

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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Contents.

| | |
|---|-----|
| The Reliability of the Records of Spiritual Manifestations | 241 |
| The National Association of Spiritualists:—Meeting of the Council—New Members—Finance Committee's Report—Furnishing the New Offices—Family Tickets to the Reading-Room—Votes of Thanks—The Annual Meeting and the Election of the New Council—The Board of Trade and the National Association—Works of Art at the Bazaar—Suggested Formation of a Philosophical Department of the National Association, and the Appointment of a Scientific Committee | 243 |
| A Seance with Mrs. Everitt. By Emily Kinslingbury | 245 |
| The Bazaar next Week | 246 |
| Spiritualism and the English Government | 246 |
| The Psychological Society:—First Ordinary Meeting of the Psychological Society—The Phenomena of Sleep and Dream—Are Dreams Incongruous?—How to make Sleeping Persons Talk—Dreams about Bodily Death—The Psychology of Memory | 247 |
| The Gifts of the Spirit and the Gift of Tongues | 248 |
| Poetry:—Jenny Lind | 249 |
| Correspondence:—Spiritualism in St. Petersburg—Spiritual Phenomena in Northampton | 249 |
| The Phenomena of Sleep and Dream, No. I. By Edward W. Cox, Sergeant-at-law:—The Bodily and Mental Conditions in Sleep—Only Portions of the Brain active in Dreams—The Duality of the Mind—The Dreams of Blind Men—No Sense of Incongruity in Dreams—In Dreams Ideas become Facts—Differences between the Sleeping and Waking Mind | 250 |
| Persecution of Spiritualists in Paris | 252 |
| Answers to Correspondents | 252 |
| Paragraphs:—Open-air Meetings in Liverpool, 245; Dr. Sexton at Goswell Hall, 249; Spanish Societies of Spiritualists, 251; Brixton Psychological Society, 251; The Mediumship of Mr. Parke, 252; National Association Library, 252; The Dalton Association of Spiritualists | 252 |

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February, 1875.

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VOLUME SIX. NUMBER TWENTY-ONE.

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THE RELIABILITY OF THE RECORDS OF SPIRITUAL MANIFESTATIONS.

The following letter has been sent to this journal for publication:—

To the Editor of "The Spiritualist."

SIR,—In the article headed "Recognisable Spirits" in *The Spiritualist* of May 14th, you observe "that one of the most triumphant proofs of the reality of spiritual communications which can possibly be conceived would be the appearance of the departed to their relations still living." You proceed by noticing that—"Although news has come to this country from America of the appearance of the veritable spirits of the departed to their relations still living, these phenomena have not yet been so verified in this country as to carry weight."

Allow me to call your attention to the many published reports of the appearance of spirits to their living relations, during the *seances* held at Messrs. Bastian and Taylor's, by what is known as Mr. Ronald's circle.

At those *seances*, held every Tuesday evening for many weeks, there appeared five or six different spirits who were fully recognised by their respective relations.

There could be no possible mistake as to the identity of these spirits, of whom on two occasions I had an excellent view, for they were all different in form and feature, and not one of them bearing the slightest resemblance to Mr. Bastian, the medium.

1. There was the very remarkable form of Mr. Ronald's brother, standing upwards of six feet in height, who allowed me closely to scrutinise his features, and actually to pass my hand down his luxuriant beard. I saw this spirit sit down at a table and write a long letter to his brother, who told me that he recognised the writing.

2. Mr. Regan's brother-in-law, frequently recognised by Mr. and Mrs. Regan, and distinctly seen by the other members of the circle.

3. The brother of Col. S., whose features I distinctly saw and have already described in your pages, and who actually bore the family crest on his Scotch bonnet. This spirit had a very soldierlike bearing, and seemed to move with remarkable ease. Col. S. has already fully described the appearance of his brother.

4. The wife of Mr. Cottrell, unmistakably recognised by that gentleman.

5. The husband of Mrs. W., whose features I also described in *The Spiritualist*; and two or three other forms, whom I refrain from naming simply because I was not near enough to discern their features.

Some of the living relations of these spirit-forms have already published their evidence as to the identity of the said spirits, and the evidence of such witnesses would undoubtedly be at once accepted as conclusive in any court of justice, when affecting the lives or property of their fellow-citizens.

Of course there still remains the objection that these appearances *may possibly* have been the work of cheating spirits, but that objection I apprehend can never be satisfactorily proved or disproved, for doubtless there are limits and always will be limits to our knowledge of this mysterious subject.

Whether Florence or any of the Kates and Peters have been able to prove their identity I know not; but as regards the "duplication theory," I am perfectly convinced that it fails in the case of the first-named spirit.

I have had the privilege of closely beholding Florence on some seven or eight different occasions, and I was twice allowed to pass my forefinger down her nose, my senses of sight and touch proving to me in the most satisfactory manner that there was not the slightest resemblance between her and her medium.

I was also present when a talented portrait painter was allowed to approach very close to this spirit, and I heard him

assert that the two faces were very different as to all their features.

Some people are certainly endowed with very vivid imaginations, and a few of these may have fancied a resemblance that really did not exist; but the same people—if partial to the duplication theory—might possibly fancy they could detect a striking likeness between a very pretty girl and the late Emperor of the French.

I have never witnessed the elongation of a medium; but from what I have heard from those who have been so fortunate, such elongation and the alteration of size and stature which takes place when spirit forms alternately lose and gain power must present as different phenomena as one can possibly conceive.

J. J.
Tottenham, May 15th.

The alleged recognisable spirit manifestations at Messrs. Bastian and Taylor's are open to considerable criticism for the following reasons:—

1. They are professional mediums who have shown the full-form phenomena only on their own premises, and have refused to attempt to obtain them elsewhere.

2. While thus holding them upon their own premises, they have refused, as Mr. and Mrs. Holmes did, to try to obtain the phenomena in a simply-constructed cabinet, but have used bed-rooms and adopted a complicated method of asking a committee to seal doors and windows with strips of paper, and to search the beds and large pieces of furniture, as did Mr. and Mrs. Holmes.

When the full-form manifestations of Messrs. Bastian and Taylor first began, we pointed out to them that the hanging of a black curtain across one corner of their drawing-room would form an inexpensive, easily-constructed test cabinet, and do away with the necessity for tying and sealing the medium. Mr. Malcolm Taylor told us that this plan could not be adopted, because the landlady would not permit more nails to be driven into the walls than were in them at present. Considering that two or even four holes, such as would be made by thin nails, would scarcely be visible, and, remembering that the lodgers in the house during the past year have for the most part been spiritual mediums, the landlady in this matter has been very hard upon her best supporters.

3. They have placed impediments in the way of friendly and experienced observers who desired to investigate the phenomena. When they first came to England, Mr. Crookes asked them for facilities to examine their manifestations; Mr. Malcolm Taylor told us that the reason why they refused Mr. Crookes such facilities was that they could make more money by giving public *seances*.

4. The light was so bad on the solitary occasion when they gave us an opportunity of observing the full forms, that none of the features of those forms could be seen; hence it is hard to understand how they could be recognised. Captain James has stated that he once recognised the features, but his record, after six observations, that "Florence" bears "not the slightest resemblance" to Miss Showers, proves his liability to error, as Mrs. Showers can testify.

5. As to the published accounts of recognitions written by third parties, and not drawn up and signed with the names and addresses of those who actually made the recognitions, such irresponsible testimony is worthless. We attended the Holmes's *seances* for weeks to find one good case of recognition of a deceased person, but no such case occurred; no face came in a clear light, so that its features could be seen by all present, and then identified by one truthful, honourable witness. The faces sometimes asserted themselves to be related to persons present, and sometimes excitable

people recognised faces where the darkness was too intense for the features to be seen; sometimes spectators, in a doubtful kind of way, would express the opinion that they saw some relative of theirs. Such things as these, dubious and doubtful to those present, were seized upon by sensational reporters, and published as most wonderful cases of recognition.

Our correspondent speaks of five or six different spirits who were fully recognised by their respective relatives. One of those relations, who has been stated in print to have recognised his departed wife at Mr. Bastian's *seances* over and over again, told us last Saturday that when he obtained a fair look at the face of the form, he found that the features did *not* bear the slightest resemblance to those of his wife, but he thought that there was some slight resemblance to her as she appeared in death when lying in her coffin. He also said that he was almost sure that he saw her sink into the floor—still the light was not good. A sensational writer might give all this as an example of a wonderful case of recognition of a departed spirit and of the rising and sinking of that spirit through the floor beyond all manner of doubt. We saw several cases of what some of the spectators called "melting away;" the light was bad, and the forms dimly seen behind the opened curtains merely appeared to bow as the curtains fell together; thus their heads were sinking, and the lower parts of their bodies were not then seen, because they were too far back in the darkness of the cabinet.

Take again the case of the alleged spirit of the brother of Mr. Ronalds. We, like our correspondent, have seen the great black beard of the apparition hanging over the white dress, but cannot say that the said beard gave proof of the identity of the spirit, any more than did the white robes; the light was too low to show any of the features. Many people in the circle, with the exception of Mr. Ronalds, said that night that it was his brother, so that any reporter present might have repeated that statement as a fact. When spirits cannot be seen so clearly that everybody present is able to testify that they are actually recognisable, supposing them to be seen by any of their relatives, the next best thing to do is to take the testimony of the solitary individual who asserts that he has seen them distinctly enough to recognise them. For instance, if Mr. Ronalds has seen his brother he ought to write a letter to the following effect, instead of leaving irresponsible third parties to give their version:—"I have distinctly seen the features of the spirit who appeared at the *seance* of Messrs. Bastian and Taylor, so that I know beyond all question that it was my brother. He wrote me a long letter, and on comparing the handwriting with that written by my brother before he departed from earth, I find that there is no difference between the two, just as was the case with Mr. Livermore's departed wife when she wrote messages to him through the mediumship of Kate Fox. I have also compared the handwriting of the spirit with the handwriting of Mr. Bastian, and I append lithographic copies of both, to show that there is no resemblance between them. I will place lengthy specimens of the handwriting of my spirit brother, of my brother before he departed this life, and of Mr. Bastian, on public view side by side in a glazed frame at the bazaar next week. The long letter which my spirit brother wrote to me is not worded in vague and general terms, but speaks of facts and dates and occurrences known only to him and myself. In witness whereof I

now publish the said letter in full." Such a letter as this from Mr. Ronalds would be of the nature of evidence. Mr. Ronalds should append his full address to his communication.

Where the light is so bad that the features of the spirits cannot be seen by all the spectators at once, the onus of authenticating such a gigantic truth as that of recognisable spirits must fall upon the individual who actually identifies them and not upon irresponsible third parties present who do not see the features, or, if they do see them, cannot say whether their owners are related to other persons present or not.

The Holmes's were very powerful mediums. They gave *seances* on their own premises in London, and without properly constructed cabinets, just as Messrs. Bastian and Taylor have been doing, the difference being that the Holmes's exhibited the faces in a better light, and gave greater facilities for examination by experienced observers; yet the Holmes's thoroughly deceived Mr. Dale Owen, and mixed up a large amount of imposture with genuine manifestations. We would not for the world insinuate that Messrs. Bastian and Taylor have been doing the same. As a matter of opinion and not of evidence, we think Mr. Bastian an excellent medium, who might have become very popular in London, and aided the cause considerably had his manifestations been produced under better conditions. Gentlemen of honour and truth certified the genuineness of some of the Holmes's manifestations, but were sorry afterwards that their names had ever been mixed up with the doings of such mediums; hence, when Messrs. Bastian and Taylor began to use a bed-room as a cabinet, and to adopt the same tests as the Holmes's, most of the London Spiritualists have kept away from the *seances* altogether. Had Mr. Bastian been better known to Spiritualists personally, and had he and his partner used a properly-constructed cabinet, their career in this country would have been successful, and their *seances* well attended.

The whole question, however, of the exactitude of the testimony about their recent full-form *seances*, can be settled by placing upon public view the three letters already mentioned.

As to the other point raised by our correspondent, the full forms through the mediumship of Miss Showers belong to that class which has been thoroughly well studied in this country—that is to say, that mediums who get powerful direct voice manifestations, raps, table motions, and the floating of musical instruments about a dark room, can, by sitting for them, easily develop spirit forms which are more or less the duplicates of their own, although varying in size. Such forms may possibly vary from their mediums in the curvature of the nose. But if our correspondent means that the form of which he speaks is the materialised spirit of a departed person, bearing no resemblance whatever to the medium, Mrs. Showers can give evidence to the contrary. She watched in a strong light the development of these marvellous manifestations with much anxiety, and for whole months was in doubt whether duplication of form ever took place; she thought Florence was her daughter in a trance, the features were so much alike. Scores of other witnesses in London are familiar with this strong resemblance. Photographs by Mr. Crookes are now on public view in the reading-room of the National Association, showing the strong resemblance of Katie

King to Mrs. Corner (Florence Cook), but proving the variation in dimensions. In the experiments in connection with Mrs. Fay's mediumship at Mr. Crookes's, her resemblance to the materialised spirit was seen and published. The resemblance between John King and Mr. Williams is far more difficult to see, because of the great black beard of John King, the profusion of drapery, and the peculiar phosphorescent light, but is clear enough to those who take special note of the eyes and cheek bones of both faces within a short period. All these facts have long been well known, and have been amply discussed in print over and over again.

In conclusion, we may point out the difference between reliable and inconclusive evidence. At the last *seance* given by Miss Showers, and reported in this journal, her cabinet was not a bed-room with doors and windows, as used by Messrs. Bastian and Taylor, but it consisted of the bare walls of one corner of the drawing-room with a black cloth nailed across the angle. While the hands and feet of Miss Showers were in sight (a large portion of the lower part of the cloth being cut away for the purpose), the materialised hands of the spirits tied a bow knot in a long strip of calico placed over her shoulders, with the ends hanging down in front. Also, while her hands and feet were in sight, the spirits raised a tumbler of water to her lips, so that she drank most of its contents; and all this time she could not move her head, a strip of calico having been passed round her neck, and by it her head was tied to a staple driven into the wall—a circumstance which we omitted to mention in the last report. Further, nearly all of the witnesses present were persons whose names are household words in Spiritualism, who have had long years of experience in the nature of all kinds of manifestations, and in the testing of mediums.

Sir Charles Isham has sent us an account of a *seance* with Miss Showers, at which Mrs. Makdougall Gregory and Mrs. Mitchell were present. In the course of his narrative he says:—

Miss Showers's maid held up a shawl in front of her for a short time. When it was taken down, her wrists were found corded to a chair in front of her so tightly as to cause them to swell in a manner painful to behold. I was then invited to seal the final knot. The shawl being readjusted, a hand in rapid motion immediately appeared above it; then another larger one, with rings on the fingers. The room being well-lighted with gas, Miss Showers could see the hands coming from and returning into her body. A heavy rose-wood chair was then quickly hung on to her arm; both her arms were still tied; and, after being examined, the chair was as quickly taken off. I then untied the knots, about twelve in number, some of which were pressing into the flesh, making it difficult to get at them.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

On Tuesday evening last week a Council meeting of the British National Association of Spiritualists took place at their rooms, 38, Great Russell-street, Bloomsbury, London, under the presidency of Mr. Alexander Calder. The other members present were Mr. Morell Theobald, Captain J. James, Mr. and Mrs. Thomas Everitt, Mr. E. Dawson Rogers, Mr. George King, Mr. Keningale Cook, Mr. Edward T. Bennett, Mr. Regan, Miss Houghton, and Mr. Joseph Freeman.

The minutes of the last meeting were read and confirmed.

NEW MEMBERS.

The following ladies and gentlemen were then elected members of the Association—Miss A. Clemès, the Rev. Thomas Colley, Mr. A. T. T. Petersen, Mr. Whitear, Mr. Collingwood (who is not a Spiritualist, but has joined the Association because it promotes research into the subject), Mrs. Stone,

Miss Edith Stone, Mr. C. E. Williams, and Mr. J. K. Worcester.

The resignation of Dr. Davies was accepted.

FINANCE COMMITTEE'S REPORT.

The report of the Finance Committee to date was then read, and showed a balance in hand of £79 6s. 2d. It recommended payment of bills to the amount of £23 15s. The remaining outstanding liabilities of the Association were estimated at £10.

The Secretary reported that some of the persons to whom applications had been sent for their subscriptions for 1874 had paid them in, so that only four remained unpaid for that year. She wished the members of the Association to remember that those of them who had not paid their subscriptions for the present year (1875) would not be able to vote at the general meeting at the close of this month, unless they made their remittances in the interim.

FURNISHING THE NEW OFFICES.

Mr. E. Dawson Rogers reported that the Council had voted the Furnishing Committee £150 to be expended in furnishing the new offices, and that the Committee had spent £11 13s. 3d. more than that amount; the vouchers and a full account of the sums expended were lying upon the table. Some further small articles were required to complete the furnishing, and if the Council were to make the Committee another grant of £20, he thought that that would cover the whole of the expenses of furnishing, with the exception of the one large room which it was not proposed to furnish at present.

It was then resolved that the account and receipts be referred to the Finance Committee for verification, and that a further sum of £20 be paid to the Furnishing Committee, to enable them to complete their work.

Mr. E. T. Bennett said that about £12 more had been recently paid in to the Guarantee Fund. It must be remembered that the whole expense of furnishing had been covered by the Guarantee Fund, so that the ordinary resources of the Association had not been drawn upon for this purpose.

FAMILY TICKETS TO THE READING-ROOM.

Miss Kislingbury reported that most of the new members of the Association entered their names for a subscription of £1 1s. a year, because that sum enabled them to use the reading-room and library. But when many Spiritualists resided in the same house, it was frequently the case that the family could not afford, or did not desire to pay, £1 1s. each for the admission of all its members to the reading-room. She therefore recommended that if one member of a family paid £1 1s. a year as a member of the Association, all the other members of the family residing in the same house should be entitled to a reading-room ticket each, provided that they enrolled themselves as members of the Association, which they could do on payment of five shillings per annum each.

The suggestion was thought to be a very good one, and it was unanimously adopted.

The Secretary said that she wished the reading-room to be closed at an earlier hour on Saturday night than during the rest of the week, because it was inconvenient to her to remain so late on Saturday evenings.

The consideration of this subject was postponed.

VOTES OF THANKS.

A vote of thanks was then passed by the Council to Messrs. Calder, Partridge, Blyton, Tredwen, Coleman, Whitear, Slater, Biko, Chinnery, Martheze, Crowell, King, Oxley, Pearce, and Serjeant Cox, for donations of books or papers to the library. A vote of thanks was also passed to Mr. Harrison for the free insertion in *The Spiritualist* of advertisements relating to the library and the prize essays.

THE ANNUAL MEETING AND THE ELECTION OF THE NEW COUNCIL.

Mr. E. D. Rogers reported that circulars had been issued requesting members of the Association to send in their nominations of persons to serve on the Council which is to be elected at the close of this month. The nominations had been sent in, a list had been made out, and had been examined and verified; it would be read at the general meeting. The old rules provided that the number of members of Council should not exceed seventy, but under the new rules, which had been adopted and submitted to the Board of Trade, it was provided that the number of the members of Council should not exceed one hundred. Eighty-nine members had been nominated to serve on the new Council, and (as in Parliamentary and other elections (they were appointed by virtue

of their nomination, since more than the number that could be elected had not been nominated. He was glad that they were not to have a contested election, for although it showed a healthy state of things when the nominations were in excess of the number of persons that could be appointed and when there were contests for a seat on the Council, at the same time it would have been a matter of regret if some friends who might have been useful on the Council were among those not elected. The annual meeting would be formally held on the 19th of May, as stated in the circulars, but no business would be then transacted, as it was intended to adjourn it until the 26th of May at 7.30 p.m., when they could have the use of the Co-operative Hall for the purpose without incurring any further expense, since the bazaar would then be held on the same premises, although not in the same room.

THE BOARD OF TRADE AND THE NATIONAL ASSOCIATION.

Mr. E. D. Rogers then read a letter from the Secretary of the Board of Trade, refusing to register the National Association of Spiritualists, on the ground that it did not come within the meaning of the clause in the Companies Act of 1867, empowering the Board of Trade to register societies formed to promote "art, science, religion, or any other useful purpose." Mr. Rogers added that practically the Association could not help itself without going to law, in which case it was said to be possible to get a writ of mandamus, and to compel the Board of Trade to carry out the provisions of the Act. But such a course, though legal, was not advisable, and the Board of Trade was probably acting in ignorance of the facts of the case; therefore he thought that the Registration Committee had better be authorised to draw up a reply explaining the objects and work of the Association.

The Registration Committee was then empowered to act as Mr. Rogers had suggested.

WORKS OF ART AT THE BAZAAR.

The Secretary reported that all the preparations for the bazaar were going on nicely, and that boxes of goods supplied by friends were arriving nearly every day.

Mr. Bennett said that the loan of works of art, such as spirit drawings or other subjects connected with Spiritualism, would be very useful to the Bazaar Committee if friends would send them for the purpose of exhibition.

Mr. Morell Theobald gave notice that he would move that all future ordinary meetings of the Council shall be held on Tuesday evenings.

It was resolved that the new *Journal of Psychological Medicine* should be taken in regularly for use in the reading-room.

SUGGESTED FORMATION OF A PHILOSOPHICAL DEPARTMENT OF THE NATIONAL ASSOCIATION, AND THE APPOINTMENT OF A SCIENTIFIC COMMITTEE.

The following letter from Mr. W. H. Harrison was then read:—

"38, Great Russell-st., W.O., May 10th, 1875.

"To the Council of the National Association of Spiritualists.

"LADIES AND GENTLEMEN,—A few weeks ago Mr. Charles Blackburn, of Manchester, asked me to get estimates of cost of galvanometrical apparatus and a cabinet, in order that he might present the same to our Association for the purpose of testing those mediums for materialisation phenomena who may ask to have their powers examined by the method first put in practice by Messrs. Varley and Crookes.

"The apparatus used by those gentlemen was made for the special purpose of testing Atlantic cables, and for other work requiring exact measurements. I thought that it might be of more interest if all the spectators who attended a *seance* could observe the indications given by the apparatus, and thus know what was going on inside the cabinet, so I suggested a galvanometer which should reflect a large disc of light upon one side of the room, the motion of which luminous disc should be seen by everybody, and show whether the hands of the medium were still in connection with the terminals inside the cabinet.

"Since then Mr. Frederick Varley has made the instrument; I hope that at our next *soiree* it will be on view at work, and that the cabinet will be on the premises also, if you will kindly accept them at the hands of Mr. Blackburn.

"Accounts have been received from America setting forth how mediums and the spirits materialised through them have walked together from the cabinet in a good light; but until such phenomena have been obtained in this country in the presence of reliable witnesses, the apparatus just mentioned will be of use for the special purpose of proving duplication. It can also be used for other experiments connected with unseen forces, and a very sensitive instrument of this kind might

be employed to determine the vexed point whether excessively feeble currents of electricity are or are not given off from the human form. Mr. Cromwell Varley once designed a set of experiments to determine this point with more accuracy than had hitherto been determined; but I had not then the leisure to carry them out.

"Would it not be a good thing for our Association if we had a philosophical department, to solve, as far as possible, all questions relating to the physical side of Spiritualism? There is no such establishment on the Continent, or in any other part of the world, and if we could only possess such a department, and further gradually accumulate upon our premises the most complete library existing anywhere in connection with Spiritualism, the value of the Institution we have established would be felt throughout the whole world, or, at least, as far as the truths of Spiritualism are known.

"Among those Spiritualists who take an interest in these physical experiments are Mr. Cromwell Varley, Mr. Charles Blackburn, Mr. Martheze, and M. Aksakof, of St. Petersburg. Would it be possible to form a committee of these and other members, who could work with each other, and would they be willing to act if appointed? Mr. Varley, Mr. Martheze, and myself have stocks of scientific apparatus of use in physical research, and I believe all would be willing to lend whatever might be necessary to carry on experiments. Further, if useful experiments were planned to be carried out on these premises, I would willingly for a time do all the work without charge, to such an extent at least as not to interfere too seriously with my ordinary duties.

"Thus the only expense connected with carrying out such an idea would be little more than the cost of a room in which the work could be done, and perhaps the expense of fitting up that room with large cases in which to keep the apparatus.

"Do you think it desirable that any of these suggestions should be carried out?—Very truly yours,

"WILLIAM H. HARRISON."

The Council then passed a unanimous vote of thanks to Mr. Charles Blackburn for his gift of a cabinet and galvanometer.

Mr. Morell Theobald said that he considered the establishment of a philosophical department, as proposed, would be a very good thing for the Association.

Mr. George King said that he did not exactly understand what was proposed to be done. He had several scientific friends who were not Spiritualists, but who were interested in the subject, and would probably like to work on such a committee as that now proposed to be appointed.

Mr. Harrison said that he thought that proselytising work and scientific research ought to be separated from each other, since non-Spiritualists did not understand the subject nor the conditions under which the best phenomena were evolved. He thought that scientific disbelievers ought to join Serjeant Cox's Psychological Society, and that a society of Spiritualists could make more progress in research because disbelievers were not present. To this rule, however, there was one non-Spiritualist who might be an exception, namely, Mr. Crookes; but Mr. Crookes had not joined the Dialectical Society because he thought that he could do more good for Spiritualism by working in an independent way; and he (Mr. Harrison) thought that if the Psychological Society worked independently, if Mr. Crookes also worked independently, and the National Association worked independently, each helping the other where they could, it would be better than uniting, since the public would then have scientific evidence of various kinds bearing upon them from different directions. Mr. Martheze had read the letter which had just been submitted to the Council, and said that he approved its contents. Mr. Blackburn had also telegraphed from Manchester that day, expressing his satisfaction at its suggestions.

As it was not known whether the whole of the committee would act if invited, and as the terms on which a room for the purposes of the committee might be let required consideration, the whole subject was referred by the Council to the Offices Committee, with instructions that they should report thereon.

"OPEN-AIR MEETINGS IN LIVERPOOL.—Mr. James Coates delivered his second open-air address on the "Gospel of Immortality," at the Monument, London-road, Liverpool, last Sunday morning, at half-past eleven. There was a fairer attendance of Spiritualists than on the former occasion, and the discourse was listened to with marked feelings of approbation by an intelligent assembly numbering close upon two hundred people.

A SEANCE WITH MRS. EVERITT.

BY EMILY KISLINGBURY.

LAST Wednesday evening I had the privilege of being present at a *seance* given by Mrs. Everitt to a party of friends at 38, Great Russell-street.

Apart from the interesting character of the manifestations usually occurring through the mediumship of Mrs. Everitt, this *seance* may be said to have had a special interest attached, from the circumstance that it is the first which has been held on the new premises of the National Association of Spiritualists; it was therefore in a measure an inauguration or dedication of the new room to the special purpose for which it has been set apart.

If it be true, in accordance with the teachings of psychometry, that places become permeated with mental influences, both on the mortal and spiritual plane, it behoves us to observe with care those we introduce into our *seance* rooms, where both mediums and sitters are, for the time being, brought into a receptive and unusually sensitive condition; and, judging from my own sensation, as well as from the expressed opinion of all who attended Mrs. Everitt's *seance* on that evening, I think we were peculiarly fortunate in the influences by which we were surrounded, which I hope will not be superseded by any of lower character, and which will prove to be only a foreshadowing of better and greater things to come.

The manner in which Mr. Everitt has always conducted his *seances* is well known to most of your readers, and is as commendable as it is interesting. The portions of Scripture to be read were indicated by the spirits, who responded by raps to the letters of the alphabet, called over by Mr. Everitt. Ezekiel viii. 3 and xi. 1 were the first extracts chosen, followed by a portion of Acts ii. An impressive and appropriate prayer was then offered up by Mr. E. Dawson Rogers, after which several hymns were sung by the whole company, producing a feeling of thorough union and harmony in all the members of the circle.

The room had been effectually darkened by means of entire black shutters, fitting closely into each window, with which the *seance* room is provided. The evening was extremely warm, but all sense of discomfort was dispelled by the perfumed breezes which were wafted from time to time across the circle; the scents were various, and can hardly be described by the name of any flower or perfume known on earth. A profuse exhibition of spirit lights also took place, of various colours and brightness, recognised as belonging to particular spirits well known to the frequenters of Mrs. Everitt's *seances*.

John Watt, the spirit, was next heard manipulating the speaking tube, scraping it along the ceiling, and almost simultaneously rapping with it on the table; he afterwards kept up an intelligent conversation with Mr. G. R. Tapp, Mr. and Mrs. Francis Smith, Mr. Kenningale Cook, and others who were present, for about the space of an hour. The table, which is a heavy one, and large enough to accommodate twelve or thirteen sitters, and which has no castors, was moved from side to side in the light, before the medium became entranced. During the conversation with John Watt, Mrs. Everitt appeared to be quite unconscious; there was therefore no opportunity of observing to what extent the voice of the spirit and the medium can be heard at the same time.

I am glad to have this opportunity of testifying to the high character of the manifestations produced through Mrs. Everitt's mediumship, and to the excellent manner in which her circles are conducted.

THE BAZAAR NEXT WEEK.

NEXT Wednesday the bazaar in aid of the Spiritualistic reading-room and library, just established in London, will be opened at the Co-operative Hall, Castle-street, Oxford-street, directly at the back of the Princess's Theatre. For a long time past warm hearts and industrious fingers have been at work, so that a large stock of articles of use, as well as of luxury, all contributed by friends who have been labouring in love together to promote a good object, will be on sale at moderate prices for the purpose of raising funds in support of the home so long felt to be a necessity in the metropolis, where Spiritualists can meet each other during leisure moments.

The preparations which have so long occupied the earnest and enthusiastic friends who have promoted the bazaar are drawing towards completion, and from the variety of the programme there is every reason to hope that success will attend the efforts of the workers. A good attendance will, of course, be necessary to conduce to this end, and it is hoped that all members will show their interest in the cause which the National Association of Spiritualists is intended to further, by assembling in large numbers with all the friends they can muster. In recognition of the importance of the work of the Association, Mrs. A. E. Fay has kindly promised the benefit of her services, and will give a public *seance* in the Co-operative Hall next Thursday evening, at eight o'clock. Mr. Christian Reimers, with equal kindness, volunteers a performance of "Comic shadows and little clowns," in which his well-known humorous talent will doubtless show to advantage; and on Wednesday evening an entertainment will be given by the famous Osborne Bellringers, of world-wide reputation. Music and singing at intervals by friends who have volunteered such will further enliven the proceedings.

As regards the stalls, from contributions already received, and from others announced and daily expected, the bazaar will doubtless be well supplied with goods and fancy articles of every description. Sir Charles Isham has sent one hundred little vases of peculiar manufacture, designed expressly for the bazaar, containing bunches of *agrostis pulchella*, a dried grass, of fairy-like appearance. Mr. Bowman has forwarded a large supply of photographs of the works of Mr. David Duguid, including the portrait of Ruysdaël, one of the artists said to work through the medium. There will also be some direct paintings, and others executed by Duguid in the trance, which will be sold for his benefit.

Mme. Martheze has contributed several beautiful and costly articles, including carved ivory fans, sandal-wood boxes, cigar and card cases, all of Japanese manufacture.

Dr. Gully contributes some beautifully carved Florentine frames, and two paintings on wood, also of Florentine workmanship. Mr. Coleman sends a pair of photographs of Italian and Swiss scenery handsomely mounted and framed.

The Baroness von Vay has sent six dozen photographic portraits of herself and the Baron von Vay, besides a handsome contribution in money, and Miss Blackwell has presented a handsome carved wood inkstand.

A valuable contribution has been announced from Mr. Partridge in the shape of a musical box with operatic airs. Considering that no *seance* room can be said to be completely furnished without this appliance, it will no doubt be an object of competition.

There will also be on sale a good supply of the "spirit-drawings by a girl of twelve years of age," and various spiritual tracts and pamphlets calculated to interest new inquirers into Spiritualism.

The stalls will be presided over by Mrs. Everitt, the originator of the bazaar, the Misses Everitt, Mrs. Kislingbury, (who also provides a mysterious wedding-cake), Mrs. Maltby, Mrs. Bennett, Mrs. Sexton, Mrs. Cook, besides other ladies, who will give assistance to their friends.

A stall will be arranged where parcels and umbrellas will be taken charge of; there will also be a refreshment stall, as well as tea and coffee in the gallery.

SPIRITUALISM AND THE ENGLISH GOVERNMENT.

The recent application of the National Association of Spiritualists to the Board of Trade, for registration under the Companies Act of 1867, is the first instance in which the Spiritualists of this country have had any official transactions with a Government department. The following is the clause in the Act under which the Association asked for registration:—

Where any association is about to be formed under the principal Act as a limited company, if it proves to the Board of Trade that it is formed for the purpose of promoting commerce, art, science, religion, charity, or any other useful object, and that it is the intention of such association to apply the profits, if any, or other income of the association, in promoting its objects, and to prohibit the payment of any dividend to the members of the association, the Board of Trade may by licence, under the hand of one of the secretaries or assistant secretaries, direct such association to be registered with limited liability, without the addition of the word limited to its name, and such association may be registered accordingly, and upon registration shall enjoy all the privileges, and be subject to the regulations by this Act imposed on limited companies.

The following is the reply received from the Board of Trade:—

Board of Trade, Railway Department,
London, S.W., 28th April, 1875.

SIR,—I am directed by the Board of Trade to acknowledge the receipt of your letter of the 24th inst., applying for a licence under the 23rd section of the Companies Act, 1869, in regard to the British National Association of Spiritualists.

In reply, I am to inform you that the Board of Trade must decline to entertain the application, as they are not of opinion that the objects of the Association bring it within the meaning of the 23rd section of the Act in question.

The cheque for five guineas (£5 5s.), counsel's fee, enclosed in your letter, is herewith returned.—I am, sir, your obedient servant,

HENRY E. CALCRAFT.

E. Kislingbury, Esq., British National Association of Spiritualists,
33, Great Russell-street, Bloomsbury.

Thus the decision of the Board of Trade is that the promotion and investigation of Spiritualism do not serve any religious, scientific, or useful object; but as this reply was probably dictated in ignorance of a subject over which a certain amount of popular prejudice is now hanging, the officials probably believed that they were only doing their duty. Acting on this supposition, the Council of the Association has sent them some information on the subject which will cause them to see the responsibility of any action they may take. It is probably not within the province of the Board of Trade to decide what religious or scientific subjects shall or shall not be promoted under the Act. If,

however, the officials think differently, their religious and other opinions become matters of importance to the public, and their department will become an arena of theological controversy, such as was not contemplated at the time of its institution.

The following is the reply recently sent to the Board of Trade:—

May 14th, 1875.

SIR,—I am directed by the Council of this Association to reply to your letter of the 28th ult., and to express their regret and surprise at the refusal of the Board of Trade to grant the licence under the 23rd section of The Companies Act, 1867, as requested by this Association. The section, if I read the same correctly, grants the privilege of incorporation, under The Companies Act, without the word "limited," to all societies having in view the promotion of "commerce, art, science, religion, charity, or any other useful object."

Now, I submit that the objects of our Association are essentially scientific and religious.

And, first, as to science. One of the great objects of this Association is that of a thorough scientific inquiry into the reality of the facts called spiritual phenomena, and the ascertaining of the laws which produce and regulate their existence. For this purpose electric, photographic, and other philosophical instruments have been secured, and a committee of scientific men is being formed to carry out a series of scientific investigations.

Secondly, as regards the religious character of our Association, I trust you will pardon me for reminding you that the knowledge of a future state is one of the aims of all religious teachings. Spiritual phenomena essentially direct our attention to the cognisance of a future state, and such being the case I need hardly add that the objects of this Association are included under the word "religion."

Furthermore, the Council of this Association has been informed that the Anthropological Institute is now in process of registration under the same section of the Act. Some of the members of this Association are also members of the Anthropological Institute, but they give more attention to Spiritualism than to Anthropology, as being the more interesting and the more important science. The Anthropological Institute publishes only quarterly accounts of its transactions, and is not instituting any great amount of experimental research.

The Spiritual movement supports in England two weekly papers, besides several monthlies. It has the countenance of men pre-eminent in science and literature, who are now engaged in closely investigating its phenomena, and the results of whose work have been published in various leading journals, such as the *Daily Telegraph* and the *Quarterly Journal of Science*; finally, large sums have been expended in apparatus calculated to furnish scientific proof of the genuineness of certain phenomena, and to detect and expose whatever may be spurious.

The claims of our Association may be therefore said to be at least equal to those of the Anthropological Institute, both as regards the importance of its objects and its influence upon society.

Under the 23rd section of the Act above referred to a judicial power has been granted to the Board of Trade, and this function cannot (you will doubtless agree with me) be exercised without sufficient reasons being assigned.

I am hence directed, in making this second application for the grant of a licence under the said section, to ask the Board to favour me by stating the reasons why they have come to the conclusion to refuse the licence, except, after this explanation of our object, the Board should, as this Council hope, see fit to alter the decision conveyed in their letter of the 28th ult.—I have the honour to be, Sir, your obedient servant,

By order, E. KISLINGBURY, Secretary.

H. G. Calcraft, Esq., Assistant Secretary, Board of Trade.

As friends who call find it to be convenient to be able to obtain light refreshments in the reading-room of the National Association, tea is now supplied there at a moderate charge.

THE Spiritualistic publishing office at 38, Great Russell-street is in the charge of Mr. Selwood, and opens daily at 10.30 a.m. Mr. Harrison is usually there from twelve to one and five to six o'clock. For enlarged list of interesting books on Spiritualism recently imported from America, see advertisement columns.

THE PSYCHOLOGICAL SOCIETY.

FIRST ORDINARY MEETING OF THE PSYCHOLOGICAL SOCIETY— THE PHENOMENA OF SLEEP AND DREAM.

ON Wednesday night, last week, the first ordinary meeting of the Psychological Society of Great Britain was held in the rooms of the Architectural Society, 9, Conduit-street, Regent-street, under the presidency of Mr. Serjeant Cox. Among the listeners present were Mrs. Makdougall Gregory, Mr. Frederick Collingwood, Mr. George Harris, F.S.A., Mrs. and Miss Schletter, Rev. W. Stainton-Moses, M.A., Mrs. Wiseman, Major S. R. I. Owen, F.L.S., Mr. Percival, Mrs. Fitz-Gerald, Mr. F. K. Manton, and Mr. Tagore.

The minutes of the last meeting were read and confirmed, after which about thirty new members were elected.

Mr. Serjeant Cox said that he hoped that at future meetings reports of phenomena and facts would be presented to the Society, and that those who advanced them would answer questions bearing upon their testimony. Papers upon psychological subjects would also be read at each meeting. In the discussions the time allowed to each speaker would be rigidly limited to not more than ten minutes.

Mr. Serjeant Cox then read a paper upon "Some of the Phenomena of Sleep and Dream," in the course of which he argued that when a man is awake, the conscious self controls the action of the material brain by means of the will; but that in sleep the action of the will is suspended, although in the case of dreams consciousness remains. Under these conditions the conscious self is unable to distinguish between the ideas self produced and ideas created by material external objects; hence, the implicit acceptance of the circumstances of dreams; for in the dream state there is no discerning of incongruity or impossibility. He argued that in dreams one part of the brain is asleep, while another part is awake and active. He also pointed out that in the dream state all conception of time and space is lost, time being then measured only by the succession of ideas. He said that very much light could be thrown on the phenomena of dreams if some man born blind, and who therefore could have no natural memory of vision, would describe minutely what "stuff" his dreams were made of. Did he dream that he saw objects, or only that he felt them? Had he visions at all? If so, what was their nature? He should like also to know, Did the deaf ever dream of sounds?

The Rev. W. Stainton-Moses, M.A., said that he once knew a man who had lost his sight so early in life that he might, practically speaking, be considered the kind of witness that Mr. Serjeant Cox had demanded. This man once dreamt of a house in which he (Mr. Stainton-Moses) was then living, and of a party to which he was unable to go; but the blind man had had an account of the party given to him by two relatives, so it was not easy to see that his dream solved any problem. The case made an impression upon himself, because his blind friend correctly described the house and the place. When some of the senses are withdrawn the remainder are quickened; hence the blind have an increased power of imagination, and of remembering descriptions given by other people. It was true that within certain limits men acted a part in their dreams and appeared not to be conscious of the part they were taking in the pageantry; but would not that tend in some cases to show that they were acted upon from without, and might not the circumstance explain some of the phenomena of the waking dream or trance? An entranced person did not remember what had taken place, but he never imagined himself to be anybody else, although during the trance his individuality had been in complete abeyance. Every ploughboy was certainly not a dramatist, or, at all events, his dramatic powers were well concealed in his waking state, and if he possessed such powers while asleep would not that tend to prove that some outside influence was at work at the time?

ARE DREAMS INCONGRUOUS?

Mr. George Harris said that he considered it to be a most valuable suggestion that the Society should collect information as to the dreams of blind persons. Although in some cases dreams were incongruous, it had been said that persons had worked out problems in their sleep; perhaps, therefore, dreams might be sensible enough, only upon waking up the whole of them was not remembered, the few remembered facts standing out like stars between the clouds of forgetfulness. Another set of facts demanding inquiry was the reason why many people can wake at the precise time they resolve to do before they go to sleep; he knew that this was a fact, and had had experience of it himself while travelling abroad.

HOW TO MAKE SLEEPING PERSONS TALK.

Major Owen said that the subject of dreams was of a personal character, and the members should give their own experiences, since they could better testify to their own dreams than to those of anybody else. In his own case his dreams were not incongruous. He had dreamt several times of one member of his family who died some years ago. That person always came back as one who had died, and never as a person still living upon earth. In the assumed case of a ploughboy becoming a dramatist, was that not evidence of an intelligence other than that of the ploughboy being at work producing the effects? Many years ago he was living in India, and one night, while many of his friends were asleep, he and some others resolved to try by experiment whether the slumberers could not be made to talk. They accordingly talked to one of them, and after a time he began to answer, and told how he was having some horses brought down the country. Not even his own brother, who was present, knew about the horses, and when the person who made the revelation was told about the horses when he awoke he was like a madman, and would not believe that the information had been drawn from himself while asleep, until on the following evening he saw the same experiment tried upon others. On several occasions he (Major Owen) had slightly directed the course of the dreams of a *clairvoyante*, and her utterances in that state had a dramatic power equal in force to the language of Dickens, as if some third mind were at work in the matter.

Mr. Stevens asked if the lady just mentioned had any recollection when she woke up of what she had previously spoken in the trance state.

Major Owen said she had no remembrance of it whatever. When she was in the mesmeric sleep, but not in the more sensitive clairvoyant state, he ran pins into her and held candles close to her eyelids, but she did not feel.

Mr. Stainton-Moses said that it would be interesting if Major Owen would describe the exact process by which he made his brother officers talk in their sleep.

Major Owen said that after he once drew them into conversation they spoke to him as clearly as if they were awake; they also seemed to be sensitive to other things than his questions, for he remembered that the mosquitoes were troubling them at the time. So far as he knew, none of the persons experimented upon had ever been in a mesmeric sleep; they were intelligent men, sleeping in the ordinary way. He began to act upon them by speaking to them in a soft whisper, and after a time they began to reply. It did not matter whether he spoke to the ear or to the pit of the stomach; he merely leant over them and spoke till they grew restless; then they began to talk. He made a sleeping Italian believe that he was his wife (Laughter); all the witnesses were then screaming with laughter, so that the man soon woke up. The conversation with each sleeping person lasted from ten to twenty minutes, and the experiment succeeded in every one of the eight cases in which it was tried. He had never tried such experiments since, because he had not had the opportunity, and because it was not every day that a man was placed in a bungalow full of sleeping bachelors, so that a trial could easily be made.

The President said that he hoped that some of the members of the society would try experiments like this, and report the result.

DREAMS ABOUT BODILY DEATH.

Mr. Munton said that Mr. Serjeant Cox had argued that there was sometimes a severance between the soul and the body. Sometimes persons dreamt they were dead, and this dream was probably more common than was generally supposed; at all events, it had occurred to himself and to others whom he knew. Once he dreamt that he was dead, that his body had been placed in a coffin, that the lid had been screwed down upon him, and that he heard his relations conversing about him; he then pushed aside the lid of the coffin so that he could breathe again, after which he awoke.

Mr. Serjeant Cox remarked that Mr. Munton did not dream that he was dead, but that other people supposed him to be dead; it was impossible for a man to dream that he was not alive, because so long as he was conscious alive he must be.

Mr. Munton replied that he meant that he dreamt that his body was dead, yet that the thinking part of himself remained conscious.

Mr. Tagore said that they wanted to know the nature of the action of the soul when it was free from the body. In that state the ideas had the power of flowing freely; time and space were annihilated, for the soul wanted no time; it saw visions

of worlds which had never been seen in mortal life, of scenes more beautiful than poets had dreamed; and when it was thus partially freed from the body, it appeared as if the spirit had a foretaste of the life beyond.

THE PSYCHOLOGY OF MEMORY.

Mr. G. Harris then read a paper on "The Psychology of Memory." He said that memory might almost be considered to be a sixth sense, and that even conscience might be defined to be a species of memory. Only those ideas which made a clear impression upon the brain at the time were retained in the memory; many ideas passed through the mind, but had not sufficient force to be retained in the recollection. According to Locke, pleasure and pain contributed most to the impression of ideas upon the memory. The memories of men differed in kind; for instance, when Lord Eldon heard a discourse, he could remember many of the minute details, whereas his brother could not remember the details so well, but could grasp the main points, and take a comprehensive view of the whole. Sir Walter Scott was so pleased with Campbell's "Pleasures of Hope," that after reading it once he could repeat the whole of it from memory. The more a man relied upon memory, the more could memory be trusted; once he unexpectedly had to sum up a case for a jury without notes, yet he found that he could remember enough of what each witness had said to perform the duty efficiently. He should like to know whether the mind had any power of expunging ideas which were no longer needed, so that room might be made for more valuable matter. On the whole, he thought that the mind could to some extent erase ideas from the tablet of memory. People spoke of aids to memory, but in reality such alleged aids tended to abolish memory altogether, and to substitute something else. The diseases of memory formed an interesting subject to inquire into; also the question of the memory of animals: that animals had retention was certain, but whether they had a voluntary control over memory was in his opinion doubtful.

Mr. Tagore said that for fifteen years he was intimately acquainted with an old gentleman who at the close of that period was eighty-five years of age. At first he would relate to him anecdotes of his early life, yet at the very same time he forgot present events: as time went on his recollection of current events grew weaker, yet he could remember conversations that he had held with persons when he was twenty-five and thirty years of age. Did memory serve some moral purpose in the human economy, so that certain things were remembered, whilst others were forgotten which were of no use in the life beyond? The two subjects which had attracted the attention of the society that evening were connected, for sometimes persons remembered in dreams what they had forgotten in their normal state. This resuscitation of facts in sleep was curious, and it would be well to know why, under such conditions—in the words of Macaulay—"memory gave up its dead."

The discussion was then adjourned until the next meeting, and the proceedings closed.

THE GIFTS OF THE SPIRIT AND THE GIFT OF TONGUES.

The following is an extract from a sermon by the Rev. Thomas Colley, in the Chapel of Ease, Portsmouth, delivered last Sunday:—

The practical lesson for us, my brethren, at this season of Whitsuntide, is whether these gifts are to cease with the apostles. I say no—I say no. In the millennial privileges of the world brought once more in contact with God, linked intimately, as it will be, with heaven, there shall be with us a restitution of lapsed gifts, forfeited through our unworthiness. "Shall be," do I say? No, the future tense is out of date; the present, the times that are, have seen a recommitment unto man of special gifts of the Spirit, gifts of prophecy, gifts of healing, discerning of spirits, and gifts of tongues. Look abroad, look at home, look near at hand; in our very midst are signs of the things of which I speak; and if we in the Church will shut our eyes and refuse to recognise what is transpiring around, and with mediæval folly love the dim, religious light of an unprogressive faith, the time must come when from the bat-holes of hoary, venerable, but fast crumbling fane, we shall have to look out upon a busy world, and see that it is already daylight in the streets, while it is midnight here. It may not be ours, I admit, to see cloven tongues of fire as the Apostles saw; but, waiting our development in spiritual things,

let us not deny their possibility to others; for it is to all who are not carnally dead, and morally blind, even now to see tongues of testimony resting on all created things—dewdrop and flower, mountain crag and floating cloud, and flashing gem, and vocal all with praises to the great "I Am."

Do we covet earnestly the best gifts? I do. I earnestly desire that gift for which I am most fitted. Some say they want none of the gifts of the Spirit. I pity such, and they deserve none, and will have even less than they want, with the added inconvenience due to such soulless insanity in the other life unless they mend their hopes, and aspire. O believe me, the gift of tongues shall, in the near golden future, be the lasting heritage of the Church and the world—lost, I say, only for a brief space through man's unworthiness—and with renewed life, and spiritual health, and moral fitness, a restoration shall be made unto the Church of these same gifts and Pentecostal graces. What may not be the millennial privileges of the future? Perhaps we hardly estimate the power that may accrue to the Church militant when in greater accord with the Church triumphant, and it is a pious speculation which we may not unwisely indulge touching the evangelistic forces the Church will wield in the repossession of these and other gifts once common in her midst.

Scepticism and unbelief will of course sneer at such hopes, and with daring logic, too, deny the possibility of the events that transpired in Jerusalem at the feast of Pentecost; but the literal fulfilment of prophecy touching the universal knowledge of the Lord must include a spiritual means for its accomplishment. Look at mission work. The evangelisation of the heathen progresses but slowly, not worth the outlay; vast sums are expended to but little purpose; it is like firing cannon balls of solid gold that fail to hit the mark, or come with proper impact, because the rushing, overwhelming impulse of the Spirit is not there. Zeal hath no force, or what of it it hath doth lack discretion and right judgment. And as a remedy for this sectarian, blunderheaded, denominational folly, it is not for us to say what purposes the Eternal has not in view, or what operative energies may not be called forth, when the exigencies of the time demand a rapid fulfilment of the Almighty's will. A nation is to be born in a day—"And it shall come to pass in the last days, saith the Lord, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Here is divine Spiritualism for you—the romance of science and enthusiasm of theology; no longer a dry study for gloomy fanatics, or strait Pharisees, or moody monomaniacs, or doctors of divinity to squabble over, but a thing of life and fascinating interest and practical experience. So, when the time for this has fully come again, when it is with us as it was at Jerusalem in the time of the Apostles, it will never do to limit the effusion of the Spirit, or pseudo-scientifically cavil at the mode of its pouring out.

One of the promised signs of God's faithful ones is that they shall speak with new tongues, and certainly we all need this gift in unstinted measure to key us up to the sweet note of love and gentleness of speech; for what heart-burnings does this unruly member, the tongue, continually cause! It boasteth great things, and is a babbling nuisance, often full of deadly poison. Great is our need of a pentecostal gift in this direction, to enable us to speak with new tongues lovingly and with sincerity—not double-tongued in an evil sense, with cloven tongues to match the cloven foot, but in singleness of heart and simplicity of word; "yea, yea—nay, nay," should we ever speak the truth in love, praying always. "Set a watch, O Lord, before my mouth; keep the door of my lips." In such wise at least, then, let us covet the gifts of the Spirit and the apostolic gift of tongues; for if we are to be judged for every idle word, then have we need daily to say, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, oh Lord, my strength and my redeemer:" for unless we mend our words we shall mar our eternal fortunes.

DR. SEXTON AT GOSWELL HALL.—A large audience assembled on Sunday evening last to listen to a discourse by Dr. Sexton on "The Revival Movement; with an Estimate of Messrs. Moody and Sankey." Many strangers were present. Next Sunday evening the subject of Dr. Sexton's discourse will be, "The Theory of Human Automatism; a Reply to Professors Huxley and Clifford on the questions of the Freedom of the Will and the Spiritual Nature of Man;" on which occasion all who are interested in this question will do well to attend.

Poetry.

JENNY LIND.

WHEN first I heard that world-enrapturing voice,
I marvel'd what could be the secret art
That dwarf'd all others to a sweet, tame noise,
That fail'd to reach the heart.

But when I saw the moisture in her eye,
And the emotion trembling through her frame,
My question had not long to wait reply—
The inward secret came.

She sang with all her being—lived her song—
And not for us alone the strain was given;
It seem'd to pass beyond us and along
The corridors of heaven.

So is it with all excellence; it seeks
Its own complete ideal—great or small
And, speaking only for itself, it speaks
The heaven-wing'd thought for all.

'Twas not the organic utterance of lips,
The artful government of throat and lung;
The immortal put the mortal in eclipse;
It was the soul that sung.

ROBERT LEIGHTON

Correspondence.

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

SPIRITUALISM IN ST. PETERSBURGH.

SIR,—It will interest those of your readers who do not see the *Journal des Debats* to learn that the impression of the 11th of May of that paper contains an account of the intense interest which Spiritualism is now exciting at St. Petersburg, both in general society, and among men of science. Among these is Mr. Wagner, who, in the last number of the *Messenger d'Europe*, relates in detail the marvels he has witnessed through the mediumship of Mr. Brediffe, and proclaims his conviction that they are inexplicable by known laws of nature. His article has, it seems, produced a profound and widespread sensation.

The St. Petersburg correspondent of the *Debats* stands amazed before the spectacle of this triumphal entry of the long banished supernatural into the midst of the sceptical and realistic society of the present day, and calls upon the men of science who have not been infected by it to assist in putting down this new superstition; or at least, he adds, let the adepts in Spiritualism explain its scope, and the mode in which it accords with the other articles of their scientific creed. This gentleman appears to forget that newly observed phenomena do generally appear for a time as irreducible anomalies, and that it is only by time and patience that their places have been discovered in the system of nature of which so small a part is yet known.

It is to be hoped that Mr. Brediffe will pay a visit to London; our supply of first-rate mediums is not equal to the demand.

J. H. D.

81, South Audley-street, May 17th.

SPIRITUAL PHENOMENA IN NORTHAMPTON.

SIR,—By this post I send you the *Northampton Herald*, in which you will find the report of a lecture delivered in this town by Dr. Monck, in reply to one of our local preachers. The paper also contains a report of a *seance* held at my house with the same medium. That strict test conditions were maintained throughout the *seance* I can vouch for, as I and my wife held Dr. Monck's hands, and never for one moment released them during the whole time the manifestations were taking place.

On the following evening we had another and, if possible, greater test of spirit power through Dr. Monck's mediumship. While his hands were held by my son-in-law (who is a disbeliever in Spiritualism) across the table, some pictures on the wall, some six feet or more from Dr. Monck, were removed from their places and thrown across the room; others were turned round with their faces to the wall, and, on a light being procured, were still swaying to and fro. In addition to this, while the medium's hands were still securely held, the chair in which he sat was removed from under him and thrown over the table with a force sufficient to alarm the person on the opposite side, who cried out, "Be gentler, friend." Immediately after this feat, an arm-chair suddenly followed suit, and was put upon the table, disturbing, but not

injuring, the gas chandelier. Having reduced the confusion to something like order, we again put out the light, when we were startled by one of the ladies crying out—"What the goodness are they at now?" We had not long to wait for an answer. The couch was raised up, and the pillow end of it gently placed in the lady's lap, and the other end partly on the table.

Samuel, the spirit, now called out to my son-in-law to come round and hold the medium's hands together behind him, which he did; and immediately a large dinner-bell, weighing some two pounds or more, which had been lying on the table in front of the medium, was vigorously rung over our heads. After this a large accordion was played while soaring in mid air. Other phenomena occurred—spirit lights and luminous hands were seen.

J. H. BLUNT.

23, King-st., Northampton, May 17th, 1875.

THE PHENOMENA OF SLEEP AND DREAM.

NO. I.

BY EDWARD W. COX, SERJEANT-AT-LAW.

"We are such stuff
As dreams are made of; and our little life
Is rounded by a sleep."

So says Shakespeare. The question to-night is—Of what stuff are dreams made?

You are at this moment awake. You are in the full possession of all the faculties of your mind—that is to say, you can control and regulate your action. You can by the exercise of your will cause your thoughts to follow each other in a certain order. You can, as it were, sit in judgment upon them—accept such as are fit for use, reject such as are useless or incongruous. You can compare thought with thought and deduce rational judgments from the relationship of those thoughts.

What is the "You" that does this? What is the thing, distinct from the thoughts that are controlled, marshalled, and judged, which so deals with them when we are awake?

We cannot enter upon that question now. It is too large a subject for discussion in this paper. It must be reserved for special examination hereafter.

For the present purpose it suffices that, when we are awake, some entity we call "You" or "I" exercises an intelligent direction over the order of thought by force of a power we call "the Will."

You are then awake.

But suddenly the thoughts, so orderly before, fall into disorder. They follow in no definite course. They flow with no discoverable connection. They are wandering about in all directions. You try to retain or to recall them. For a moment, perhaps, you succeed, and the orderly train of ideas proceeds as before. But soon they are starting off again more wildly than ever. The process of reining them in may be thus performed twice or thrice, but, unless something startles you into wakefulness, they speedily break away from all restraint and are scattered beyond recovery.

You are dreaming.

By one who views you during this process your head will be seen to nod, your eyes to become fixed, your eyelids to droop, your limbs to relax. Occasionally you will start and resume a kind of stupid animation. The eyelids are lifted. The eyes exhibit consciousness.

You are falling asleep.

For a moment only. Soon the same paralysed aspect recurs, and there is no recovery from it.

You are asleep.

THE BODILY AND MENTAL CONDITIONS IN SLEEP.

This condition of the body accompanies the mental condition described. Sleep and dream are coincident conditions.

The bodily change that attends sleep is a depletion of the blood from the brain, attended by its necessary consequence—a collapse of the fibrous structure of the brain. Of this any person may satisfy himself by noting the very perceptible inflation of his brain that follows upon a sudden awakening. The blood is felt to be rushing into the brain, attended by a sense of fullness and expansion.

But what is the mental condition? That is the question to which I now desire to draw the attention of the Society.

The subject is a very large one, and I cannot possibly treat of it in one paper. This evening I can hope to invite discussion upon what can be little more than introductory.

Familiarity has destroyed the wonder of it to us, but what can be more wonderful in itself than the change that is

accomplished in a moment from the mind awake to the mind asleep?

Suddenly that which before was real is unreal, and that which was unreal is real. Things cease to become thoughts, and thoughts become things. All the conditions of conscious existence are reversed. The mental faculties that are exercised in the process of reason are in abeyance. The mind is incapable of comparing one idea with another, or of holding any thought before itself for examination or judgment. The experiences of the past have no influence over the impressions of the present. The world without is all a dream (with some limitations to be described hereafter). The world within is the actual world to us.

This mental revolution is the work of a moment of time. It is done literally in the twinkling of an eye. We have not time even to be conscious of the change. There is no moment when we can feel "Now I am awake" and "Now I am dreaming," or mark the very passage from the one condition to the other. The whole state of our mental existence is overturned, and yet we seek in vain to know the precise period of the revolution.

May not this psychological fact, occurring to all of us daily, indicate that to the mind when temporarily released from the conditions of molecular substance there may be other measures of time and infinitely speedier powers of action than when it works subject to a material structure? But this is by the way.

What is the change which sleep thus instantly accomplishes in the mental condition?

ONLY PORTIONS OF THE BRAIN ACTIVE IN DREAMS.

In the first place, it shows us that the mind does not work as one entire mechanism to produce one result, each separate thought and emotion being a separate state or product of the whole machine, as contended by Dr. Carpenter, but that certain parts of the mental mechanism (whatever that may be) work separately from the other parts. In the operation of dream there is the manifest activity of some faculties, while others are in abeyance. If action of the whole machine had been required for each mental act, dream would be impossible, for the whole machine would wake or sleep together, and there would either be the reasonable action of waking or the unconscious condition of coma.

We may therefore take it as conclusive that in dreams some of the mental faculties are active, and some are at rest—some probably asleep while others are awake.

The next question is, if in sleep and dream certain faculties are always awake and active, and certain other faculties always slumbering or inactive?

After a careful review of all my own memories of dream, I am inclined to the conclusion that every mental faculty is sometimes waking and sometimes sleeping, and consequently that the whole brain rarely, if ever, sleeps at the same moment—that some portions of it are active while others are resting, and thence the variations in the character of dreams, not merely from sleep to sleep, but at different periods of the same slumber.

THE DUALITY OF THE MIND.

Probably the newly established duality of the mind, as asserted by Brown-Sequard, which is either the cause or the consequence of the duplex structure of the brain, may be found upon further investigation greatly to influence dream, and to account for many of its hitherto inexplicable phenomena. It may be that as the brain has two hemispheres, and consequently the mental faculties are double, one hemisphere of the brain sleeps while the other wakes. This certainly appears more probable than that some only of the faculties should be suspended while others are active. How the suspension of the activity of one of our two minds would be likely to affect mental action, so as to explain the phenomena of dream, is an inquiry too large to be entered upon here. I hope to return to it hereafter. But in the meanwhile I would venture to invite to this question the serious attention of psychologists.

What, then, are the most remarkable features of dream?

Foremost of them is the continuous stream of *ideas*, by which term I here intend mental pictures of things that impress themselves on the mind through the senses. These occupy by far the greater portions of our dreams. They are not always images of particular objects, for often they are forms which the eye has never seen, but which, nevertheless, are constructed by putting together the mental images of objects that have been seen. Impressions conveyed by other senses than sight are often reproduced, such as sounds, scents,

tastes, and past nerve pains and pleasures. Indeed, whatever has been at any time impressed upon the mind and become a memory, may be recalled in dream, either alone or in association with other memories.

THE DREAMS OF BLIND MEN.

Very much light would be thrown on the phenomena of dream if some man born blind, and who, therefore, can have no mental memories of vision, would describe to us minutely what "stuff" his dreams are made of. Does he dream that he sees objects, or only that he feels them? Has he visions, and what are they? If any intelligent and educated person, labouring under the affliction of blindness from birth, would favour this society with a minute account of his dreams, I cannot but think that a great service would be done to psychology by facts which, better than any amount of argument and conjecture, would show us what, if any, ideas are innate, what are brought to us by the senses, and in what manner the mind uses the impressions of the senses for the moulding of its own productions. Of scarcely lesser importance would be a like communication from the deaf. Do they dream of sounds?

But the ideas or images of objects that flow into the mind in dreams are rarely or never isolated ideas. They do not come in a confused crowd, nor do they stand alone. Like the beads and bits of glass that are thrown into the kaleidoscope, and which every turn of the instrument shapes into a new and definite form, the ideas that come into the mind in dream are put together in shapes more or less connected. Besides the mental faculty engaged in the presentation of ideas, another mental faculty is employed in the invention of the story that links them together. Here are two mental faculties at the least that are undoubtedly awake and active in dream.

It is an unsolved question if in dream any of the faculties are actually sleeping. At the first glance it would appear that sleep or some other disability suspends the activity of the faculties, whatever they be, that give us the senses of congruity and incongruity—that is to say, the faculty of comparison and that combination of faculties which constitutes what we describe in one word as reason.

NO SENSE OF INCONGRUITY IN DREAMS.

In dream there is no sense of incongruity. The most impossible things are brought together, and the mind accepts them as realities and feels no surprise. Friends long dead are with us, and we do not wonder why. We do impossible things, and forget that they are impossible. We walk upon water, fly in the air, are transported hither and thither without passing through the intermediate distance, and there is no sense of wonder, no knowledge that it is impossible. We have the strength of a giant, the fleetness of an antelope, the eloquence of a Cicero, and wield the pen of a Milton, and we never ask the how or the why. Reason, so prompt, not a moment before we had fallen asleep, to make us separate the real from the ideal, the true from the false, the possible from the impossible, is in an instant extinguished. The mind, so sane before, is, in fact, insane now, for in sleep insanity is the normal condition. We are all madmen in our dreams. In truth, how large a part of our lives is really passed in a state of delusion! The man we call mad is only a man who dreams always. We are all what he is when we sleep. He is only called not sane because he does not become what we are when he is awake.

IN DREAMS IDEAS BECOME FACTS.

Although ideas are facts to us in dreams, and we implicitly believe them to be realities at the time of their presentation, and they are usually woven together by some thread of relationship, the mind does not sit in judgment upon them as when we are awake. If, for instance, two or more incongruous objects or a series of impossible events were to present themselves to us when we are awake, we should feel the sensation of wonder, and instantly compare them with other objects or memories of objects, and our reasoning faculties would be set in motion to inquire into causes and reconcile the apparent incongruities. But in dream the mind entertains the inconsistent images and accepts the impossibilities with the utmost complacency. It makes no comparison between the present object and its recollections, and the reasoning faculty is not employed to try the truth of the appearances.

DIFFERENCES BETWEEN THE SLEEPING AND WAKING MIND.

In what, then, does the sleeping mind differ from the waking mind?

First, you have lost your control over the action of the mental faculties. Your will has ceased to direct them. Hence their dislocation and the disorder that attends their actions.

But you are still conscious. You know that it is yourself that is dreaming the dream. Although the dream creates in you no surprise, you never for an instant lose your consciousness of your own individuality—that it is yourself that is playing the part in the dream drama. Never do you suppose yourself to be some other person. You may dream that you are a king or a beggar, but it is yourself that has risen or fallen. Your consciousness and conviction of identity remain unshaken amid all the impossibilities with which your idea existence is encompassed by the fictions of your own making. Is not this another proof that you, the dreamer, are not the thing that makes the dream (for you cannot be both cause and consequence), but only the recipient of the impression of the dream from the mechanism that makes the dream?

If, then, the individual consciousness continues awake, the seat of the condition of dream is to be sought in some parts of the process of mental action between the presentation of an idea and the impression of it upon the consciousness.

What is wanting here? There are two processes by which the waking mind is governed. The intelligent self forms the desire, and the will is the instrument or power by which that desire is accomplished.

In our waking and normal state the brain works under the control of the Will.

In the condition of dream the Will is either sleeping or paralysed. Therefore it is that in dream the mental faculties act without control, each one according to its own impulses.

But the dreamer is conscious of the mental action, although he cannot control it. The Self is merely a passive recipient of the impressions caused by the brain action. We perceive what the brain is doing—that is to say, the successive conditions into which it is thrown—but we are unable to control those conditions. The power is wanting by which the Conscious Self controls them in the waking state. That absent power is the Will. Hence we learn that the Will is not the link between the Conscious Self and the brain. The Self is connected with the material mental organ by some other link, for in dream the consciousness remains although the power of will is suspended.

(To be continued.)

SPANISH SOCIETIES OF SPIRITUALISTS.—We have received from El Vizconde de Torres-Solanot a circular issued by the united societies of Spiritualists in Spain, recommending English, French, Spanish, and all other Spiritualistic societies to get Spiritualism well represented at the great International Exhibition to be held in Philadelphia in 1876. The circular suggests that all the spiritual books, pamphlets, newspapers, and periodicals published throughout the world shall be placed on view there, and the idea is a good one. A committee should be formed in Philadelphia, to take a room in the Exhibition, and to do the necessary work.

BRIXTON PSYCHOLOGICAL SOCIETY.—On Thursday, May the 13th, a number of members of this society held a *seance* with Miss Showers, at 6, Loughborough-road North, Brixton. There were present, Mr. Desmond Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Miss Fitz-Gerald, Mr. D. H. Wilson, M.A., Mrs. Showers, Mr. J. H. Edmands, Mrs. Edmands, Mr. John Gray, Mrs. Gray, Mrs. Budd, Miss Ponder, Miss E. D. Ponder, Mr. Ashton, Mrs. Ashton, and Mr. Deane. During the preliminary dark *seance* most extraordinary vocal effects were produced by spirit voices, a spirit calling himself Peter (but not the same as that manifesting through Mr. Williams) taking the lead. Other spirits assisted, three of them ultimately joining Peter in a quartette. In the light *seance* which took place after a "change," Miss Showers, seated behind a low curtain, was so securely bound to a chair by spirit agency, that, after the knots had been examined, and an attempt had been made to untie her, it was considered advisable to allow the untying to be effected by the spirits. Whilst the medium was still secured, hands were shown above the curtain, and a ring drawn from the medium's finger was also exhibited. In the concluding part of the *seance*, various tests were given, whilst the medium's hands were in full view. Thus a piece of tape placed round her neck was, under these conditions, firmly knotted twice and tied in a bow. And whilst the medium's head was secured to a door-handle by means of tapes passed round her neck, her hands being in view, she was made to drink the greater part of a tumbler of water, which had been placed in her lap. The manifestations were considered very satisfactory by all present. A second *seance* with the same medium has been arranged for.—**EMILY G. FITZ-GERALD, Hon. Assist. Sec.**

PERSECUTION OF SPIRITUALISTS IN PARIS.

M. BUGUET has turned out to be a thorough scoundrel. He has made a confession in which he asserts that he has never taken any genuine spirit photograph, the result of which is that he has been liberated on nominal bail, whilst the innocent Leymarie, against whom the priests are very bitter, is still incarcerated in gaol. Some of Buguet's pictures are too well authenticated to be explained away, and some, there is no doubt, are forgeries; he is believed to be one of those villainous mediums who will do anything at any time to serve their own temporary interests and convenience. As for Mr. Firman, a lawyer tells us that no evidence whatever would prove the reality of materialisations in any English court of law, for ignorance and prejudice would outweigh all evidence. If this is the case in England, it must be much worse in Paris; this, coupled with the suspicious appearances surrounding Firman's last *seance*, makes it appear probable that he will be convicted of imposture, though in all probability undeservedly.

THE MEDIUMSHIP OF MR. PARKES.—Mr. Parkes writes to Mr. Harrison:—"We have experimented upon the *carte* sent by the Baroness von Vay; out of four attempts, the results were two pictures, the first with three figures, and the last one figure; they were mounted and sent to her. Baroness Vay replies, expressing her great satisfaction, and stating that the recognition of several of the figures is complete. I made no charge, for I have not much experience in that way, and feel fully rewarded by her kind and gracious expression of pleasure. She has sent to my wife a very handsome cabinet picture of herself; as it is mesmerised, I shall make a trial with that also, and if as successful, will send her the result. As soon as we get more prints, you shall have one of the copies of each sent. Spiritual photography has entailed such heavy loss upon me, that I cannot stand it, therefore I have accepted an appointment, which, though very unremunerative, is not loss, as has been the result of the large proportion of gratuitous sittings I have been in the habit of giving. By perseverance and economy, I hope to recoup myself, and then make another campaign; as it is, I can only photograph on Saturdays."

NATIONAL ASSOCIATION LIBRARY.—Important and valuable additions have lately been made to the library. Mr. W. Oxley has given the handsome donation of twenty-six volumes of the works of Swedenborg, as follows: *Arcana Celestia*, with *Index*, 14 vols; *Apocalypse Revealed*; *Divine Providence*; *On the Infinite*; *Conjugal Love*; *The Four Leading Doctrines of the New Church*; *Economy of the Animal Kingdom*; *Heaven and Hell*; *The New Jerusalem*; *The True Christian Religion*; and *Miscellaneous Observations*. Mr. J. N. T. Martheze has presented Whiston's *Josephus* and some valuable photographs. Dr. Eugene Crowell has presented two copies of his work, *Primitive Christianity and Modern Spiritualism*; and Mr. George King *The Millennial Age*, by T. L. Harris. Mr. Martheze has also lent the following: *Spiritualism and The Sacred Circle*, by Edmonds and Dexter; S. B. Brittan's *Shekinah*; A. J. Davis's *Present Age and Inner Life*, *Nature's Divine Revelations*, and 4 vols. of the *Great Harmonia*; White's *Life of Swedenborg*; and *The Book of God*. The large-sized photographic portrait of Miss Anna Blackwell in a handomely-carved oak frame, the graceful reply of Miss Blackwell to a request from the Council for the portraits of members, is the chief ornamental addition to the rooms at 38, Great Russell-street. The Baroness von Vay has also presented her three works: *Studien aus der Geisterwelt*; *Geist, Kraft, Stoff*; and *Betrachtungen*.

THE DALSTON ASSOCIATION OF SPIRITUALISTS.—The ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism was held at the Rooms of this Association on Thursday evening, 13th inst. Present: Mr. Alfred E. Lovell (in the chair), Mr. A. Ferguson Black, Mr. Thomas Blyton, Mrs. Amelia Corner, Mr. R. Pomeroy Tredwen, and Mrs. M. Theresa Wood. The minutes of the last meeting were read and confirmed. The hon. treasurer submitted the cash-book, and reported donations from Miss

Kislingbury and Miss Lottie Fowler. It was further reported that the receipts from the special *seance* with Mr. C. E. Williams on 30th ultimo exceeded the expenditure. A vote of thanks was accorded to Miss Kislingbury and Miss Lottie Fowler for their donations. A letter from Mr. J. J. Morse was read, accepting honorary membership; Mr. Morse was accordingly formally elected. It was resolved to issue letters of invitation for acceptance of honorary membership to Dr. George Sexton, Mr. James Burns, Mr. Thomas Shorter, Rev. F. R. Young, Mr. Robert Cogman, and Mrs. Olive. Applications for membership were accepted from Miss Grace, Mr. John Francis Gaudin, and Mr. J. W. Farquhar; and the membership of two others was cancelled. The attention of the Council having been drawn to the question of changing the day of its meetings, motions were made by Mr. R. Pomeroy Tredwen and Mr. Thomas Blyton. After some discussion it was resolved that the day of the ordinary weekly meetings be changed to Friday, such alteration to be notified to the members by circular, and submitted at the next half-yearly general meeting for confirmation. Also that the hour of ordinary weekly meetings be 7.30 for 7.45 p.m., instead of 8 for 8.15 p.m. as heretofore, the alteration to take effect provisionally on and after Friday, the 4th June next. A paper by Mrs. Showers, upon "A Few Pages from the History of her Life," was accepted with thanks, to be read at the meeting of 27th instant. The honorary secretary read a letter from Mr. W. E. Bassett, intimating that Mrs. Bassett would give two special *seances* on Monday evenings, the 31st instant and 7th proximo, for the benefit of the Association. Mrs. Bassett's generous offer was accepted with thanks. A letter was read from Mrs. C. Woodforde, offering her professional services as a medium to members at reduced fees. The hon. secretary reported presentation by Mr. C. E. Williams of his photographic likeness. A letter from Mr. Joseph Stephens, late member of the Association, was read. Instructions were given for purchase of additions to the library stock, and the proceedings were brought to a close. Last Tuesday the honorary secretary to the Dalston Association received letters from Dr. George Sexton, Mr. Thomas Shorter, and Mr. F. R. Young, of Swindon, accepting honorary membership. Mr. James Burns also wrote, but declined the invitation issued to him.

ANSWERS TO CORRESPONDENTS.

H., SWANSEA, AND OTHER CORRESPONDENTS.—Many letters intended for publication are kept over for a time from want of space.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SPECIAL NOTICE TO MEMBERS.

THE ANNUAL MEETING OF THE MEMBERS OF THE ASSOCIATION, having been called *pro forma* at 38, Great Russell-street, for Wednesday evening, May 19th, stands adjourned to Wednesday evening next, May 26th, at 7.30, when the meeting will be held in the Reading Room of the CO-OPERATIVE HALL, 55, CASTLE-STREET EAST, OXFORD-STREET, for the election of the new Council of the Association.

Members will be admitted on showing their cards of membership. Only those who have paid their subscriptions for the current year will be entitled to vote.

E. KISLINGBURY, Secretary.

PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

THE next Meeting on Wednesday May 26th, at 9, Conduit-street, at 8.30. Business: The adjourned discussion on the paper read at the last meeting, viz.—the "Phenomena of Dream," "The Psychology of Memory." A paper on "The Duality of the Mind," by Mr. Sergeant Cox. The following publications of the society sent to any person enclosing the price in stamps and one for postage, to F. K. Munton, Esq., Hon. Sec., 9, Conduit-street:—1. The Inaugural Address on the Province of Psychology, by Mr. Sergeant Cox, price 1s. 2. On Some of the Phenomena of Sleep and Dream, by Mr. Sergeant Cox, price 6d. To become members and for prospectus, apply to the hon. secretary as above.

MRS. TAPPAN'S LECTURES,

ON SUNDAY EVENINGS AT 7 P.M.,

AT THE CAVENDISH ROOMS, MORTIMER-STREET, W.

THIRD AND FINAL COURSE OF SIX LECTURES.

May 2.—1. "Further Experiences in Spirit Life," by the late Judge Edmonds. May 9.—2. "Spiritual Chemistry," by the late Professor Mapes. May 16.—3. "Moral and Spiritual Healing," by the late Dr. Rush. May 23.—4. "Experiences in Spirit Life, and in Communicating with Mortals," by the late Adin Augustus Ballou. May 30.—5. "The Harmony and Divinity of all Religions," by the late Theodore Parker. June 6.—6. "The Spiritual Cosmos," by the Whole Band of Twelve Guides.

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.

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

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

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

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

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

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

MRS. OLIVE, SPIRIT MEDIUM, 49, BELMONT-STREET, CHALK FARM-ROAD, N.W. Trance communications for Tests, Business and Medical advice, Healing by Spirit Mesmerism, &c. Terms for private *seance*, one guinea, public *seances* on Tuesdays, at 7 p.m., and Fridays, 8 p.m., at above address. Admission 2s. 6d. Previous appointments should be made for private *seances*.

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.

WANTED TO PURCHASE.—A complete Set of bound volumes of the *Spiritual Magazine*. Please apply, stating price and condition of volumes, to X, care of E. W. Allen, 11, Ave Maria-lane, London, E.C.

AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

The Harbinger of Light, the Victorian exponent of Spiritualism, sent to all parts of the world. Subscription, 5s. per annum, exclusive of postage.

TO SPIRITUALISTS.—A valuable opportunity is now presented to Spiritualists of increasing their temporal means. Particulars, with conditions, may be obtained from A. Snow, 18, Atlingworth-street, Brighton.

THOS. WILKS, BOOKSELLER, STATIONER, CIRCULATING LIBRARY, &c., &c., of 2, Napier-place, Dalston-lane, London, E., respectfully solicits the patronage of Spiritualists residing in the vicinity of Clapton, Hackney, Dalston, and Kingsland.—Information as to Local Association, *Seances*, &c., to be obtained on application. *The Spiritualist* newspaper kept on sale.

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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. Bergheim, 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. Dyto, Esq., M.R.C.S.; Mrs. D. H. Dyto; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gaanon, 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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