

# The Spiritualist

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

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(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. Philip's-road, Dalston, E.

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## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

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.

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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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*Syllabus of First Lecture by Judge Edmonds:—*

Personal Recognitions—Spiritual Friendships—The Importance of a Knowledge of Spiritual Laws while in Earthly Life—Social States in Spirit Land—Influence of Wise and Great Minds upon the Counsels of Earth—Spiritual Governments, &amp;c., &amp;c.

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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.

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Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
Alliance of Vienna.....	£ 86,636	£ 61,404	17½
Security.....	247,272	142,632	26½ 33½
Swiss .....	37,022	14,667	16½ 20
Vienna .....	97,255	66,009	17 20
Magdeburg .....	114,504	41,287	17½ 14
Pannonia .....	115,808	63,567	20 26½
Frankfurter.....	25,054	11,498	9 13
Aachen .....	31,244	12,827	33½ 41½
Cologne .....	82,572	37,585	6 12

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.

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

VOLUME SIX. NUMBER EIGHTEEN.

LONDON, FRIDAY, APRIL 30th, 1875.

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## A GREAT SCIENTIFIC DISCOVERY BY MR. CROOKES.

MR. CROOKES has made one of the greatest discoveries in relation to the action of light, which has come before the world since spectrum analysis was first made known; the minor portion of this discovery, he communicated to the Royal Society towards the close of 1873, but the chief portion of it came under the notice of that body last week, in the presence of several of the leading philosophers of the day, including Professor Stokes, Professor Huxley, Dr. Huggins, Mr. Siemens, Dr. Carpenter, Mr. Francis Galton, and several others. It has long been supposed that light could not by direct action set any mechanism in motion, and the assumed fact that light would not move a lever arm in vacuo, even when the arm was suspended in the most delicate manner, has often been quoted in standard text books as evidence against Newton's emission theory of light. In these pages it is not our province to consider minutely new discoveries in physics, so it may be briefly stated that Mr. Crookes has discovered that when four pith discs white on one side, and blacked on the other, are placed upon the extremities of four arms made by crossing two pieces of straw which are suspended upon a pointed pivot where the arms cross each other, and the whole arrangement is included in a glass bulb, from which the air has been highly exhausted by means of a Sprengel pump, the said arms and discs will spin round like a windmill, when the light of the sun or of a candle is allowed to fall upon the apparatus.

This great discovery, fraught with unknown uses to society—for already practical photographic applications of it have become evident—may be fairly claimed as having been given to the world by Spiritualism. It will be remembered that when Mr. Crookes, as a pure physicist, first joined his friend Mr. Serjeant Cox and endorsed the psychic force theory of the latter, he was not only anxious to obtain instrumental evidence relating to the force, but in testing mediums desired that if the powers about them could lift tables, they should move a few grains only, suspended inside a glass vacuum tube, where of course no tricks of the medium could possibly do anything. What more natural than that in the attempt to discover the reality of the assumed psychic force, Mr. Crookes should suspend a light ball of pith by a cocoon fibre inside a glass tube from which the air was exhausted, so that the resistance of the air should not oppose its motion, and that he then should present his finger to the bulb to see if any psychic force would move the light object suspended inside. He did so—whether he were acting upon this hypothesis or not—and the result was that he discovered a motion of repulsion produced by an unknown cause, and this was the full sum and substance of the facts contained in his first paper to the Royal Society. The fact once discovered, it was easy to follow it up. The results were found not to be due to psychic force, whatever that may be,

but to the action of radiant heat; and, in working further at the new discovery, Mr. Crookes has been able to make fresh revelations to the world relating to light. These discoveries are the most important upon this branch of science made since the days of Newton; they will cause an agitation throughout the most influential portion of intellectual Germany, they will also form an important addition to the honours already possessed by English science; and, to crown all, Spiritualism may fairly claim that it has been the means of bringing about these results perhaps a century in advance of their natural time.

The following quotation is from the *Daily Telegraph* of last Tuesday;—

At the ordinary weekly meeting of the Royal Society at Burlington House, Mr. John Evans, F.R.S., president of the Geological Society, occupied the chair. Among those present were the two secretaries, Professor G. G. Stokes, F.R.S., and Professor Huxley, F.R.S.; also Dr. William Huggins, Dr. W. B. Carpenter, Mr. J. Norman Lockyer, Mr. C. W. Siemens, Mr. Warren de la Rue, Dr. J. H. Gladstone, and Mr. Francis Galton.

The Right Hon. Russell Gurney, Recorder of the City of London, was elected a fellow of the society.

Mr. Walter Noel Hartley, F.C.S., read a paper on "The Chemical Constitution of Saline Solutions."

Mr. William Crookes, F.R.S., then read a paper on some new discoveries of his relating to the action of light, illustrating his remarks by experiments. It had been supposed that no direct mechanical effect could be produced by light when luminous rays were allowed to fall upon one end of a most delicately balanced lever arm suspended in vacuo; but Mr. Crookes has proved by experiment that, when the comparatively perfect vacuum producible by the Sprengel air-pump is used, a delicate balance with pith terminals is repelled by heat and attracted by ice. He exhibited a new instrument called a Radiometer, by which the intensity of the rays of light falling on it from all or either side can be measured as accurately as heat rays can be measured by a thermometer. It consists of four pith discs, fixed at the extremities of two crossed arms of straw, balanced upon a pivot at the point where the straws cross each other, so that they can spin round on the pivot. The pith discs at the extremities of the four arms were white on one side and covered with lamp black on the other. The whole of this arrangement was enclosed in a glass bulb, from which the air was removed by the aid of the Sprengel pump. The discs and arms spun round rapidly when submitted to the action of the light of a candle, but did not rotate when submitted to the action of dark radiant heat. When a plate of alum, which cut off from luminous sources 95 per cent. of the heat rays that act upon a thermometer, was placed between the light and the bulb, the discs still rotated, but with slightly diminished velocity. The blackened and not the white surfaces of the discs were repelled by light, although it might have been supposed that the white surfaces, which reflected or caused a rebound of the light, would have been consequently repelled rather than the dark ones. Professor Osborne Reynolds having some time since suggested that the effect of repulsion might be due to residual vapour in the bulbs, and not directly to radiation, Mr. Crookes exhibited the effects with a bulb containing a lever arm of aluminium suspended by a wire of platinum, the whole of which arrangement had been heated to redness again and again during thirty-six hours of exhaustion by the Sprengel pump, so that it was difficult to suppose that any residual vapour competent to produce the observed effects remained in the bulb. Mr. Crookes further said that in some refined experiments made by Dr. Balfour Stewart at Kew Observatory, when rapid motion was produced in vacuo, radiation was obtained outside, whereas in his (Mr. Crookes') experiments radiation was applied outside and motion produced in the vacuum, so that the experiments appeared to be the converse of each other. The lever arms used in some of the experiments were suspended upon single fibres of glass, so thin that when one end of one of the fibres was held in the hand, the other portion would float about like a spider's thread, and usually rise till it took a vertical position; indeed, the whole of the apparatus was of the most delicate description, made with much skill by his assistant, Mr. Gillingham. The results given by the experiments were inexplicable by theory in the present state of scientific knowledge.

Mr. J. Norman Lockyer, F.R.S., made a few remarks upon a telegram received from Siam about observations of the recent eclipse of the sun, which, he said, might, if verified, tend to prove that outside the great hydrogen atmosphere of the corona was another and large atmosphere of some compound substance.

## THE FREEING OF MEDIUMS FROM BONDS BY SPIRIT POWER.

*Abridged from "The Banner of Light" (Boston, April 3).*

THE undersigned left Boston on the evening of March 13th, and arrived at Havana, N.Y., on the evening of the 15th, for the purpose of having private *seances* with Mrs. Compton, the lady in whose presence very unusual manifestations have recently taken place. In the presence of Mrs. Compton one instinctively feels that she is a woman genuinely sincere, reliable, and honest. No trait of deception marks her character. She is forty-six years old, of good medium size, with dark hair and eyes. The nervous temperament predominates. She has always been in very straitened circumstances; has six children living, the eldest being married.

The circle-room is on the second floor, of medium size, is uncarpeted, and the windows have closely-fitting inside wooden shutters, which effectually shut out the light. The cabinet, triangular in shape, is formed by a partition five feet long, built across one of the angles of the room. Its sides and overhead are blank wall, lathed and plastered. In the centre of the walled partition is a wooden door, which reaches nearly to the ceiling, leaving an open space, say fourteen by twenty-eight inches, over which hangs a dark-coloured muslin curtain. Within the cabinet is a single chair, with just additional room enough left for the door to swing open on the inside. One of our party had previously had a portion of the floor within the cabinet taken up and carefully examined. The walls also were thoroughly inspected. The cabinet is not connected with any other room.

Having previously procured a lot of black cotton lace and had it made into a sack, we further provided ourselves with sealing-wax, white cotton twine of small size, and a large platform scale, on which Mrs. Compton weighed one hundred and twenty-one pounds. These scales were placed close to the left side of the door. We then entered the cabinet and completely enveloped Mrs. Compton—excepting her head—with the sack, closely fastening it around her neck, tying it securely in hard knots to the back of the chair, sealing them with wax and leaving a piece of silver embedded in it. The lower portion of the sack, which enclosed her feet, was likewise fastened, tied, and sealed. It was therefore impossible for her to move the distance of two inches without detection, or breaking the twine. Leaving her sitting alone in the chair, within the cabinet, the door was closed and latched. We then took our designated places, as before, the writer beside the scales, to the left of the door. On the right, and three feet from the door, sat Dr. Storer, while directly in front, perhaps five feet from the door, sat Judge Freer. All the others formed a semicircle and joined hands, save us two, who were purposely left free to watch and more fully test the proceedings. The light was lowered, singing ensued, and, in about fifteen minutes' after, delicate and ghostly hands of various sizes appeared at the aperture over the door. More singing followed, and, after another interval of several minutes, a masculine voice—which purported to be that of Mr. Webster—from within the cabinet, announced that Katie (not King) would come out, and that, when she was out, Mr. Bacon was requested to enter the cabinet and report the result. The latch raised, the door slowly opened, and in the dim light of the room a white figure stood partially revealed before us. Retreating within the cabinet for a moment, as if to accustom herself to the light, she again stepped out, this time in full view of all present. Instead of the Mrs. Compton with a much-worn black alpaca dress on, enclosed in a black sack, fastened, as we had left her but a few minutes before, this form was clothed in radiant white, with dress *en train*, with flowing dark hair, a white, gauze-like veil over her head, dropping over her face, a mantle of delicate fabric, also white, resting on her shoulders, and a dark silk girdle around her waist. Standing before the open door, the form presented the appearance of a veritable, beautiful female. She first approached those nearest to the door, then turned and stood upon the scales, leisurely remaining there till she was weighed—balancing at ninety-two pounds, twenty-nine less than the weight of Mrs. Compton. Stepping off, she walked round a few steps and then entered the cabinet, evidently to regain power.

As she emerged a second time and approached one of the committee, Mr. Bacon entered the cabinet, and found nothing but the empty chair. Sufficient time was taken to make thorough search. The floor, the sides, overhead, under and within the chair, were all examined, and there was nothing but as here described. Mrs. Compton, whom he had taken such care in helping to bind but half an hour before, was missing! Resuming his seat, Katie again stepped upon the scales, and weighed just fifty-five pounds, which is thirty-seven pounds less than her previous weight, and sixty-six pounds less than the weight of Mrs. Compton. Again returning to the cabinet and emerging, a third time she stepped upon the platform and turned the scales at forty-seven pounds, which is forty-five pounds less than her first weight, and seventy-four less than Mrs. Compton's weight. While being weighed, both of her hands at the same time patted the head of him who was testing her weight; then stepping down, she walked round, sat in his lap and gently kissed him on his forehead. Immediately for the first time he noticed she carried a delicate lace handkerchief in her hand. The texture of her dress was of the softest cashmere. During each of these visits from the cabinet, she approached several members of the circle, gently resting in the lap of some and kissing others. Four different times she made her appearance, remaining out of the cabinet longer each successive time.

Shortly after her final disappearance, Seneca's voice, speaking in broken English, was heard kindly addressing several present whom he claimed to know. In a few minutes the door again opened, and a much taller form stood before us, dressed in Indian costume, feathers, blanket, belt, leggings, and moccasins. Keeping up a friendly conversation with several of the party, he stepped upon the scales, and while being weighed Dr. Storer entered the cabinet, and found it minus everything but the chair. Seneca's weight was one hundred and thirty-three, one hundred and thirty-seven, and one hundred and forty-seven pounds respectively, the extreme difference between his weight and that of Katie's being just one hundred pounds, as well as a difference of over six inches in height. During Seneca's visits, by request, he exposed his right arm, bare to the shoulder, and stamped upon the floor, giving the peculiar thud sound of muffled feet. He also gave with startling effect the peace-whoop and the war-whoop cry. The presence of the first was thrillingly beautiful, while that of the latter was replete with power.

Our seance lasted over three hours. Immediately at its close we opened the cabinet door, and there sat the medium, rigid in form and deeply entranced, with all the fastenings, the sack, knots, twine and wax, intact, precisely as we had left her! She confessed to no knowledge of what had taken place, having been unconscious throughout the entire seance.

The following ladies and gentlemen authorize us to append their names to the foregoing statement, as containing in substance the facts witnessed by them on the occasion above referred to, occurring through the mediumship of Mrs. Compton, all of which they are ready to testify to in any court of justice: E. W. Lewis, M.D.; Hon. George G. Freer, Surrogate Judge of Schuyler County; Mrs. Judge Freer, Mrs. Dr. Lewis, Mrs. L. J. Carpenter, Mr. Zeno Carpenter, Mrs. S. M. Marriott, Mr. M. M. Cass, Mr. and Mrs. George H. Ellas, Mr. E. M. Markee, Mrs. Florence Beardsley, and Mr. G. C. Hibbard. To those who know these parties, it is needless to say that they are among the most distinguished, wealthy, and respectable citizens in that section of the State.

In answer to any criticism that might be made as to why we did not subject the medium to yet further and still more rigorous tests, we reply that on a previous occasion one of us had submitted her to certain crucial tests, while several other friends of ours, in whom we have every confidence, had also critically tested her under favourable circumstances, and each meeting with the most satisfactory result, we did not care to repeat these experiments, but rather sought to vary their character.

We conclude this statement by recapitulating the various trials Mrs. Compton has willingly undergone towards demonstrating the reliability of her mediumship:

First, Dr. Fred. L. H. Willis, a gentleman known not only in America, but in England, as pre-eminently worthy of the fullest confidence, says:

"When all was in readiness, and the light was made dim, we were requested to sing. We did so, and in a few minutes the cabinet door seemed to open a few inches, and a weird phantom, bearing the semblance of a woman, clothed in a flowing costume of white, glided out. . . . Over her head was thrown a veil of delicate texture, and in one hand she carried a handkerchief that looked like a bit of fleecy cloud. Her dress was exceedingly white and lustrous, without a wrinkle or fold in it. The drapery fell gracefully from the figure, and trailed upon the floor behind.

She advanced towards me, and put the hand that held the handkerchief upon my head, and the folds of it fell upon my face. It felt like no fabric with which I am familiar. I specially scrutinised the hands, and found them totally unlike the medium's. Three times the phantom returned to the cabinet, apparently to gain more strength. The second time it came out it seemed to come directly through the substance of the door, which I am positive did not open for its egress. The first and third time the door opened about six inches, not wide enough for a mortal body to pass through.

At the close of the seance we rushed to the cabinet, and there the medium sat, just as we had left her, with her skirts tacked so securely to the floor that we were obliged to use a claw-hammer to get the tacks out. On comparing notes afterwards with those present we found that our observations corroborated each other. . . . We felt satisfied that, whatever the apparition was, it was not the medium."

Subsequently Dr. Willis, with other friends, held another test circle, on which occasion he took strips of adhesive plaster, warmed them well, and thoroughly secured her mouth, a narrow strip being placed diagonally over it, each way, in the form of a cross, then a broad strip across, straightway, over the whole, fastening it securely beneath each ear; so that by no possibility could she speak a single word.

"The medium was then bound with rope in such a manner that she could by no possibility move her arms in the least. Her hands she could move from the wrist only. We formed peculiar knots, and the ends of the rope we carried behind her and fastened with an intricate knot between her shoulders. Through this knot, unknown to any one, I thrust a pin, in such a manner that the knot could not be tampered with without dislodging it. We then led her into the cabinet, seated her in the chair, and again nailed her skirts securely to the floor, and this time with a black lead pencil we marked the floor where each tack went in. . . .

We then closed the door of the cabinet, the light was made dim, and in three seconds two beautiful hands made their appearance at the aperture. The arms, also, were materialised nearly to the elbow, and draped in a white, glistening material, unlike any fabric I can think of. The hands of the medium, as I have said, are long, bony, and hardened with toil. These hands were plump, short, and beautifully shaped, and white as a lily. They passed three times slowly to and fro, and then the door of the cabinet opened, and, to our surprise, the phantom Katie glided out. Not five minutes before we had seen the medium bound, nailed to the floor, and her mouth covered with adhesive plasters. We knew as positively as we can know anything outside of pure mathematics in this life, that besides the medium and the chair she sat in, there was nothing in that cabinet—not so much as a thread or a splinter, and yet in this brief space of time here stood before us a figure that we all distinctly saw emerge from the cabinet, most elaborately dressed, far more so than when I saw it the first time. To assert that the medium could, in that brief space of time, in utter darkness, have unbound herself, stripped those plasters from her mouth, withdrawn those tacks from the floor, and clothed herself in this elaborate drapery, with flowing curls, and head and neck most elaborately dressed, is simply preposterous."

As soon as she entered the cabinet the last time, the voices commenced, and continued most wonderfully for nearly two hours, some half-dozen spirits within the cabinet speaking to those in the circle. While some delivered addresses, others gave proofs of personal identity. Immediately at the close of the seance, they found the medium numb, cold, and in a dead trance, but otherwise exactly as they had left her. The knots were the same, and the pin undisturbed, while the plasters over her mouth adhered so closely, that their removal was painful, the flesh being almost blistered. The nails, too, which fastened her dress to the floor, together with their pencil-marked position, were also found intact.

Dr. Storer's tests at his first visit to Mrs. Compton, were as follows:—

"Two lady friends entering her bedroom saw her completely divested of clothing with the exception of two under garments, and then made her draw on a pair of her husband's pantaloons. The basque of her alpaca dress, without the skirt, was then put on, after careful search to render it certain that no extra clothing could be secreted. Then the basque was sewed by its points on each side to the pantaloons, and a ribbon, tied with two knots closely around her neck, was sewed through the knots, and each end of the ribbon sewed to the collar of the basque. So that she had on a closely fitting coat and pantaloons, sewed together, and so attached by a ribbon around the neck that the clothing could not be drawn up or down. A pair of black gloves was then drawn upon the hands, and sewed tightly around the wrists. A piece of cotton twine was then put around her waist, tied in two hard knots behind, and the same piece of twine was tied by double knots to the back of the chair in which she sat. . . .

After singing for perhaps twenty-five minutes, with occasional intermissions to hear remarks by the voices, it was announced that Katie would appear. Very slowly the door opened, and soon her entire form was seen, dressed in trailing skirts, veil, and mantle, and a belt which she gathered in her hands and rubbed together that we might hear its silken rustle."

On Katie's entrance toward the centre of the room, Dr. Storer sprang into and examined the cabinet, felt in the chair, swept the floor and the walls with his hands, but not a vestige of medium or anything remained. Resuming his seat, Katie came, bent over and kissed him twice. They also conversed together. Seneca also put in an appearance, briefly spoke to the friends present, but the power being gone, he had to withdraw. Dr. Storer closes his account in these significant words:—

"The light was turned up, the closet door opened, and in the chair, tied as we had left her, without the breaking of a thread, or the apparent movement of her person, or in any respect differing from her appearance when last seen, sat the medium in that fearfully lifeless trance, from which nearly a half hour was required to arouse her."

Col. H. S. Oleott, the famous and persistent experimenter with the Eddy family, at their home in Chittenden, Vt., has also held a circle with Mrs. Compton, under test conditions, with the most gratifying results, the full particulars of which will appear in his forthcoming book, *People from the Other World*. From its advance sheets we learn that he pinioned Mrs. Compton's arms to her sides, her feet to the floor, took out her ear-rings, passed a packthread through the holes in the lobe of each ear, passed it back to the back of the chair, tied it, sealed the knot with sealing-wax, and stamped it with his own private seal. She could only move by breaking the thread. Thus fastened, the cabinet was closed upon her, and in a few minutes Katie walked out, arrayed in white, sat upon his knee and kissed him on the cheek. He having provided platform scales by request, the materialised spirit was weighed three different times, the figures showing seventy-seven, fifty-nine, and fifty-two pounds respectively. Immediately at the close of the *seance* Col. Oleott found the medium asleep, with the thread and its sealed knot undisturbed.

Once more and finally. Since this our friend, Capt. D. P. Dey, Superintendent of the Seneca Lake Steam Navigation Company, has tested Mrs. Compton still more peculiarly as well as rigidly, an account of which he verbally communicated to us. Previously procuring fifty feet of common annealed wire, he fastened it around her body with a clove hitch, twisting the ends with nippers around the back of the chair; also twice around each arm, passing the wire finally through a portion of her garment, and securing the ends so firmly that unassisted fingers could not undo them. The bottom of her dress was also nailed to the floor. Thus left alone, the door of the cabinet was closed, and in a few minutes Katie appeared in white, came out repeatedly, approached, patted and kissed several persons present. The Indian, Seneca, in his accustomed dress, also came out, talked, walked round and vigorously patted the heads of those nearest to the door. After all was over, an examination revealed nothing changed—the medium being bound precisely as they had left her. In fact, to release her from her fastenings, it was necessary to cut the wire and to pull her dress by main strength from the nails which held it to the floor.

GEORGE A. BACON,  
DR. H. B. STORER.

## NATIONAL ASSOCIATION OF SPIRITUALISTS.

### ORDINARY GENERAL MEETING.

On Wednesday last week, an ordinary general meeting of the British National Association of Spiritualists, was held at their Rooms, 38, Great Russell-street, Bloomsbury, under the presidency of Mr. Alexander Calder. The meeting was merely of a formal nature, and convened for the reading of the auditors' report.

The President read the circular convening the meeting, after which he added that that was the first ordinary general meeting of the Association, and he would congratulate the members present on such an interesting occasion. The future of the Association was larger than could be foreseen. Although its present dimensions were small, it was like an acorn on the ground, they could not tell how large an area the branches of the future tree would cover.

### AUDITORS' REPORT.

Mr. Calder then read the Auditors' report of the receipts and expenditure of the Association to the end of the year 1874, as already published in these pages. Thereport set forth that the total receipts of the Association were £209 6s. 7d., and exceeded the expenditure for the year by the sum of £11 11s. 0d. balance in hand. He then read the following letter:—

38, Great Russell-street, April, 1875.

To the Members of the British National Association of Spiritualists.

LADIES AND GENTLEMEN,—In presenting the accounts of this Association for 1874, and certifying them to be correct, we have much pleasure in stating that the account books of the Association have been opened upon a good system, and in such form as to ensure accuracy, and furnish the subscribers with all necessary details of expenditure.

Since the 31st December, 1874, the date up to which the books have been balanced, the subscriptions continue to flow in, and promise for the year 1875 a much larger amount than shown in this the first account of the Association.—We are, Ladies and Gentlemen, yours faithfully,

MARTIN R. SMITH, *Hon. Treasurer.*

ALEXANDER CALDER.

MORELL THEOBALD, *Chairman of Finance Committee.*

Mr. E. D. Rogers moved that the report be received and adopted. This was seconded by Mr. Everitt, and passed unanimously, after which the meeting broke up.

### MEETING OF THE COUNCIL.

At a meeting of the Council of the British National Association of Spiritualists, held at 38, Great Russell-street, London, on Wednesday, last week, Mr. Alexander Calder presided; the other members present were Mr. Samuel Chinnery, Mr. Kenningale Cook, Mr. Thomas Everitt, and Mr. E. D. Rogers.

The minutes of the last meeting were read and confirmed.

### CORRESPONDENCE—DOUGHTY HALL MEETINGS—DONATIONS TO THE LIBRARY—ADVERTISEMENTS.

The Secretary read a long letter from Mr. T. P. Hinde, of Darlington, censuring the action taken by Mr. Burns in returning the National Association subscription to the Doughty Hall meetings. Mr. Hinde expressed a hope that no aid would be given in future to any public step with which Mr. Burns was connected.

The Secretary next read a letter from Mr. Desmond Fitz-Gerald, expressing his disapproval of the same conduct.

Mr. E. D. Rogers wished to know to whom the £2 2s. returned by Mr. Burns was made payable. He said that so far as the Council was concerned, it was a donation to the Doughty Hall Sunday meetings, and had nothing to do with Mr. Burns. The subscription was intended for the committee, in aid of the work of friends who were helping at free Sunday services; the Council did not know at the time the grant was made that Mr. Burns was the committee.

The cheque sent by the Council was then produced, and it was found that it had not been made payable to Mr. Burns at all, but to the Doughty Hall meetings.

Mr. Samuel Chinnery said that the intention in making the remittance was undoubtedly a kind one, and that the reply of Mr. Burns was one of the most ungrateful and most painful things that he had ever read in connection with Spiritualism.

The subject then dropped.

A letter from a gentleman in Scotland was then read, in which he sent a donation in aid of the bazaar, at which he hoped to be present.

The Secretary next read a letter from Mr. Blyton returning thanks for the reading-room ticket which had been sent to himself and Mrs. Blyton. He further offered two copies of the *Dialectical Committee's Report on Spiritualism*, and one copy of A. J. Davis's *Stellar Key to the Summer Land*, as donations to the library.

A letter from Mr. Harrison was then read, in which he offered to put in *The Spiritualist* one advertisement about the National Association Reading-Room, and another about the Prize Essays, for three months without charge.

Miss Kislingbury remarked that at present he put in two out of every four of the *soiree* advertisements without charge, and that the large advertisement of the Association was regularly inserted at a very greatly reduced rate.

### ELECTION OF VICE-PRESIDENT.

Mr. Everitt remarked that he had informed Dr. Hitchman that he intended to propose him as a vice-president of the Association, whereas *The Spiritualist* newspaper had reported that Dr. Hitchman had proposed himself.

Miss Kislingbury said that the mistake arose out of a remark made by herself and not by Mrs. Everitt, but that she did not intend anything disrespectful to Dr. Hitchman; she ought to have read his letter. She had written a note to Dr. Hitchman explaining the nature of the mistake.

### NEW MEMBERS.

Mr. Andrew Glendinning, of Glasgow, Mr. Sheldon Chadwick, and Mr. Thomas Naylor were then elected ordinary members of the Association.

Mr. Everitt remarked that Mr. Chadwick was one of the most powerful mesmerists in this country; Mr. Chadwick had written a book of poems, of which he intended to present a copy to the Association.

## WAYS AND MEANS.

Miss Kislingbury reported that during the nine days which had elapsed since the previous Council meeting, she had received additional subscriptions to the amount of £9 17s. 0d.

The Secretary then gave in the names of seven members who had not paid their subscriptions for the year 1874, and asked what was to be done in the matter.

Mr. E. D. Rogers said that the seventh rule of the Society applied to cases like these. Considering the large body of members possessed by the Association, seven was a very small number of unpaid subscriptions.

Mr. S. Chinnery said that at one time the Anthropological Society was in an impecunious state, in consequence of being lax in dealing with members who did not pay up their subscriptions, the result in the long run being that the other members had to pay for them; if any members did not pay, it showed that they had little interest in the Association, and their names should not remain upon the books.

The Secretary remarked that perhaps some of the seven who had not paid had not received all the notices of their subscriptions being due, and some of them might have been away from England at the time.

It was then resolved that they be applied to for the amounts due.

Mr. E. D. Rogers reported that he had a balance in hand out of the sum entrusted to the Furnishing Committee for furnishing the new offices, and that, as all the bills had not yet been sent in, he was waiting till that had been done before he expended the remainder.

## FAMILY TICKETS TO THE READING-ROOM.

Miss Kislingbury suggested that family tickets of admission to the reading-room should be issued.

Mr. E. D. Rogers said that he had been thinking the matter over, and he would suggest that where one person in the family was a subscriber, his ticket should be transferable to any other member of his family residing in the same house.

Mr. Keningale Cook said that a subscription of £1 1s. from every member of the same family, as at present, was heavy.

Mr. Everitt added, that perhaps two or three of the members of the family might wish to come at the same time, and then the plan of Mr. Rogers would not answer. The question of the terms on which family tickets should be issued was a serious one, and he thought that too few members of Council were present at that meeting, to decide the matter there and then. It was a question which required thinking over, and which should be decided at a larger meeting.

After some further discussion, the consideration of the question was postponed.

It was resolved that free tickets to the library and reading-room should be presented to Mr. and Miss Shorter. It was further resolved that circulars, giving information about the reading-room, and the advantages it presented to Spiritualists, should be printed and distributed.

## THE ELECTION OF COUNCILLORS.

Mr. E. D. Rogers said that, before finally presenting the Articles of Association to the Board of Trade for registration, he had thought it desirable to call the special attention of the Council to the clause about the method of taking votes at general meetings. The clause provided that members who could not attend should be able to vote by proxy. There was a strong desire that facilities should be given to members who could not attend the general meeting to vote at the election of members of the Council, and the method of voting by proxy might or might not answer the purpose. If it gave the proper facilities, it ought to remain; if not, it ought to be altered. In voting by proxy, the members would receive a form from the Council, which they would have to fill in and send to one of their friends, authorising him to vote for them; if they compelled that friend to vote in any particular way, they did it by private arrangement with him. The Act of Parliament relating to incorporated societies ordered that a penny stamp should be affixed to each proxy paper.

Mr. Keningale Cook said that the Civil Service Supply Association used a form of proxy on which the duty of a penny was not paid; this was probably done by evasion of the Act, but still there was no doubt that they managed to keep within the law.

Mr. E. D. Rogers said that he rather thought that the Council had better let the system of voting by proxy stand, especially as they had had solicitors to help them in drawing up the Articles of Association.

Mr. Cook said that the advantages were greater than the

disadvantages of the proxies, and as the Council had to legislate for the future, when the business transacted would be much greater than at present, he thought that they had better have them. It was impossible to drop the matter at the present time, because they must inform the Board of Trade what would be the system of voting; and if they wished to alter it at a future date, such a course might be both tedious and troublesome; he thought that the clause relating to proxies had better be allowed to stand.

Mr. Chinnery said that it was a good moral position for the Association to take up, to obtain the recognition of the government. The *Société Anonyme des Spiritistes*, at Paris, had been registered by the government officials, and the result was that it had obtained privileges in regard to holding public meetings and other matters which it would not have otherwise possessed.

Mr. Rogers said that when an absent member intended to vote by proxy, he would have to give forty-eight hours' clear notice to the Council that he had authorised some friend (whom he must name) to vote for him.

Mr. Everitt asked whether the voter stated on the proxy form in what way he desired his friend to vote for him?

Mr. Rogers said—No; that could only be done by private arrangement with his friend. So many questions came up at general meetings, that absent persons could not be aware of all the questions that would arise, or be prepared to vote upon them.

## ENGAGEMENT OF MEDIUMS.

Mr. Keningale Cook then moved the resolution of which he had given notice—"That the Association do take into consideration the question of its responsibility as a national body, acting in a general relation to the public as well as to its own members, especially in the matter of professional mediums, their genuineness or otherwise, and the effect which their uncriticised action is likely to have upon those investigating the subject of Spiritualism." Mr. Cook then read a spirit message to the effect that more care should be taken of professional mediums, and that all inducements to add to genuine manifestations should be removed, both in the interest of the mediums and the interest of the public. The Association had a national responsibility as regards Spiritualism, and he thought that they ought generally to be making up their minds as to what work they intended to do in the future. He said that at present the position of professional mediums was sometimes most painful, because, although the phenomena were of a fugitive character, the mediums were surrounded at public circles by people who almost insisted upon having manifestations. If the Association had mediums of its own it could step in in cases where manifestations were unobtainable, and protect the medium from the demand on the part of inexperienced visitors, telling the latter that the medium was out of health or out of power, and asking them to come again. Without some such support, mediums were sometimes placed in a cruel position. He did not mean that special mediums should be guaranteed by the Association, but that they should be guarded, and he spoke in this matter more from the point of view of the public than that of the mediums.

Miss Kislingbury said that Mr. Desmond Fitz-Gerald had written suggesting that the Association should take mediums in hand, and surround them with conditions favourable for their development.

Mr. S. Chinnery said that he had had many years' experience with mediums, and to get good results mediums must be surrounded by sympathetic and affectionate persons in whom they had confidence. (Applause.)

The Chairman said that the real question before the meeting was—"Shall we have mediums of our own?" If that course were adopted, it might at times bring the Association into direct contact with the law, if the mediums played tricks, or if the public chose to assume that they did so. Under the present system, there was a room on the premises which could be hired by any private members of the Association, who wished to hold *seances* of their own.

Mr. Chinnery said that letting a room in that way had a little of the nature of indirect sanction. Treating mediums kindly in private circles was the best method of procedure, and under such conditions sound conclusions could be arrived at without the use of ropes and tapes; indeed, to get good manifestations, the mediums must have full confidence in the friends around. He had once tried a medium on this principle; at first few or no manifestations could be obtained, but as confidence grew, they improved both in number and quality, until at last, when the medium was wound with worsted from head to foot, and while the observers were holding both his

hands, his waistcoat was taken off, and placed on one side, without disturbing the worsted bandages.

Mr. Keningale Cook moved that a committee be appointed to consider the question of engaging mediums.

Mr. Rogers saw no objection to the consideration of the question.

The resolution was then passed, the members of the Committee appointed being Mr. Keningale Cook, Mr. Samuel Chinnery, Mr. Thomas Everitt, Mr. E. D. Rogers, Mr. Martin Smith, and Mr. Desmond Fitz-Gerald.

The meeting then broke up.

## THE SECRET OF "PSYCHO" REVEALED.

BY THE EDITOR.

SINCE the days when the automaton chess-player proved a puzzle to all the courts of Europe, also to the general public until the secret of its action was found out, no analogous piece of mechanism has so long defied the critical examination of observers until Messrs. Maskelyne and Cooke some months ago first introduced "Psycho" to public audiences at the Egyptian Hall, and night after night does Mr. Maskelyne claim that nobody but himself and a person who aided him in its construction knows the secret of its action.

THE CLEVERNESS OF MESSRS. MASKELYNE AND COOKE'S PERFORMANCES—NEWSPAPER STATEMENTS ABOUT THE INEXPLICABILITY OF THE AUTOMATON "PSYCHO."

For the information of those who have not seen Psycho, I will give a few extracts from newspapers describing the external characteristics of the figure and its action.

*The Times* of January 22nd, 1875, says:—

The marvel of Psycho, Mr. Maskelyne's new invention, consists in these distinctive features—the figure has no living being within it: he is placed upon a stand of thin transparent glass, consisting of one single piece, which perfectly isolates him from any connection mechanical, electrical, magnetic, or otherwise conceivable, with any operator at a distance, and yet, nevertheless, he plays a game at whist with no little skill, and, unless matched against very scientific players, commonly wins. If any person gives him a sum to calculate in addition, subtraction, multiplication, or division, he shows the answer, one figure at a time, by opening a little door, and sliding the figures in front of the aperture with a movement of his left hand. You help yourself to a card out of the pack, and he tells the suit and rank and number of spots by means of strokes on a bell. You privately mark any card in the pack, which you shuffle and hold in your own hands, and upon the pack being placed in front of the figure, he instantly finds the identical card, and holds it up without possibility of substitution or deception. For complete novelty of the effects produced, Psycho outdoes everything which has appeared since the subtle inventions of Robert Houdin.

*The Daily Telegraph* of January 18th, says:—

Inventive ingenuity can hardly be more strikingly exemplified than in the new automaton called Psycho, with which Mr. Maskelyne, the clever mechanician, has now embellished the first portion of his curious entertainment. That even the smallest accomplice can be concealed within the machine is shown to be impossible, and unless the visitor to the Egyptian Hall can come to the desperate conclusion that Mr. Maskelyne has gone beyond Professor Tyndall, and discovered the faculty of memory developed in the movements of clock-work, a problem is here submitted to the public which seems to be inexplicable.

*The Standard* of March 4th says:—

It is enough to say that gentlemen from the audience were invited to come on the stage, and given every facility to try and discover how the tricks were practised, and many availed themselves of this permission, and were most keen in their surveillance, but all efforts at detection failed.

*The Morning Advertiser* of Jan. 29th, says:—

Psycho is truthfully described as the most wonderful automaton in the world, and it surpasses everything hitherto accomplished by mechanical means or by the so-called psychic,

dynamic, or other secret force, by whatever name it may be called, and does not fail to elicit the enthusiastic applause of an admiring and bewildered audience.

*The Daily News* of Jan. 18th, says:—

The movements of Psycho all appear in fact as natural as they are perplexing, and whatever may be the secret intelligent force, which directs these, the invention itself is certainly subtle and ingenious, as the audience clearly and heartily recognise by the manner in which they receive the successive feats.

*The Era* of Jan. 23rd, says:—

Of all the marvels of human skill employed in the construction of automaton figures, we do not remember to have heard or read of anything approaching the marvellous powers of Psycho. We might extend our notice of this marvellous novelty almost indefinitely, but enough has been said, we think, to prove Mr. Maskelyne has gone far beyond everybody else in the mysteries of mechanical invention. There are, doubtless, more things in heaven and earth than are dreamt of in our philosophy, and some of these things Mr. Maskelyne is evidently acquainted with.

*The Graphic* of March 14th, says:—

The whole performance is of a most wonderful character, and although every facility is given for examining the apparatus, both before and after each feat, one comes away completely puzzled as to the *modus operandi* by which the results are achieved.

*The Pictorial World* of Jan. 23rd, says:—

Their latest wonder is Psycho, a mechanical marvel that throws into the shade all the automata of which we have any record. Psycho is more than a match for both mortals and spirits.

*Fun* of Jan. 27th, says:—

Messrs. Maskelyne and Cooke, who have already eclipsed all rivals past, present—we had almost said and to come, have gone a step further in advance, and invented an automaton, the like of which has never been seen or heard of. Psycho is a perfect marvel of ingenuity. Those cool people who make it a rule never to be astonished at anything, will find their coolness and their ingenuity fairly put to the test by Psycho.

*Lloyd's News* of Jan. 24th, says:—

Looking back through all the performances introduced by conjurers during the past quarter of a century, we have no hesitation in proclaiming Psycho the greatest puzzle of the age.

In conclusion, I may end as I began, by giving a quotation from *The Times*:—

Whoever is familiar with the feats of legerdmain performed by the old school of conjurers, beginning in the last century with Jerome Sharp, Barrett, Breslau, Dean, De Grisy, the Chevalier Pinetti, and continuing with Comus, Katerfelto, Jonas, Dento, Sibley, Lane, Ingleby, Ramon Samee, Bosco, Philippetahl, Doebell, Philippe, to the more modern Robert Houdin, Jacobs, Gyngell, Anderson, Robin, Buck, Frikell, Poletti, Hermann, Maju, Stodare, Hartz, Beaumont, and the Fakir of Oolu, will admit that real originality of invention in the tricks has been comparatively rare. But among the eminent professors of magic who have introduced meritorious novelties and struck out a distinct line of their own must be classed the very clever gentlemen who are now giving performances at St. James' Great Hall.

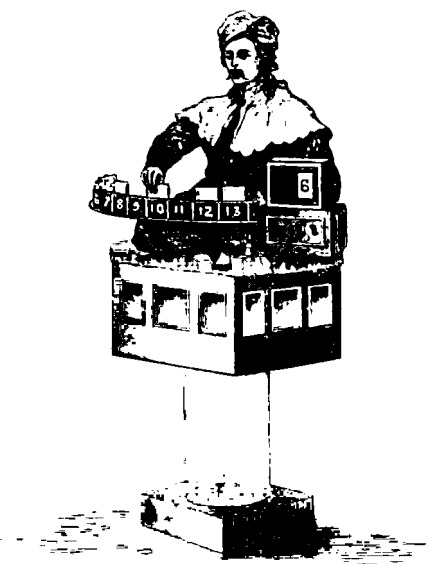
## THE ROMANCE OF MYSTERY.

There is a charm to the selfish mind in the possession of any secret or treasure beyond the reach of everybody else, and though diamonds be rare, and captured specimens of the octopus scarce, more exclusive still is the secret of the mechanism which beats within the breast of the unemotional Psycho. "Only one person besides myself," said Mr. Maskelyne, last Saturday, placing his hand affectionately upon the automaton, "knows the secret of Psycho." A gentleman once narrated in these pages how by some occult power of the eye, one of the natives of India could make a trailing length of the convolvulus plant wriggle after

him along the ground in broad daylight, and how an English gentleman who by purchase became the owner of the fell secret, refused to reveal it to others, and could never hear the subject mentioned without a shudder. "The man who gave me the secret of these here pills," says cheap Jack, "is dead, and on his dying bed said to me 'Never tell nobody!'" Oliver Wendell Holmes after describing the wonderful "one hoss shay" built of imperishable materials, tells how its constructor resolved that the apron of the said chaise should be of unexampled durability, so

The apron was made of tough old hide,  
Found in the pit when the tanner died.

and Mr. Maskelyne's secret, like the lost leather in the tan-pit, has gained by long keeping, since the greater the mystery the more is the curiosity of the public stimulated. "I made every part of the mechanical arrangements of Psycho myself, with the assistance of one man," said Mr. Maskelyne, when I went to see Psycho for the first time last Saturday, "and," continued Mr. Maskelyne, "he kept me and my assistant hard at work for two years. Many a night has he kept me up, so I have a kind of affection for Psycho."



DESCRIPTION OF PSYCHO AND HIS PERFORMANCES.

Psycho is a small figure seated upon a wooden box full of mechanism; the figure and the box can be examined inside and outside by a committee from the audience, then placed on the top of a large glass cylinder about two feet high, also well examined by the committee, and both the cylinder and Psycho can be closely watched by the committee while the automaton plays a game at whist, and while Mr. Maskelyne and everybody connected with the performance is not near the figure. Psycho and his box are really well filled with clockwork; no cunning arrangement of mirrors or optical illusion conveys the idea of the presence of mechanism which has no real existence. The members of the committee may pass their arms right through the small box on which Psycho sits, and pass a stick through the centre of his body. The above engraving represents Psycho, sitting upon his box.

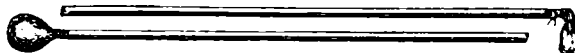
Several of the motions of Psycho are evidently produced by the clockwork, but the problem is to ascertain how the unseen intelligent operator who

works the automaton, can start and stop one or another set of clockwork at will, so as to make Psycho lift up the right card when his hand is over it, or make him strike a bell.

Before I went to see Psycho last Saturday, I inferred from the newspaper descriptions of the performance that his box was placed upon a *double* cylinder of glass, so that while the outer cylinder was motionless and supported the box, the inner cylinder by being turned in one direction by an unseen operator below the stage, could start one set of clockwork, and by being turned in the other could stop it; also, that by being pushed upwards, or pulled downwards it could start or stop a second set of clockwork governing other motions of the figure, the committee not knowing all the time that they were looking through two closely-fitting glass cylinders instead of one. They could only discover the presence of the second cylinder while looking through the arrangement, by what opticians call the "double reflection" of light from the surfaces of the glasses. This might be abolished by filling the small air space between the two cylinders with glycerine, and then nobody could tell that two thicknesses of glass were there instead of one.

But when I saw Mr. Maskelyne roll his glass cylinder off the pedestal, and let anybody lift and examine it, and when it was proved that the surface of the pedestal was nothing but an unbroken piece of green baize, it became evident that the secret was of a deeper nature.

After carefully watching the working of the automaton, I came at last to the conclusion that the clockwork was started or stopped by the unseen operator by means of compressions or partial exhaustions of the air inside the cylinder. Suppose a bladder to be tied on the end of the upper glass tube in the accompanying



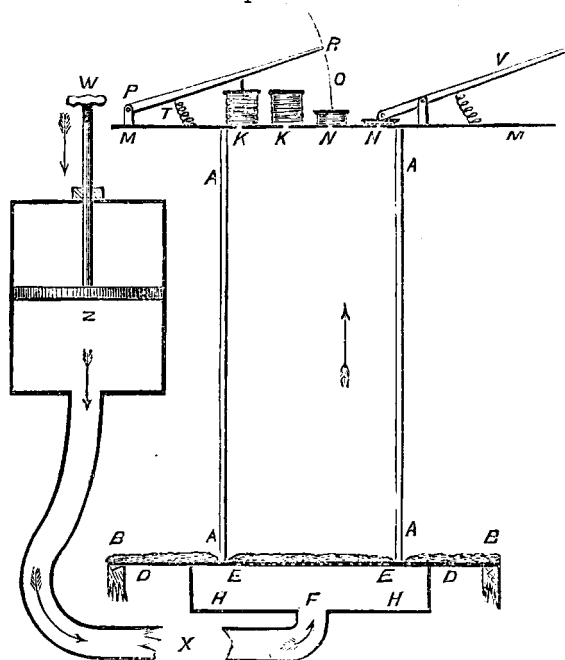
diagram; so long as there was no pressure of air in the tube the bladder would hang down in a flaccid state. But blow through the tube, the bladder will swell out, and if in so doing it pressed against a brass lever arm, the motion of that arm might be made to start a set of clockwork, and when the arm fell back again in consequence of sucking the air out of the bladder, the clockwork would stop. All this time, a person looking through the glass tube would see nothing.

The above, I think, explains the principle on which Psycho is worked, so the remainder of the explanation is merely a matter of detail.

How is the air compressed or exhausted at will in Messrs. Maskelyne and Cooke's glass cylinder, and why does it not escape too rapidly at the upper and lower edges thereof?

In Fig. 3 A, A, A, A is the glass cylinder, and B, B the top of the box covered with green baize, upon which the cylinder rests. D, D is a metal plate under the green baize, perforated between E, E, under the green baize, with a great number of small holes, so that when there is any pressure of air in the chamber H, F, H, the air passes freely through the circular area of the plate full of holes, then through the green baize so as to cause pressure inside the great glass cylinder above. The compressed air next passes through, say, four concealed holes K, K, N, N, in the bottom M, M of the box on which Psycho sits, and forces up the four

bellows (or more probably pistons) above the holes; two of the bellows, namely, those above K, K are shown thus expanded by the compressed air within them, and one of the bellows is represented in the cut raising the lever P, R, the upper extremity of which was at O before the compressed air in the bellows raised



it to R. If the air were to be exhausted, so that the bellows were drawn down, the point of the lever would be brought back to O. The lever might be brought down by another method, namely, by a spiral spring T, which would pull it down as the air in the bellows gradually by leakage lost its abnormal pressure.

The upward motion of a lever or piston might be made to start one set of clockwork inside Psycho, and the downward motion to stop it, and by the use of, say, four pistons, four different sets of clockwork might be started or stopped immediately, at the will of the unseen operator who compresses or exhausts the air in the great glass cylinder.

The exhaustion of the air may, if desired, be used to raise a lever instead of to depress it; for instance V represents a lever raised by one of the pair of bellows N, N, being brought down, in consequence of some of the air having been drawn by suction from the large glass cylinder.

Thus by adding to the number of levers and pistons, almost any number of pieces of clockwork may be started and stopped at will, by any operator who can condense and exhaust the air in the large cylinder A, A, A, A.

As a matter of fact I expect that small metallic pistons, and not bellows, are used to start and stop the pieces of clockwork which move the various parts of Psycho. Also that there may be only one piston, which by mechanical contrivance starts or stops two or three pieces of clockwork at once. When, further on in the performance, Psycho exhibits other motions than he did at first, the first sets of clockwork were probably thrown out of gear and other sets thrown into gear by Mr. Maskelyne, and very possibly at the moment when he is seen drawing out a piece of the woodwork near the legs of the automaton.

The glass cylinder is an exceedingly thick and heavy one, with its upper and lower edges ground with perfect accuracy, so that when placed on its flat pedestal, it touches the flat surface of green baize at every part, and its upper surface comes similarly closely in contact with the bottom of Psycho's box. Anybody can see how carefully the top and bottom of the cylinder have been ground, when Mr. Maskelyne shows the cylinder to the observers. The weight of the cylinder hardens and compresses the green baize where it rests upon it nightly, thus forming a hardened ring through which air cannot pass so readily as it does through the uncompressed baize. But a moderate leakage of air at these and other parts of the apparatus does not matter. Sudden and strong compressions or exhaustions start or stop the clockwork, and a little leakage or entrance of air between the impulses has no practical influence on the results.

How are the impulses given? By a piston, which in plain English is but a great squirt, the philosophical instrument used by Master Hawkins:—

I remember, Billy Hawkins  
Came, and with his pewter squirt,  
Squibbed my pantaloons and stockings  
Till they were all over dirt.

This instrument on a large scale is shown at Z, but instead of being made of pewter, is probably made of brass. The piston, when driven down by the handle W, forces the wind out of the brass vessel Z, through the large pipe below it in the direction shown by the arrows; this pipe may be many yards in length; thus the piston may be anywhere, say behind the curtains at the back of the stage; but the pipe connected with it ends in the vessel H, F, H, where the direction of the incoming air is denoted in the cut by the curved arrow; the impulse thus compresses the air in the glass cylinder, and starts one or two sets of clockwork which move different parts of Psycho in the way already described. When the continuous motions thus set up in Psycho are to be stopped, and he is to be made to raise a card, or to do something suddenly, the piston W Z is suddenly pulled up again; this exhausts the air in the whole arrangement and pulls down one or more pistons inside Psycho, the mechanical appliances connected with the pistons producing at once the desired effect.

#### OTHER METHODS OF WORKING PSYCHO.

Psycho might be worked in other ways, at slightly increased risk of detection.

If the light from a single candle held in the hand of the observer be allowed to fall in an otherwise dark room upon a large glass ball, or a common glass gas globe placed a few yards off, the spectator will see a brilliant spot of reflected light upon one part of the globe; then let him light a second candle placed a yard or two from the first, and he will see two bright spots on the globe in consequence of the reflection of light, and so on as several other candles are lighted. Let a very large vertical cylinder of glass be substituted for the gas globe, and the experiment with the candle be repeated, a long, thin, bright line instead of a spot will appear on the cylinder as each candle is lighted.

In front of Psycho's glass cylinder at the Egyptian Hall is a row of foot-lights, consequently the transparent cylinder appears to the spectators to be covered by thin dazzling lines of light caused by reflection.

If under these conditions one, two, or three very long fine polished steel needles came up through the green baize, then up the inside of the cylinder, and entered the

bottom of Psycho's box so as to start or stop the clock-work, the observers off the stage could not see them, the more especially because the cylinder was already apparently streaked by luminous reflection.

Or if the apparatus were started and stopped by electro-magnetic apparatus, all Mr. Maskelyne would have to do after the committee had examined Psycho would be to get them off the stage. Afterwards in walking backwards and forwards Mr. Maskelyne might carry the ends of two fine copper wires, as fine as a hair, from the side scenes to the apparatus, and loosely connect them without being detected, and they would conduct electricity to work Psycho, but before the committee mounted the stage again, assistants at the side would have to pull away the wires, to be afterwards replaced at a convenient moment.

But the system of working Psycho by means of air is the best, and is probably the one actually employed.

#### THE FUNCTION OF THE CLOCKWORK MECHANISM AND OTHER DETAILS.

One portion of the clockwork in Psycho causes his arm to move to and fro continuously over a portion of a circular hoop, round which the thirteen cards of his hand at whist are placed. His fingers pass on one side of the cards and his thumb on the other; when he comes to the right card his fingers and thumb come together, and his arm raises the card. One aerial impulse from the unseen operator starts the arm on its to and fro motion; another stops it, and causes Psycho to nip and raise the card. The unseen operator knows when Psycho's hand is over the right card because he can see it, probably from behind the curtains at the back of the stage. He knows what cards the other three players lay down, probably because an assistant concealed somewhere on the top of the stage, is reading off the cards by means of a good opera glass as fast as they are played.

Psycho solves and answers arithmetical problems by opening the door of a box in which ten figures are revolving on a drum, and he opens the door when the right figure is at the orifice. A similar drum with figures driven at the same speed by clock-work is probably near the unseen operator, so that when the right figure is presented to him, he gives the handle of the piston a pull, knowing that that is the moment when Psycho has the right figure to show to the audience.

Psycho lifts a card which a person, probably a confederate, says is the same one which he or she had drawn from a pack, and put back again without letting anybody else touch the cards at all. In the meantime while this is being done and Mr. Maskelyne is gaining time by talk, assistants behind the scenes are looking through the pack to find out the two cards drawn by two *bona fide* spectators who, however, were not allowed to return them to the pack. Consequently Psycho is soon able to signal the names of cards which two persons had drawn while the pack was in their own hands.

I have shorthand notes relating to other parts of the performance, and information to give relating to other tricks, but this article is already too long. Those interested in Psycho may be pleased to know that a photograph containing a portrait of him more accurate than ours, and in the act of raising a card, together with full length likenesses of the various performers, is published by the London Stereoscopic Company and by Messrs. Maskelyne and Cook, and can be purchased for a shilling.

## Correspondence.

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

### THE BAZAAR.

SIR,—It was gratifying to see by Mr. Adshead's letter in last week's *Spiritualist* that some interest is taken in the provinces in the coming bazaar, and permit me to express the hope that both London and provincial Spiritualists will more than justify the expectations formed by the promoters of the scheme for raising funds for the opening of the new offices free from debt. If we all do our duty, not only will this be accomplished, but a handsome balance ought to remain in the hands of the committee.

Permit me to suggest that donors of goods to the bazaar should at their earliest convenience forward parcels to members of the committee, in order that as little trouble as possible may be given to those who are doing the active work in connection therewith. The fixing of stalls and other details, involving much labour and responsibility, will be much facilitated by the goods being in hand ready for arrangement before the day of sale. Let us each endeavour to make this effort a decided success, each feeling it a privilege to contribute something towards the object in view. That object is to strengthen the hands of a representative society, which does not interfere with local interests or associations, but is formed on the broadest basis for the purpose of affording facilities for investigating a subject which is at the present moment engaging the earnest attention alike of scientific men and moral reformers.

Let those then who have proved for themselves the truth of the glorious gospel of immortality show by their liberality that they have confidence in the principles they have espoused, and let us not sow sparingly, lest we reap also sparingly.

JOHN LAMONT.

Fairfield, Liverpool.

### THE FIASCO IN PARIS.

SIR,—Mr. Gledstan's letter in your issue of the 23rd is painful reading. It seems as if we were never to obtain sure evidence about this question of materialisation. Is it that the spirits concerned are destitute of moral consciousness, and lead their mediums to deceive,—that phenomena are not always to be had, and when procurable, make a severe drain upon the medium, and so are counterfeited to save the trouble, and to keep up appearances? Certain it is that some of those mediums with whom most assured results have been obtained, have also been detected in barefaced fraud. The case of the Holmes mediums is to the point. Mr. Dale Owen and Dr. Child expose a systematic fraud, carefully prepared, and elaborately carried out, one which shows the mediums to have been quite without the power to appreciate the enormity of the deception they were practising; and forthwith Col. Olcott proves to demonstration that similar phenomena occur in their presence when every chance of fraud is carefully eliminated.

It was the same when they were in England. I have no doubt whatever as to their power, and as to the reality of the materialisation of faces which I witnessed with them. Other persons have just as little doubt that they were impostors in some cases. And it seems to be so with Firman. Though Mr. Gledstan does not say so directly, there seems to be no sort of doubt that Firman was detected in an abominable piece of deception, of which no other explanation can be given. The "white stuff" and silk shawl remain in evidence. Whence came they? and where have the crown and the mask and the gloves gone to? Is it possible that the medium may be the unconscious instrument in the hands of deceptive spirits, who dress him up and make him act a part? Is there any evidence within your knowledge that would countenance such a hypothesis? The drapery and shawl must have come from somewhere. Were they brought in consciously by the medium? Did he deliberately conceal them on his person for the purpose of deception? or were they brought in by the spirits? It must be remembered that there are undoubted cases of genuine materialisations with Firman as with the Holmes mediums. And the appearance of the Indian is always the same; the shawl is always part of his dress. If then it is spiritually produced in one case, may it not be so in others? In other words, may we not conclude that it is at any rate possible that the invisibles are the originators of the deception, and that they furnish the means for carrying it out?

Another point is worth noticing. Whatever process that may be which we call materialisation, it is certain that objects which are so presented melt away if handled too suddenly;

that pieces of cloth and linen remain after separation from the drapery with which the spirit was clothed,—that drapery vanishing with the spiritual body which it covered. Is it possible that the sudden pouncing upon the spirit caused it to melt away with some of its materialised clothing, while a part—the shawl and some drapery—remained? Is there any experiment within your knowledge, that would lend a colour to such a supposition?

I think one has a right to demand that in such a matter as this, no evidence should be put forward save that which is obtained under strictest conditions. It is easy to ascertain whether a medium has drapery concealed about him, by making him *change all his clothes* before the seance. If he be then placed in a corner of a room where there is no door or window, and in a house not his own, the opportunity for deception is absent. Let the experimenter leave him untied—no tying is really of any service—and steadily persist in seeking such manifestations as will lead to a clear view, in good light, of medium and spirit form together, or to the materialisation of a form whilst the medium is held by one or two persons. Such a plan, steadily persevered in, would yield results which, if very slow, would be very sure; and one fact ascertained under such conditions is worth any amount of trouble in the getting; for one would be sure of it, and in the midst of the mass of worthless evidence which is recorded about this matter, it is very hard to be sure of anything.

One word more. An act of deception, however abominable, ought not to invalidate the weight of such a fact as that to which I drew your readers' attention some weeks ago. I trust that Mrs. Gledstaness will furnish a clear and direct statement of results obtained when Firman was held. If only in one case a form was materialised 'under these conditions, it proves the reality of his mediumship. The broad facts of materialisation fortunately do not rest on the evidence of any one man.

M. A. (Oxon).

April 26th, 1875.

SIR,—The highly important letter from Mr. Gledstaness in your last may be, so I hope, the signal for a thorough investigation of an affair, which is one of similar cases which have several times shaken the ground of gained experience without leaving a clear view of things behind. In this instance, my own former connection with Mr. Firman (son of Madame Louise-Firman) enables me to add my testimony to his powerful mediumship being the agency in the extraordinary manifestations in the physical part of our seances (*vide Spiritualist*, 14th Nov., 1873). Shortly before both mother and son left Manchester he tried for materialisations, but they were very unsatisfactory, and sometimes looked like shams, without offering positive evidence of wilful deception. Therefore I ignored them in my reports, waiting for further developments. Guided by my long and carefully continued investigations, and aided in the meantime by the valuable instructions in your paper, I came to the conclusion that manifestations, before they assume a decided shape, partake often of a suspicious character, especially when suddenly interrupted. The common table-moving, for instance, with contact, will present a chain of self-deceptions until by lifting from the ground, or moving without being touched, it leaves the field of our knowledge, and enters that of so-called spirit action. I may liken it to the attempt of a big bird to fly. The animal runs awhile until the power of the wings gets the uppermost, then it rises. Before this point one observer will insist, "He runs;" the other, "He flies." Both are right from their point of view. Perhaps this is yet to come. But the idea of watching the proceedings in a cabinet is highly suggestive, and here, as well as in the elementary stages of manifestations, the observer may catch some facts suspicious enough, but in waiting to the end will find his wits set at naught. If now, in the case of Mr. Firman's capture, positive evidence of wilful deception could be furnished, it would be only another instance of mixing up the genuine with fraud, and a good share of indignation would fall to the investigators for omitting strict test conditions. In spite of the corruption many mediums may perceive in the example of the so-called respectable classes, of unfairness by the assumption of the right of breaking conditions on their side, no mercy whatever should be shown in cases of undoubted imposture. But before judgment is passed the utmost severity of sifting should be used; thus may this affair be turned to good account, being taken up by so able an investigator as Mr. Gledstaness.

C. REIMERS.

Ducle Avenue, Manchester

#### THE DEVELOPMENT OF MEDIUMSHIP.

SIR,—At a particular stage of human progression, surroundings antagonistic to the development of mediumship are unhappily rather the rule than the exception. But few minds are prepared to shake off the shackles of the old teachings which bind the spirit, in order to soar into the broader freedom of the heavenly knowledge now descending into our midst. Those who are so qualified, and essay to lift themselves up, meet with an opposition which in some instances demands the greatest power of will to withstand, and the exercise of a self-control almost superhuman. But if the will be weak, and the nature sensitive and loving, the spirit receives wounds which sooner or later affect the physical well-being, and the mind or body inevitably suffers. In these antagonistic spheres not only mortal opponents are to be encountered, but spirits—earth-clinging, ignorant, and stubborn in their ignorance, loving their old darkness, and setting themselves to oppose the light of new ideas and knowledge by every means open to them, which means are too often those of an indescribable torment inflicted upon the sensitive, newly developing medium. If they happen to be spirits who are confirmed in some old religious creed, by which they have become mentally purblind to the light of truth, they consider they are doing the best thing for the salvation of the being in the flesh, whose spirit already sees clearer than theirs. But if of a lower nature still, they happen to be attached to certain individuals of the family, or even the locality, and find their abode comfortable, as is the case many times, more especially in haunted houses, they dread the increase of a power which may dislodge them, and selfishly torment mediums to frighten them off from progressing any further in development. Of course to encounter such a host of enemies in and out of the flesh, demands a mind almost superhumanly calm, patient, determined, and self-controlling, and that the bodily health should be preserved unbroken; for often this weak point is assailed, and the balance upset, when hysterical or delirious attacks ensue, or periods of debility and prostration. Truth, however, always meets with more or less antagonism: it has ever been the same old story, the opposition of ignorance to knowledge, darkness to light, and man is always the sufferer. There must always be some martyrs—saviours—men or women whose lives are rendered up in one way or another for the benefit of human kind. Our acceptance of what we intuitively feel, with minds in advance of those around us, to be true, seems to turn against us our nearest and dearest, who immediately commence a species of persecution. "I came not to send peace, but a sword," said Jesus. "A man's foes are they of his own household."

In all cases of unhappiness, or apparent disorder in the opening of communion with the spirit world, prayer is the especial safeguard,—earnest, soul-felt prayer to God for guidance, for truth, for preservation, and protection. Prayer never fails to bring its response in some form or other, and it surrounds the soul with an atmosphere of purity which is a defence against the assaults of low spirits. It not only invites the company and protection of the higher spirits, but also strengthens and adds to their power of protection. It is essential, too, to know those who are appointed to the important office of guides. This may be ascertained in the first instance through some good and reliable medium, and, once ascertained, an appeal in any difficulty can always be safely made to them. But no one should be satisfied with a guide who is not likely to be qualified for the office; who has not passed through an earth-life marked by goodness, benevolence, and some intellectual training; for a great deal of mischief is frequently done to developing mediums by spirits too ignorant to know how to take care of them. The foolish eagerness of the mediums, also, for rapid development, often acts upon the spirit-watchers, and forces them to do more than the system of the medium can healthfully undergo. A wise, high spirit can never be induced by the anxiety or eagerness of the medium to swerve from what he sees to be essential to the bodily and mental health of the being under his care. Hence the necessity for feeling sure of the protection of one qualified to guide.

If in the beginning of development lower spirits take control, and assume the office of guides, they are sometimes forced by the higher spirits to confess their quality in some way or other, and to leave the medium; but not so readily if the aspirations of the medium be low, and he do not pray for protection. In this case he lays himself open to the danger of obsession, or, if that be impossible, he will most certainly be liable to meet with deception and misleading. In all cases it is necessary to "try the spirits"—that is, if a spirit ever seek

to obtain arbitrary control, to the point of forcing the medium to commit acts contrary to reason, propriety, or morality; if his teachings be not pure, elevated, and instructive, his company had best be declined. It must always be borne in mind that a man's own will should be sufficient for his protection: the spirits, who are lower than he, can never command him unless he weakly yield himself to their power, while the higher spirits will never seek to interfere with his freedom. In all instances where disorderly influences have upset the health of mind or body, a good healing and developing medium, known to be under good direction, and leading a pure life, is better qualified to deal with the case than any non-spiritualist doctors, who very often make matters worse. The victims of family persecutions, low spirits, or their own folly, being thus brought under the notice of the higher spirits, every essential is studied, the obsessing or tormenting spirits are removed, and suitable directions given for cure.

The development of mediumship is under any circumstances always accompanied with peculiar physical sensations, in some instances amounting to positive suffering. A refining of the material envelope of the spirit goes on, and this cannot be done without more or less pain. When the medium has been selected as suitable for public ministrations, the work is carried on unceasingly; the nervous system suffers from exhaustion, the brain from the inevitable strain put upon it; and the physical powers generally sympathise. Rest under the care of the guides is the only restorative necessary in these cases; they administer during the mesmeric sleeps they induce every healing influence essential. Some mediums are, however, so unhappily situated on the earth-plane, from a lack of bodily comforts, or healthful society—by which is meant harmonious or congenial friends—that the restorative power of the guardian spirits is greatly impaired, and the work of development painfully retarded. These public instruments, when found to be useful—and, if selected by the spirits, they will be found to be always suited to the sphere of use they are appointed to fill—should be cared for with tenderness and appreciation, and aided in every way to reach the highest point of excellence it is possible for them to attain in their peculiar line. This is one of the works of charity. Spiritualists should mark out for themselves. We have had instances of its being nobly performed already by some members of our body, and the cause has been advanced thereby.

Those who accept Spiritualism from the heart as a truth which must henceforth make a part of their very lives, necessarily advance a step in spiritual development. Truth never comes to the mind without the necessity for progression, but in progression suffering has to be encountered: and these souls begin at once to struggle upwards, clad in the shining armour which marks them to the eyes of spirits as champions of the new faith. The most painful sufferings they have to encounter are those of the spirit, induced by the grand necessity for self-conquest, or the triumph of the higher, the innate angelic or God-like nature over the lower. Some persons seem born with innocent, transparent natures; they are of a simplicity perfectly childlike, and pass through life contented as children in their father's house, with all that befalls. Such beings are dear to the spirits—they find them to be so easily moulded; they are their most available instruments. These probably, having less of an evil nature to conquer, suffer less; but the period of trial, temptation, and struggle for self-conquest, comes for all. It is, in short, the human destiny; without passing through these periods of conflict with self, man can never reach his highest point of perfection. The higher and nobler the aspirations, the sharper the battle; the more exalted the position to be attained in the aim after human excellence, the harder the struggle necessary to attain it. The dark hour spreads itself over every soul so struggling,—that hour in which it seems the very life must be yielded up; and in the quiet night, under no eye but that of God and His angel ministers, the battle is fought, and the victory won. None but those who have borne it, know it; and it is possible to die a death in the body, and bear it for years afterwards the renewed habitation of a cleansed and purified spirit. The victory is sweet, and the subsequent happiness angelic.

Such is "development" upon the highest plane. The opening of the spiritual faculties by which we may see, hear, and converse with souls gone before, may render this development more or less painful; more painful if there be more to overcome, less if the soul have already attained to a high state. But as, in becoming the vehicle for spirits to communicate, we arrive at a condition of extreme sensitiveness, our sufferings become all the more acute because of this sen-

sitiveness. There is no longer the dullness of the flesh interposed, but this has become so refined that the spirit bears it like a diaphanous garment through which it is exposed to acuter pain.

Who will not rejoice, however, when, the battle being won, angel brothers and sisters gather round with words of cheer and comfort, and faces beaming with joy! Their delicious love-sphere enters into the very being, we feel the bliss of heaven, we breathe, smell, taste, and feed ourselves upon it, and know, while still in the body, the ineffable joy of spirit existence. No brave heart will turn from the battle, knowing what is to follow upon the victory.

If our words can encourage any so struggling, if we can point the way to a quicker deliverance, if we can send a ray of light through any confused and baffled mind, if we can aid any father, mother, brother, or sister to minister properly to suffering mediums in their midst; if we can cheer any aching heart fighting against antagonistic surroundings and the prejudices of loved ones who obstinately shut out the light—then we have not written in vain. CATHERINE WOODFORD.

March 21st, 1875.

#### MR. WASON ON THEOLOGY AND OTHER SUBJECTS.

SIR,—Will you kindly allow me to point out and ask you to correct an error in *The Spiritualist* of the 16th inst., in which appears the following statement:—

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

"Dr. Hitchman was then elected a vice-president." \*

Now the facts are, that after repeated offers to propose him as a member of the British National Association of Spiritualists by Mr. Everitt, which were at first declined, Dr. Hitchman wrote stating that he would accept membership by real preference, but if the Council chose otherwise, he left himself in their hands, more especially as he knew that the most influential Spiritualists of Liverpool desired him to be a vice-president. At the same time he repeated, and with emphasis, and, further, with an invocation to God,† that "for himself he desired no office, or little beyond that of ordinary membership."

Your well-known love of truth and justice will, I am sure, point out to you that these facts should be made public. Had I, or had our friend, Mrs. Nosworthy, been in London for the last Council meeting, either of us would have had great pleasure in proposing Dr. Hitchman for the vice-presidency of our Association. He is an able, earnest, and fearless exponent both in public and private of the great truths of Spiritualism, and second to none in Liverpool in this respect; he is bravely fighting the good fight, careless of the injury to his worldly prospects as an M.D., and of the injury his social position has sustained, is sustaining, and will sustain, until truth, reason, and common sense, backed by proved facts, shall have prevailed over the dogmas, creeds, and blasphemous doctrines taught in the churches, which, to my mind, are absurd, ridiculous, idiotic, utterly unworthy of the nineteenth century, and scarcely able to hold their own in the dark ages when the priests and parsons had racks and torments, dungeons and Inquisition to back their creeds.

This blessed era, the triumph of truth and reason which we long for, and sigh for, and pray for, may not even in these days of rapid progress, be a beatific vision like Lazarus in Abraham's bosom—seen only afar off.

Paraphrasing the trenchant language of St. Paul, we may truly say—Thanks be to God, who is giving the victory to truth, and reason, and common sense, over the creeds, dogmas, and doctrines taught in the churches which ignore or deny the verities of Spiritualism, which, in my judgment, are alone able to stay the black locust cloud looming up from materialistic Germany, and (I shame to say) backed up by such able men as Tyndall, Huxley, and the great bulk of scientific men in Europe and America. The churches, too, of all denominations unhappily, with the blindness of bats and owls, set their faces against the facts, as well as the great lessons Spiritualism teaches, whereas they ought to be as a rock in the hands of Ajax to aid the priests and parsons in the hard task of keeping aloft the so-called miracles of Christ and the Apostles, which with scientific men are at a frightful discount, and de-

\* The error was corrected last week, and the cause of it is made known in another column of this number of *The Spiritualist*. We are glad to hear that a good worker like Dr. Hitchman is acting with those of us who wish to see union rather than dissension in Spiritualism.—ED.

† Perhaps there is a little unnecessary force in this way of stating the case.—ED.

rided generally by the shrewd skilled workmen of England, Europe, and America, and denied (though reverently, by one of the ablest and most learned professors of the University of Oxford, Dr. Baden Powell, the author of the celebrated treatise which caused such a sensation some years ago not only in Oxford and Cambridge, but in the whole religious world in Great Britain.

Excuse the length of this letter, for which I alone, and not *The Spiritualist*, or the advocates of Spiritualism, am answerable.

J. WASON, *President of the Liverpool Psychological Society.*

Wason's Buildings, Liverpool.

## WORKS OF CHARITY IN CONNECTION WITH SPIRITUALISM.

CRITICAL observers have sometimes pointed out that no organised method of aiding the poor and the afflicted exists in Spiritualism, forgetting that Spiritualism has had to fight for its own existence, so that as yet it has had little spare energy to expend in other directions. Mrs. Wood desires to promote works of charity in connection with Spiritualism, and it is to be hoped others will join her in the undertaking, respecting which she has sent us the following letter:—

To the Editor of "*The Spiritualist*."

SIR,—Will you allow me, through the medium of your valuable paper, to inquire if there are any ladies who would help me to form, in connection with our National Association of Spiritualists, a Dorcas society to provide clothing for the poor? I shall be glad to receive the names of those willing to join me in this work.

M. THERESA WOOD.

Bedford House, Carlyle-square, Brompton.  
April 26, 1875.

THE Spiritual movement is much indebted to Mr. Webster Glynes for the legal assistance given by him towards registering the National Association of Spiritualists, and for the hard work he has done in promoting public lectures on Spiritualism.

NEXT WEEK'S SOIREE.—The next *conversazione* of the British National Association of Spiritualists will be held at the Association's new rooms, 38, Great Russell-street, entrance in Woburn-street, next Wednesday evening. This meeting will have somewhat of the character of an inauguration of the new premises, being the first general gathering of friends and members that will have been held there. As only a certain number of persons can be accommodated without overcrowding, friends are requested to apply for tickets in advance to Miss Kisingbury, 38, Great Russell-street, Bloomsbury, W.C.

SPIRITUALISM IN MARYLEBONE.—The Marylebone Association of Inquirers into Spiritualism held its quarterly meeting on Wednesday, 21st inst., at the Hall of Progress, Church-street, Paddington. Mr. W. Wallace presided. Miss Chandos and other members spoke of the necessity, above all things, of living earnest, truthful, moral lives, in strict harmony with the principles of Spiritualism. The secretary's report set forth that the receipts for the quarter were £17 0s. 6d., and the expenditure £16 7s. 4d., leaving a balance of 13s. 2d. in the treasurer's hands. A concert and six lectures had been given, twenty semi-public *seances* held, books and periodicals circulated, and several new members elected. More *seances* and experience meetings will be held as soon as the society can find suitable rooms.

A CASE OF REAL DISTRESS.—Information has reached us that Mr. and Mrs. Coles, who came to England from Chicago this winter, and have been doing work for Spiritualism as opportunity was afforded them, have, through ill-health and other unfortunate circumstances, fallen into deep distress, from which they have received timely relief through the good offices of Mr. Kipps and Mr. J. W. Haxby. They have been visited by the Secretary to the National Association of Spiritualists, who will be glad to receive assistance in ministering to their immediate necessities. The history of these deserving, but now suffering friends, is interesting, and no doubt all will be glad to help in aiding a case of genuine misfortune, borne with uncomplaining fortitude. Those who are willing to give contributions, however small, are requested to send them without delay to Miss Kisingbury, 38, Great Russell-street, W.C.

DR. SEXTON AT GOSWELL HALL.—Dr. Sexton's Lectures at Goswell Hall on Sunday evenings are well attended. The subjects for May are announced, and are of a character to create a considerable amount of interest. The service commences at seven o'clock. Goswell Hall, 86, Goswell-road, is situated a few minutes' walk from the Aldersgate-street station of the Metropolitan Railway.

M. BUGUET.—Paris being under martial law, M. Buguet and Mr. Firman have been arrested for taking spirit photographs. Of the latter we know nothing, but the former possesses real medial powers, which have never been supplemented by any deeds of his own, so far as we are aware. The Parisian public being ignorant of Spiritualism, it is not impossible that there will be difficulty in releasing M. Buguet, although his powers can be demonstrated to be real by many disinterested persons of very great influence in Europe.

NEW COUNCILLORS.—Members of the National Association should not forget that they have each been specially requested to send in nominations for members of Council whom they desire to be elected at the forthcoming annual meeting, May 20th. The nominations must reach the Secretary, 38, Great Russell-street, not later than next Wednesday, May 5, otherwise they will be too late. Nobody can be elected who is not a member of the Association, so it will be of no use to nominate such.

THE COMING BAZAAR.—Contributions, either in money or kind, still continue to flow in steadily in aid of the Bazaar. M. Constant has sent a few articles from Smyrna; the Baroness von Vay announces a packet of her photographs, besides a gift of money; Prince Emile von Wittgenstein also sends a handsome donation. The committee will be greatly helped if friends about to send articles, will furnish lists of the things likely to be contributed, in order that they may learn in what there will be a deficiency. They also request that all contributors will affix an average price to each article before sending it in to 38, Great Russell-street.

PRESENTATIONS TO THE NATIONAL ASSOCIATION LIBRARY.—The following valuable works have been presented to the library of the British National Association of Spiritualists, by Mr. Partridge:—*Lyell's Antiquity of Man*; Cooper's *Spiritual Experiences*; Tuttle's *Career of Religious Ideas*; Lée's *Pre-Adamite Man*; Lawrence's *Lectures on Man*; Colenso on *The Pentateuch*; Ashburner's *Philosophy of Animal Magnetism and Spiritualism*; and the Dialectical Society's *Report on Spiritualism*. Mr. Alexander Calder has presented the library with the following works:—*Encyclopadia Britannica* (26 vols.); Beveridge's *History of India*; Hume's *History of England*; D'Aubigné's *History of the Reformation*; Anderson's *Scottish Nation*; Burns's Works; and the *Waverley Novels*; besides many copies of *The Graphic* and other illustrated periodicals.

THE LIVES OF THE SAINTS.—A correspondent who has lately been in Brussels has furnished the *Bookseller* with an account of his examination of the literary workshop of the Bollandists. The Bollandists are a literary corporation instituted early in the seventeenth century for collecting and publishing authentic records of mediæval Church history, in the shape of lives of all the saints of the Romish communion. Under every day in the year the lives and legends of the saints commemorated on the day are collected and recorded. Vast collections have been made towards completing the lives of the 4,070 saints at present unwritten. This work may contain a vast mass of interesting psychological facts, to be unearthed in the future by a student, from the midst of a mass of worthless tradition.

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.

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.

PSYCHISCHE STUDIEN. A Monthly Journal, chiefly devoted to the investigation of the imperfectly known phenomena of psychic life. Edited by ALEXANDER AKSAKOF, Imperial Russian Councillor at St. Petersburg. Published at Leipzig, by Oswald Mutze, Nurnberger Strasse, 21. Price 5s. for six months.

**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, 35, Goldhawk-road, Shepherd's-bush W. Please write.

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**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.

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**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 civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

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

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

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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

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

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

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

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

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

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