

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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DISORGANISATION AMONG AMERICAN SPIRITUALISTS.

In America the Spiritual movement is at the present time in a disturbed, unhappy state, partly in consequence of two notorious mediums, who were condemned as unreliable in England, having successfully imposed upon some honourable people, and partly in consequence of some attacks made upon Spiritualism by a Dr. Beard of New York, to whose utterances the daily papers there have given wide publicity. Orators from the United States, who have visited this country, have told us of eleven millions of Spiritualists who form one-third of the total population of their native land, consequently, in the middle of the present depression, it is natural to ask what those alleged eleven millions of believers are doing to ward off the attacks of the enemy. Surely there is no lack of strength; for one-third of the population, by all voting together in opposition to the divided votes of the remaining two-thirds, could take the entire government of the nation into their hands, and command nearly every seat in the Congress at Washington. Madame Blavatsky, a most energetic Russian lady, now in the United States, has been fighting Dr. Beard most vigorously, and has certainly come off best from the encounter; but in an article in the *Spiritual Scientist* she pitiously asks where all the millions of the American Spiritualists are, and why they are doing nothing in the middle of the present crisis. In Boston, the head-quarters of the Spiritualists of the United States, there are internal divisions, and people of education and culture have not banded together in such a way as to be able to give public expression to their views; consequently in Boston, and, indeed, throughout the States, the uneducated portion of our body is that whose utterances are attracting the greatest share of public attention, and this is certainly not to the advantage of the movement. Mr. R. Cooper, who is now in Boston, says that there is a great falling off in the attendance at Spiritualistic Sunday meetings in that town; although a much smaller hall is now used than formerly, it is not half filled. He adds: "The more respectable, well-to-do Spiritualists hold aloof altogether, preferring not to identify themselves with the movement in its present transitional state." Thus it will be seen that in consequence of the most intelligent people keeping aloof, and the most uneducated being split up into small societies having no influence, Spiritualism in America is at present a rope of sand, so far as united action and power to resist attacks from outside are concerned. The championship of the interests of the cause in times of difficulty thus falls upon two or three heroic individuals, and a lady has been obliged, single-handed, to do work which it was the duty of the whole movement to undertake. In England the banding together of educated and non-quarrelsome Spiritualists has proved eminently successful; it has given a strength

to the movement which it never possessed before, and it has given the members the power of appointing by vote those representatives in whom they have confidence, and who can command the respect of the outside public. Our brethren in America should do likewise, and form a National Organisation. As Mr. Paul said at Marylebone, there is nothing good or bad in organisation itself, its function merely being to give strength, so that if organisation in Spiritualism is bad, Spiritualism must be bad also; the evil cannot lie in the circumstance of individuals deciding in favour of union instead of disintegration. No doubt the eleven millions of American Spiritualists exist only as a brilliant figure of rhetoric. Nevertheless, the number of American Spiritualists is much greater than the number of Spiritualists in England, yet in this country the movement is probably strongest, in consequence of educated Spiritualists having resolved to pull together in amity and good-will. That the whole of our body is not as yet working in unanimity, is not the fault of those of us who have raised the cry of anti-dissension, and invited all, high and low, to work unitedly on terms of equality, under a constitutional system resting upon vote by ballot.

The editor of the *Spiritual Scientist* of Boston, who has been studying the English spiritual periodicals, appears to have adopted most of the conclusions which have just been stated, and his is of course the opinion of a dispassionate and a distant observer. Mr. Peebles, who knows Spiritualists and their local organisations throughout the length and breadth of the United States, has also emphatically declared in favour of union, consequently has enrolled himself as a member of the British National Association of Spiritualists.

The following remarks on the practical advantages of union are from the *Spiritual Scientist* of January 7th last:—

Though but recently organised, the British National Association seems to be in a high state of prosperity; new members are constantly being added, the funds are increasing, and the future seems full of promise. And the secret of their success may be in the energy of the founders, and their determination to handle the questions which so naturally come before a body of this description. The time is not occupied in long speeches, nor is an entire session consumed in ten-minute remarks. The Association realises that Spiritualism has a work—a large work before it. Individual action in some cases may be productive of great results; but in others, organised effort, and that in the proper channel, will alone answer the requirements. And because it has a purpose, the Association will grow and prosper. It has no time for personal discussion, tending to the advancement of the individual. "Who best can work," seems to be the motto at present prevailing, and it is not surprising that many subjects of vital worth are under consideration. Gold medals for prize essays on Spiritualism have been offered, the education of the children of Spiritualists is receiving attention, and monthly reunions are held. We look for important results from the British National Association.

RECEPTION AT MRS. GREGORY'S.—Last Tuesday night, Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, W., gave a reception to Spiritualistic and other friends, among whom were the Rev. Mr. Haweis and Mrs. Haweis, General Brewster, the Rev. Mr. Fisher, the Rev. W. Stainton-Moses, M.A., Captain Freme, Mr. Craufurd of Auchnamores, Signor Polumbo, Mr. Percival, Mr. Wedgwood, Mr. Peele, R.A., Miss Hamilton of Sundrum, Miss Bristowe, Mrs. and Miss Inglis of Red Hall, Miss Kislisbury, Mr. Murray of Phillip-hangh, Mr. Henry Holmes, musical composer, Mr. and Mrs. Hanbury, Mr. Mudie, Mr. Algernon Joy, Miss Hope, and Mr. W. H. Harrison. Mr. Mudie gave some of his own beautiful compositions on the piano, with exquisite delicacy of touch.

THE SLEEPING GIRL OF TURVILLE.

From The Wycombe Telegraph, Feb. 5th.

TURVILLE is a small village about ten miles from Wycombe, and not very far from Henley-on-Thames. It lies in a hollow between two chalk hills, and in summer we should say the situation would be extremely pleasant. But it is, after all, a veritable "Sleepy Hollow" in itself; and the wonder is that there are not more cases of a similar kind to the one we are about to describe. The old ivy-grown parish church is a relic of the far-distant past; the sign-board at the principal "public" has grown rusty, and does not now swing in the wind as it used to do; the blacksmith's anvil, at the time of our visit, was silent, and instead of the flame of the forge and the roar of the bellows, a sleepy-looking boy, and a dog in the arms of Morpheus, were all that met our view. Not another soul was visible—in fact everybody seemed to be, or perhaps was, asleep. And yet the sun shone gloriously over all, and tinted the surrounding landscape with ever-varying shades of rural beauty. Indeed, but for a thrush in one of the old trees in the parish churchyard, that poured forth a perfect flood of song, we should have fairly concluded that we had entered dreamland, or had found out the spot which Rip Van Winkle loved so well. By dint, however of questioning the half-dormant youth aforesaid, we found out the abode of "the sleeping girl;" but in reply to our questions, and those of a medical friend whom we accompanied on our visit, the youth only pointed; he seemed too dull and sleepy to speak. And when asked to hold the horse, he did so mechanically, and still without a word; so that the first conviction that we had really reached "Sleepy Hollow" was rather deepened than otherwise.

On reaching the door of the cottage, the occupant, a Mrs. Frewen, came out, and politely asked our business. On being informed that we wished to see her daughter, she—after ascertaining that the one was a medical gentleman, and the other was something else—led the way to the "humble cot," where, as her mother solemnly averred, Ellen Sadler, the subject of the present notice, had lain asleep "for four years, come March next." Sure enough there lay a girl on the bed, apparently about sixteen years of age, and sound asleep. The breathing appeared perfectly natural, and the whole features and form were in a state of complete repose. She lies on her left side with her hand on the pillow below her head; and there is no motion of the body whatever, except what is caused by the apparent inhalation and exhalation of the breath. Apparent, we say—for it is a singular thing that you may put your ear as close as you can to the girl's mouth, and yet not the slightest sound of breathing is perceptible—as is always the case when a healthy person is asleep. The aspect of the features is quite pleasant—in fact, very much so; and not at all like that of a person labouring under any form of disease. Calm and perfect repose sit there enthroned, and the whole surroundings are in keeping. But after you have sat for a little time and gazed on the "death in life" so vividly stamped on the pale face before you, the mind at once begins to try the case *pro* and *con*; and then comes the, to us, extraordinary part of the whole story. Many medical men of eminence, from England, Scotland, Ireland, and also from America, have visited the cottage—have studied the case minutely—have sent experienced nurses to watch; and all have come away baffled, and not convinced one way or the other. Some

have openly asserted that the whole thing is a hoax, kept up by the family for the purpose of extorting money. Others are satisfied that a mystery of some sort hangs over the case, which even the most learned cannot unravel. There the matter stands, and is likely to continue.

A few notes of the case, taken carefully from the statements made by the mother of the girl, may not be without interest. Ellen Sadler was born in March, 1859, and is the tenth of a family of twelve, the last twins. Her father has been dead some years; and the mother has married again—which accounts for the difference in the names. When a very young child her mother states that she was very thoughtful, and not inclined to join in the more boisterous sports of her youthful companions. She would sit by the fireside for hours, apparently thinking. She was a good girl—attended and loved the Sunday school—and had a very great reverence for all things sacred—particularly the Bible. Her father was sometimes given to taking “a drop too much,” and when he would come home at night in this state the little thing gave him lectures, and in fact spoke like “a good book” to him. When the subject of our sketch got a little on in years, like all the children of the labouring class, she was sent away to earn something. Her destination was Marlow, where she had the charge of two little children. After she had been there for some time she complained of her head, and her mistress sent her home. The local medical man examined her, and it was found that an abscess was forming on the back of the head, near the nape of the neck. Under his advice, Ellen was sent to Reading Hospital, where she was treated for the disease, which, however, developed itself in another part of the head, and, if we remember rightly, in the arm. After being three weeks in hospital she was sent home, but in a poor state of health. Then commenced the development of the disease—if disease it is—from which she seems to be at present suffering. She became weary, listless, careless of everything, and, finally, took to her bed. She was at first afflicted with hysterics, more or less violent and evanescent; and these returned with greater violence when the state of somnolency began to develop itself. While in bed she frequently spoke to her mother, and several times asked her if she did not hear sweet bells ringing! One afternoon in March, 1871, she was more than usually depressed—had, in fact, slept much of the day; but towards afternoon she woke up and said, “Oh! mother, dear, don't you hear the sweet music?—listen!” Of course the mother replied that she did not hear anything. Thereupon Ellen repeated the question, adding, “It is the music of heaven!” She then threw her arms over the bed-clothes, and calling out, “Oh, mother, never leave me!” she fell asleep, and, as the mother distinctly asserts, has never since awoke, or given any sign of life except breathing. And there she now lies, in general appearance and outward manifestations apparently bearing out the statement.

During all these long years a constant watch has been kept on the sleeping girl both day and night. The mother is by no means averse to any fair test being applied in order to ascertain whether her daughter is in a trance or not. She will not allow the girl to be pulled about in any way; but she has allowed the use of galvanism (without knowing what was being done), but no visible effect has resulted from anything which has yet been tried. The pulse on the occasion of our

visit was 108, very fast for either natural sleep or coma, or even a healthy person of her age. The pulse from 14 to 21 years is 75 to 85 per minute. The respirations were 20 per minute, which is about the normal standard for a girl of the age of Ellen Sadler. The temperature of the body as ascertained by the thermometer was 88·60°, or ·3 above that of a healthy person. The breathing, as we have already said, is perfectly visible, but inaudible, and the teeth are quite rigid. The body towards the lower part is very much emaciated, and the appearance of the feet and legs more like that of a corpse than a living body. The hands have quite the natural colour, but there is no flush on the cheek. The countenance is pale, but it is not the paleness of death. She is, in fact, rather a pleasant-looking girl than otherwise. The manner in which she is fed is by pouring a little port wine, mixed with sugar, into the mouth at a broken tooth on the left side of the head. A little milk is sometimes given when it is quite fresh, and occasionally a small quantity of tea. The head is raised by the mother from the pillow, lifted gently on one side, and the liquid given three times a day. About half a pint of wine per week is the quantity used, in addition to the milk and tea. No difference in this diet is ever made now; and no experiments are tried; the case has come to be regarded as chronic; and the meals of the sleeping girl are looked on as part of the daily household arrangements. Only once, at the instigation of a medical man, a change was made. A little brandy and water was poured down the orifice between the teeth, and the effect was almost instantly apparent; the face became flushed all over, and marked with pink spots; and from this and other symptoms—such as the vomiting up of a quantity of black, fetid stuff of very offensive smell—the experiment was not again resorted to. At this time the teeth had not become rigid, and the mouth could be opened; now all the symptoms are supposed to have settled down, and point to a permanent trance, only to be relieved by death; such, at least, is the opinion of those who look on the case as a *bonâ fide* trance, or long-continued sleep.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

MR. H. D. JENCKEN, M.R.I., has accepted the presidency of the above old-established and well-managed society of Spiritualists.

The new prospectus of the Association sets forth that the purposes of the society are—(1) The collection of well-authenticated facts affecting Spiritualism, through its own circle or circles and other available sources, so as to form a basis for sound judgment. (2) By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism. In addition to the weekly meetings and *seances*, members of the Association have the privilege of utilising the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied, for the perusal of members, to the rooms of the Association, 74, Navarino-road, Dalston, E., where copies of the prospectus, rules, and circle regulations, with any further information, may be obtained. Application at the rooms as above.

The following is the altered clause in rule vii., which gave rise to much discussion at the recent meeting:—“The Council shall be empowered to elect as honorary members persons reputed for efficient service in their researches into Spiritualism, such elections to be reported at each ensuing half-yearly general meeting. Any subscription or donation to be optional on the part of such elected honorary members, who shall have no vote at the general meetings of the Association.”

The following circle regulations have been drawn up:—1. That at each *seance* the circle be constituted of those members present who sat at the preceding *seance*; any vacant seat to be then offered to mediumistic persons present, and any further arrangements to be subject to directions from the controlling agents. 2. That at each *seance*, in the absence of the president elect, a president of the circle be elected by the members present to conduct the proceedings. 3. That only one member of the circle be permitted to put questions at a time, and while so doing, the questioner must not be interrupted by any remarks. 4. That no discussion be permitted during the sitting of the circle, but must be limited to the period after the conclusion of the sitting.

THE SPIRIT AND THE BODY.*

You were puzzled to understand how a spirit could have a desire to be in the company of a person in the flesh, instead of remaining in the delightful scenery and society of the spirit-world. The reason is simply because we love to do good; and to be eternally enjoying himself would very soon pall upon the tastes of any man worthy of the blessings which an all-loving Father has showered so lavishly on the inhabitants of the summer land. We like to come back to earth to witness the sorrows and trials of our fellow-men in their struggle through life. We find we can help them to become better and happier, and if they could only realise what goes on behind the scenes, instead of ignoring the existence of any other beings but themselves, they would be much happier, because they would see how vain are the pursuits upon which they lay so much stress.

We want to explain to you the whole *rationale* of the subject. We were saying that we came back to earth to do good. We may have relations here whom we love and want to benefit, or we may simply come out of love to mankind, like the Great Teacher who brought Christianity into the world. We come to benefit somebody. When we say *we*, we mean those who are on the same plane as ourselves.

Of course there are others who are here for no good motive. They want to amuse themselves at the expense of others. We are not wishing to create a prejudice against any other medium, but it is a fact that there are vast numbers of spirits who are trying to bring discredit on Spiritualism by false communications and trickery, and it will be well for all investigators to make sure that the spirits they get communications from are reliable, before they attach any importance to the advice they receive. We have known some cases where men of intellect even have been brought to the verge of madness through false messages from spirits of this kind. You want to know how people are to discover truth from falsehood. We advise them to trust to their own common sense, and not believe all that they get from the spirit-world.

If they could see all that goes on behind the scenes, they would understand how necessary this advice is. Imagine a number of people sitting round a table, waiting for a spirit message, and imagine a number of so-called spirits, who are simply the fathers or mothers, sisters or brothers of these people, all standing round behind them, looking on, and trying to send messages—it may be of love—to this assemblage of what we call deaf, dumb, and blind people, who see one another, it is true, and talk away amongst themselves, but who coolly ignore the existence of the beings behind their chairs, thinking them in heaven or in hell as the case may be. Here we see a picture of the usual scene that we can witness any day in a *seance* room. We have only pictured a circle of believers or earnest inquirers. What takes place at an assemblage of frivolous-minded people may be more easily imagined than described. Each person thinks it is the right thing to affect a tone of levity and derision. They are open to be convinced perhaps, but the proof must be furnished by the "spirits" who are supposed to be about. Accordingly, if anything remarkable happens, they are astonished, and should they really get a *bonâ fide* communication, they are very much impressed, and either believe it is the work of the devil or of an angel. They accordingly put questions to the said "spirit," and if they get intelligible responses they are all the more amazed, and begin to think there is "something in this Spiritualism after all." By-and-by they attend other *seances*,

* The above is a spirit communication written through the hand of a gentleman known to us, who says he was recently developed by Mrs. Catherine Woodforde as a writing medium, after previously suffering considerable annoyance from deceitful spirits, whom, however, her guides succeeded in removing.—E.O.

and finally get convinced, and then they are full-fledged Spiritualists.

When this stage has been reached, they are more or less prepared to believe anything that is told to them by spirits. They first thought it was the work of the devil, but now they think it is the work of an angel, because they have received a message from some relation, and of course they are loth to believe that any relation of theirs could have anything to do with the devil. They therefore believe all they get is infallible, and they are deceived by strangers from the spirit world, who want to impose upon their credulity for their own amusement.

THEOLOGICAL OBJECTIONS TO SPIRITUALISM.

A LADY who has been a Spiritualist for some years and who has made considerable sacrifices in consequence, has sent us the following letter, entitled "Seven Reasons for Renouncing Modern Spiritualism"—

1st. It is the most subtle form of Antichrist in all the world. To be told that some Spiritualists believe in the Lord Jesus Christ as their Saviour does not satisfy, when at the same time they are identified with a class of persons who, for the most part, deny Him to be the true object of worship, and His rule as "King of kings and Lord of lords."

2nd. Spiritualists, by profession and practice, are more occupied with the return of spirits to our earth than they are with the return of Jesus, the Redeemer of mankind, *into* their hearts.

3rd. The communications of spirits, whether true or false as to fact, are not direct messages *from the Lord*, therefore valueless to any one seeking *only*, and intelligently, to know and do His will. Well is it when "Take heed how ye hear" (and to *whom* ye listen) is heard in the "still small voice."

4th. The miserable consequences of abandoning faith in Christ for the false teachings and prophesings of mediums are now proved by a restored believer in Him. There is an infinite difference between orderly and disorderly mediumship. When the Christian consecrates all his wonderful gifts and faculties to the *Lord's service*, he is a medium for Him, and guarded against evil. Lying spirits, who obviously infest the circle room, making havoc among the souls of men, women, and children, have no power to deceive those who keep out of it "for conscience sake."

5th. By sitting for spirit influence, in public or private, it can never be proved what class of spirits or demons is at work; and though thousands, it may be millions, have been convinced of immortality on such occasions, the Christian, who *knows* his life is "hid with Christ in God," can better spend time.

6th. A full retraction of views held tenaciously for six years is necessary, because the one who writes was so earnest an investigator, having been given rare opportunities of studying the effects resulting from manifestations of all kinds. "What I say unto you, I say unto all, *watch*," is a warning given by Him, who is "the same yesterday, and to-day, and for ever."

7th. The creed and "manner of life" of so-called *Spiritualists*, as a rule, have no correspondence with a life of self-sacrifice, the only truly happy one. It may be for good that one whose interior sight is in a degree opened, should recall the fact that the Apostle Paul "preached the faith he once destroyed," and that Peter's denial of his Lord was followed by similar results. In searching the Scriptures, then, the soul is met in every state, and "Be thou faithful unto death, and I will give thee a crown of life," is in harmony with the aspirations of an

EX-SPIRITUALIST.

The first four reasons given need scarcely any comment; they are such as any person subject to the authority of an hereditary religion must of necessity make. For instance, a Buddhist might argue from the same premises, that Spiritualism is a most subtle form of Anti-Buddha. The statement that the communications of spirits are not direct messages from the Lord, assumes that the writer is on somewhat intimate terms with the Almighty, to know what revelations come from Him and what do not. To the scientific mind everything in nature conveys direct messages from the Source of all Truth, messages which cannot lie,

and which never contradict each other as do the teachings of men and the dogmas of sacred books of all nations. The more elementary the mind, the more does it need something tangible to rest upon in framing conceptions of the Deity. Hence, the savage carves his god out of wood and makes him like unto himself—cruel to those he hates, a god who can be propitiated by sacrifices, or by contributions of worldly wealth. The savage is completely unable to understand a god definable only by his moral attributes rather than by a physical image. The Jews were higher in the scale of civilisation, hence they had superior notions of God, for the higher a nation stands in the scale of civilisation, the nobler is the god which its imagination pictures, the deity of any race being its highest conception of what is right and true. The Jews' notion of a great ruler was that he should be a thorough tyrant; if they dethroned one king because he proved too bloodthirsty, they immediately put another tyrant in his place who might be better or worse than his predecessor, but they had not the brains to conceive the idea of freer forms of government. In short, the government was good enough for the people, and a better form could not have existed, the soil not being there in which it could strike root.

The god of the Jews consequently was bloodthirsty, commanding the slaying of innocent women and children, and sometimes putting a lying spirit in the mouths of his prophets, with the intention of deceiving his people. Later still in the world's history, the religious aspirations of advanced races have clustered round deified men, upon whose careers the lapse of time, and the poetry of tradition, and the modifications introduced into the legends by the priesthood to suit the times, have thrown a sacred halo; and evolved a tangible image upon which those minds which need a more or less material object of worship, may rest.

At last we have reached a scientific age, in which the progress of accurate knowledge has shown that many of the facts recorded in sacred books are unreliable, such, for instance, as the earth being a flat plane with a small sun moving over it for the purpose of giving it warmth. Consequently, as many of the alleged facts in the said books are proved to be unreliable, there is a spirit of inquiry abroad as to the reliability of the other portions, and a disposition among educated and spiritually-minded people to accept that which is good in sacred books, and to reject the remainder, without wantonly hurting the feelings of others to whom the whole narrative appears to be sacred, and is accepted as the mainspring of happiness.

The lady who now renounces modern Spiritualism is a great admirer of Swedenborg, also of T. L. Harris, the well-known American medium; both of these would be condemned by the great majority of Christians as Antichrist or something nearly allied thereto. Antichrist is merely a vague term of reproach thrown at anybody they do not like, from the late Emperor Napoleon, to Bishop Colenso, and Joseph Smith, the father of the Latter-day Saints.

To the fifth reason, which is of a practical and not of a theological class, it is easier to speak, for in theological controversy there is no fixed and indisputable court of fact to which all the controversialists may alike appeal. The statement is that inquirers can never prove what class of spirits or demons is at work through mediums. Dr. Newton, the medium, has

spent most of his lifetime in visiting the sick and afflicted. He has healed some thousands of their diseases, although in many other cases he has failed, and the burden of his teaching has been nothing else than "Little children, love one another." Mr. Ashman has cured hundreds of people of their diseases in this country, and has spent his life in doing good; therefore it is safe to assume that the spirits aiding them and producing such results are good. On the other hand there are some spirits who say what is not true, and are capable of a vast amount of improvement. By the law of their being, namely, from their earthly material nature, they have much direct power over common matter; yet, in working their wicked will they often do some good unintentionally, by convincing men of the reality of a future life by means of their power; further, they are brought into contact with mortals more advanced than themselves, who ought to preach to these spirits in prison in the bondage of their own sins, and to try to raise them higher. Why should all spirits be expected to be good and to raise us, whilst we sit down lazily, and do not in our turn do some good to those spirits who need help?

As to objection six, an anonymous retraction is not a full retraction. This paragraph does not contain a reason.

The seventh objection, in addition to various theological demurrers, says that the lives of so-called Spiritualists have no correspondence with the life of self-sacrifice. This statement is best met by a flat denial, for there are Spiritualists, to our certain knowledge, who are living lives of considerable self-sacrifice, as well as others who are neither particularly good nor bad. In Spiritualism there are no organised societies as yet for the visitation of the sick, the clothing of the poor, or other systematic acts of charity; but at present Spiritualism has to fight for bare existence, whereby energy is absorbed which other religious bodies not so at variance with public opinion can turn in other directions. It may be granted that there are some Spiritualists who do not lead such good lives as certain orthodox Christians, when judged by the standard of works and fruits. On the other hand, there are plenty of orthodox people who lead worse lives than certain selected Spiritualists; so that sweeping remarks on such points as these are unjust. The truth is, as Mr. Atkinson said in effect some time ago in these pages, "Theological opinions have very little influence in determining exceptional spirituality of mind and life, for human nature is much the same all the world over, and good and bad alike are to be found among all denominations." The facts of Spiritualism cannot be "renounced" by our correspondent or by anybody else; the very expression is a contradiction in terms. Rain and wind, and hail and storm are facts of nature, consequently it would be an absurdity for anybody to say that he renounces them; they exist just the same, and he cannot escape their influence. The facts of Spiritualism govern the psychical effects seen in all religions, and all the superstitions on the face of the earth. By a study of the results of the action of one mind upon another, of a strong intellect upon a weak one, of the influence of parents upon the thoughts of their children, the laws whereby a large portion of the human race is condemned to an hereditary religion, whether it be true or false, can be evolved.

Our correspondent may say that she does not renounce

the facts, since it is useless to renounce things which actually exist, but that she renounces the teachings of modern Spiritualism. To this it may be replied that no two persons are exactly agreed as to what the teachings of Spiritualism are; it has no creed, no ritual, no priestly government; our correspondent, in condemning anti-theological forms of Spiritualism, will find not a few Spiritualists holding her own opinions, and considered by their brethren to be entitled—on the principle of freedom—to take up the position they hold at present inside this great movement; for inside the movement they *are*, since those who follow Lake Harris and admit the phenomena of modern Spiritualism to be true, and to have convinced millions of persons of immortality, will certainly be classed as Spiritualists by the theological world, and will be warned to stand outside the sacred precincts of orthodoxy.

NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Monday night a Council Meeting of the British National Association of Spiritualists was held at Lawson's Rooms, Gower-street, under the presidency of Mr. Alexander Calder. The other members of the Council present were Mr. Martin R. Smith, Mr. Kenningale Cook, B.A., Mr. H. D. Jencken, M.R.I., Mr. E. D. Rogers, Mr. T. Everitt, Mr. Joseph Freeman, Mr. Edward T. Bennett, Mr. George King, Dr. Sexton, Mr. Robert Harper, Miss Kislingbury, Mr. A. Joy, and Mr. Regan.

A SPIRITUAL SOCIETY IN BRIXTON.

A letter from Mr. Blyton was read, suggesting that the National Association should co-operate with Mr. Rendle, in his attempt to form a local society of Spiritualists at Brixton. It was resolved to wait until a direct communication had been received from Mr. Rendle on the subject.

LONGFELLOW'S RELATIONSHIP TO SPIRITUALISM.

The following letter from Mr. Longfellow, the poet, was read:—

Cambridge [Mass.], Jan. 15th, 1875.

DEAR MISS KISLINGBURY,—Not being a Spiritualist in the usual and popular sense of the word—that is to say, never having seen any manifestations that convinced me of the presence of spirits—I should deem it almost an act of dishonesty on my part to accept the compliment you offer.

I must therefore, with many thanks for this mark of your consideration, beg leave to decline it. With great regard, yours truly,

HENRY W. LONGFELLOW.*

ANDREW JACKSON DAVIS ON IMPERSONALITY.

A letter from Mr. A. J. Davis of New York was read, declining to join the Association, on the ground that he was acting under the impression that "impersonality was his present

* Mr. J. M. Peebles, late United States Consul at Trebizonde, in a book entitled *Around the World*, just published by Messrs. Colby and Rich, of 3, Montgomery-place, Boston, U.S., says that Mr. Longfellow attended a seance at Baron Kirkup's residence in Florence, and there "avowed himself a believer in the present ministry of angels." On the direct authority of the late Mr. Guppy, we once published Mr. Guppy's statement that at a seance in Italy, while Mr. Longfellow held both hands of the medium, orange blossoms were showered on him by spirit power, and he was satisfied with the manifestation. Statements like these, connecting a well-known man with an unpopular subject, ought not to be made without foundation, so it is satisfactory to see the above emphatic denial, and it is to be hoped that Mr. Longfellow may be induced, now that his attention is drawn to Spiritualism, to inquire into a subject with which his nature is much in sympathy, which will scientifically explain much connected with his own unconscious inspiration, and which throws so much light upon the nature of man, and the true sources of real human happiness. There is, nevertheless, considerable discrepancy between the above letter and the statement of Mr. Peebles:—

Is it all a jest of Peebles?
Wicked Peebles, gay deceiver,
Naughty Peebles the tall-talker.
Or has Longfellow, the poet,
Talked with spirits at fair Florence?
Talked with grave-eyed earnest spirits,
Phantoms from the land of shadows,
From the kingdom of Pomehah,
From the land of the Hereafter?
Has his memory slipped its cable,
Broken from his normal knowledge?
As the tail of the big tadpole—
Wigilwagil, chief of tadpoles—
Breaks off from the lozenge body,
When the reptile's legs are sprouting
In the sparkling Laughing Water,
Flashing on the snowy lilies
Near the falls of Minnehaha.—Ed.

duty;" he was consequently working hard, but abstaining from public life, and keeping his name from all meetings and organisations.

NEW MEMBERS.

Miss Kislingbury read a letter from Mr. Charles Blackburn, of Manchester, addressed to Mr. W. H. Harrison, in which Mr. Blackburn said that hitherto he had not joined the National Association because he never liked to be the first in any new thing, but he preferred to be a good second, after watching it. He had not kept aloof in consequence of any doubt as to Spiritualism being a great scientific fact, for he knew it to be one, and he should be glad to be proposed as a member of the National Association at the next meeting.

The other new members proposed were Mr. E. G. Sadler, Mr. E. P. Ashton, and Mrs. George Blyton.

The four proposed new members were then elected unanimously.

Miss Edmiston and Mr. E. A. Tietkins resigned membership.

It was unanimously resolved that Mr. Blackburn should be invited to become a vice-president of the Association.

FINANCE COMMITTEE'S REPORT.

The report of the Finance Committee set forth that there was a balance in hand of £82 10s. 11d., and that £10 salary was due to the assistant secretary. The outstanding liabilities of the Association were estimated at £6.

OFFICES FOR THE NATIONAL ASSOCIATION—LIMITED LIABILITY OF THE MEMBERS.

Mr. E. T. Bennett, of Reigate, the secretary to the Offices Committee, said that several members of the committee had spent time in examining premises in different parts of the West-end suitable for offices, and had unanimously agreed to recommend that some premises in Bloomsbury, not far from the British Museum, should be taken. All the upper part of the house could be had. On the first floor there was a large front, and two back rooms; on the next story were two front rooms and one back one; on the third story there were four rooms; a large basement kitchen was also included. It was a capitally-built house, over a shop, but the upper rooms were connected with a private door in a side street. The rent was £140 a-year, including taxes, for the ten rooms and a kitchen; the place could be had for a year.

Mr. Jencken asked whether the Association would have to put in gas, fixtures, and blinds.

Mr. Bennett said the Association would have to do so. Gas was however laid on as far as the ceilings of several of the rooms, if not all, but the other fittings would have to be provided. The Committee was unanimously of opinion that these premises ought to be taken, because, supposing two rooms only were taken elsewhere at half the rent, it would still be necessary to have a secretary in constant attendance at full salary, whereas, were a large number of rooms at the disposal of the Association, some of them might be taken by the secretary in mitigation of part of his salary. Besides, there would be no difficulty in letting off a part of the premises if necessary, thereby bringing down the expenses to be paid by the Association to £100 a year or less. In short, a large number of rooms could be used in various ways to contribute to the income of the Association. If they appointed a permanent secretary at £150 a year, he might accept £120 if the Association gave him rooms rent free.

Mr. Jencken said that he had made a calculation which induced him to conclude that after paying out all income, there would be a balance of dead loss of £350 a year to be met by the Association. It would be necessary to have a housekeeper to look after the premises. Would it not be well to incorporate the Association, so as to limit the liability of members, if such expenses were to be gone into?

The Chairman said that if the Association went into expensive offices it would be bankrupt, therefore the Council had determined at its last meeting to instruct its Committee to find rooms for £60 a year, because it thought that to be the extent to which it ought to go.

Mr. Bennett said that the Association had a guarantee fund of nearly £200 a year to cover the expenses of offices.

Mr. M. R. Smith remarked that it had been said that the expenses of offices ought to be kept separate from the ordinary expenses of the Association, because the Association had not funds enough to take offices, and its country members would not like all its outlay to be in London.

Mr. Bennett said that the Offices Committee had put the rent at £140 a year—including taxes, which was a great point—the secretary's salary at £120 a year, and sundry expenses

at £40 a year, making a total of £300 per annum. To cover this they had a guarantee fund of nearly £200 a year, and the Association ought to contribute at least £50 a year, because it would save many heavy expenses which it now had to incur. When the premises were taken, a reading-room and library could be established, and rooms could be let for *seances*; he was sure that an income of £1 per week for the various uses to which the rooms could be put would be very much under the mark, and even that would make up the £300 a-year to balance the expenses. At present £52 a-year had to be paid to the assistant-secretary, and £10 a-year for a room for occasional Council meetings; under the new management this expenditure of £62 a-year would be saved. He thought, as had been stated all along, that during the first year a great deal of the guarantee fund would be required; but, in time, there would be so many uses to which the rooms could be put, and so many new members were joining the Association, forty or fifty having entered it during the past two months, that there was tolerable certainty of a steadily increasing income. The committee had seen two good rooms in Soho-square, with a kitchen and two little bed-rooms, which could be had for £65 a-year, but he thought that the general expenses of the Association would be nearly as great there as in the more costly premises, and they would have no rooms to let for *seances*; consequently, in recommending the premises at Bloomsbury, the Committee thought that they were sanctioning about the same expenditure as would be incurred in taking smaller premises at £60 a-year.

Mr. M. R. Smith wanted to know why people could not hold *seances* at home?

Miss Kislbury said that she knew of several cases of people wanting rooms away from home to hold *seances*; rooms for that purpose were sometimes advertised for.

Mr. Jencken said that he had given attention to Mr. Bennett's remarks, and now agreed with what he had said; but he thought that before such large expenses were incurred, that the Association should be incorporated, so as to make the liability of its members no more than the amount of their subscriptions.

The Chairman said that he quite agreed with Mr. Jencken. It would be good to place the Association upon such a basis, because then the minds of members would be at rest upon the matter of liability; indeed, careful people stood aloof while this point was undecided. He himself only joined the Association while the liability was unlimited because he was able to attend its meetings, and to see what was being done. There were many, however, who could not so attend.

Mr. Jencken said that he intended to propose that the Association should be registered under the Act of 1867; it would only cost between £5 and £10 to do so.

Mr. Harper thought it best to enrol under the Friendly Societies Act, because that would be cheaper, and would answer the purpose just as well.

Mr. Bennett said that Mrs. Everitt had suggested that the expenses of furnishing might be covered by a bazaar, and that already several offers of assistance had been made to her to get one up. (Hear, hear.) She had also informed the Committee of premises which ought to be looked at before coming to a definite conclusion about taking any. They were in Bloomsbury-place, and comprised a house, containing fifteen rooms, for £110 a year, with a premium of £250 to be paid for a thirteen years' lease; without the lease the house would be worth £200 a year. It would do for *soirees* and public meetings, as it contained a room very much like that at Harley-street.

The chairman said that this matter of offices would still be a perplexity to the Committee, unless the Council gave them definite and clear instructions; it was for the Council to determine that night whether the Committee was right in selecting such large and good premises; if not, the Council should give some more definite instructions upon which the Committee could act.

Mr. Harper said they had carried out their instructions, for they had offered premises in Soho-square at £65, but recommended better premises at £140 as more profitable in the end; so the two things were before the Council for its decision.

Mr. Bennett said that practically the two suggestions amounted to the same thing, because the letting off of a part of the larger premises, and the uses to which a large number of rooms could be put, would practically bring the expenditure down to the same amount.

A communication from Mr. Harrison set forth that during the first year of the existence of the Association the public

had asked what work it had done? Its chief work had been to form itself. If a number of persons were instructed to build a locomotive, it would not be fair to put the question what work the engine had done while it was being built. The members of the Association now saw this to be the case, and recognised that good work had been done to form a solid organisation, and to get up a May meeting and a large Conference during the first year. He should like to see the question discussed by the Council, whether establishing a good home for their Association, now that it was founded, was not a legitimate object on which to expend the ordinary funds of the Association during the second year of its existence; it would be better perhaps to do the thing thoroughly, rather than to half do it, in order to retain funds to spend over a few public meetings; in trying to do both neither might be done efficiently. If this course were decided upon, £50 at least would be available for the purchase of well-selected books, which would prove a source of attraction likely to draw people to the reading-room. He was aware that the objection to this course was, the country members might object that all the funds of that Association were being spent in London, but to balance this country members might be allowed the privilege of admission to the new library and reading-room without charge.

Miss Kislbury said that not only were there no taxes to pay on the proposed premises near the British Museum, but the house was newly papered, and in good condition from top to bottom.

Mr. Regan suggested that the Association should get furniture for the new offices on the hire system.

Mr. M. R. Smith said that it was best to buy good second-hand furniture or to have a bazaar.

Mr. Joy said that he thought Mr. Harrison's ideas had been discussed before; he objected to them, and thought that the ordinary funds of the Association ought not to be almost exclusively expended for the benefit of Spiritualists in London; it was for the very object of avoiding that, that the guarantee fund was raised, and he thought that to be a perfectly sound principle to go upon. The Association ought to be perfectly fair to its country members.

Mr. M. R. Smith asked how much of the funds of the Association was contributed by country members.

Mr. Joy said that he was not quite sure, but he thought more than half the total income.

Miss Kislbury asked whether the country members would not like to see their Association in good premises? She thought they would look upon such premises as their own, and take a pride in seeing the Association well established.

Mr. Jencken moved that a Committee should be appointed "to frame a memorandum and articles of association in conformity with the rules and constitution of this Association, to be registered under the 1867 Act without the name 'limited,' and to report to this Council the documents when framed."

This was seconded by Mr. M. R. Smith.

Mr. Freeman pointed out that this question could not be considered at that meeting, unless three-fourths of the Council agreed that it should be considered, since it was a motion of which previous notice should have been given.

The Council unanimously resolved that it would consider the question there and then.

Mr. Harper suggested that the Committee should be instructed to inquire whether the cheaper process of registration under the "Friendly Societies Act" would not answer the purpose better?

Mr. Jencken said that there were difficulties and limitations connected with that course, and that the 1867 Act was the best, as it was not an Association framed for the purpose of dividing profits among the members, it was not necessary to add the word "limited" to its title.

The resolution was then passed unanimously, the Committee appointed to register the Association being Messrs. Rogers, Jencken, Glynes, Harper, Freeman, and Joy.

Mr. Regan then moved that the premises recommended be taken for one year only, with the option of continuing the tenancy longer if desired.

Mr. Joy seconded this.

Mr. King said, if the premises were necessary to be taken at once, would it not be necessary to find a resident secretary immediately? The chairman remarked that some time must elapse in registering the Association and in taking the premises, which probably would not be entered until quarter-day, so that there was plenty of time to consider the matter of a resident secretary.

Miss Kislbury said that the rooms were not ready to be occupied at once, they had nothing in them.

Mr. Jencken said that the premises should not be taken in such a way as to make it a yearly tenancy, but it should be clear that the Association should be able either to give them up or to continue them at the close of the year.

The resolution to take them for one year was then passed unanimously.

Mr. Bennett asked the Council to appoint trustees. He thought that perhaps the gentlemen who acted as trustees to the guarantee fund, and had most of it in hand, would also act as trustees in taking the building.

Mr. Harper said that it seemed as if the two functions naturally ran together.

The trustees of the guarantee fund—Mr. Calder and Mr. Smith—said that they had no objection to act as trustees in taking the premises for one year.

They were appointed trustees accordingly.

Mr. Kenningale Cook said that the name of the Association should be put in the windows, so that readers might see it on their way to the British Museum.

Mr. M. Smith—Yes, and let us have a large brass plate on the door.

MONTHLY SOIREEES.

On the recommendation of Miss Kislingbury, it was resolved to hold the next *soiree* on the 3rd of March. She said that there was a moderate profit over the last one; she did not know exactly how much, because some of the tickets extended over the series of meetings.

SPIRITUAL PERIODICALS.

In addition to the foreign periodicals already taken in by the Association, it was resolved to order the *Harbinger of Light*, Australia; *Brittan's Journal*, U.S.; and *Common Sense*, San Francisco.

LECTURES AND SEANCES IN THE PROVINCES.

Miss Kislingbury gave notice that at the next meeting she should move that the Council should promote the spread of Spiritualism by aiding provincial societies to organise lectures and *seances*, and that the secretaries be instructed to inquire where such are the most needed, and to make a definite proposal to some well-known medium or lecturer to organise a tour for the above object.

FURNISHING THE NEW OFFICES.

The Chairman said that the Council ought to decide how many rooms in the new offices should be furnished, and that instructions in accordance therewith should be given to the Offices Committee. They ought to make out a list of the furniture required, and report thereupon to the trustees; they should further be limited to the expenditure of a certain amount, say £50.

Mr. G. King thought that the Committee ought not to have power to do anything until they had reported.

The Chairman thought that too much reporting before anything was done would delay getting through the work.

It was resolved that the Offices Committee should be authorised to expend £50 in furnishing. The Offices Committee consists of Messrs. Bennett, Rogers, Harper, and Freeman.

Mr. M. Smith said that it had been suggested that a notice should be put up to let a part of the premises; but he did not think it would be wise to do that just yet. The Association might want the rooms for other purposes. Many Spiritualists coming to London on a visit would be glad to have rooms there for a few nights if there were any to let.

Mrs. Everitt said that was exactly what provincial Spiritualists wanted. A private hotel in connection with Spiritualism would probably answer.

Several members spoke of the difficulty mediums had in finding rooms in which they would be permitted to hold *seances*; they are often searching for them for days, the public want of knowledge of Spiritualism being so great. It is a common thing for mediums to pay three or four guineas a week for a pair of small furnished rooms at the West End, in which they can hold *seances*.

Mr. Joy said that if the Association would furnish some of them nicely, he would take them.

SUNDAY SERVICES.

Mr. E. T. Bennett proposed that £2 2s. be paid towards the expenses of Mrs. Tappan's lectures, and £2 2s. towards the expenses of the Doughty Hall *seances*.

The Chairman remarked that Mrs. Tappan's lectures were managed by a strong Committee with supporters.

Mr. Joy said the one objection to the Cavendish Rooms was, that there were no free seats, and that everybody had to pay; so he thought that the Doughty Hall services were more en-

titled to support. He would second that part of Mr. Bennett's proposition.

It was then unanimously resolved to give £2 2s. towards the Doughty Hall services.

The proceedings then closed.

THE NATIONAL ASSOCIATION SOIREE.

On Wednesday, last week, the first of a series of monthly *soirees* under the auspices of the British National Association of Spiritualists, was held at the Cavendish Rooms, Mortimer-street, Regent-street, London, and there was a large attendance of ladies and gentlemen, comprising most of the oldest and best known Spiritualists in the metropolis, as well as more recent supporters of the movement. Messrs. Adshead Brothers, of Derbyshire, and other provincial Spiritualists were present.

Mr. Martin R. Smith, the president of the meeting, said:—We have met here to-night for pleasure, and not for business, therefore my remarks shall be brief. Nevertheless, as this is the first of what may be called an experimental series of social gatherings, I cannot permit it to pass without touching upon the objects which we expect may be attained by these meetings, and the advantages that we hope may accrue from them. The social characteristics of these gatherings, though not perhaps in reality their most important aspect, are, I am fully aware, the most attractive. Probably the great majority of those present this evening, have been led here as much, if not more, by the anticipated pleasure of an hour's chat with their friends, than by any other reason. I am the last to make light of this, for I am convinced that one of the greatest and at the same time most harmless pleasures of life, is derived from genial social intercourse, and the advantage of conversation with those whom you love, or at any rate regard and esteem. I have no sympathy with modern hermits, either male or female. I look upon them as the most selfish of mankind. They are wrapped up in themselves, contented with their own thoughts, and too often more than contented with their superiority over their fellows. I am also sure, that although it may be good for man to be at times alone, that he is by nature gregarious, not a solitary animal, and that in seeking cheerful society he is but fulfilling one of the most imperious laws of his being. I will go so far as to say that it is my belief that every one who spends an hour or two in sensible, unselfish intercourse and conversation with his fellows, is distinctly the wiser, the better, and the happier for it. I do not expect you all to assent to this somewhat sweeping proposition, for the spiritual and educational progress of the man is analogous to the bodily growth of a child; they are both sure and continuous under proper conditions, but they are both so gradual as to be imperceptible to the keenest human discernment. However this may be, there are few who will leave this hall to-night without feeling that in some way or other they have advanced the cause they love, that it is a more strongly-established movement, a truer reality of their lives than it was but two or three short hours before. And so in sober truth it will be. Doubts will have been solved, hesitation overcome, the waverer converted through God's grace into the staunch believer, and the careless forced to realise that in this movement lies the germ of a mighty power for good. You may well ask how I expect that all or a tithe of these benefits are to be brought about and I answer, by the marvellous and mystic powers of association, by the influence of the strange magnetic force which manifests itself in all assemblages of people united in the furtherance of one common object. If that object be a spiritual one, I believe this sympathetic influence is much intensified. The united aspirations of our hearts rise as a subtle and powerful incense to heaven, attracting to us the assistance of higher intelligences and enabling them to influence, to guide, and to protect. We are assembled, as it were, at a great *seance*, where the manifestations, if not directly physical, are none the less astonishing, for I ask you whether directing the sympathies of the inner heart of man is less wonderful than the movement of inanimate objects, or the lifting up of the spirit a less stupendous task than the mere levitation of the body? Another great object of these meetings, to my mind, is, that coming together in numbers as we have to-night, tends to remove from the mind that terrible feeling of isolation which some of us have to contend against. The beliefs which are so dear to us, are to the many an object of pity or contempt, and there are doubtless some here who find in such gatherings as these an intense and much needed solace and support. Finally, I see in these meetings a sort of

first-fruits of the many advantages to be derived from association. I think they will be the means of bringing into our ranks many who would otherwise have held coldly aloof. They will originate new and cement old friendships, and must tend to foster mutual interdependence and confidence; and although I should be sorry that they should afford undue facilities to those among us who are fond of making speeches, they at any rate provide us with an opportunity of discussing, when necessary, important questions; or, at any rate, gathering from conversation with the many leading Spiritualists whom we meet here, the opinions and wishes held by the majority of the members of this Association. Before I conclude, I wish to introduce to you the name of Mr. Seward, a gentleman who has come to England to bring out a new musical invention. He has kindly attended here to-night, and purposes, I believe, to favour us with an explanation of his invention. He has, I am informed, met with the encouragement and approval of some of our most eminent composers, and I doubt not you will be interested and pleased by what he will have to tell you on the subject. We have also a debt of gratitude to discharge towards those ladies and gentlemen who have placed their talents, musical and rhetorical, at our disposal this evening. It is difficult to say too much upon this subject, but if thanks will in any way repay them for their trouble, I think I may promise them a most cordial and liberal remuneration. I will not further detain you, and will conclude my remarks with an earnest prayer that God may bless, prosper, and direct our Association and those our social gatherings. (Applause.)

Mr. Martin Smith then read the following letter, the contents of which had the warm sympathy of the listeners:—

11, Bellevue-terrace, Southsea, Portsmouth.

DEAR MR. MARTIN SMITH.—I see you are chairman at the *soirée* of the British National Association of Spiritualists. I had hoped to be present, but shall not be able, else I could interest many friends regarding our progress here at Portsmouth.

We have just ended a five weeks' correspondence in the *Hampshire Telegraph* about Spiritualism. No less than seven letters appeared the other week, four for us and three against us, and we managed to draw out the Rev. N. G. Godfrey, notorious many years ago for his vehement opposition to Spiritualism as Satanic. But I send the whole of the correspondence from the beginning. Perhaps some at the *soirée* would like to see the letters for and against.

If Mr. Everitt or D. H. Wilson, Esq., are present, please let one of them have charge of them; then, after perusal, one or other can return them to me.

I am engaged in getting a list of my clerical brethren who have investigated matters, and am endeavouring to form a conference of Spiritualist clergy for mutual help, encouragement and advice; and shall try to establish a school in the Church with Spiritualism for its basis.

I shall be glad for all Spiritualists to know my address here, so that in passing to the Isle of Wight, or staying in the neighbourhood, they may as they may feel disposed give me a call.

Believe me, very faithfully yours,

THOMAS COLLEY,
Curate of Portsmouth.

Feb. 2, 1875.

Most of the evening was spent in social conversation, but a portion of the time was devoted to music and singing. "Joyous Life," by Randegger, was sung with great taste by Miss Malvina Claxton. This was followed by a duet from the Misses Hickson, "Greeting," by Mendelssohn. Mr. Lewis Seward then gave an improvisation on the pianoforte, after which two songs from Miss Sexton were received with great applause, namely, "Jessie's Dream" and "The Wishing-Cap." These completed the first half of the programme.

The absence of Mrs. Nosworthy, who was unfortunately too ill to leave her room, was greatly regretted by all her friends, and made a decided blank in the programme. All will be glad to hear, however, that Mrs. Nosworthy has, with great kindness, offered her assistance, should her health permit, for the next *conversazione*.

The second part of the programme opened with a duet for flute and piano, "Airs from Traviata," performed with faultless skill by Miss H. Withall and Mr. W. Edmiston. The old English song, "We met, 'twas in a crowd," was given with artistic refinement by Miss May Hickson, and "The Swallows" (Kücken) was sung with perfect finish by Miss M. Claxton and Miss Clark. Mrs. Tappan, who, though suffering from indisposition, kindly allowed herself to be controlled, gave a beautiful inspirational poem, and Mr. Florentine, an accomplished vocalist from New York, gave pleasure to all by his beautifully mellow voice and pure, artistic style in two songs, "When the Flowing Tide comes in," by Millard, and "The Scout," by Campana.

A better programme has seldom been given at any spiritual *soirée*, and all expressed their hope that the *conversaciones* would be continued.

Among the articles exhibited at the *conversazione* were six spirit-drawings, by Miss Williamson. It is not known what they are intended to represent, but in appearance most of

them resemble fine seaweed, and are most delicately drawn. Miss Houghton lent "*La Maison de Mozart*," which is a photograph from a spirit-engraving, executed through the mediumship of Victorien Sardou (the celebrated dramatist), professedly by the spirits of Mozart and Bernard Palissy. M. Sardou was desired by spirits to prepare a metal plate in the proper manner, and his hand produced the sketch under invisible guidance. It is supposed to have been done about the year 1861, Miss Houghton having seen a copy of it in 1862. Shortly after that no more engravings were to be obtained, and the photograph exhibited was taken from a print in the possession of Mr. Shorter, late editor of *The Spiritual Magazine*.

Mr. Shorter exhibited a book of valuable spirit-photographs and engravings. A frame of portraits of some of the foreign members of the British National Association was also on view. Much interest was shown in the musical models exhibited by Mr. L. A. Seward, and it is hoped that steps will be taken to form a choir of Spiritualists under the direction of this able musician. Those who desire to take part should communicate at once with Miss Kislisbury, 93, Clarendon-road, Nottingham-hill, W.

The greater part of the work of getting up the *soirée* which resulted in so pleasant a meeting was done by Mrs. and Miss Kislisbury, and Mrs. Maltby.

REVELATION BY VISION.

ONE of the *seances* through the mediumship of Mrs. Bird, of Park-lane, Brixton, recorded about a year ago in these pages, set forth how a lady friend of Mrs. Bird appeared to her in a vision, and stated that she had departed earth-life a few hours previously; Mrs. Bird tried to shake off the spirit influence acting upon her, for she supposed the message to be unreliable, yet the revelation then made proved afterwards to be true. At a more recent *seance* at which Miss Williamson, Mr. Bird, and Mr. Harrison were present, the same spirit tried to communicate as follows:—

Mrs. Bird went into the trance and clairvoyant state, and slowly made the following remarks, with long pauses between most of the sentences, as if the communications were made with difficulty:—I can hear a voice, but cannot see anything; I am blind, but I can hear a voice which is known to me. It is a merry voice, full of music, but it seems so far off that it is like an echo among the hills; I cannot get near that voice, or ascertain where it comes from; I have tried to follow it, but cannot. [*Here the medium made a very long pause.*] I wish it were not so dark, for if there were light, and I could see, it would be very beautiful, I am sure. O, dear! I cannot get any further. [*Here the medium made another long pause.*] I have been long in search of somebody I cannot find; I had to go higher and higher, and further and further off, so I have come back to where I started. Sing. O! I have such a pain in my head. I do not know who it is influencing my head, but I cannot resist it any longer, although it is very unpleasant to me; I must go where they wish to take me. Somebody has crushed my head between his hands, and makes me go where he wishes by my head, yet I feel better because it is lighter; but I am led blindfold, and that is what I do not like. I begin to think I am going to my friends because they could not come to me. It is a strong influence, and rather a rough one, which is leading me. There's a door, but I have passed it; it was like an ordinary door, but I am not in a room. I see somebody, I do not know who. It is in the form of a lady, but covered with drapery from head to foot. I can go no further. I can see nothing but the drapery, and I shall see it until it is transfigured before me, for I know it will do so. I wonder if all this is symbolical, re-

presenting an imperfect state of my vision. She is moving, so I will follow her. I seem to be following a white cloud: I am enveloped in clouds, white and beautiful, but I am following this figure, and the voice which I heard at first. I will take hold of it; I can bear it no longer. Why does she not turn or show her face, or speak to me as she used to speak? It is Mrs. S—. I could not reach her to-night at first; I could not throw off all this earth sphere—which is about me—to get to her, and she has had a difficulty in coming to me. She gathered up, and gathered up, as she came along, something that covered her and clung to her, one covering over another, as though the earth's atmosphere wrapped itself about her. Now she's throwing it off, but I cannot touch her, for something divides us. How happy I feel! I feel as though I had left earth and were altogether above it; I am so very light. I am so very light, I feel as if I could float, and I have a desire to go higher. I think I should go if she did not hold me steadily. Tell me something before you go; give me some sign; I cannot understand your language. I can see something a long way off. I am following Mrs. S—'s finger as she points; she wants to make me understand in vision how difficult it is for her to communicate. I seem to be sitting high above you and looking down upon the world in which you live; looking up I see nothing, only brightness. I cannot tell you when I shall see more; it is all confusion, and I feel sure that it is her influence upon me. A hundred thoughts keep rushing through my mind, but nothing connected; words, and thoughts, and names keep presenting themselves in confusion. All the time I was trying to look at what she was pointing out to me she was standing here at my left-hand side. Now she is on this side, trying to speak in my ear. She says that the friends of the medium told her that she could make me understand better what she had to say by vision than in any other way, but she failed to give me a full idea of the difficulties under which she labours in trying to communicate through mediums. From her sphere she can see you and those she loves best on earth, and in certain states can come very near to you, mentally and spiritually. In coming to circles and to mediums who are strange to her, she gathers up something that covers, and confuses, and even blinds her, so that she cannot be recognised. Yet she is the same; her heart beats the same, and her love and affection are as fresh as ever, and more intense because the higher life is more intense. She hopes to have opportunities before many months are over of conveying messages to several of her friends. She will watch for favourable conditions, and there is one message for M—. [*Here some private particulars were given.*] I cannot get messages, and I feel as if I could cry because I cannot get them; even the vision of herself comes and goes. I cannot get the message, although I know there is one, so I shall ask her to release me.

SEANCE WITH MR. WILLIAMS.—Last Saturday night, at the ordinary weekly semi-public seance "for Spiritualists only," at 61, Lamb's Conduit-street, W.C., Mrs. Neville, Mr. and Mrs. Everitt, Messrs. Adshead Brothers, Mr. W. H. Harrison, and others, were present. At the dark seance musical instruments flew about while Mr. Williams's hands were held as usual. A person present appeared not to be a Spiritualist; he made flippant remarks in imitation of Lord Dundreary, and just before John King appeared expressed the hope that "the j-j-jolly old g-g-ghost wouldn't t-t-tumble." However, he did not tumble, but floated to the ceiling, which seemed to startle the talkative gentleman, for he kept quiet afterwards.

Correspondence.

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

SPIRIT IDENTITY.

SIR,—In reference to the article in a recent number of *The Spiritualist*, entitled, "Speculations Relating to Spirit Identity," I think I can offer a little personal experience in the matter, as far as the giving of names and addresses by spirits is concerned.

As a medium I have never yet been unconscious, and although I get good table movements, and strong automatic controls, yet I know that the activity of my own mind influences in many cases the manifestations. For instance, on one occasion, about twelve months ago, I had been giving some tests to a lady friend about a brother of whose existence I was unaware; they were good tests, that she was satisfied with, but last of all she earnestly wished the name to be given. Instead of getting it alphabetically through the table, as some of the former were given, my hand was controlled to take up the pencil, and I dashed off C I—, or what appeared like Ch— or C I—. Now, in my mind, while writing those two first letters, "Charles" was the word I thought it would be, and that spoilt the test no doubt, for the next time of trial the controlling power wrote C I—, but the "Charles" in my mind prevented the finishing of the word into "Clement," which was the proper name.

My general experience of getting tests is, that the best I get are those that are not asked for; and in nearly all cases where I myself or others ask for this, that, or the other, the answers are totally unreliable. For instance, about three weeks ago, while sitting at home reading, after my day's business was over, and not thinking of Spiritualism, my chair was tilted four times, by which I knew my attention was required. So on giving the alphabet, I obtained the initials of L. R— (who is the sister of a friend of mine, and who made her identity known to him a short time previously), and also the words "Go to Chester-le-street," the fulfilling of which was by no means clear to me for many reasons, so I promised I would the first time an opportunity offered, but on asking for reasons and particulars, I could get nothing. About a week afterwards Mr. Robinson called on me, informing me that on the preceding day he had formed a circle at Chester-le-street, and if I would come out on the Sunday following, and give them the benefit of my mediumship, they would be obliged. I consented of course, and in the evening of Sunday, Jan. 24th, I found myself at a circle of strangers. I was automatically controlled, and made to draw the outline of a female form, just as a boy would chalk it on the wall, so I understood at once there was a female spirit for some one present. The next thing was to make me take one of the gentleman's hands, and on the fourth finger of the left hand mark as it were an invisible wedding ring, causing me to jump to the conclusion that it was his or some one else's wife. I was wrong, but I said nothing then, for I was led across the room to where stood a large old-fashioned chest of drawers. I stroked them, patted them, cleaned them, and in fact exhibited a deal of affection for them; so I explained to the circle that as far as I understood the matter there was a female spirit present, the wife of one of them, and she was connected with the chest of drawers in her earth life. On resuming my seat at the table I grasped a gentleman's hand opposite me very affectionately, and he, beginning to fancy who it was, asked for the age when she passed to spirit life; it was correctly given through the table. He informed the company that it was his wife's sister, and the furniture in question belonged to her; and as a further test, the name was asked for through the table, but it was fruitless. I hear that they have since sat with good results and tests. In this case, you see, the controlling powers either could not or would not give the name which was asked for, but what was given was nearly all unexpected, and not asked for.

I have another instance worthy of mention. Myself and friend were sitting one evening alone after supper, having a quiet chat, when I was controlled by one or two of my usual controlling powers, after which I felt a strange influence take possession of me. I felt stout; I stroked imaginary whiskers; and I exhibited great attention to my wearing apparel. We could get no further information than that it was a stranger to me, but one known to my friend; all further questions were unsatisfactory, and we took our departure to the railway station to meet a train. It was about ten at night, and we were

standing in a retired part of the platform talking, when I felt my right arm controlled, the one which held my umbrella, a common occurrence with me. On giving the alphabet, we obtained the letters S-M-I-T-H, to the astonishment of my friend, for that was the name of a friend of his whose ways answered to my strange control just before leaving home, and this Mr. Smith, who exhibited such affection for my wearing apparel, was in earth life a tailor. In this case, again, what was asked for was not reliable; what came unasked for was. So the lesson I derive from these things is this—"To take what comes, and let our spirit friends do what they can in their own way as well as they are able under the circumstances." Beyond that I find everything, almost without exception, unreliable. JAS. THOS. RHODES.

30, Corbridge-street, Byker, Newcastle-on-Tyne, Feb. 8.

TRAVELLING IN THE SPIRIT.

SIR,—From childhood I have had vivid dreams of flying, so vivid that it has always been almost impossible to believe that the power was confined to dream life only. Thus the recent correspondence in the *Daily News* has been of true interest to me, as it will have been to all Spiritualists.

Taken in connection with the facts in those numerous letters, the following experience may be worth stating, as it points to the fact that during the hours of sleep the spirit wanders free.

About ten years ago I commenced my first lengthened stay at St. Leonard's. I was very ill, and had been confined to my room for some weeks, when one night I found myself flying through streets which I recognised as those close by where I was living. It was dark; the streets were empty, no sign of any human beings about. Had this been an ordinary dream, or recollection, I should have seen the streets as they are by day, and not as I found them, in the absolute solitude and darkness of the hour at which my spirit wandered forth. I entered a house, floated or flew upstairs, remarking to myself, as I looked curiously around, "Why, this is where I am lodging!" I entered my bedroom, and approached the side of the bed on which I saw my body lying asleep, but looking so death-like that I said, as I gazed intently at it, "Why, I am dead!" Probably my spirit at that instant returned to its body, for I remember no more, but on waking in the morning my night's experience was very vivid, so that I asked for a looking-glass to be brought close to me, and therein sure enough I saw myself, greatly changed by illness, as my face had appeared when in spirit I was looking at my body. Probably, also, to the spirit the appearance would be unusually death-like, on account of the trance condition which could produce such a result as to allow the spirit to be consciously looking upon its own earth-body. This is now a recognised fact in mediumship.

Shortly after this, again my spirit wandered forth during the body's sleep, and it was given me to receive at the same time a strangely vivid vision, illustrative of faith and trust. I will venture to copy from the record I made of it at the time in my "Spiritual diary," then in its early commencement. If you can afford space for it in your valuable journal, I think it may be that it will be as helpful to some of your readers as it was to me.

I thought, or dreamed, that I was loitering on the beach at Hastings. It was a bright, lovely morning in the early spring. Seeing a large vessel, I hired it for an hour's sail; entering it, quite alone, I found myself at once launched upon a very rough, deep sea. When fairly off from the shore, by one of those sudden changes incident to dreams, and, however inconsistent, producing no surprise, I lost all sight of the vessel that I was in. I found my seat most frail; I could only keep it by holding as firmly as possible to the edge of a sail that was near me, but, as it was unfurled and flapping violently in the breeze, it seemed rather to increase the precariousness of my position than otherwise. Strange as it may seem, I felt that I was safe; I was conscious that skilful seamen, though unseen, were close at hand, guiding the vessel. As I sat on this frail seat, clinging to the flapping sail, with the wind whistling loudly around me, and the waves dashing fiercely at my feet, knowing that to leave go of the sail for a moment must plunge me into a watery grave, still I had the fullest sense of delight, both at the glorious scene of the dashing foaming waves, and the pure air, the "breath of heaven," which was the more invigorating to me because of my long imprisonment in the house from illness.

Suddenly the track was changed, and with a fearful plunge I was carried down, down. The danger was imminent—waves,

foaming and fierce, rose mountains high. My seat and the sail were gone; but unseen hands firmly upheld me as a baby is upheld in its father's hands. Thus supported, I was lying upon the waters. Far above me I could see anxious faces, as of a multitude, watching my perilous position, but powerless to help me. An immense wave rose perpendicularly, and was about to fall over me, but happy and safe in this unseen support, I felt nothing but delight at the wild scene around me, and was sorry at that moment to find returning consciousness to daily life. But as I was aroused, I heard a distinct voice, apparently from the foot of my bed. Clearly and calmly it said, "Your dream is an emblem of your present life. If you can so calmly trust to unseen human aid, can you not still more serenely rest in the arms of your loving, heavenly Father, who, with His holy angels, is ever near to you, ready to support you in the deep waters of affliction now rolling around you? Fear not, but trust!"

On the evening of that day, upon taking the pencil to see if I might receive a few words by spirit-writing, I received the following:—

"Your dream was sent to illustrate the deep faith you should repose in your heavenly Father. It emblemised your life. You are now in the deep rough part. God is placing His everlasting arms beneath you, and will never fail. Ah! learn from it to trust, even when help can only come from unseen and heavenly sources. Dear one, trust unwaveringly in the love of your God.

"The waves dashed high, the wind rose keen,
As the helpless bark rolled on;
No help was nigh, no hand was seen,
All hope of life seemed gone.
Yet still no fear rose in the breast
Of the lone and helpless one!
Her God was near. Well might she rest,
Fearless, amidst the storm.
Strong hands upheld the sinking barque,
Help all unseen was nigh,
'Tis ever thus, whilst all seems dark,
And waves of sorrow high
Rise threatening round the pilgrim's path
As the stream of life glides by."

St. Leonard's-on-Sea.

F. J. T.

AID FOR MR. WALLACE, THE MEDIUM.

SIR,—As you have a notice in your last issue of the intention of some friends to aid Mr. Wallace (an old Spiritualist), who I hear is really in want of help just now, allow me to say, through your columns, that I shall be most happy to receive subscriptions from any of your numerous readers, as we have known him to have been for many years a hard worker in the cause. Subscriptions sent to "Mrs. Everitt, Lillian-villa, Holders-hill, Hendon," will be duly acknowledged in *The Spiritualist*. The following have been already received:—W. P. Adshead, £1 1s.; Mr. Martin Smith, £1 1s.; Mr. Regan, 5s.; Mr. Smedly, 2s. 6d. M. A. EVERITT.

Hendon, N.W.

SPIRITUALISM IN EDINBURGH.

SIR,—As in your last issue "A Spiritualist" takes some trouble to inform the world that "The Edinburgh Psychological Society is defunct," I write to say that our kind friend is very much mistaken. The net meeting for months, which he takes for a sign of death, is not even a characteristic of suspended animation. The fact is, that the executive, sick of slow and scanty attendances, have recommended the really earnest, investigating workers of the society to meanwhile more particularly cultivate the different district private circles, till some more star mediums honour us with a visit, when, of course, we shall have a full turn out of the sensational section of the society. J. D. MORRISON,

Corresponding Secretary of the Psychological Society of Edinburgh.

SIR,—It has occurred to me in reference to the passive state of Spiritualism in Edinburgh, and in places where a similar state of matters exists, that it might be a good idea to borrow a hint from our London friends. As stated in your issue of the 29th ult., the society in Edinburgh is practically extinct; but while this is so, a good many Spiritualists remain, and it seems to me a pity that some means should not be taken to facilitate intercourse between them and to keep the cause moving. Now in present circumstances I see nothing better calculated to do this than an occasional tea meeting. I am too recent a convert to take a leading part in the matter, but if I could be of any service I am willing to assist

Were the idea thought over by a committee it could doubtless be easily managed, and out of such meetings, arranged for such times as might be found expedient, a more tangible organisation might grow in time.

M.
Bonnington, near Edinburgh.

MRS. WOODFORD'S MEDIUMSHIP.

Sir,—Permit me to say a word on behalf of Mrs. Woodforde's mediumship, which, I think, only requires to be better understood to be more highly appreciated. My own experience of her powers is as follows:—I was developed about six months ago for the first time as a writing medium by a well-known American medium, and went on swimmingly for a month or two. Previously, I had never dreamt of possessing any mediumistic qualifications whatever, and had always imagined that I was of the positive order of mind. I have no reason to doubt that; but my experience teaches me that positive-minded men may be very good impressional mediums, without being aware of the fact, and by proper development they may become writing mediums. This has been my experience at any rate. I was much pleased with my new acquisition, and fondly imagined I should be able to convince all my friends of the truth of Spiritualism without difficulty. The communicating spirit—who had given me long and interesting messages touching the mode and conditions of life in the spirit world, and had to some extent gained my confidence—promised to aid me in my project, and assured me he would astonish my friends by predicting their futures, besides conveying messages from their departed relatives. He also predicted events of great public interest, which he advised me to send to *The Spiritualist* for publication. With these promises before me, I went in boldly for convincing my friends; but with the first attempt my anticipation of mediumistic fame came to an untimely end, and I found that it was—if not all vanity and vexation of spirit—in all probability something worse. All my "predictions" turned out to be lies, and I gave up writing mediumship in disgust.

This was my experience when I made Mrs. Woodforde's acquaintance. Her specialty being the removal of undesirable spirit influences, led me to believe that she would answer my case; nor have I been disappointed. After a week's sittings, I find myself in complete possession of all my former power of communication with the spirit world; but in place of a spirit "guide," who, I am told, though an intellectual man, was simply amusing himself at my expense, and could therefore have been no desirable companion, I have been taken charge of by a friend of Mrs. Woodforde's spirit guides, whose truthfulness and purity of teaching I have hitherto had no reason to doubt. I hope to be able to leave your readers to judge of the merits of his communications in a few articles which I intend submitting to their notice in your columns entitled *The Spirit and the Body*.

I trust that those who think it a privilege to receive such messages may feel disposed to consult a medium who can do every one much good. I need only point out that we all have spirit companions, and, as in my first case, they may be of a very undesirable sort. They may not write false messages through our hands, but they may impress false ideas on our brains, and make us depressed and unhappy when we might be cheerful and hopeful. In fact, the removal of all disagreeable spiritual surroundings causing unhappiness in various forms, may be considered no less a part of Mrs. Woodforde's powers than developing mediumship. In this light I look upon her as a true spiritual counsellor and healer, and as such I can strongly recommend her to your readers' notice.

A SPIRITUALIST.

THOUGHT READING.—Mr. Brown, the mind-reader, paid a visit, by invitation, to Professor Pickering and other professors at the Institute of Technology on Saturday, and it was arranged that he should submit to careful scientific tests to-night at the Horticultural Hall. He was asked to give one illustration of his power, and consented to do so. Professor Pickering thought of a small knob in a room of the Institute which Mr. Brown had never seen. Mr. Brown was blindfolded, and, although he had no knowledge of what the object selected was, nor where it was, he led the Professor rapidly out of the room in which he was and soon entered the right room, walked among the tables and instruments without disturbing any of them, and pointed out the object thought of. Professor Pickering has invited the Harvard professors to unite with him to-night in making scientific experiments. Mr. Redpath has also specially invited detectives of false "mediums" to be present.—*Boston Daily Globe*.

THE PHYSIOLOGICAL ACTION OF LIGHT.

LAST Friday night, Mr. James Dewar, F.R.S.E., lectured at the Royal Institution, on some discoveries made by himself and Dr. John M'Kendrick, of Edinburgh, upon the "Physiological Action of Light." He took a frog which had been killed under chloroform, and extracted one of its eyes, which he supported upon two terminal points of wet clay, moistened with sulphate of zinc; these terminals were connected with a reflecting galvanometer, which at once exhibited a deflection due to the electrical current developed by the tissues of the eye. The front of the eye rested upon one clay point, whilst the back of the eye rested upon the other. Now and then he allowed light to fall upon the arrangement, when of course it acted upon the side of the eye. Every time a flash of light fell upon the eye, an electrical current was generated in the retina, which caused a deflection of the needle of the galvanometer; a single flash was sufficient, not much additional effect being produced by the prolongation of the action of light. Every time he shut off the light there was another sharp deflection, which he proved with tolerable certainty to be due to the recovery of sensitiveness by the eye, when left in the dark. Most of the eyes of frogs when used in experiments like these, lived, he said, for two or three hours. The electrical disturbance was not caused by the dark heat contained in light, since the effect was just the same with candle light which had been passed through a solution of alum, or with moonlight. The point of interest of these experiments to Spiritualists, is this—he proved that light falling upon the eyes of frogs and of other animals, generated an electrical current in the retina, the action of which is continued to the brain, also that this effect is continuous so long as the light acts, although it is much greatest at the instant when light first falls upon the eye. This current from the retina ceases to flow when the eye is in darkness, and the eye then recovers its vitality. Thus at *seances*, one source at least, if not more, of the consumption of vital energy is cut off by darkness, consequently to this extent, if not to a greater degree, there is less loss of nervous energy in the dark than there is in the light.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE THIRD ANNUAL EVENING CONCERT

OF THIS SOCIETY WILL TAKE PLACE IN

QUEBEC HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE,

ON

MONDAY, FEBRUARY 22ND, 1875.

Artists.

Miss Malvina Claxton. The Misses Maltby. Miss Annes.
Miss Lizzie Clarke. Miss D'Arcy.
Mr. Robert Castelden. Mr. F. Tyndall. Mr. J. Claxton.
Messrs. W. and H. Griffiths. Mr. Arthur Russell, &c.

See Programme.

Doors open at 7.30. To commence at 8 o'clock. Reserved Stalls 2s.; Hall 1s.; Balcony 6d.

Admission by Ticket, to be obtained at the Hall, or of the following gentlemen:—Mr. Cowper, 388, Edgware-road; Mr. Friehold, 9, North-street, Manchester-square; Mr. Griffiths, 38, Abbey-gardens, St. John's-wood; Mr. Whittingham, 27, Warren-street, Fitzroy-square; Mr. Maltby, 8, Hanover-place, Regent's-park; Mr. Maynard, 103, Lisson-grove; Mr. Cain, 12, Oak-villa, Kentish-town; Mr. Hocker, 33, Henry-street, St. John's Wood; Mr. Draisey, 64, St. Arn's-road, Notting-hill, and of Mr. Burns, Progressive Library, 15, Southampton-row.

CHARLES J. HUNT, Hon. Secretary.

GOSWELL HALL, 86, Goswell-road, E.C.—INSTRUCTIVE LECTURES TO HUMANITY, are delivered every Sunday evening, by Trance, Inspirational and other Mediums. Doors open at 6.30, service at 7 o'clock. Admission Free.

INSTRUCTIVE LECTURES TO HUMANITY

Delivered every Sunday Evening at Goswell Hall, 86, Goswell-road, E.C.—Dr. G. SEXTON, L.L.D., F.Z.S., &c., Editor of *The Spiritual Magazine* and of *The Christian Spiritualist*, will deliver a discourse on the 14th of February, and Mr. R. Cogman (of the Spiritual Institution, Mile-end), on the 21st of February, 1875. Various Trance, Inspirational, and other Mediums will occupy the platform every Sunday evening. Service at Seven o'clock. Admission Free.

COATES' BAZAAR, 126, West Derby-road, Liverpool.

Mrs. Coates, begs to inform her friends and customers that her well-selected stock of Christmas and New Year's Stationery, Toys and Fancy Goods have now arrived, and invites inspection. Mrs. C. has no hesitation in stating that for price and value, her Christmas, New Year's and Birthday Cards, are unequalled. White and fancy coloured tissue paper from 4d.; Playing Cards from 8d. per packet; also, a large assortment of English, French, and German toys to choose from at equally reasonable prices.

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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. WOODFORD, 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.

ANNIE EVA FAY has taken Rooms at 21, Princes'-street, Hanover-square, W., where she will be pleased to receive friends on Wednesdays, Thursdays, and Saturdays, at eight o'clock in the evening, when light and dark *seances* for physical manifestations will be given. Terms, ten shillings each person. Tickets may be obtained of Mr. Mitchell, 33, Old Bond-street, W., or of Mr. Olivier, New Bond-street, W.

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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 in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

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

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

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MESSRS. PECK and SADLER, TRANCE and PHYSICAL MEDIUMS, are OPEN to ENGAGEMENTS in any part of the Country, for Private or Public *Seances*. Terms, as per arrangements. *Seances* (when at home), Wednesday, 2s. 6d.; Saturday, 5s. Address, No. 1A, Nelson-terrace, Cardiff.

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PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmunds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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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