

The Spiritualist

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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, 3s.; small size, 1s.

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 Kinslingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

The entrance to the offices is in Woburn-street.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

WILL HOLD A

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On the first Wednesday of each month, until further notice.

These meetings have been organised at the request, and for the benefit of Spiritualists who desire opportunities of meeting friends and members, and of discussing matters of interest connected with the Spiritualistic movement.

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MARYLEDONE 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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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.
3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.
February, 1875.

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Published on the first of each month, Price Sixpence,
THE SPIRITUAL MAGAZINE. EDITED BY GEORGE SEXTON, LL.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest.
A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.
London: Smart and Allen, London-house-yard, Paternoster-row, E.C.

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No.	Companies.	Income for one year.	Claims Paid.	Excess of Income over Claims.
24	British	£ 5,404,825	2,998,141	2,406,684
24	United States.....	5,337,811	2,681,029	2,656,782
24	Continental	5,170,768	2,327,048	2,843,720

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

The business of the Corporation being to re-insure a portion of the surplus business of such companies, and receiving from them a premium income exactly proportionate to the amount of business re-insured, it will share proportionately in their profitable working.

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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	33½
Swiss	37,022	14,667	16½
Vienna	97,253	66,609	17
Magdeburg	114,504	41,287	7½
Pannonia	115,808	63,597	20
Frankfurter	25,054	11,498	9
Ancheu	11,244	12,827	33½
Cologne	82,572	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 SIXTEEN.

LONDON, FRIDAY, APRIL 16th, 1875.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—
1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

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

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

SPIRIT TEACHINGS.*

NO. XXXI.

Some reiterated objections of mine, which have been stated before, were finally answered thus. [Aug. 31, 1873:—]

We propose to speak to you on a subject of which we have before treated, but not at large. You have alleged, and it has frequently been said that the creed we profess and the system of religion which we teach are vague, shadowy, and impalpable. It has been said that the effect of our teaching is to unsettle men's minds as to the old faith, without providing a new and rational form of belief. Many of these objections we have dealt with separately, but we have not yet attempted to set before you an exhaustive outline of the religion which we desire to see rooted among men. This we propose to do now, so far as it is possible.

We commence with God, the Supreme, All-Wise Ruler of the universe, who is enthroned over all in eternal calm, the Director and Judge of the totality of creation. Before His Majesty we bow in solemn adoration. We have not seen Him, nor do we hope yet to approach His presence. Millions of ages, as you count time, must run their course, and be succeeded by yet again myriads upon myriads ere the perfected spirit—perfected through suffering and experience—can enter into the inner sanctuary to dwell in the presence of the All-pure, All-holy, All-perfect God.

But though we have not seen Him, we know yet more and more of the fathomless perfection of His nature, through a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatise as to His essential attributes, and ignorantly frame for yourselves a being like unto yourselves, we are content to feel and to know His power as the operation of a Wise and Loving and All-pervading Intelligence. His government of the universe reveals Him to us as potent, wise, and good. His dealings with ourselves we know to be tender and loving.

The past has been fruitful of mercy and loving-kind-

* 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.

ness; the present has been instinct with love and tender considerations; into the future we do not pry. We are content to trust it in the hands of One whose power and love we have experienced. And we do not, as curious mortals please themselves with imagining, picture a future which has its origin in our own intelligence, and is disproved by each advancement in knowledge. We trust Him too really to care to speculate. We live for Him and to Him. We strive to learn and do His will, sure that in so doing we shall benefit ourselves and all created beings whom we tend; the while we pay to Him the honour which is His due, and the only homage which His Majesty can accept. We love Him; we worship Him; we adore Him; we obey Him: but we do not question His plans, or pry into His mysteries.

Of man we know more than we are permitted to tell, as yet. We are not charged to gratify curiosity, nor to open out to you views and speculations which would but bewilder your mind. Of the origin of man you may be content to know that the day will come when we shall be able to tell you more certainly of the spiritual nature, its origin and destiny; whence it came and whither it is going. For the present you may know that the theological story of a fall from a state of purity to a state of sin, as usually detailed and accepted, is misleading. Few, perhaps, even of those among you who have pondered on the subject, have not given up all attempts to reconcile with reason so distorted a legend. You may better direct your attention for the present to man's condition as an incarnated spirit, and seek to learn how progressive development, in obedience to the laws which govern him, leads to happiness in the present and advancement in the immediate future. The far off spheres, into which only the refined and purified can enter, you may leave in their seclusion. It is not for mortal eye to gaze into their secrets. Sufficient that you know that they unfold their portals only to the blessed ones, and that you and all may be ranked within them after due preparation and development.

It is more important that we speak of man's duty and work in the earth-life. Man, as you know, is a spirit temporarily enshrined in a body of flesh; a spirit with a spiritual body which is to survive its severance from the earth-body, as one of your teachers has inculcated rightly, though he erred in minor particulars. This spiritual body it is the object of your training in this sphere of probation to develop and fit for its life in the sphere of spirit. That life, so far as it concerns you to know, is endless. Ye cannot grasp what eternity means. Sufficient now that we demonstrate to you enduring existence, and intelligence existing after the death of the physical body.

This Being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities, with capacities, with accountability, and with power of progress or retrogression. The incarnated spirit has its conscience, rude frequently and undeveloped, of inherent right and wrong. It has its opportunities of development, its degrees of probation, its phases of training, and its helps in progression if it will use them. Of these we have spoken before, and shall say more hereafter. For the present we tell you of man's duty in the sphere of probation.

Man, as a responsible spiritual being, has duties which concern himself, his fellow-man, and his God.

Your teachers have sufficiently outlined the moral code which affects man's spirit, so far as their knowledge has extended, and has been communicable to you. But beside and beyond what they have taught you lies a wide domain. The influence of spirit upon spirit is only now beginning to be recognised among men; yet therein lie some of the mightiest helps and bars to human progress. Of this, too, you will learn more hereafter; but for the present we may sum up man's highest duty as a spiritual entity in the word **PROGRESS**—in knowledge of himself, and of all that makes for spiritual development. The duty of man considered as an intellectual being, possessed of mind and intelligence, is summed up in the word **CULTURE** in all its infinite ramifications; not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself as a spirit incarnated in a body of flesh is **PURITY** in thought, word, and act. In these three words, **Progress, Culture, Purity**, we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being.

Respecting the duty which man owes to the race of which he is a unit, to the community of which he is a member, we strive again to crystallize into one word the central idea which should animate him. That word is **CHARITY**. Tolerance for divergence of opinion; charitable construction of doubtful words and deeds; kindness in intercourse; readiness to help, without desire for recompense; courtesy and gentleness of demeanour; patience under misrepresentation; honesty and integrity of purpose, tempered by loving-kindness and forbearance; sympathy with sorrow, mercy, pity, and tenderness of heart; respect for authority in its sphere, and respect for the rights of the weak and frail: these and kindred qualities, which are the very essence of the Christ-like character, we sum up in the one word **Charity, or Active Love**.

As to the relation between man and his God, it should be that which befits the approach of a being in one of the lowest stages of existence to the Fountain of Uncreated Light, to the great Author and Father of all. The befitting attitude of spirit before God is typified for you in the language of your sacred records when it is said that the exalted ones veil their faces with their wings as they bow before His throne. This in a figure symbolizes the **REVERENCE** and **ADORATION** which best become the spirit of man. Reverence and awe, not slavish fear. Adoring worship, not cowering, prostrate dread. Mindful of the vast distance that must separate God from man, and of the intermediary agencies which minister between the Most High and His children, man should not seek to intrude himself into the presence of the Supreme, least of all should he obtrude his curiosity, and seek to pry into mysteries which are too deep for angel-minds to grasp. **REVERENCE, ADORATION, LOVE**; these are the qualities that adorn a spirit in its relation to its God.

Such, in vaguest outline, are the duties which man owes to himself, to his fellow, and to his God. They may be filled in by future knowledge; but you will find that they include within them those qualities which fit a man for progress in knowledge, and render him a good citizen and a model for imitation in all the walks of life. If there be nothing said of that external and formal duty which is made so much of by the Pharisaic mind, both now and heretofore, it is not that we do not

recognise the importance of external acts. So long as man is a physical being physical acts will be of importance. It is because we have no fear that sufficient importance will not be attached to them that we have not dwelt on this side of the question. We are concerned rather with spirit, and with the hidden spring, which if it be working aright the external acts will be duly done. We carry throughout the principle on which we have always dealt with you, of referring you back to that which is your true self, and of urging you to consider all you do as the outcome and external manifestation of an internal spirit, which, when you leave this sphere, will determine your future condition of existence. This is the true wisdom; and in so far as you recognise the spirit that animates everything, that is the soul of all, the life and reality which underlies Nature and Humanity, in all their several manifestations, are you actuated by true wisdom.

We have more to say. For the present, farewell.

+ IMPERATOR.

A BUDGET OF ANCIENT DREAMS.

BY ST. GEORGE W. STOCK, B.A. (OXON).

A CHATTY old anecdote-monger, named Valerius Maximus, who lived in the reign of the Roman Emperor Tiberius, has devoted a chapter of his work to a collection of some curious cases of prevision in dreams, both among his own fellow-countrymen and foreigners. The Greeks and Romans were by no means so sceptical with regard to the prophetic value of dreams as modern enlightenment has rendered ourselves, and nearly all the cases in question have found a place in the pages of some of the gravest writers of antiquity. The Emperor Augustus used to pay great attention both to his own dreams and to those of others concerning himself. In the spring he was in the habit of dreaming a great deal, the images presented to his mind being then generally of an alarming nature, but wholly illusory. During the rest of the year his dreams were less frequent, and at the same time more reliable. Augustus, unlike his grand-uncle, Julius Cæsar, was of a decidedly superstitious turn of mind, and the man who wielded the destiny of the world was immensely put out if he happened to fit the left shoe on the right foot in the morning. Still, the credit he attached to dreams was justified by experience; for, on the night before the battle of Philippi, as the armies of the Republicans and Cæsareans lay encamped in the plains, the image of Minerva appeared in a dream to his physician Artorius, and bade him warn Augustus not to let the illness under which he was suffering prevent him from being present at the action on the following day. Augustus complied with the admonition, and had himself carried into the field in a litter. The event proved the wisdom of this conduct, for his camp was taken in a furious charge by Brutus, and the bed which he had lately occupied was riddled through by the weapons of the enemy, while the sick general effected his escape to the wing commanded by Antony.

Very different was the conduct and fate of his predecessor, Julius Cæsar. On the night before the Ides of March, against which he had been warned by the augur Sparuina, his wife Calpurnia dreamt that her husband lay stabbed in her arms, and so strong was the impression upon her that she begged him not to attend the Senate the next day. Cæsar had the excuse of illness for staying away, and might have complied

with his wife's request if it had not been for the contrary solicitations of Decimus Brutus, one of the conspirators. Accordingly he acted on his avowed principle that it was "better to die than be afraid." The story is well known to every reader of Shakespeare.

The earlier annals of Rome afford a celebrated instance of the part played by dreams in history. The Latins, discontented with the autocracy of Rome, had proposed that one of the two consuls and half the senate should be chosen from among themselves—a scheme preposterous to Roman ears. The result was a declaration of war upon the presumptuous allies. The Latins were quite prepared for this method of arbitration, and the two armies met near Capua. There both Roman consuls had the same dream on the same night; a figure of more than mortal height and majesty presenting itself to each of them, declaring that the general of one side and the forces of the other were due to the shades of the dead and mother Earth, and that the victory would lie with the army whose general would devote himself on its behalf. It was in vain that the consuls, after comparing their experiences, endeavoured to avert by sacrifices the visions of the night. The answers of the augurs only tended to confirm the portent given to themselves. So they made an agreement that whichever of the two found his men giving way in the battle should devote himself on behalf of the Roman people, and made public proclamation of the whole circumstances of the case, that the soldiers might not be dismayed at the fall of their leader. The consuls were T. Manlius Torquatus and P. Decius Mus. When the day of action arrived the auspices taken by Manlius were found favourable, as were likewise those of Decius, except that the head of the liver on the side denoting the Romans was cut off. The will of the higher powers was thus clearly apparent, and in the engagement which followed, the left wing, commanded by Decius, was unable to stand the pressure of its opponents. Accordingly, Decius summoned the priest who attended the troops, and had himself consecrated in due form as a victim to the gods. The moment the ceremony was over, he flew like a thunderbolt into the thickest of the enemy, carrying destruction wherever he came, till he fell under a shower of weapons. The fortune of the fight was turned, and victory crowned the Roman arms.

Further back still in the chronicles of the Eternal City we find another dream recorded, which, from the public nature of the events connected with it, must have exercised a powerful influence upon devout minds at Rome. In passing, it may be remarked, that so long as certain definite religious ideas command belief, the supernatural invariably shapes itself in accordance with them, thus intensifying the belief, without adding anything to the grounds of it. This fact will have to be recognised by the historian of religion who desires to give a satisfactory account of the hold maintained by obviously false religious notions upon the human mind. In France, at the present time, the conservative reaction, extending in the direction of religion as well as of politics, has rendered possible many supernatural attestations of Catholic doctrine. But we must return to our old-world dreamers.

It was the morning of the day on which the games were to be celebrated in the Roman Circus in the 444th year, according to Macrobius, since the founding of the city. All should have been peace and quiet at such a

season, for the games were in honour of the gods. But the stillness of the morning was broken by a Roman householder named Aubronius Maximus, cruelly driving a slave through the Circus, with a forked-shaped instrument over his shoulders, under which it was customary for offenders to be scourged to death. No notice was taken of the transaction, and the games were proceeded with as usual. Not long after, however, Jupiter presented himself in a dream to a certain plebeian, Tiberius Abinius, bidding him intimate to the consuls the god's disapproval of the unauthorised prelude to the Circensian Games, which were to be celebrated over again, else grave danger would befall the city. The man's own obscure condition made him shrink from obeying the command, unwisely, as it proved; for his son died a few days after, and he was himself seized with a severe illness. Then the god appeared to him again, and asked the victim whether he had been sufficiently punished for his hesitation. Hereupon Abinius, by the advice of his friends, had himself carried in a litter to the consuls, by whom he was introduced to the Senate. To this body he laid bare the whole facts of the case, and the astonishment of his hearers was brought to a climax, when, at the end of his recital, his health was suddenly restored to him, and he returned home on foot.

After this excursion into the early years of Rome, it is well to come back to more historical characters. Cicero has set on record a prevision of his own in sleep, which happened to him soon after his banishment from the city. He had put up at a country-house near Abinum, and, falling into a deep slumber, dreamt that he was wandering through pathless and desert places. Here he was met by his fellow-townsmen, Marius, who was arrayed as consul, and attended by a train of lictors. Marius asked him why he looked so sad, and wandered with such uncertain footsteps; and on hearing the cause expressed great concern; but presently grasped his hand, and directed one of the lictors to lead Cicero to a temple he had himself built in his lifetime, informing the banished man that there was hope of better days in store for him there. It was in this temple that the decree of the Senate was passed for the recall of Cicero.

Not so happy was the glimpse into futurity accorded to C. Gracchus. He had not yet entered upon the tribuneship in which, following in the steps of his elder brother Tiberius, he undertook the championship of the people against the aristocracy, when the image of Tiberius appeared to him in a dream, telling him that he would certainly meet with a bloody end like his own, and be thrown headlong from the Capitol. This dream was heard by many persons at Rome before C. Gracchus met with his destined end, and has been vouched for by the cotemporary historian Cœlius, a very careful writer.

The next dream with which I purpose to present the reader has less authority to recommend it, owing to a discrepancy between the account given by Valerius Maximus, who ascribes it to Cassius of Parma, and that of other writers, as Plutarch and Florus, who substitute the name of Brutus. I follow the authority of Valerius Maximus, both because he lived much nearer the time of the alleged occurrence, and because, Brutus being the more celebrated person, the dream is more likely to have got attached wrongly to his name. Of Cassius of Parma little is known to us, except what we gather from Horace, namely, that some poetical works

of his were held in high esteem. In the battle of Actium he fought on the side of Mark Antony, and after the rout of his party fled for refuge to Athens. Scarcely had toil and anxiety given place to slumber when he was terrified by the appearance by his bedside of a huge dark man, with shaggy beard and wild hair; and on asking the stranger who he was, he received the answer, "Thine evil genius." Starting from sleep in terror, he called his slaves, and asked if they had seen any one enter or leave the chamber. They replied that no one had come near the place: so he retired to rest again, but was disturbed by the same apparition. This second visitation was too much for his nerves, and he passed the rest of the night with the lamp lit and his slaves in the room. Very soon afterwards he was put to death by the order of Augustus.

The last case which Valerius has to record among his own countrymen presents an instance of more definite prevision. A show of gladiators was being exhibited at Syracuse, and a Roman knight, named Aterius Rufus, dreamt that he was stabbed to death by a "retiarus." On the next day he related his dream to those who sat near him at the spectacle. Presently two gladiators were introduced into the arena quite close to the place he occupied. One of them was of the kind called "mirmillo;" the other a "retiarus," so named because it was part of his mode of fighting to entangle his adversary in a net. On catching sight of the face of the latter the dreamer wished to retire immediately, declaring that he was the very man at whose hands he had seen himself butchered. His friends laughed the matter off, and the man, to his cost, was induced to stay, for the retiarus drove his adversary close to the spot where the knight was sitting, and in the heat of the combat missed his blow at the mirmillo, but transfixed Aterius, who died immediately.

So much for dream-prophecy among the Romans. It now remains to bring forward a few instances of the same thing among other ancient nations. Hannibal's dream foreshadowing the devastation of Italy has been related at length by more than one writer. But we cannot account it a clear case of prevision. For what subject would be more likely to be uppermost in his mind?

Whether the dream of Alexander the Great is to be regarded as more satisfactory depends on our accepting or rejecting the prevalent report that he was poisoned by Cassander, the son of his general Antipater. At all events he dreamt that such was his end. But when, shortly afterwards, Cassander was introduced to him, and he heard that he was the son of Antipater, he merely quoted a Greek verse in disparagement of dreams, the generosity of his nature not allowing him to suspect the son of a faithful servant on such airy grounds.

The poet Simonides had more fortunate experience of dreams. Once on a voyage he thrust in his ship to shore, and finding a corpse lying on the sand, piously gave it burial. That night its late inmate appeared to him in a dream, and recommended him not to put out to sea next day. Simonides trusted the dream in preference to his ship; and all who did set sail were overtaken by a storm and drowned in his sight. Simonides in gratitude gave his preserver a more enduring monument in verse than the one he had erected to him on the desert shore.

When Dionysius, the famous despot of Syracuse, was still in a private station, a noble lady of Himera,

another Sicilian city, had one night a remarkable dream, which she related to many persons the next day. She imagined herself to be conducted by a guide through heaven; and under the feet of Zeus, as he sat on his throne, she was shown a strong man with swarthy, freckled visage, lying bound with chains of iron, as the thunderbolts are pictured to be. Asking her guide who the youth was, she was told he was the evil destiny of Italy and Sicily, and when released from his chains would be the ruin of many cities. Afterwards, when Dionysius was entering Himèra, among the crowd that poured out to meet him was this lady, who, the moment she caught sight of his face, declared he was the very man she had seen in her dream. The story reached the tyrant's ears, and the dreamer was brought to an untimely end. The mother of the same Dionysius, shortly before his birth, dreamt that she was delivered of a small satyr; and the dream-interpreters pronounced this to mean that her son would be the most illustrious and the most powerful of the Greek race. This case, it will be seen, is not strictly one of prevision; the prevision, if there was any, was put into it by the interpreters.

The history of Syracuse is connected with another semi-prophetic dream. When the Carthaginian general Hamilcar was blockading it, he was cheered by a vision which assured him he would dine in the city the next day. He did, it was true; but it was as a captive, not as a conqueror.

Alcibiades dreamt that he saw himself wrapped in his mistress's cloak; and before long he was lying dead, with no other covering on his corpse.

Such instances as this and the foregoing might, not without reason, be ascribed to a fanciful credulity. But the following dream, if true, places beyond a doubt the power of the human spirit in sleep to transcend its ordinary faculties of perception. "Yes, if true," the sceptic will scornfully exclaim; and we are bound to confess that we have it only as one among many anecdotes recorded by our author, Valerius Maximus, and by Cicero, in his *Treatise on Divination*. But at the present day many instances, no less distinct and remarkable, of apprehension of distant and anticipation of future events by means of dreaming, are recorded on evidence which it is impossible to dispute. The probability, therefore, lies in favour of the truth of a story which is paralleled by undoubted facts, even if the evidence on which it rests is not such as to satisfy a critical investigator. But let us get to our dream, with which I shall conclude this paper.

Two bosom friends, Arcadians, who were travelling together, came to Megara, where one put up for the night at the house of an acquaintance, while the other betook himself to an inn. While the former lay asleep, his comrade appeared to him, begging his assistance against the designs of the landlord, and saying that, by coming quickly, he might save him from imminent peril. The dreamer started from his sleep, and, with the instinct of friendship, got on the way to the inn, when the absurdity of the situation proved too much for him, and he went back to bed. Scarcely, however, had sleep regained its hold upon him before his comrade reappeared, covered with wounds, and besought him, as he had neglected to save his life, at least not to refuse to avenge his death; he had been murdered by the landlord, and his corpse was at that moment being carried out to the city gate under a cart-load of dung. Thinking that this second vision must be something

more than imagination, the Arcadian ran to the gate, found the cart he had seen in his dream, and succeeded in bringing the villanous innkeeper to condign punishment.

THE NATIONAL ASSOCIATION SOIREE.

On Wednesday, last week, the usual monthly *soires* of the British National Association of Spiritualists was held in the small hall, St. George's Hall, Regent-street, London. An influential body of friends attended, including Mr. and Mrs. Martin R. Smith, Mr. A. Joy, Mrs. George Neville and the lady who passed through the remarkable spiritual experiences described in Mr. Dunphy's article in this journal entitled "The Mysterious Man," Mrs. Wiseman, Mrs. Frederica Showers, Mr. J. N. T. Martheze, Mr. N. F. Dave, Mrs. W. Tebb, Mrs. Elgie Corner (Florence Cook), Major S. R. I. Owen, F.L.S., Mr. A. Leighton of Liverpool, Captain J. James of Tottenham, Mr. Keningale Cook, B.A., Mrs. Keningale Cook, Mr. and Mrs. E. D. Rogers, Miss M. Rogers and Mr. Rogers, junr., Mrs. William Crookes, Mrs. Humphries, Mr. Henry Crookes, Mrs. Woodforde, Mr. G. R. Tapp, Mr. and Miss Shorter, Mr. Clifford Smith, Mr. Glendining of Glasgow, Mr. and Mrs. F. M. Parkes, Miss Malvina Claxton, Miss Clarke, Miss Ellen Williamson, Miss Amelia Williamson, Mr. and Miss Withall; Mr. E. P. Ashton, Mrs. Earl Bird, Miss Houghton, Mrs. and Miss Sexton, and many others.

Nearly the whole of the evening was spent in friendly conversation, with occasional music and singing. The animated countenances of those present showed that the plan of reducing speech-making to a minimum was a wise one to adopt at these meetings, which are intended to be of a social character, and to give friends opportunities of becoming acquainted with each other.

In the course of the evening Mr. Martin Smith announced that the National Association of Spiritualists had succeeded in furnishing its new reading and *seance* rooms, at 38, Great Russell-street, Bloomsbury, London. Although the reading-room was furnished, he was sorry to say that it required a supply of books, so that at first the stock would be small, and there would be little to read but newspapers. Books were sadly wanted, so those friends who had books in duplicate on the subject of Spiritualism would do well to supplement the resources of the Association by liberally contributing such works, which would be thankfully received. The room would be opened in a week or a fortnight; he could not tell the terms because they had not yet been fixed by the Council, but as the expenses had been considerable subscriptions would be required, and the amounts would be announced in *The Spiritualist* newspaper, in the report of the next meeting of the Council of the Association. He had little else to say. There were rooms on the premises which would be valuable for the most useful purpose of holding *seances*, and the terms on which they would be let would also be published next week.

The musical programme was well sustained by Miss Malvina Claxton and Miss Clarke, who favoured the company with two duets; by Miss Sexton and Mrs. E. Corner, whose singing was received with much applause; and by Miss Kate Cook, who performed a solo on the pianoforte. Some curious and interesting spirit-drawings were exhibited, given through the mediumship of a distinguished member of the Association. They are now on view at the new rooms, 38, Great Russell-street. A frame of M. Buguet's spirit-photographs was also exhibited.

MR. JOY'S VISIT TO AMERICA.—Mr. Algernon Joy, honorary secretary to the British National Association of Spiritualists, left Liverpool on private business last Saturday, *en route* for the United States. Mr. Joy is an engineer, a gentleman of culture and high education, who has done much important public work in connection with Spiritualism in this country, and is thoroughly trusted by English Spiritualists; he is the most influential English Spiritualist who has left these shores for America for many years, and his record of what he may observe in connection with Spiritualism in the United States, will be read with interest on this side of the Atlantic, and regarded both as reliable and of historical value. He will first go straight through to California, and afterwards spend four months in different parts of the United States before returning. Miss Kisingbury announced at the Council meeting of the British National Association of Spiritualists last Monday night, that she had received a letter from him announcing his arrival at Queenstown.

BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Monday night a Council meeting of the British National Association of Spiritualists was held at its offices, 38, Great Russell-street, Bloomsbury, opposite the western wing of the British Museum. Mr. Alexander Calder occupied the chair. Present:—Mr. Edmund D. Rogers, Mrs. Thomas Everitt, Mr. George King, Mr. Keningale Cook, Mr. Martin R. Smith, Mr. Regan, Mrs. Frederica Showers, Mr. E. T. Bennett, Miss Houghton, Mr. Joseph Freeman, and Miss E. Kislingbury, the secretary.

The minutes of the last meeting were read and confirmed.

CORRESPONDENCE—TRANSLATION OF WORKS ON SPIRITUALISM
INTO ORIENTAL LANGUAGES.

The Secretary read a letter from M. Constant, of Smyrna, announcing that he was about to remove to Geneva, and to form an establishment there for the translation of works on Spiritualism into oriental languages—an undertaking which he hoped the Association would carry on after his death.

The Secretary next read a letter from Dr. Hitchman, of Liverpool, accepting a seat on the Council of the Association.

The Secretary next read a letter from Mr. W. Dixon, of Camden-road, strongly censuring some recent newspaper abuse of the National Association, and raising his subscription to the Association in consequence.

Miss Kislingbury said that she had received many letters from country members of the Council of the Association, who said that they did not require notices of ordinary meetings of the Council to be sent to them, because the notices in *The Spiritualist* newspaper were sufficient; and the Association, therefore, need not incur the unnecessary expense of printing and postage.

A letter from Mr. Harrison was next read, suggesting that a monthly stock account should be drawn up by the Secretary and examined and presented to the Council by the Finance Committee, so that all the furniture and other stock possessed by the Association, and any changes in it, should come before the Council at each meeting.

Miss Kislingbury said that she was already making an inventory.

Mr. Rogers asked Mr. Harrison to draw up the form in which he proposed the stock account should be presented, and to send it in before the next Council meeting.

The Secretary read a letter from the Baroness von Vay, saying that she intended to present her works on Spiritualism to the British National Association of Spiritualists, and would shortly forward them *via* Mr. Harrison.

A letter from Miss Blackwell stated that she was about to present her likeness framed, to the National Association.

NEW MEMBERS.

A letter was read from Mr. and Mrs. J. Murray Spear, of Philadelphia, accepting honorary membership of the Association.

Dr. T. L. Ditson, of New York, also wrote that he deemed it a great honour to be invited to become an honorary member, and he accepted the position accordingly.

M. Clavairoz, French Consul-General at Trieste, wrote, accepting honorary membership of the Association.

The Secretary next read a letter from Captain J. James of Tottenham, accepting a seat on the Council, and making a donation of interesting books to the library.

Mrs. Everitt said that Dr. Hitchman had written to Mr. Everitt, asking to be elected a vice-president, but that Mr. Everitt was not present that evening.

Dr. Hitchman was then elected a vice-president.

Mrs. and Miss Cutmore, Mr. Archibald Lamont, and M. Brocard were elected ordinary members of the Association.

There were no resignations.

It was then resolved that the following gentlemen should be invited to become honorary members of the Association: Dr. N. B. Wolfe, of Cincinnati, U.S.; Mr. G. Brown, editor of the *Spiritual Scientist*, Boston, U.S.; the Rev. Mr. Watson, editor of the *Spiritual Magazine*, Memphis, U.S.; also the editor of *Common Sense*, San Francisco.

Mr. Haxby's resignation of the post of assistant secretary, which he occupied until the 29th of March last, was accepted.

FINANCE COMMITTEE'S REPORT.

The report of the Finance Committee showed a balance in hand of £99 1s. 1d., and recommended the payment of ac-

counts to the amount of £30 8s. 11d.; it further estimated the outstanding liabilities of the Association at £10.

The report was adopted on the motion of Mr. Martin Smith, seconded by Mr. E. T. Bennett.

PROCEEDINGS AT COUNCIL MEETINGS.

Mr. Martin Smith said that he did not wish to push on the proposed rules of which he had given notice, relating to proceedings at Council meetings, so he would ask the permission of the Council to withdraw the same; at the same time he thought that business would be facilitated if there were no general conversation; he further thought that all remarks should be addressed as much as possible to the chair. When the time of the Council was less occupied by urgent business these matters might be reconsidered, and the whole question of bye-laws examined.

Mr. Smith accordingly withdrew his motion by consent.

Miss Kislingbury said that she had had a letter from Mr. Martin Smith, suggesting that just at present the Council meetings should be held more frequently; she thought this to be necessary, because during the next two months so much work was to be done.

Mr. George King said that if any ordinary business were transacted at other than monthly meetings while the present bye-laws were in force, all business transacted thereat might be called in question, which would be a serious matter; the present bye-laws would have to be modified after the Association was enrolled, he would therefore propose that they be suspended until the Council found it expedient to adopt new ones, and until after the enrolment of the Articles of Association.

This was carried unanimously.

LITERARY AND SCIENTIFIC DEGREES.

Mr. Martin R. Smith moved, "that all letters denoting the possession of honorary, scientific, literary, or university degrees or titles shall, when not conferred by any British Society, be followed by the name of the country and town to which they belong, before insertion in any printed document, circular, advertisement or placard of the British National Association of Spiritualists." He added that such letters sometimes denoted great ability, and were marks of great honour when conferred by certain British Universities and scientific societies, whereas the very same letters might sometimes be obtained from foreign societies either for a small payment, or without the possession of much ability by the person who obtained them. Permission to use such foreign titles would not only be unjust to those who possess the real marks of honour, but would do harm to the Association in literary and scientific circles where the said foreign titles would be recognised in its printed documents.

The motion was seconded by Mr. E. T. Bennett and carried unanimously.

FURNISHING THE NEW OFFICES.

Mr. E. D. Rogers said that the Furnishing Committee had no report to present, because some of the bills had not been sent in, and because the whole of the necessary articles had not yet been ordered; all he would announce was that the work of furnishing was in progress.

Mr. Martin Smith said that the books in the library should be placed under glass, as suggested by Mr. Charles Blackburn, because if they were placed on open shelves and not in book-cases, they would get dirty.

TERMS OF ADMISSION TO THE NEW READING-ROOM.

Mr. E. D. Rogers said that it was proposed to adopt one scale of charges for admission to the reading-room to members of the Association, and another scale to non-members. He would read the recommendations of the Offices Committee about the terms of admission, and ask the Council to deal with each item as it was read. The first recommendation was that all members of the Association who subscribe not less than £1 ls. annually to its funds shall have the use of the reading-room and library without further charge.

This was moved by Mr. Rogers, seconded by Mr. Martin Smith, and passed unanimously.

Mr. George King remarked that at first there would be so few papers and books that the public might think that amount of subscription too large.

Mr. Rogers replied that the amount also included membership of the Association; also that the library would soon grow larger, and that people would throng the reading-room, more especially in the evening, for the purpose of meeting each other for conversation and the considering questions of interest in relation to Spiritualism.

Mr. Rogers then moved that quarterly tickets to the reading-room and library should be issued to members of the Association for five shillings, and that the monthly tickets should be two shillings and sixpence, these terms not to include subscription for membership.

This was seconded by Mr. Martin Smith, and passed unanimously.

Mr. Rogers then moved that the terms of admission of non-members should be £1 10s. annually, or 10s. quarterly, or 5s. monthly.

This was passed unanimously.

It was further resolved that occasional visits to the reading-room might be made without charge at the discretion of the secretary.

This likewise was passed unanimously.

Mr. Rogers next moved that newspapers and magazines shall be placed in the reading-room and be accessible to all the readers, but that the books in the library shall be issued on the system adopted in the British Museum—that is to say, each reader who wants a book shall give a written request for it to the secretary, and be responsible for the book until he returns it, when his ticket will be given back to him. It was desirable that this rule should be rigidly carried out. The books of the Association were not to be removed from the premises, at all events while the library was small, otherwise people would come there to read, and find no books on the premises, which would be disappointing.

These regulations were also passed unanimously.

It was then moved by Mr. E. T. Bennett, seconded, and passed, "That the Council of the British National Association of Spiritualists appreciates the labours of, and hereby tenders its thanks to, the following friends, who have done or who are doing good honorary public work for the cause of Spiritualism, and requests that they will each accept a free ticket for the year 1875 to its reading-room and library—Mr. and Mrs. T. Blyton, also Mr. and Mrs. Wilks, of the Dalston Association; Mr. and Mrs. Charles Hunt, and Mr. Charles White, of the Marylebone Association; Mr. and Mrs. R. Cogman; Mr. and Mrs. R. Pearce, and Mr. Barber, of the St. John's Association; the Honorary Secretary and Honorary Assistant-Secretary of the Brixton Society of Spiritualists; Mr. and Mrs. W. Wallace; Mr. and Mrs. Bullock."

It was next unanimously resolved that the corresponding and honorary members of the Association shall have free admission to the library and reading-room.

ROOMS FOR SEANCES.

Mr. Rogers moved that the terms on which the Association shall let its *seance* room, at the discretion of the Secretary, shall be 7s. 6d. per night, or when taken for a series of four or more nights, 4s. each evening. He also proposed that the room shall not be let to any public mediums, not only because if one medium could give *seances* on the premises it would cause jealousies among others who could not get a room thereon, but because if the public could get admission to *seances* on the premises on payment, there might sometimes be disturbances; the police also could get admission to public *seances*, and if a medium were found playing tricks, or if a vexatious and unfounded charge of imposture were brought against one of them, the Association might be charged with having to do with persons who obtained money under false pretences, which would not be pleasant. Therefore, he would suggest that the room should be let only at the discretion of the Secretary to private individuals, who would engage their own mediums, the hirers of the room not to be allowed to advertise their *seances*, and not to make any charge for admission at the doors. Of course there would be no harm in a few private individuals clubbing together to pay a medium, and to hire one of the rooms of the Association in which to hold a *seance*.

Mr. Bennett thought the suggested line of action to be a very good one, and that it had better be left to the discretion of the Secretary to carry out the proposed principles.

It was then resolved that the method of letting rooms proposed by Mr. Rogers should be adopted.

Mr. Rogers said that Dr. Davies had applied for a private room on the premises, and had misunderstood a remark made by him (Mr. Rogers) at a previous Council meeting; further, Dr. Davies supposed that the Council had endorsed and was answerable for his (Mr. Rogers's) remarks, which was altogether a mistake.

Mr. Martin Smith said that the Association did not yet know what rooms it would have to spare, nor for what purpose they might be required; so before letting them for private purposes,

it would be better to wait for a year, and to forego any small additional income which might be derived from the adoption of a different course.

Mr. George King said that the Council had already passed a resolution that it would not let any of its rooms just yet, and this had been done quite irrespectively of any misunderstanding between Mr. Rogers and Dr. Davies.

PERIODICALS AND BOOKS.

It was then resolved that the following periodicals, not connected with Spiritualism, should be taken in regularly, and placed upon the reading-room table:—*The Quarterly Journal of Science*, *The Fortnightly Review*, *The Athenæum*, *The Spectator* and *Nature*.

It was resolved unanimously that the reading-room should be opened on and after next Monday from 10.30 a.m. to 10.30 p.m. daily.*

Mr. Martin Smith asked why friends should not lend books on Spiritualism to the National Association Library, until the Association had more funds to enlarge its stock; he thought that perhaps many Spiritualists had books which they would be willing to lend for a time, but not to part with altogether. Aid of this kind would be useful, and he hoped that the public would act upon the suggestion.

THE ENROLMENT OF THE ASSOCIATION.

Mr. E. D. Rogers announced that the enrolment of the Association for the limitation of the liability of its members had not yet been completed, because Mr. Webster Glynes had been commissioned to add one or two clauses about the election of members of the Council, but these clauses had grown to five or six, which he (Mr. Rogers) also thought to be necessary, consequently the Registration Committee had waited for another Council meeting, to ask sanction for the introduction of the said clauses. According to the regulations previously passed, the Council might elect vice-presidents from among persons who had not been appointed by the members of the Association to serve upon the Council; but as this course might be thought unjust to the public, the Registration Committee recommended that the Council should only have power to elect vice-presidents from among its own members. Supposing the public to elect less than the complement of one hundred members of Council, the Council would have the power of electing others to fill up the vacancies, provided the fixed limit of one hundred were not exceeded. Every member of the Association was eligible to be elected a member of Council, if nominated in writing, fourteen days before the annual meeting, the said nomination to be sent in to the secretary. The new clauses recommended for adoption by the Registration Committee to be added to the articles of the Association, were then read by Mr. Rogers, and adopted unanimously.

Mr. Rogers announced that at the first annual general meeting, which would come off next month, the whole of the members of the Council would retire, and were eligible for re-election. At subsequent annual meetings a portion only of the members of the Council would retire in rotation.

PRIZE ESSAYS.

Mr. Martin Smith announced that the Essays Committee had settled the regulations under which competition could take place for the gold medal of the Association, and that the particulars had been sent to *The Spiritualist* newspaper for publication.

It was then resolved that a short advertisement announcing that the National Association offers gold medals for prize essays on Spiritualism, should be inserted in the *Times*, the *Daily Telegraph*, the *Athenæum*, and *Nature*. The Secretary was instructed to draw up the said advertisements to be inserted once in each of the journals mentioned.

As many legal points may have to be considered before the Association is enrolled by the Board of Trade, it was resolved that the Registration Committee should continue its work and see the matter through, so as to take difficult and responsible work off the shoulders of the Secretary. The Registration Committee was also requested to instruct the Secretary as to what steps should be taken about the annual general meeting in May. It was due to be held on the third Wednesday in May, but it was proposed that it should only be formally called for that day, all business to be then adjourned until the 25th of May, because then the members could have the use of the Co-operative Hall for the purpose, without additional expense, since the hall on that day would be in the hands of the Bazaar Committee.

* But closed on Sundays, of course, we suppose?—ED.

THE NEXT SOIREE.

It was resolved that the next monthly *soirée* should be held at 38, Great Russell-street, Bloomsbury, London, in the rooms of the Association; there would be music in one room, public speaking in another, tea in another, and so on. This course would also help to make the new premises well known to Spiritualists and their friends.

Mr. E. T. Bennett said that while the bazaar was being held at the Co-operative Hall, he thought that there ought to be some demonstration to which members of the Association could invite their friends. He would propose that the Bazaar Committee should arrange that a *soirée* should be held in the Co-operative Hall on the Thursday evening, during the time of the holding of the bazaar.

VOTES OF THANKS.

Special votes of thanks were passed to Mr. Charles Blackburn and Mr. Martin R. Smith for recent large subscriptions to the National Association of Spiritualists. Also to Captain James, Mr. Keningale Cook, the Baroness von Vay, Miss Blackwell, and Mr. Terry for donations of books or subscriptions.

It was further resolved that the next meeting of the Council should be held next Wednesday night.

The proceedings then closed.

A TEST MATERIALISATION SEANCE.

A MATERIALISED SPIRIT WALKING ABOUT WITH HER MEDIUM
—WEIGHING A MATERIALISED SPIRIT.

The following letter from the *Banner of Light* records a most remarkable *seance*, and after examining the testimony in search of its weak points, we would ask who is Mr. T. F. Price, that the editor should give his evidence the prominence of large type? Is he known as a reliable witness? And why does he not state the amount of likeness between the medium and the spirit?—

To the Editor of the "Banner of Light."

When, one year ago, I sent you some account of the wonderful materialisations of spirit forms through the mediumship of Anna Stewart, as witnessed by me at the *seance* rooms of Dr. Allen Pence, at Terre Haute, Ind., I little dreamed of the wonderful results in the perfection of their work to which the spirit-band controlling her were destined to attain. At that time I gave a specific account of the strong test conditions under which the medium was placed by sceptics and investigators, and the highly convincing and satisfactory manifestations then produced.

No matter how exacting the test conditions imposed by those seeking indubitable proof of spirit communion, the results continued to be uniformly satisfactory, the manifestations continuing to vary at each *seance*. Confidence was thus firmly established in the medium, and unless sceptics from a distance were present, the tying of the medium was dispensed with, the spirits at the same time announcing that they themselves would form conditions sufficiently satisfactory to all. This promise, as will be shown, was abundantly fulfilled.

The *seance*—a general description of which is here given—was held in the *seance* rooms above mentioned, where some thirty-five individuals were assembled. The medium, dressed in some plain, drab-hued material, entered the cabinet, completely isolated from everything which could have been made accessory to collusion or trickery, and after the music-box had kept up the harmony for about half an hour, the manifestations began.

The *seance* room on this occasion was more highly illuminated than at any previous time during material-

isations, and the spirits seemed particularly pleased, while communicating with me, that they had been enabled to appear in a light so strong that all things could be clearly distinguished. Each feature of the spirit's face, and indeed of the countenances of all present, could be distinctly seen.

The first intimation that the materialisation was progressing was a partial opening of the cabinet door, and we were favoured with a glimpse of the spirit, who immediately closed it. It was opened again, and we had a full view of the spirit, appearing in the form of an interesting young woman in low neck and short sleeves. Her white garment extended about half way below the knee, displaying a neat foot and ankle, her head being covered by a white turban. We had only time for one view, when the cabinet door was again closed.

Again the door was opened by this visitant from the mystic regions beyond the grave, and the spirit this time came boldly forth, approaching very nearly to the first row of spectators. I noticed now that her feet were encased in a dainty pair of black slippers, and also that her waist was girdled by a belt of the same hue. She ventured a word of inquiry as to how the audience liked the materialisation, and asked what they thought of her slippers, stating that she made them herself. "We will bring out the medium to-night," said she, and returned to the cabinet.

A few moments elapsed, when the doors of the cabinet were thrown open, and the spirit again appeared, holding the medium by the hand, who was entranced by an Indian spirit calling herself "Minnie," and who frequently spoke at the opening of the *seance*. Both *spirit and medium* advanced from the cabinet, now vacated by all things visible save the chair on which the medium previous to this had been seated. Said the spirit, "Can you now all see the medium, and distinguish us both clearly? Are you all satisfied now that there is no deception about this?" Both *spirit and medium* remained standing in front of the cabinet for some minutes, the former answering questions, and asking that all should fully satisfy themselves of the identity of the medium, and that they should closely scrutinise the features of each!

This remarkable *seance* demonstrated to me the vast progress accomplished by the spirit-world on this plane of startling phenomena since the electrical experiments to which Mr. Crookes of England subjected the medium, Florence Cook. In that case, had it been possible for the medium to have appeared with the spirit, the electrical experiments resorted, to that a separate identity of spirit and medium might be demonstrated beyond a doubt, would not have been thought necessary.

Observe, then, this remarkable fact: both spirit and medium (the latter entranced) in a clear, satisfying light, walking hand in hand from the wide-open cabinet, the latter isolated from all things, the light thrown completely around it, and containing nothing save the chair which the medium had occupied, and there remaining as long as desired in view of all!

After the lapse of about three minutes the spirit, still holding the medium's hand, returned to the cabinet.

I have now to speak of a very remarkable and convincing test, which is neither more nor less than weighing the immortal remnant of mortals. A common platform scale had been provided, and the voice of the spirit asked that it be placed in front of the cabinet, which was done accordingly. The spirit again came from the

cabinet, but this time her white dress extended quite to her feet, and her arms were covered by a pair of sleeves, her former abbreviated wardrobe having been lengthened doubtless by the same mysterious process by which it had been originally "spun." The spirit having stepped upon the scale, one of the spectators was requested to weigh her. A gentleman volunteered, and "ninety pounds" was announced as the result. The spirit then stepped from the scale, but requested to be weighed again, remarking, as she took her place a second time, "Now I am coming down on it heavy." The result, as announced this time, was "one hundred and fourteen pounds." She asked to be weighed a third time, and this time the result was announced as "fourteen pounds!" after which she became so light that she could not be weighed by the scale!

In answer to a query, she stated that she became lighter or heavier by means of will power. The spirit then returned to the cabinet with the remark, "I am losing myself."

Upon the reappearance of the spirit, I requested that she should take my hand, which she did. I then made several queries, among which were the following:—"Where did you die?" She answered, "In Quincy, Illinois." Said I, "What is your name?" "Belle Burgess." "How did you find the medium?" "I knew her in Quincy, before I passed over." "How old were you?" "Fifteen years." "Why do you not permit other spirits to materialise?" "They have not learned how, and we wish to develop this Katie King business as far as possible; then we will give the others a chance."

The spirit occupied fully an hour and a half at this seance. During almost all the time she was in full view of all the spectators. I chronicle the materialisations at Dr. Pence's seance rooms through the mediumship of Anna Stewart, with their attendant circumstances as far beyond what I have ever before seen, and fully equal to anything of the kind I have ever known recorded. It is worth a trip across the Atlantic to receive such satisfaction from the world of spirits.

Mrs. Anna Stewart has been giving seances at Terre Haute, Ind., for a period of over two years, during which time she has proven herself to be a lady above the imputation of trickery. THEODORE F. PRICE.

Monon, Ind., March 4th, 1875.

MR. EPES SARGENT has been dangerously ill, but it is pleasing to state that he is now convalescent.

Mrs. ROSS-CHURCH (Florence Marryatt) has just returned to London, after the delivery of a highly successful series of public readings in various large towns in Ireland.

THE INFLUENCE OF THE STAGE.—A gradual change is coming over the spirit of the stage, and plays nowadays in not a few instances, display a deeper meaning and more useful purpose than was the case in the past generation, which is all the more gratifying, because the theatre is a powerful educational agent. Miss Ada Cavendish has introduced at Charing Cross Theatre a remarkable and exciting piece by Mr. Wilkie Collins, entitled "The New Magdalen"; it has given offence to some of the more frigid of the orthodox, but nevertheless draws large audiences; the general teaching of the piece is, that the eternal condemnation of society should not fall upon one devoted head for a single false step in life, and that the practising of Christian precepts is infinitely superior to the preaching thereof. This is as proved by the example of a radical curate, who throws a respectable country district into a state of anarchy, by disputing that its agricultural labourers lived as he first found them there, under a heaven-sent dispensation; he also fell into disgrace, not exactly because he was caught vulgarly whistling in the street by his bishop, but because, instead of its being a sacred melody, "it was an operatic tune with which his lordship was perfectly familiar."

THE BAZAAR OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

ARRANGEMENTS for the bazaar are progressing favourably. Several persons, who are not able to send articles for sale, have forwarded contributions in money, for furnishing the stalls, or paying attendant expenses. Mr. Mylne, of India, has contributed £10; Mrs. Tebb, £1 1s.; Mrs. Showers, £1; Mr. J. C. Ferguson, 10s.; a lady, £5. Miss Anna Blackwell has also offered to help in the same manner.

The Committee particularly wish it to be understood that they do not call upon ladies to take the entire charge of a stall unless they should so desire. The articles should be sent in to 38, Great Russell-street, not later than the 21st May, or earlier, if possible; each article should be ticketed with an average price, which would be subject to change, if thought desirable, by the Committee. The articles will then be divided among the various stalls, of which ladies who do not desire to furnish their own will be asked to take charge during one day. This will give many the opportunity of helping, who could not otherwise undertake the task.

It is desired to form a good collection of spirit-drawings and paintings, for exhibition, or for sale, if desired. On those sold, part of the profit would revert to the sender, with a commission to the benefit of the Association, as might be previously arranged with the secretary, Miss Kialingbury, 38, Great Russell-street, London, W.C.

MR. MORSE IN AMERICA.

BUSY HABITS IN NEW YORK—VISIT TO MR. FOSTER, THE TEST MEDIUM—INTERVIEW WITH MRS. WOODHULL—VISIT TO BOSTON AND MR. LUTHER COLBY—SEVERE WEATHER—RAILWAY TRAVELLING IN AMERICA—VISIT TO BANGOR, STATE OF MAINE—PROLONGATION OF MR. MORSE'S STAY IN AMERICA—FREEDOM OF THOUGHT IN THE UNITED STATES—SPIRITUALISM AND THEOLOGICAL DOGMAS.

To the Editor of "The Spiritualist."

SIR,—Some considerable time has elapsed since I last wrote you, and as you were kind enough to favour my communication with a place in your columns, I venture to send you another one, and ask similar consideration. *The Spiritualist* reaches me pretty regularly; I peruse its contents with much interest; and I am pleased to see thereby that our cause is still alive at "home," and that matters are progressing satisfactorily.

Having taken considerable interest in the British National Association of Spiritualists, I am also much interested in the reports of its proceedings printed in your paper, and I trust now that the Association has obtained a home, it will grow into the organisation it is intended it should be. If I am not at home, I trust its officials will remember that I do not forget them. I think the periodical *soirees* the Council has started are eminently useful as a means of uniting people, or at least of making them better acquainted with each other.

Mrs. Morse writes me of the kindness of the secretaries of the National Association, in sending her tickets for these meetings; she describes the pleasant time spent at them by all, and enlarges upon the enjoyment they give her. I thank the secretaries for their consideration, and look forward to the time when I may accompany Mrs. Morse to similar gatherings and be with you once again.

Since my last letter my experiences have been numerous, varied, and considerably extended. Taking matters on the whole, I am not a little delighted with the New World.

After concluding my engagement in Philadelphia, whence I wrote you last time, I travelled eastwards. Having one Sunday disengaged (the 3rd of January), I was invited to speak before the Spiritualists of Greenfield, Mass. Previous to going there I spent three days in New York, visiting a few of its many sights. What a world it is! People from every portion of the habitable globe, and every one in such a bustle, that one would think the United States were all going to smash, and each member of this hurrying, rushing crowd was speeding to apply some remedy which should save the nation. I have seen men rush for their lives, seemingly, after a horse-car, jump aboard, ride about fifty rods, alight, walk up the hotel steps, and then stand picking their teeth with the utmost unconcern! Everything here is done "on the rush."

Among the persons I called upon in New York was Mr. C. H. Foster, the world-known medium. He received my visit most cordially, and inquired after many he had met in England. He is in a large practice, and is resorted to by members of all classes of society.

I also paid a visit, at the office of her paper, to Mrs. Victoria C. Woodhull, the great champion of "woman's rights" and "social freedom." Amiable and intelligent, with a certain womanly grace pertaining to her, and with a most evident earnestness in all she says, she seems to be inspired with a purpose that she is determined to carry out. I heard Mrs. Woodhull lecture in Baltimore, Ma., last November. She is an entertaining and intelligent speaker, and draws large audiences to hear her.

I spent an evening with J. M. Peebles, and found him as active and zealous as ever. I arrived in Greenfield, in due course; the lectures were delivered, and so well pleased were the people, that I was subsequently engaged for the month of February.

On January the 5th I arrived in Boston, the literary centre of the United States, and the "Hub" of the universe. Winter, I must here insert, had begun in dead earnest. I found about two inches and a half of solid ice on all the sidewalks; the roads were about six or eight inches deep in snow; wheels had disappeared from the vehicles, and sleds, or runners, had taken their places. Unaccustomed to pedestrianism on ice, it was quite natural to expect to fall. Five minutes realised the expectation. I fell! I didn't pray! The weather continued terribly cold all the time I remained in the city, and the condition of roads and side-walks was a variation from bad to worse. At home we grumble at half an inch of snow and ice—out here that is not noticed.

The first thing to be done was to pay my respects to the *Banner of Light* establishment. Accordingly I presented myself thereat, and was most cordially received by the editor-in-chief, Mr. Luther Colby. Courteous and gentlemanly, Mr. Colby is just the man for the position he occupies. On a subsequent occasion I had the pleasure of attending the world-renowned *Banner of Light* free circles.* Mrs. J. H. Conant is the medium. Spirits of all classes come to these circles, send messages to their friends, and thus give unmistakable proofs of the after life. Also questions are discussed, and answers given by such spirits as Theodore Parker, Ellery, Channing, Thomas Paine, and other minds of equal power. These circles are largely attended, and give much pleasure and instruction to those present. Mrs. Conant is a pale, delicate, fragile-looking lady, herself almost a spirit. Those who are best acquainted with her say she merits the title of the "world's medium," and her biography, which is well worth reading, seems to bear out the claim.

On Sunday, Jan. 10th, the first address was given through me in the Beethoven Hall, Boston; every one was surprised and delighted. I must confess my success was a great relief to my own mind, as I knew in Boston I should meet the most critical audience I should find in the States. Unfortunately, the day following I was taken ill with a violent cold. For five days I was in bed, and was worse in health than I had been since a serious illness fourteen years ago. I rallied, and on the three remaining Sundays the verdict of the first Sunday was more than confirmed. I was the success of the course during the late season.

Cordially received, and most kindly treated on all sides, my visit to Boston has filled my memory with the most pleasant reminiscences. Doubtless the British National Association of Spiritualists will be pleased to hear that the paper I had the honour to read before the "National Conference" last August, has been printed and issued by the *Banner of Light* Publishing Company; it was also reprinted in the *Spiritual Scientist*, and the favourable judgment conferred upon it in England has been confirmed here.

Greenfield, Mass., was my next engagement. It is something over one hundred miles from Boston. I had excellent times there. In fact, we scared the clergy, who set about preaching us down. They failed. While in the above town the cold was intense; it averaged about 14 degrees below zero every morning before 7.30, and seldom rose much above 0° during the day. The snow was from two feet to four feet deep. It moderated for a few days towards the end of the month, but it soon stopped and went as cold as ever.† I had occasion to take a railroad ride, and got into the tail of a snowstorm, the result being it took four hours and fifty minutes to get eighteen miles.

I was a few days in Boston, seeing friends, then came on here, to Bangor, Me., which is 246 miles from Boston, and

* Mr. Cooper reported that they were rather flat and uninteresting.—Ed.
† The latitude being further south than London, the weather ought to be warmer, but the cold is caused by a cold sea current from the polar regions, which washes the shores of North America, bringing down icebergs with it.—Ed.

the journey just occupies eleven hours and forty minutes. It affords ample time for reflection, but it is very cheap, the cost being 6 dols. currency, or just £1 1s. 6d. our money. This is the State where the "Maine Liquor Laws" operate. So far as completely getting rid of "drink" is concerned, prohibition is a failure. It has done good though, but men will have drink as long as it is made.

I have spoken here two Sundays, twice a day. My first audience about one hundred persons, the second numbered more than double, and last Sunday evening over four hundred persons assembled. We are expecting to have the music hall crowded next Sunday evening. The Hon. Newell Blake, mayor, is president of the Spiritual Society, and chairman at my meetings. Bangor has a population of 30,000, and its chief trade is what is here called "lumbering," but known to folks at home as the "timber trade." Many of the most intellectual people in the town are avowed Spiritualists, and a deal of interest is manifested in the subject by the towns round about.

On Wednesday week, the 31st inst., I am to be at the 27th anniversary celebration of the advent of modern Spiritualism, given by the Boston Spiritualists' Union, in their Hall, Washington-street, Boston. I am specially retained for the address on that occasion.

I was in hopes of reaching England by the middle of July, but I find that is impossible. I am engaged clear through August, and several of the societies are anxious to secure me for September. I am inclined to think that I shall be some time longer here than I originally anticipated. In fact, my American friends manifest a disinclination to part with me just as did my friends at home.

I am much better pleased with the country and the people than I was some time ago. There is a general atmosphere of freedom and breadth that is agreeable and exhilarating. It is a grand country, a great nation, and they are a lively people. Ere I close, one word, sir, in regard to the discussion of the "Inspiration of the Scriptures," and "The Divinity of Christ," now transpiring in your paper. Mr. C. W. Pearce—who originated it—classes me among those who hold the contra-opinion. It is quite true. And such is the *universal opinion held by all Spiritualists I have met in this country*. I remember the time when Mr. Pearce held similar ideas. I am still an opponent to churchianic theology, therefore "I guess," to use a Yankeeism, I am still heretical.

Trusting my letter will not prove too long, and with fraternal love to all my English brethren, not omitting the sisters, I am, with best wishes to you. J. J. MORSE.

Bangor, Maine, U.S., March 20th, 1875.

PRIZES FOR ESSAYS ON SPIRITUALISM.

CONDITIONS OF COMPETITION.

The following circular was issued to the public last Tuesday:—

"The Council of the British National Association of Spiritualists offer the gold medal of the Association, or the sum of £20 in money, for the best essay upon the subject below mentioned, and under the conditions there indicated.

"They have further been enabled, through the liberality of one of the members of the Association, to offer a second prize of £10, which will be awarded under the same conditions, for the essay which shall be adjudged to be second in order of merit.

I.—The subject of the essay shall be "The probable effect of Spiritualism upon the Social, Moral, and Religious conditions of Society."

II.—The competition shall be open to all British born, or naturalised British subjects; and further, to all foreign members of the British National Association of Spiritualists, provided that all essays intended for competition be written in the English language.

III.—All essays shall be forwarded, not later than the 1st October, 1875, to the resident secretary of the Association, Miss Kinslingbury, 33, Great Russell-street, Bloomsbury, London, W.C.

IV.—No essay shall exceed in length six columns of the *Times* newspaper, or thereabouts.

V.—The copyright of the essays to which prizes are adjudged shall be the sole property of the Association for five years from the date of adjudication.

VI.—Each essay must be in clear legible handwriting, and shall have endorsed upon it an assumed name or motto, a corresponding motto to be endorsed upon an envelope containing the true name and address of the writer. Only the envelopes bearing the names of the successful competitors will be opened; the remainder of the MSS. will be held at the order of any person who shall apply for them under their correct description.

"The following gentlemen have kindly consented to decide upon the merits of the competing essays:—Alfred Russell Wallace, Esq., F.R.S.; M. A. (Oxon.); J. M. Gully, Esq., M.D.; and Martin R. Smith, Esq."

Correspondence.

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

FAITH, AND ITS FOUNDATIONS.

SIR,—In the able article published in the *Spectator* of March 27th, 1875, the writer, who comments upon modern Spiritualism, cannot accept the theory of spiritual interference with the laws of nature, on account of the confusion he considers it would produce in the ordinary business of life.

The same difficulty would prevent credence in past records of spiritual affairs. In the 1 Kings, xviii., we read how Obadiah was met by Elijah, and told by him to go tell his Lord, "Behold, Elijah is here." Obadiah's dismay at such a commission we can all understand, as he pleads in excuse for his hesitation in verse 12, "And it shall come to pass as soon as I am gone from thee that the Spirit of the Lord shall carry thee whither I know not; and so, when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth." Here we see the fear of a believer. Can we wonder at the dismay of an unbeliever? Obadiah had hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water, in return for which Elijah, says, "Go tell thy Lord, Behold, Elijah is here;" and, fully realising the position, Obadiah adds, "and he shall slay me." No sane modern believer in spiritual direction supposes that such belief can or should shield him from obedience to the law of man. The actions of a man are judged by two courts of law, the court on earth and the court in heaven. Christ Himself was condemned, and bowed to the condemnation of the first, this verdict, as pronounced in the higher court of appeal, the world has yet to hear proclaimed.

Abraham, did he now walk the earth, and dare to obey the voice of the Lord as he did in the freedom of patriarchal times, would, on his way to sacrifice his son, have been in danger of modern law, and, had he slain his son, would have died 'mid the execrations of the many and the pity of the few, who would have seen in this a case of religious mania. Those who fear God first will obey Him without regard to man's laws or judgment, and if, in obeying God, they offend man, they will bow their heads as meekly to the buffets of the officers of earthly tribunals as did the Son of God, who, when He was accused, answered nothing, submitting to the usages accorded by man for the work done for His Father, disturbing in no way existing laws of evidence, but content with the world's rejection, so long as He found acceptance at the hands of His Father in Heaven.

For the tone of the article in the *Spectator* all Spiritualists should be grateful; it is fair, natural, and hopeful. The statements are fair, the arguments natural, and the effect upon spiritual readers hopeful. Once admit that a table can be moved without visible agency, and the nature of the agency has a fair chance of being fairly investigated.

GEORGE M. SUTHERLAND.

[If a spirit told Mr. Sutherland to cut the throat of his son or some other near relative, in a back garden or other place convenient for such dissectional experiments, we take it that the order itself would contain internal and most absolute evidence that it did not come from any good source, but had its origin in the lower regions, or in the abnormal working of the brain of a medium, who did not know how spirit messages were unconsciously warped and coloured during transmission through his organism. At all events, if Mr. Sutherland executed such an order next week, he probably would meet with no sympathy from any reader of these pages. There would be no merit in the deed.—Ed.]

SPIRITUALISM AND THEOLOGY.

SIR,—Every honest man strives to make his external life an expression of his interior belief; consequently, your correspondents who do not yet believe, or who disbelieve, in the usefulness of an investigation into the effects which flow from an acceptance or rejection of the pivotal statements of the Bible, that the Lord Jesus Christ is God manifest in the flesh; and that the Scriptures which reveal Him are inspired by Him, object to the investigation, and thus, in their reason for their objection they, themselves, illustrate the truth that honest men's lives are controlled by their beliefs.

Spiritualists should be the last persons to refuse to investigate, since by investigation they have obtained an entrance into a new world. Neither should they lightly esteem any who may offer them the result of their investigations in a neglected field. Had not the few persons who first witnessed the "Hydesville knockings" forced their knowledge before a sleeping world, the world would have slept on and we with it.

I state a truth which all can discover if they desire; many have already done so, that not only does Spiritualism exhibit the phenomena called "physical," of which the senses of the natural body take cognizance, but it also reveals to the senses of the spiritual body manifestations incomparably superior; and by them it introduces the student into a world as high above the one opened by the physical phenomena, as that is above the material world in which aforesaid we groped.

In this superior world the Lord Jesus Christ is clearly perceived to be the visible embodiment of the Infinite Being—God manifest in the form of a man. And here is also clearly shown how the beliefs of a man, if they be true and good, tend to fashion him into an image and likeness of the Divine; and how, if they be false and evil, they mould him into the form of his own conceit. And here it is also clearly seen that the Scriptures are written in a symbolical language, for the symbols and their interpretation are visible to all, as a scientific unfolding of the states through which a man must pass who desires to become perfect as his Father in Heaven is perfect, and the means he must use to attain this end: and also the states through which a self-satisfied man passes in his downward descent.

When once a person has, by patient striving, obtained an entrance into this phase of Spiritualism, he stands above the large majority of the spirits who communicate at our circles; and he can discern with unerring certainty between the true and the false.

Instructions how to form these spirit circles are to be found in the spiritual sense of that part of the 5th chap. John, which commences with the word "search." C. W. PEARCE.

14, Burnley Road, S.W., March 23rd, 1875.

[Our friend Mr. Pearce is now left alone fighting the air, for we have had no further letters contending with him. The recent discussion and the National Association vote, together show that public opinion is against the introduction of theological controversy into Spiritualism. If Mr. Pearce supposes that those who do not accept particular theological opinions have no soul above the physical manifestations, he is mistaken.—Ed.]

PSYCHOPATHY.

SIR,—Since the day of Æsculapius, the "faculty," as they are styled, have been groping in the dark. They have searched through both the mineral and vegetable kingdom to seek a cure for all those "ills that flesh is heir to," yet somehow or other to the orthodox M.D. the true art of healing still remains an unsolved problem.

My wife is a living testimony to the healing power possessed by, and developed in "mediums" of the present day. During the last few years she has been suffering with that most undesirable of complaints, consumption. After undergoing all manner of treatment by some of the ablest and most experienced of the medical faculty in this town for nearly four years, she began to consider her case almost hopeless and past cure. In the meantime, becoming acquainted with Spiritualism, and hearing of the wonderful cures wrought by "the laying on of hands," it was resolved to give it a trial. Mr. Coates, of the Psychopathic Institute, 1, Dunkeld Street, West Derby Road, under the direction of his spirit guide, Dr. Warren, and with that sympathy of soul so characteristic of all true benefactors, took the case in hand; and I am extremely pleased to testify to the healing power possessed by this medium, my wife now being restored to a state of health quite beyond expectation.

I would also call particular attention to the healing power possessed by Mrs. Coates. Mr. Meredith, the well-known curative mesmerist, and Mr. W. Isaacs, are also attached to the institute. The latter gentleman is a very valuable acquisition, having the splendid gift of clairvoyance, by which he is able to examine, and give diagnosis of the patients. In conclusion, I would say to all who lack the two great essentials of a happy condition of life here—a sound mind in a sound body—give these remarkable healers a trial, and I doubt not but that you will have every reason to be grateful for the benefits derived from this not new, but most ancient method of cure so little understood, and hitherto less appreciated.

When will man comprehend the grandeur of this truth, "There is nothing new under the sun"?

May prosperity attend the efforts of all connected with the above institute is the sincere desire of WALTER JEHU.

74, Knowsley-street, Boundary-lane, West Derby-road, Liverpool.

[The advantages of mesmerism may be narrated without firing shots at members of the medical profession, who, as a rule, are gentlemen of culture, are the slaves of the public by day and night, and alleviate a large mass of suffering, although, in some cases, they fail where mesmerism succeeds, and vice versa.—Ed.]

THE NATIONAL ASSOCIATION BAZAAR.

SIR,—Thinking that the following extracts from a letter I have just received from our valued friend, Mr. Mylne, of India, would be interesting to many of your readers, who are helping us to make our proposed bazaar a success, allow me a small space in this week's issue.

Mr. Mylne writes—"Being so far away, and so much out of anything like Spiritualism, I am glad you have written me in time to send some little help to the National Association of Spiritualists. I do not think there is anything I could send from this country at such short notice better than a cash contribution. Enclosed is a cheque for £10 in Mr. Everitt's favour, which he will kindly get cashed, and make the money over to you to expend in the interests of the proposed bazaar, in such manner as you think best; as you have kindly promised to act for me in this matter, I will feel obliged if you will use the money as if it were your own, in the purchase of such things for the bazaar as you may consider best.

"I hope a good sum will be realised for the benefit of the Association."

I will just say that I shall have very great pleasure in performing the same office for any other gentlemen or friends, who would like to favour me with their contributions, only asking them to forward their gifts without delay, as the time is short.

M. A. EVERITT.

Lillian Villa, Hendon, N.W., April 12th, 1875.

THE RING TEST—A NUT TO CRACK IN GERMANY.

SIR,—In the last number of *Psychic Studies* (Leipsic) appears a letter by Dr. Med. Wegener, proposing to make the ring test a strong proof to outsiders, by asking the spirits to try to link two rings of different woods together. If then no trace by microscopic observation of separation could be detected, the evidence of spirit power would be conclusive to all.

A foot-note by the editor highly recommends this suggestion.

Now, sir, about two years ago, when my circle was in full swing, and the ring test mere child's play, I placed two curtain-rings (different woods) on the table for the same purpose. It was tried several times, but in vain. On my questioning, whether one part must be a living body (as the medium), the answer was usually, "We will try another time." At the time I thought my plan a lucky hit and kept it secret, hoping for success some day. If this problem has not been settled in other circles, I venture to draw attention to it, and believe that at Williams' circles, or Herne's, John King or Peter might be requested to do something in this matter.

CHRISTIAN REIMERS.

Manchester, March 28th, 1875.

[We believe Mr. E. T. Bennett once tried to get turned rings of two kinds of wood interlinked by spirits, and failed.—ED.]

MISS LOTTIE FOWLER'S MEDIUMSHIP.

SIR,—Will you be so kind as to grant me space for a few lines to add my testimony as regards Miss Lottie Fowler's powers as a clairvoyant? I had the pleasure of a *seance* with her on Saturday afternoon last, the 10th inst., when she depicted in a truly remarkable manner many matters of a thoroughly private nature, which proved to my satisfaction the genuineness of her powers. Several incidents, of which at the time I had no knowledge, on subsequent inquiry proved to be correct, while in respect to other things I cannot at present testify. I was glad to learn how well Miss Fowler is utilised, and can certainly strongly recommend her to the inquirers into psychological phenomena.

THOMAS BLYTON.

12, St. Phillip's-road, Dalston, London, E., 14th April, 1875.

FOR a year or more, English Spiritualists have been cut off from supplies of American books on Spiritualism, with the exception of a few imported by Mr. Trübner. Mr. Peebles' *Around the World*, for instance, has not been obtainable in this country. A very large supply of American Spiritual books of all kinds will reach Mr. Harrison in a week or ten days' time, and be obtainable at his publishing office, on the premises of the National Association of Spiritualists.

THE ALLAN KARDEC ANNIVERSARY.—The 31st March, the anniversary of the Rochester rappings, is also the anniversary of the passing away of Allan Kardec. The event is generally commemorated in Paris by a gathering of French Spiritualists at the tomb of the "master," where they are received by his faithful widow, now in her eighty-second year. The *Revue Spirite* (1st April date) contains an invitation to commemorate the eve of that day in the usual manner.

MESSEURS. BASTIAN and TAYLOR, physical mediums, state that they intend leaving England in May next.

A CORRESPONDENT informs us that Dr. Sexton's lecture in Belper, Derbyshire, last week, was a great success, and is likely to have good results.

A NEW Spiritualist journal has just appeared at Rio Janeiro, in the Spanish language. M. Lieutaud, principal of the French college at Rio Janeiro, is an ardent Spiritist.

AN answer of several pages in length to the Archbishop of Toulouse's strictures upon Spiritualism appears in the *Revue Spirite*, copied from a journal bearing the title of *Le Bon Sens*.

MR. CHARLES E. WILLIAMS has been engaged to give a *seance* at the rooms of Mr. Thomas Wilks, bookseller, 2, Napier-place, Dalston-lane, on Tuesday evening, 20th inst. Particulars can be obtained on application.

NEXT Wednesday evening, the quarterly meeting of the Marylebone Association of Spiritualists will be held, at 90, Church-street, Edgware-road, at 7.30 p.m. Admission free. The society is in want of rooms for *seances* in the neighbourhood of Paddington.

THERE will be an ordinary general meeting of the members of the National Association of Spiritualists, on Wednesday, the 21st instant, at six o'clock p.m., when the auditor's report, already published, will be read. After the general meeting, there will be an ordinary meeting of the Council.

CAPTAIN JAMES has been invited to read a paper before the members of the Dalston Association of Inquirers into Spiritualism, on his experiences in mesmerism, a subject now engaging the attention of a committee of members of that Association. Captain Hudson, of Swansea, has already corresponded with the committee, and those who desire to aid them are requested to address the secretary of the Mesmeric Committee, 74, Navarino-road, Dalston, without delay.

OPENING OF THE READING-ROOM OF THE NATIONAL ASSOCIATION.—On and after Monday, the new reading-room of the British National Association of Spiritualists, at 38, Great Russell-street, Bloomsbury, will be open from 10.30 a.m. to 10.30 p.m., and the terms of admission will be found in the report of the Council meeting, published in this issue. A home in which Spiritualists can meet each other in hours of leisure is therefore now provided. Harmony and good-will prevail throughout the National Association; and next month the whole of the members of the Council, who have done their work so well, will resign, and offer themselves for re-election. Each member of the Association has but one vote, and is eligible for election to all offices, consequently rich and poor members stand on terms of equality, the constitution of the Association being as free as that of the United States of America. It includes no self-elected authorities. The accounts of the Association are carefully audited, and the members supplied with regular balance-sheets, to show how their funds have been expended by their elected representatives.

DALSTON ASSOCIATION OF SPIRITUALISTS.—The ordinary monthly session of the Council of this Association was held at the rooms, 74, Navarino-road, on Thursday evening, the 8th inst., Mr. Thomas Wilks in the chair. The minutes of the last meeting of the Council were read and confirmed. The cash account was submitted and passed. Mrs. H. D. Jencken and Mr. Frank Herne were elected honorary members. It was agreed to close an engagement with Mr. Charles E. Williams for a special *seance*, on the evening of Friday, the 30th instant, admission to be by tickets to members at 1s. 6d., and non-members (on introduction by members) at 2s. 6d. each. Proceedings were reported *re* the subscription list opened at the rooms for the Wallace Testimonial. The receipt of a presentation copy of *Will Ability* from the author, Mr. Joseph Hands, M.R.C.S., was also reported, and a cordial vote of thanks was accorded the donor for his valuable and instructive work. Notices of resignation were submitted and accepted from Messrs. Algernon Joy, Edward Luck, and Thomas McCormick. It was resolved to invite Mr. Algernon Joy's acceptance of honorary membership. The membership of five individuals was cancelled, in accordance with the rules and regulations of the Association.

ANSWERS TO CORRESPONDENTS.

SEVERAL letters have arrived too late for publication in this issue. All letters, except those containing late news, should reach us by the Monday of each week. H. G. A.'s letter will be published next week; we wish first to inquire into the facts.

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.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherds'-bush W. Please write.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street Hampstead-road, London, N.W. To be seen by appointment *only*. Terms, on application by letter.

J. V. MANSFIELD, TEST MEDIUM, answers Sealed 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. McLEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. *By letters only*, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. McLeod 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.

SEALED LETTERS ANSWERED by R. W. FLINT, 39, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

TRANCE MEDIUMSHIP FOR FAMILY BUSINESS and Other Tests, Healing or Development, by Spirit Mesmerism, &c. Mr. Olive, 49, Belmont-street, Chalk Farm-road, N.W. Six years practice. Terms—21s. per private *seance*.

A public *seance* at above address on Tuesday evenings, at 7 o'clock, admission 2s. 6d. Also at 15, Southampton-row, Holborn, on Mondays at 3 p.m.

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

F. M. PARKES, SPIRITUALIST PHOTOGRAPHER. Sittings *à la seance* by appointment, Mondays, Wednesdays, and Fridays. The magnesium light used in dull weather or when required. Fee, one guinea per sitting. Address, 6, Gaynes Park Terrace, Grove-road, Bow, E.

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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 civilized 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. Berghcim, 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 Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horaco S. Yeomans, Esq.

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls or 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.

ENQUIRES 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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