our time and channels of making it known are limited; but, when I remember that our invisible friends are working for us, and impressing

those into whose sphere they can enter, I am not at all surprised, but have very sanguine prospects of a great success, well knowing they can work where we cannot, and work well, too.

As the National Association was at first promulgated by our spirit friends, they will be sure to find means of carrying out their own work. Although it is called "National," it is to all intents and purposes a spiritual association, for a few of us well know that spirit influence has been at work all through. I did not at first intend to have mentioned this, but I know that by some of our intimate friends it will be heard with great pleasure; and, when I think of the ready and willing aid we have received from every one to whom I have mentioned the objects of the bazaar, no wonder need be expressed at the hearty response to our call. We hope our friends in the provinces will send a goodly supply, as I should like them to be well represented. Remember, friends, this is the first bazaar held among Spiritualists. Let it be a good one, for the object of it is not the mere gain of worldly guineas, but to help the dissemination of the knowledge of the highest spiritual truths among our fellow-creatures. It will be pleasing to most of your readers to know that in little more than twelve months the British National Association of Spiritualists has become an influential and powerful body of practical, disinterested hard workers; and as Spiritualists generally are beginning to see the necessity of uniting together, I have no doubt the Association will be an organ of great usefulness for the spread of spiritual truth.

M. A. EVERITT.

Lilian Villa, Hendon, N.W.

#### MRS. TAPPAN'S LECTURES.

SIR,—In the absence of the secretary, I am desired to forward you the appended notice. MRS. ANN STRAWBRIDGE.

84, Redcliffe-gardens, West Brompton, 6th April, 1875.

"The guides of Mrs. Tappan, finding that she needs an interval of rest, beg the committee to announce that the third series of addresses will not commence until the first Sunday in May."

MRS. TAPPAN'S present address is 84, Redcliffe-gardens, West Brompton. We regret to learn, from a letter in this issue, that she is unwell.

LAST Monday night Mr. T. P. Barkas, F.G.S., delivered a lecture on "Modern Spiritual Phenomena" at the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne.

MRS. MAKDOUGALL GREGORY'S narrative about "Pearls at Seances" has been republished from these pages in *Common Sense* (San Francisco) and *The Religio-Philosophical Journal* (Chicago).

MR. JOHN PARKIN writes that he is almost the only Spiritualist in Barnsley, and that when Dr. Monck heard it, he visited the town, and without remuneration delivered a lecture at the Mechanics' Hall on Good Friday.

HEALING MEDIUMSHIP IN LIVERPOOL.—Particulars have been forwarded us of the cure by mesmerism of Mr. James Mitchell, of 7, Constance-street, Liverpool, by Mr. Coates, of the Liverpool Psychopathic Institution. Mr. Mitchell had been in bed for three days from an attack of erysipelas in the head, his face being so swollen that he was completely blind of one eye. Mr. Coates cured him by mesmerising him on three separate days only. Mesmerism costs little or nothing, and requires the use of no blisters or physic, which are perhaps the reasons why the general public object to try so powerful a remedial agent.

PASSED TO SPIRIT LIFE.—Mr. Edwards, of 36, Fielding-street, Liverpool, writes that Mr. Edward James Bowen, an energetic Spiritualist, formerly a member of the Liverpool Psychological Society, has departed this life. His body was consigned to the grave on Wednesday morning, the 22nd March, at 10.30 a.m., in Smithdown-lane Cemetery, and was followed there by his father, brother-in-law, and three other gentlemen. Among the Spiritualists present were Mr. Meredith, Mr. Archibald Lamont, and Mr. Coates. The latter gentleman, who is one of the local mediums, was entranced by the side of the grave, and delivered an appropriate address, followed by an invocation. At Mr. Bowen's residence some most remarkable spiritual phenomena occurred up to the time of his passing away. He was highly respected by those who knew him, being steadfast and upright in character; he leaves a wife, two little ones, and a host of friends to regret his departure. Mr. Bowen's presence has been felt at one or two circles since his translation to the higher life.

## MATERIALIZED SPIRITS IN CHESTER-LE-STREET.

To the Editor of the "Chester-le-Street Times," April 3rd.

SIR,—Kindly supply me with space while I record the following startling facts, which for the benefit of sceptical individuals ought to be widely known. On Monday, March 29th, the Chester-le-Street Psychological Society convened a circle for materialisations, at the house of a Mr. G. Graham, when the following persons attended—Mr. Robert Robson, Mr. T. Patterson, Mr. F. Langley, Miss Millington, Mr. W. H. Robinson, Mr. W. Petty, and the medium, Mrs. E. Petty, of Newcastle.

An ordinary clothes-horse was made to do duty for the cabinet, over which was suspended a pair of ordinary bed quilts, and inside was a pillow on which the medium reclined. The hastily constructed cabinet was placed in a triangular position, while over the opening was hung a dark shawl. It is but right to state that before the medium took her place in the cabinet, she offered to submit to any test the sitters might choose as a guarantee of honesty, but after an inspection of the cabinet, the sitters unanimously declined any test. Nine chairs were then arranged in rotation about five feet from the opening, the light (a paraffine lamp) was reduced, and the room placed in a state of semi-darkness. The circle then after prayer sang Watts' plaintive hymn, "There is a land of pure delight," after which "Emma" informed us through the medium, that she would show herself in a short time, and made some complimentary remarks on the spiritual harmony which characterised the circle, remarking especially on the necessity for prayer and ardent faith, to ensure the highest manifestations. "My Jesus, I love thee," was then sung, when the shawl was seen gradually to open, and a beautiful female form slowly advanced into the middle of the circle, the head was veiled, while a graceful robe reached down to the feet. With an expressive whisper she requested us to sing, and while doing so she approached Mr. Robinson, shook hands, patted his head, then took the left hand and kissed it distinctly three times. She knelt in the attitude of prayer, and waved her hand, but what was most remarkable, the form began to de-materialise before our eyes, until apparently only a white substance remained; then we witnessed it gradually reform until it assumed its previous beautiful shape and size. In reply to one of the sitters she clapped her hands three times, knocked on the floor with her feet, and then returned to the cabinet.

After a short interval there emerged the full figure of a man attired in a flowing robe, and something like a girdle round his body; a kind of turban surrounded his head. The figure approached Mr. Graham and gazed lovingly into his face, it sobbed, embraced, and kissed him; the identity of the spirit was manifest to all the sitters, as the features were none other than those of a dear friend who died some time ago. The spirit then took a chair, and sat down opposite the aforementioned gentleman, and entered into a conversation with him; most of the sentences were uttered in a loud whisper, and were distinctly heard by the circle. Many little incidents were referred to which had passed between the two during life, and among the sentences heard were "It is a glorious immortality," "I live, I love friends," "It is a grand truth, a grand truth," "Be faithful, and I will welcome you on that blest shore." Mr. Graham then tapped him on the shoulders, when another friend asked to shake hands. The spirit went into the cabinet to get more power from the medium, and then emerged at a quick pace across the room to the questioner, and shook hands and patted the head in a loving manner, he then took the left hand of Mr. Robinson, and shook it, and stroked his face twice—after a while he resumed the conversation with Mr. Graham; he then returned to the cabinet, and we were informed by "Emma" that they would dis-entrance the medium, as the power which they used was becoming exhausted.

It may be interesting to the Christian public to mention that we were informed that the same law existed in the spirit world as in this with regard to prayer, that our prayers assisted them in the same degree as their (the spirits) prayers assisted us on this sphere, also the same life principle He established here of calling sinners to repentance through faith in Christ, was in active operation on the other side. . . . . During the seance several very beautiful "spirit lights" were seen darting across the room, our attention having been called to them by the spirits. They seemed to be of a purple and bluish colour, but emitted no rays.

W. H. ROBINSON.

We, the undersigned, certify that the above is a correct report of the seance held on Monday last—George Graham, Robert Robson, Francis Langley, William H. Robinson, Thomas Patterson, Joseph Petty, William Petty.

### ANSWERS TO CORRESPONDENTS.

C. REIMERS, Manchester, and C. W. PEARCE, Brixton.—Your letters are in type but publication unavoidably postponed till next week. Several other letters, which are too long, will be printed when space can be found.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE object of the Committee and of the Members generally is, to spread abroad a knowledge of the great and precious truths of Spiritualism. We unite and labour for this purpose, and earnestly hope for the co-operation of all who are solicitous that their fellow-men should become acquainted with the fact of spirit-life and spirit-communication.

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CHARLES J. HUNT, Hon. Secretary.

### PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

—The inaugural meeting of the Society will be held on Wednesday, April 14th, 1875, at the Rooms of the Architectural Society, 9, Conduit-street, W. The chair will be taken at 8.30 precisely. The president *pro tem.*, Mr. Serjeant Cox, will open the proceedings with an address on "The Province of Psychology;" detailing the plans and purposes of the Society, to be followed by a discussion on the same subject. Cards of invitation to visitors may be had on application by post to Francis K. Minton, the hon. secretary, 21, Montague-street, Russell-square.

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### A BOOK FOR THE MILLION.

Read the following from "The London Review."

THE TWO DISCOVERIES; or, Key to Pine's Spiritual Telegraph. By CLEMENT PINE. London: Allen, 11, Ave Maria Lane, and of the Author at Bridgwater. Price 1s. By post, 1s. 1d.

SPIRITUALISM has become one of the most absorbing studies of the day. Enquiring minds long to pierce its hidden mysteries, and fathom its mysterious depths. Those endowed with the highest attributes have been and are the most diligent searchers into the veiled and sacred spirit-world. The author of the above soul-absorbing work claims for it the wonderful power of unlocking the abstruse labyrinths of mathematical science, enabling everyone, who values the privilege, to converse as freely with friends in spirit-life as when they were on earth. We must certainly say that the book is a curious, original, and thoughtful one, which will amply repay an attentive perusal. It is replete with the most startling evidences of the truth of Spiritualism, and the author's spirit of sincerity permeates every page. The appendix more especially proves the writer to be a man of deep learning, profound thought, and a most able mathematician; his facts are incontrovertible, his reasoning sound, and his deductions clear and logical. We cordially and strongly recommend this, the most original book of the day, to the perusal of our readers; and congratulate the author upon producing a work so replete with information, and of such absorbing interest as the "Two Discoveries."

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE**, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 1 to 8 (Sundays excepted). Terms, One Guinea. Address, 2, Vernon-place, Bloomsbury-square, W.C.

**MR. CHARLES E. WILLIAMS, Medium**, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST**, will give *Sittings* for Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private *Seances* attended. Address, 41, Bernard-street, Russell-square, W.C.

**ROBERT HARPER** is now sufficiently free from business engagements to undertake **LECTURING and HEALING**.—R. H. has been a close student under many eminent professors in the great Spiritual University for 14 years. He is willing to communicate what he has thus acquired, by Lecturing upon the Higher Branches of the Spiritual Science, to any who may desire his services. The Terms will be made suitable to the poorest Societies, and may be learnt on application. Address Soho-hill, Birmingham.

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**J. V. MANSFIELD, TEST MEDIUM**, answers Sealed J. Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

**MR. J. J. MORSE, INSPIRATIONAL SPEAKER**, is now on a Lecturing tour in the United States. He will return as soon as engagements permit. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

**DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE**—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefitted. *By letters only*, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecture.

**MESSRS. HARRY BASTIAN AND MALCOLM TAYLOR**, Physical and Mental Test Mediums, from America.—PARLOUR SEANCES every evening except Tuesday, Friday, and Sunday, at 2, Vernon-place, Bloomsbury-square. Tickets, 5s. each; hour 8 o'clock. For private *seances*, address as above.

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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. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gaonon, 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., Sergeant-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 or 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.

ENQUIRERS 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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