

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: 246, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: The International Library, 346 and 347, Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 24, East Fourth-street. BOSTON, U.S.: 9, Montgomery-place, and 18, Exchange-street. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 225, Union-street. SAN FRANCISCO: 319, Kearney-street.

No. 197.—(Vol. VIII.—No. 22.)

LONDON: FRIDAY, JUNE 2, 1876.

Published Weekly; Price Twopence.

Contents.

The Relationship of British Spiritualists to those in Foreign Countries	253
Devil and Ghost Worship in Western India. By M. J. Walhouse, F.R.A.S.	254
Dalston Association of Inquirers into Spiritualism	256
Incidents in the Experience of a Northumberland Seer:—Remarkable and Well-Attested Examples of Normal Clairvoyance.—The Apparition of an Heroic Miner.—The Spirit of a Wesleyan Minister Identified.—The Life of Old Ralph, the Furnace Man, Revealed by Clairvoyance	256
Newspaper Editors Hoaxed by Messrs. Maskelyne and Cooke. By the Editor	258
Correspondence:—Strong Physical Manifestations of Spirit Power in the Light.—An Alarming Vision.—Mr. Eglinton in Manchester.—Healing Mediumship.—A Materialisation Seance at Chalk Farm.—A New and Extraordinary Manifestation of Spirit Power.—Mr. Maskelyne (Maskelyne and Cooke) on "Genuine Phenomena"—Lord Garvagh and Charles Dickens on Pre-existence.—The Late Mr. Guppy.—A Materialised Form Floating in the Air.—Mr. Eglinton in Manchester.—A Circle in the North-West District of London.—Berkeleyism.—Spirit "Spheres"—The Mediums' Book.—Mr. Blackburn's Seances.—Maskelyne and Cooke.—Art Magic.—Reincarnation.—Extraordinary Levitation of Solid Objects in the Light at Southsea.—The Wearing of Silk by Mediums.—The Transference of Healing Power.—Spiritualism in South London.—Spiritualism in Derbyshire.—Miss Lottie Fowler's Mediumship	259
Paragraphs:—The Spiritualistic Scientific Research Committee, 256; The Shakers	264
Answers to Correspondents	264

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

CHARGE FOR ADVERTISEMENTS:—Half-a-crown for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements, Five Shillings per line. Reduced terms for extended periods.

"The Spiritualist" is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

All communications for the Advertising Department of this newspaper, to be addressed to Mr. Harrison, 38, Great Russell-street, London; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All communications for the Literary Department should be addressed to the Editor.

No notice is taken of orders received for papers unaccompanied by a remittance. "The Spiritualist" will be posted for one year, post free, to any address within the United Kingdom on receipt of the annual subscription of 10s. 10d.

City Publishing Office, E. W. Allen & Co., 11, Ave Maria-lane, London, E.C.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

PARIS.—Parisian readers of *The Spiritualist* may obtain it of Mme. Va. Denax, Titulaire du Kiosque, 246, Boulevard des Capucines, Paris.

BIRKBECK BANK.—Established 1851.—29 & 30, Southampton-buildings, Chancery-lane, W.C. DEPOSITS received at INTEREST for stated periods or repayable on demand. On Current Accounts, Interest allowed on the minimum monthly balances. Cheque Books supplied, and Letters of Credit and Circular Notes issued.

The Bank undertakes the custody of Securities of Customers, and the Collection of Bills of Exchange, Dividends and Coupons. Stocks and Shares purchased and sold, and advances made thereon.

Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 in the Evening.

A Pamphlet with full particulars, may be had on application. FRANCIS RAVENSCROFT, Manager.

Reduced to Half-price!
SERMONS BY T. L. HARRIS. London Series.

- Containing—I.—Modern Spiritualism.
- II.—Heart Wants of London.
- III.—Christ Incarnate.
- IV.—Liberty and Progress.

In limp cloth binding, 6d.; free by post, 7d.
John Thomson, 39, John-street, Glasgow, and Mrs. Connor, 15, Fairclough-lane, Liverpool.

TO LET, FURNISHED, a Pretty Semi-detached Villa, with drawing, dining, and five bedrooms and dressing-room, kitchen, scullery, beer-closet, and pantry; water up and down stairs; bed and table linen and plate. 6½ guineas a week for four months. References given and required. A. B., Post-office, Sandown, Isle of Wight.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

PRESIDENT
HENRY D. JENCKEN, ESQ., M.B.I.
Barrister-at-Law, Member of Council and Honorary Secretary of the Association for the Reform and Codification of the Law of Nations.)

COUNCIL
Mrs. C. Ada Blyton, Mr. Jonathan Tozeland,
Mr. Thomas Blyton, Mr. R. Pomeroy Tredwen,
Mrs. Amelia Corner, Mr. Thomas Wilks,
Mr. Alfred E. Lovell, Mrs. M. Theresa Wood,
Mr. John Rouse.

Honorary Secretary and Treasurer:—MR. THOMAS BLYTON.
Rooms:—74, NAVARINO-ROAD, DALSTON, LONDON, E.

EXTRACTS FROM PROSPECTUS.

The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m., to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "British Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this Association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:

"To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism."

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circular regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership.—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

THE ALPHA; OR, THE FIRST PRINCIPLE OF THE HUMAN MIND; A Revelation, but no Mystery, with Spiritual Advent and Steel Portrait of the Author E. N. DENNY.

"We can call to mind few books fit to be its fellows."—*Athenaeum*. "It contains more truth, poetry, philosophy, and logic than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—*Cosmopolitan*.

Also just published, with a beautiful engraving of the Author 470 pages, on toned paper, handsomely bound, price 3s. 6d.

THE RELIGION OF LIFE, AS EXEMPLIFIED BY THE MAN JESUS CHRIST, A Series of Lectures, by the author of "Alpha." A synopsis of the topics may be obtained free on application.

CONTENTS:—What is Evil? Charity; Poverty—its Evils and its Mission; The Divinity that Dwells in Man; The Church of the Future; "Stand up! I myself also am a Man!" The Path of Righteousness; Trust in God; Self-Trust; What is Christianity? Thy Kingdom Come! What is Man? The "one thing" desired by the Psalmist; Pure Religion; Philosophy; The Childhood of Jesus; Religious Liberty; Election and Grace; Time; Sin; Law the Regenerator; The Last Judgment; God is not Mocked; The Unchristian Character of Riches; Peace; Religion Consists in Action; The Millennium, and how to obtain it.

The work is also published in nine parts, eight at 4d. each and one at 6d., done up in neat wrappers.

"THE UNCHRISTIAN CHARACTER OF RICHES" and "RELIGION CONSISTS IN ACTION" are also published separately at 1d. each.

* * The cordial aid of the friends of education, intellectual progress, and religious liberty is earnestly solicited to make these works as widely known as possible. They contain the most important of all knowledge, by a deep and original thinker, and will be supplied at cost price for extensive circulation. They have been brought out in a variety of forms to suit the means of all classes of readers.

Published by E. W. Allen, Ave Maria-lane, London, E.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET, W.C.

AGENDA FOR JUNE, 1876.

Friday, 2nd.—Mr. Blackburn's Free Seance.* Mr. W. Eglinton, medium, at 7.30 p.m.
Wednesday, 7th.—*Soiree* at 38, Great Russell-street at 6.30 p.m. Music, conversation, and Refreshments. Open to Members and Friends. Admission 1s.
Thursday, 8th.—Mrs. Olive's Seance, at 38, Great Russell-street, from 3 to 5 p.m. Admission, 2s. 6d.
Friday, 9th.—Mr. Blackburn's Free Seance. Mr. W. Eglinton, medium, at 7.30.
Monday 12th.—Mr. Blackburn's Free Seance. Miss Lottie Fowler, medium, at 7.30.
Tuesday, 13th.—Finance Committee, at 6 p.m.
COUNCIL MEETING at 6.30 p.m.
Wednesday, 14th.—Experimental Research Committee, 6 p.m.
Thursday, 15th.—Mrs. Olive's Seance, at 38, Great Russell-street from 3 to 5 p.m. Admission, 2s. 6d.
Friday, 16th.—Mr. Blackburn's Free Seance. Mr. W. Eglinton, medium, at 7.30.
Monday, 19th.—Mr. Blackburn's Free Seance. Miss Lottie Fowler, medium, at 7.30.
Thursday, 22nd.—Mrs. Olive's Seance, from 3 to 5 p.m. Admission, 2s. 6d.
Monday, 26th.—Mr. Blackburn's Free Seance. Miss Lottie Fowler, medium, at 7.30.
Thursday, 29th.—Mrs. Olive's Seance from 3 to 5 p.m. Admission, 2s. 6d.
" Mr. Blackburn's Free Seance. Mr. Bullock, medium, at 7.30.

* Inquirers and members of the National Association and of allied societies are admitted to these seances under conditions which may be ascertained by application to the Secretary. Members are requested to note that the *Soiree* on the 7th inst. is the last of the season, the Council having resolved to suspend these meetings during the next three months.

EAST LONDON SPIRITUAL MEETINGS.

LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

LIBERTY HALL, 19, Church-street, Islington, Weekly Seances, &c.: Sundays, Healing, at 11 a.m.; Service at 7 p.m. Tuesday, Seance at 8 p.m.; 1s. Friday, Seance at 8 p.m.; non-subscribers, 1s. Saturday, Development Class at 8 p.m.; subscribers only.

SPECIAL SEANCES FOR INVESTIGATORS.

A series of seances are to be held on the Tuesday afternoons of every week until further notice at the residence of Mrs. Woodford, 90, Great Russell-street. Usual phenomena. Movement of objects in the light. Medium, Mr. Arthur Coleman, who has kindly offered his services for this special purpose. Seances will begin at 3 p.m., punctually. Fee, 5s.

BIRMINGHAM.—On Whit-Monday a PICNIC of Spiritualists and their friends will be held at the Lickey Hills. Departure from Granville-street Station at 9 a.m. Tickets, including fare and tea, 1s. 9d., adults; and children, 1s. Dinner to be taken by individuals separately. —R. HARPER.

CARDIFF.—FREE LIBRARY OF Scientific and Spiritual Literature, 157, Bute-road, Cardiff.

This Library is opened Free by G. Sadler, Spiritualist, for the loan of books, and having placed for this purpose the whole of his private library, consisting of 100 books and pamphlets to commence with, he would thank friends to assist him by the gift or loan of books, assuring them that such are needed in Cardiff, where the population is nearly 80,000, and very little is known of the great truths of Spiritualism. Address, G. Sadler, 157, Bute-road, Cardiff.

DR. SEXTON AT THE CAVENTISH ROOMS.

On Sunday evening next, at the Cavendish Rooms, Mortimer-street, Regent-street, Dr. Sexton will commence, by special request, a series of three discourses on the "Fallacies of Secularism." The topics are arranged as follows: June 4th, "Secularism, the Creed of Negations;" 11th, "Secularism Destitute of a Moral Code;" 18th, "Secularism Incapable of Supplying the Demands of the Intellect or the Wants of the Heart." Service at seven o'clock.

ARTHUR MALTBY,

TAILOR, HATTER, & GENERAL OUTFITTER,
8, HANOVER PLACE, REGENT'S PARK.

ESTABLISHED, 1833.

Has a very large stock of New Spring Goods, including hats, shirts, and umbrellas.

ANNALI DELLO SPIRITISMO IN ITALIA.

—Rivista Psicologica di Niefredo Fileate. Published on the 15th of every month, at Turin, Tip. Baglione, via Boglio, No. 23.

BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

(ESTABLISHED 1873.)

Vice-Presidents.

Blackburn, Charles, Parkfield, Didsbury, Manchester.
Calder, Alexander, 1, Hereford-square, West Brompton, S.W.
Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.
Everitt, Thomas, Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.
Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.
Gregory, Mrs. Makdougall, 21, Green-street, Grosvenor-square, W.
Gully, J. M., M.D., Orwell-lodge, Bedford-hill, Balham, S.W.
Hitchman, William, M.R.C.S., 29, Erskine-street, Islington-sq., Liverpool.
Honywood, Mrs., 52, Warwick-square, S.W.
Jencken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-buildings, E.C.
Ramsay, Mrs., 46, Bryanston-square, W.
Smith, Martin R., Heathlands, Wimbledon-common, S.W.
Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, Finchley-road, N.W.
Wason, James, Wason's-buildings, Liverpool.

Council.

Adshad, W. P., Derby House, Belper.
Armfield, W. N., Eden-villa, Cairus-rd., New Wandsworth, S.W.
Ashton, E. P., Hope-villa, 205, Brixton-road, S.W.
Coffin, W. H., Corwall-gardens, Queen's-gate, S.W.
Beattie, John, 2, Richmond-hill, Clifton, Bristol.
Bennett, Edward T., The Houses, Betchworth, near Reigate.
Bluney, F. A., 22, St. Ann's-square, Manchester.
Brown, James, 163, Hospital-street, Hutcheson-town, Glasgow.
Chapman, John, 10, Dunkeld-street, Liverpool.
Chinnery, Samuel, 4, Elsham-road, Holland-road, Kensington, W.
Coffin, W. H., 94, Cornwell-gardens, Queen's-gate, S.W.
Colley, Rev. Thos., 11, Belle Vue-terrace, Southsea, Portsmouth.
Cook, Kenningale, L.L.D., Nightingale Hall, Richmond Hill.
Cook, Mrs. K., Nightingale Hall, Richmond Hill.
Cooper, R., Vienna-lodge, Eastbourne.
Crosland, Newton, Lynton-lodge, Vanbrugh-park-road, Blackheath, S.E.
Dawe, N. Fabian, Portman-chambers, Portman-square, W.
Dodd, J. T., Lywood, Southern-hill, Reading.
Edmonds, T. H., 7, Oberstein-road, New Wandsworth, S.W.
Everitt, Mrs. M. A., Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.
Fitz-Gerald, Mrs. D. G., 6, Loughborough-road, North Brixton, S.W.
Freeman, Joseph, 6, Rye-terrace, Peckham Rye, S.E.
Hayle, Thos., M.P., The Crescent, Rochdale.
Hinde, Thos., 4, Cobden-street, Eastbourne, Darlington.
Hook, C. T., Godlands, Rochester.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Hudson, Geo., Louis-street, Leeds.
Humphreys, H. T., 3, West-end, Dodington-grove, Kennington-park, S.E.
Isham, Sir Charles, Bart., Lamport-hall, Northampton.
Irvine, Joseph, Berkeley Mansions, 64, Seymour-street, W.
Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.
Kling, George, F.S.S., 40, Bark-place, Bayswater, W.
Lamont, John, 199, London-road, Liverpool.
Lovell, Alfred, E., 3, Park-road, Plaistow, Essex.
Maltby, Mrs., 4, Abbey-gardens, St. John's-wood, N.W.
Mansell, F. W., The Hawthorns, Church-end, Finchley, N.
Massey, C. C., Barrister-at-law, 96, Portland-place, W.
Maxson, Wm. Bryham, 1, King's-square, Goswell-road, E.C.
Meers, W. I., Elysham, Norfolk.
Morse, J. J., Warwick-cottage, Old Ford-road, Bow, E.
Nosworthy, Mrs., 17, Richmond-terrace, Breck-road, Liverpool.
Newbould, Rev. W. W., 118, Albany-street, Regent's-park, N.W.
Pearce, Richard, 8, Fasset-road, Dalston, E.
Rogers, E. Dawson, Rose-villa, Church-end, Finchley, N.
Rogers, Mrs. E. Dawson, Rose-villa, Church-end, Finchley, N.
Sexton, George, M.A., L.L.D., &c., 17, Trafalgar-road, Old Kent-road, S.E.
Short, Rev. W. F., St. Paul's College, Stony Stratford.
Strawbridge, Geo. Nelson, Annandale, Central-hill, Upper Norwood.
Strawbridge, Mrs. G. N., Annandale, Central-hill, Upper Norwood.
Stock, St. George W., M.A., St. Paul's Cottage, Stony Stratford.
Tapp, C. R., 16, Queens-Margaret-terrace, Midland-park, N.
Theobald, Robert, 30, Mark-lane, E.C.
Theobald, R. M., M.D., &c., 25, Lee-terrace, Lee, S.E.
Theobald, Mrs. H., 62, Granville-park, Blackheath, S.E.
Tredwen, R. Pomeroy, 40, Claverton-street, Piccadilly, S.W.
Wedgwood, Hensleigh, 31, Queen Anne-st., Cavendish-square, W.
White, J., Hemlock-house, Leeds.
Wilson, D. H., M.A., L.L.M., Oxford and Cambridge Club, Pall Mall, S.W.
Wiseman, Mr. J., Orme-square, Bayswater, W.
Withall, Miss L. I., The Elms, St. John's-road, Brixton, S.W.
Withall, H. I., The Elms, St. John's-road, Brixton, S.W.
Wood, Mrs., Bedford House, Carlyle-square, Chelsea, S.W.

Honorary Treasurer.

Martin R. Smith, Esq., Heathlands, Wimbledon-common, S.W.

Honorary Secretary.

Algernon Joy, Esq., 68, Great Russell-street, Bloomsbury, London, W.C.

Resident Secretary.

Miss Kislingsbury, 38, Great Russell-street, Bloomsbury, London, W.C.

Honorary or Corresponding Members.

Prince Emile de Sayu Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M.I. de l'Empereur Russie, Nieder Walluf on the Rhine, near Wiesbaden.
Ahmed Rassi Pacha, Khan de Rassi Pacha a Bahdjé Capoussou, Constantinople.
The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adelina Von Vay, Gonobitz, bei Pötschach, Styria, via Graz, Austria.
The Baroness Guldenstubbé, 29, Rue de Troise, Paris.
Gregor C. Wittig, Esq., Körnerstrasse, 26, Leipzig, Germany.
General Don Joaquin Bassols a Maranosa, Madrid.
El Vicende de Torres-Solanot, Madrid.
The Hon. Alexandre Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
The Baron von Dirckinck-Holmfeld, Pinneberg, Holstein.
M. Gustave de Voh, 26, Avenue des Champs-Élysées, Paris.
Mme. de Voh, 26, Avenue des Champs-Élysées, Paris.
The Hon. Robert Dale Owen, Hotel Brantling, New York, U.S.A.
J. M. Peebles, Esq., Hampton, Atlantic Co., New Jersey, U.S.A.
Mrs. Cora L. V. Tappan, New York, U.S.A.
Miss Anna Blackwell, 18, Avenue du Roi de Rome, Paris.
Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.
James Mylne, Esq., Beheca, East Indian Railway, Bengal.
Mrs. Emma Hardinge-Britten, 118, West Chester Park, Boston, U.S.A.
A. J. Riko, Esq., Oude Molstraat, the Hague, Holland.
The Rev. J. Freeman, 45, Tremont-street, Carlton, Melbourne.
N. C. Constant (date of Synrna), 13, Via Pate bene Fratelli, Milan.
Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland.
Dr. Franz Hoffmann, Professor of Philosophy, Würzburg University, Germany.
W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, 96, Russell-street, Melbourne, Victoria, Australia.
Gregor C. Wittig, Esq., Nurnberger Strasse, 33, Gartenhaus, Leipzig.
W. H. Terry, Esq., 96, Russell-street, Melbourne, Victoria, Australia.
M. Leymarie, 7, Rue de Lille, Paris.
Epas Sargent, Esq., Box 2,935, Boston, U.S.A.
H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.
E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New York, U.S.A.
M. F. Clavairoz, Consul-General de France, Trieste, Austria.
G. L. Dison, Esq., M.D., Albany, New York, U.S.A.

W. L. Sammons, Esq., Cape Town, South Africa.
J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A.
Mrs. J. M. Spear, 2210, Mount Vernon-street, Philadelphia, U.S.A.
J. H. Gledstanes, Esq., 5, Rue de la Terrasse, Paris.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
M. de Bassoimpre, 285, Chaise St. Pierre, Etterbeck, Brussels.
M. A. Anthelme Fritz, President de l'Union, 67, Rue du Midi, Brussels.
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.
Le Comte de Bulet, Paris.
J. L. O'Sullivan, Esq., 10, Rue Kenler, Paris.
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
Middle, Huet, 173, Rue St. Honoré, Paris.
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, 1, Watzner-Boulevard, 57, Buda-Pesth, Hungary.
Dr. A. B. Nohrer, Eperjes, Hungary.
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
Dr. R. Hallock, 46, Hereford-road, Bayswater, W.
Mrs. Hallock, 46, Hereford-road, Bayswater, W.
Signor Damiani, Salita Pontecorvo, 60, Naples.
Dr. Puel, 73, Boulevard Beaumarchais, Paris.
Herr J. H. Strath, Modling, 18, Brühler-strasse, near Vienna.

Allied Societies.

The Liverpool Psychological Society. Secretary—Mr. George Browne, 42, Eastlake-street, Everton.
L'Union Spirite et Magnétique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels.
The Brixton Psychological Society. Hon. Sec.—F. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.
The Spiriter-Forscher Society, Buda-Pesth. Secretary, M. Anton Trochaszka Josefstadt, Erzherzog, Alexander-gasse, 23, Buda-Pesth, Hungary.
Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 74, Navarino-road, Dalston, E.
The Cardiff Spiritual Society. Hon. Sec. H. C. Emery, St. Mary-street, Cardiff.
Sociedad Espiritista Española, Cervantes 34, 2º, Madrid. President—El Vicende de Torres-Solanot.

BRITISH NATIONAL ASSOCIATION
OF SPIRITUALISTS.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.
The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.
Enquiries wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kislingsbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.
The entrance to the offices is in Woburn-street.

THE LIVERPOOL PSYCHOLOGICAL
SOCIETY.

OFFICE-BEARERS FOR 1876.

President.—William Hitchman, Esq., M.R.C.S.
Vice-President.—Mr. John Ainsworth.
Secretary.—Mr. George Browne, 42, Eastlake-street, Everton.
Treasurer.—Mr. Edward Nock.
Trustees.—Mr. James Wason, Mr. Joseph Shepherd, Mr. John Chapman.
Committee of Management.—Mr. Jones, Mr. J. Haslin, Mr. William Meridith, Mrs. Ainsworth, Miss Hilton, and Miss Dickson.
Auditors.—Mr. H. J. Charleton, Mr. James Monk.

THE object of this Association is the discovery of truth in connection with Psychology.
The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

- 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.
- 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
- 3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

February, 1875.

THE DUPLEX FUNERAL CAR,

With silvered floral ornaments, violet mouldings, &c., used (open or closed) at funerals conducted in accordance with the views of Spiritualists, by

S. HATCHARD AND CO.,

FURNISHING UNDERTAKERS, CARRIAGE PROPRIETORS, &c.
Chief Office: 47, CRAWFORD-STREET, BRYANSTON-SQUARE, W.

Personal attendance at any address on receipt of letter or telegram.

Published on the first of each month. Price Sixpence.

THE SPIRITUAL MAGAZINE, EDITED BY GEORGE SEXTON, L.L.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest.
London: Smart and Allen, London-house-yard, Paternoster-row.

Just Published. Price 2s.

CALIFORNIA HOMES FOR EDUCATED ENGLISHMEN. A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney.
London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney.
Third Edition. Price 3s.
LONDON:—SIMPKIN, MARSHALL & CO.

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.
Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening.
Address as above.

MRS. WOODFORDE, TRANCE, HEALING,
AND DEVELOPING MEDIUM, will give Sittings for

Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended.

NOTICE.—Physical Seances, with first-class mediums, held on Thursday and Saturday evenings of each week. Admission on Saturdays by special invitation; on Thursdays by introduction. No one admitted after eight o'clock. Fee, 5s. Mrs. Woodforde is also open to engagements for private physical seances at her own residence; previous notice required; fees upon arrangement with medium.

J. T. RHODES, MEDIUM, is willing to help in the formation of Private Circles, and give every information to Inquirers, within a radius of twenty miles of Newcastle. Address, 30, Tynemouth-road, Newcastle-on-Tyne.

MISS CHANDOS eradicates Consumption,

Cancer, Insanity, Dypsomania, Nervous and Infantile Diseases. £1 per visit (within three miles), including specifics. By post, monthly, £2 2s.

Full instructions in Mesmerism and Electro-biology, postal and private, 17, Brunswick square, W.C.

NOTICE.—CHANGE OF RESIDENCE.—

Mrs. Olive has removed to 15, Ainger-terrace, Ainger-road, King Henry's-road, Primrose-hill, N.W. Three minutes from Chalk-farm Station; five minutes from omnibuses to Oxford-street or West-end. Seances as usual for clairvoyance, medical mesmerism, trance, tests, &c. Private seances by arrangement; public ditto, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d. Visits within ten miles two guineas, inclusive.

PHYSICAL SEANCES, Light and Dark. Mrs. Olive has arranged for a series of Seances with Mr. Bullock, jun., on Mondays at 7 p.m. Admission, 5s. Materialisations and other interesting phenomena are now constantly produced under test conditions.

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.

MR. J. J. MORSE, INSPIRATIONAL

TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER,

Professor of Curative Mesmerism (80 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

MR. WILLIE EGLINTON, MEDIUM,

can be engaged for seances, morning or evening. Address, Mr. Willie Eglinton, St. James's House, Waltham-stow.

MISS LOTTIE FOWLER, the Great

American Somnambulist, Spiritual Clairvoyante, and Test Medium, whose reputation is well-known throughout Europe and America. Hours, 1 till 8 p.m. Terms, one guinea. On Fridays and Saturdays, 10s. 6d. To those of limited means trance seances on Monday evening at 8 p.m., 2s. 6d. Physical seances for Spiritualists only on Thursday and Saturday evenings at 8 o'clock, 5s. Miss Fowler does not reply to correspondence, nor see visitors on Sunday. Address—2, Vernon-place, Bloomsbury-square, London, W.C.

MEDIUMSHIP: ITS NATURE AND

VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

PSYCHOPATHIC INSTITUTION FOR THE

CURE OF DISEASE, 19, Church-street, Upper-street, Islington. A good "Magnetic" healer, Mr. J. Smith, in attendance daily, from 11 a.m. until 2 p.m. Fee, 2s. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

SEANCES AT KENTISH-TOWN.—MR. W.

Wallace, formerly known as the Missionary Medium, has made arrangements for a Seance every Wednesday evening, at which Mr. Bullock, jun., will assist as medium. 7.30 for 8 precisely; 329, Kentish-town-road, N.W. (a few doors from the Midland Railway Station). Omnibuses pass the door. Admission, 2s. 6d.

SUSIE FLETCHER, the great American

Trance Medium and Magnetic Healer, has taken rooms at No. 2, Vernon-place, Bloomsbury-square, London, W.C., where, during the month of June, she may be consulted. Terms, one guinea. Treatment to the poor on Saturday mornings free. Will answer calls to lecture.

A LADY of Culture, having passed a hospital,

is anxious to obtain an engagement as MONTHLY NURSE, where no mental work is required. Reference to Medical man. Terms five guineas a month, or according to circumstances. Apply to the Secretary, British National Association of Spiritualists, 38, Great Russell-street, W.C.

WANTED by a Young Lady a situation as

COMPANION to a Lady Medium and Clairvoyant. Would not object to trance.—T.Y., 116, Stafford-street, Marylebone-road, W.

The Spiritualist Newspaper.

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

VOLUME EIGHT. NUMBER TWENTY-TWO.

LONDON, FRIDAY, JUNE 2nd, 1876.

THE RELATIONSHIP OF BRITISH SPIRITUALISTS TO THOSE IN FOREIGN COUNTRIES.

In the course of the annual meeting of the British National Association of Spiritualists, the proceedings of which were reported in this journal last week, no subjects of much importance were considered outside the limits of the official report. A fertile theme which might well have been debated at such an influential meeting, would have been the position of the National Association in relation to the Spiritualists of foreign countries, this branch of the work of the Association having fallen too much in arrear, and never having received the full attention it merits. The more intelligent Spiritualists in foreign parts view with considerable interest the action of the Association, so far as they have had the means of becoming fully acquainted with the same, and it is probable that, by means of a little energetic management, a certain proportion of ordinary paying members could be obtained from among the Spiritualists of foreign countries. To this end such work should be done at 38, Great Russell-street, as to cause Spiritualists abroad to take a more lively interest in the Association than at present, and an endeavour should be made to offer certain advantages to those who may enrol themselves as members. This, perhaps, may be brought about by announcing to them that it is the intention of the directorate to make the central establishment in London a kind of international record and statistical office, in relation to Spiritualism throughout the globe. The Council might announce to them that it intends to take in, and to carefully file and bind, copies of every Spiritualistic periodical published in any part of the world. In the second place it might announce its intention of entering into alliance with some, and into correspondence with all, existing Spiritual societies; that it desires to collect from them, and from its honorary or corresponding members, statistics in relation to the spread of Spiritualism, for the purpose of publishing annually the number of existing societies, the time they have been established, the number of members, together with short reports of the position of Spiritualism in the countries from which trustworthy communications can be obtained. A few of the more remarkable phenomena witnessed during the year in each locality might also be recorded. The statistics might be drawn up in accordance with a printed form, so as to make every local report comparable with every other local report, and to make the whole statistics of the year comparable with the statistics of any other year.

Intelligent foreign Spiritualists should be induced to enrol themselves as ordinary members, on the ground that it is their duty to support an establishment doing public work of such historical value, also on the ground that they would be entitled to receive a presentation copy each of every annual report. A further advantage of a foreign department of the National Association would be, that those of its members who travel in foreign countries would receive encouragement to send to head-quarters all the information of interest which they may collect in connection with Spiritualism.

A duty now devolves upon the National Association of Spiritualists, of a similar kind to that which has fallen upon the Anthropological Institute, and which the latter has performed to some extent. The various races of savages are gradually being improved off the face of the earth by the white man, in obedience to a natural law which the human family has not the power to subvert, for the weaker races always disappear to make way for the stronger. The Anthropological Institute is collecting what information it can about the physiology and anatomy of savages, and their manners and customs; but all the information about the psychology of savage life which has as yet been collected, is meagre, fragmentary, and as a rule, penned by people totally ignorant of the facts of Spiritualism. Canon Calloway, of

Natal, has done more than anybody else in the way of recording Spiritual manifestations among savages; his descriptions of their voice circles, of their trance and clairvoyant *séances*, are extremely interesting. Moreover, he has performed this work without knowing anything about Spiritualism himself. The National Association of Spiritualists should do all it can to secure information about psychological phenomena among savages, before these races, which belong to the childhood of the world, become extinct. If the work be not done in this generation, a certain proportion of valuable information will be lost for ever.

A method of keeping alive foreign interest in the work of the National Association, would be to imitate the plan followed by Mr. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, who, whenever he has the slightest excuse for so doing, writes to the various newspapers in the locality, and thus succeeds in sustaining a certain amount of outside public interest, and this, too, through the agency of journals not by any means devoted to Spiritualism. The National Association, in dealing with the Spiritual journals of foreign countries, would stand in a better position, for those journals would be glad to receive items of Spiritualistic information from England. For these reasons, it seems to us that steps should be taken to make sure that every foreign Spiritualistic journal—of which there may be forty or fifty altogether—shall receive each not less than, say, six letters a year about the proceedings of the National Association, what it intends to do in relation to the Spiritualists among whom the particular journal addressed circulates, and what it desires those Spiritualists should do in return. Steps should also be taken to keep a short advertisement, seven or eight lines long, permanently in the columns of each journal, giving the address of the headquarters of the National Association, and stating such of its objects as are likely to be of interest to Spiritualists in foreign countries. The carrying out of these ideas would throw much extra work upon the already fully employed executive, so perhaps Mr. Algernon Joy, the honorary secretary, who already in that capacity has done so much useful work for the Association, might, if invited, undertake most of the heavy correspondence incidental to a well-managed foreign department. Travellers and good linguists should chiefly be selected as members of the committee. The plan is practicable, because among the members of the Council are those who are well qualified to perform the required duties, and the expenses will not be great at the outset. Who knows but what it might speedily result in the importation of a live fakir? It is the height of our ambition to see a grizzly fakir buried alive in the presence of witnesses, under the kitchen flags at 38, Great Russell-street, and the stone sealed with the great seals of the Corporation of London and the Archbishop of Canterbury, in addition to the brass door-plate of the National Association. Mrs. Parrott, the housekeeper, would have to be sworn to keep watch and ward over the stone, to prevent any tampering with the three seals, and at the end of six months the hibernating fakir might be dug up at one of the periodical *soirées*, in the presence of pressmen and doctors, a living witness to certain abnormal psychological powers of the human being.

The establishment of friendly relations with Spiritualists in foreign countries is a work with which it is compatible with the dignity of the National Association to deal, for of late a tendency has been shown to occupy the valuable time of persons who have not much leisure, over matters which are scarcely important enough to be worth the sacrifice. Dr. Watts says:—

Satan finds some mischief still
For idle hands to do

On which principle nothing is so good for an organisation as the providing for it of plenty of useful employment.

Strong foreign interest in the work of the National Association cannot spring up at once; it must be a matter of slow growth, and perhaps after all the work may be fully appreciated only by the thoughtful few rather than the less intelligent many. In such case the duty should be undertaken for its own sake alone, so that after ages many may have to record that had it not been for the foresight of the British National Association of Spiritualists in collecting the materials while they were obtainable, most of the periodical literature and vital statistics of the Spiritualism of the nineteenth century would have been lost to the world for ever.

DEVIL AND GHOST WORSHIP IN WESTERN INDIA.*

BY M. J. WALHOUSE, F.R.A.S.

In Two Parts.—Part II.

IN face of the vast array of learning, and instances bearing on the subject, brought together with such marvellous labour and research in Mr. Tylor's chapters on "Animism," one cannot but feel that a paper like this is superfluous. But if the almost universal belief, amongst the lower races, in their continued existence after the death of the body, may have arisen from the conclusion that the figures of the dead, seen in dreams and visions, must be their surviving souls, it may be allowable to reflect how much that supposition would have been strengthened by believing their voices were heard after death speaking to their tribe and followers. It is amongst the most primitive and savage races that such beliefs are at this day current. Modern industry and investigation are piercing somewhat further into the dim and misty morning of the yesterday we have hitherto styled antiquity; but will papyrus roll or burnt-clay cylinder disclose what was the creed and what the gods of the flint-folk, or what the thoughts as to a hereafter of the man who traced the outline of the mammoth on the piece of tusk in the Christie collection? These are beyond surmise, except forasmuch as those races, being human, must have dreamed dreams, and seen in them the departed in their habit as they lived; and as there may have been some subject to those strange, delirious ecstasies, natural or produced, in which the very voices of the dead are imagined to be heard again, it may not be too bold to conjecture that the wild cultus and ceremonies described above may have originated in that "dim, backward, and abysm of time" and antiquity of man of which only late years have given us definite assurance. A short reference may here be made to the dancing mania, which, beginning in 1374, for two centuries plagued Germany and the adjacent countries. The amazing details respecting it may be read in Dr. Hecker's "Epidemics of the Middle Ages." Whole communities were seized with a disease of frantic dancing, continued for hours and days, during which they neither saw nor heard things external, but were haunted by visions and spirits whose names they shrieked out. Intoxicating music increased and spread the delirium, and streets and cities were filled with hundreds of raving dancers of both sexes: the disease was universally ascribed to demoniacal origin. Sympathy and contagion may have been much concerned with this strange phenomenon, often called St. John's Dance, but its roots probably existed in primitive heathen observances connected with St. John's Day.† Beside numberless local Bhutas, there are some thirty especially feared in Canara, possessing temples and shrines in various parts of the province: several are females. The most dreaded and malignant amongst them is Kalkatti, or the Stonecutter, reputed to be the spirit of Jackanachari, a famous stonemason and architect, who, between four and five centuries ago built most of the exquisitely beautiful Jaina temples

that exist in Canara. Much legend has gathered about him, but he undoubtedly lived, and must have been a craftsman of marvellous skill. The tradition runs that he and his wife, having quarrelled with their son respecting a temple then in process of building, they both committed suicide, and became Bhutas so malign and feared, that none dare attempt an exorcism when their presence is suspected. The next most dreaded Bhuta is *Panjurli*, i. e., pig-rider, whose origin is forgotten, but is probably the perturbed spirit of some one once notorious. *Guliga* is regarded as an aboriginal or earth-born demon, and has power during certain minutes on certain days to pass through the air, and strike those he meets with a rod, thereby causing fits, paralysis, or even death. His glance also causes sickness, but the hours in which, in Shakspeare's sense, he can *take** or injure, are limited. *Chamundi*, signifying mistress of death, is a female earth-spirit,† and when the Kolla ceremony is offered to her, a large pile of wood is kindled, and after it has become a heap of glowing embers, the Dher who represents and is possessed by her, dances and rolls upon them for some minutes without injury. *Munditaya* is the ghost of a Balala, or high casteman, who died by some accident, and is reputed very troublesome; sandal-wood powder and water, taken from the cot hung up to him, are however believed, when rubbed on, to cure snake-bites without further remedy. Most Bhutas haunt large trees, and it is of this last one, I think, that a story is told regarding a large solitary Banian tree near a village in the province. A demon was said to live in its branches, and none dare climb it. Some Mussulmans, however, laughed at the story, and one of them climbed up, but when he had got well up in the branches the goblin was suddenly revealed to him in a monstrous and frightful shape, on seeing which he screeched, let go his hold, fell to the ground, and remained raving with terror for three days; his back was injured by the fall, and he became humped-backed, but lived to be 90, and would often tell the story. The tree is now half dead, and limbs and branches often fall from it, but none will go near or pick them up. So in Denmark and Norway the elf-people frequent large linden trees, and it is not held safe to break their branches or go near them after dusk. The Dharmastal Temple,‡ situated in a wild forest track in Canara, is one of the most famous in all that part of the peninsula, and is the abode of seven or eight very powerful Bhutas, who are so dreaded that none will assume their names. In civil suits, when the evidence is balanced or hopelessly contradictory, it is very usual for one of the parties to offer to decide it by taking an oath as to the justice of his contention before one of the Dharmastal deities; this, when accepted and done with certain formalities, is always held satisfactory and decisive; for the litigants know well that no one would dare to risk abiding the vengeance of those terrible Bhutas by a false adjuration. With respect to assuming their names, it may be explained that it is very common to name children after any Bhuta who may be very popular at the time, probably with the idea that the compliment might induce him to regard the child and family with favour. I remember that a good many years ago a notorious and greatly dreaded dacoit was hung in Trichinopoly, who after death became so fashionable a Bhut that for some time half the children born were named after him. I may perhaps mention two or three out of the instances of the belief in Bhutas that came before me officially as judge. In a trial for murder before the Sessions Court the prisoner was charged with having intentionally caused the death of his younger brother, whom he struck down as they were ploughing. In defence the prisoner stated, through his vakil, or pleader, that the deceased whilst at work in the field was struck by the eye of a Bhut, of which he died; and his witnesses deposed that they had known similar instances. In another murder case the evidence of a material witness was objected to because he was well known to be under the curse of a Bhut, and in con-

* A paper read before the Anthropological Institute of Great Britain.

† The subjoined notice of a picture, now in the French Gallery, Pall Mall, entitled "La Saint-Jean," by M. Jules Breton, representing, it is understood, an actual scene in Brittany, is not irrelevant to the general subject of this paper. "The subject is the immemorial custom of dancing round fires on St. John's Day, a custom by no means quite disused in England, and still frequent in France. A group of stalwart and rough country wenches are dancing furiously, and, with the utmost rapidity, circling about a huge bonfire which has been made on a village green. The red and orange flames rise and flash in the air between the figures; the women seem to be singing as if they were mad. In the distance are other figures, bearing and waving torches."

* "... then no planet strikes,
No fairy takes."—*Hamlet*.

† Also called the tigress, and identified with the most cruel aspect of Parvati, the wife of Shiva.

‡ Round stones are sold at this temple, which are believed to carry the power of the Bhutas with them; they receive offerings, and can be invoked against any enemy, who will forthwith be visited by all sorts of misfortunes.

sequence a desperate man, whose statements could not be believed. Again, a Potél, or village head-man, was charged with having entered the death of a boy in his register as natural when he had really committed suicide: in defence the Potél asserted that the boy had died from a blow by the village Bhuta, and named several instances. On being punished by the magistrate, he appealed to the Sessions Court, reasserting his plea, and desiring to call witnesses to prove it. These men were far from unintelligent, and the vakils, or native pleaders, acute and well able to conduct a legal argument. But we can hardly ridicule them much, when we reflect that within the last eighteen months a young farmer was sentenced to six months' imprisonment at Dorchester for savagely beating an old woman because she "hag-rode" him; another man in Somersetshire was charged for twice stabbing a woman who had "over-looked" him, that he might break the spell with her blood; and there were four other convictions in Somersetshire and Devonshire alone, for assaults committed, or payment taken, on account of, or to cure, having been bewitched; and all the persons connected may presumably have been at school, and attended some church or chapel.*

Very often Bhutas become a sort of house-spirits, such as are heard of in many popular mythologies, more or less mischievous, and delighting in Robin Goodfellow's pranks. Howlings and unearthly shrieks and noises that cannot be traced are attributed to them. Household utensils are thrown about, and stones flung by invisible hands,† and pots and cooking vessels found filled with dirt. Women put away their best clothes carefully, and in the morning find them unaccountably on fire and smouldering away. All these are ascribed to the Bhuta, as well as what would now be called a kind of levitation, which is declared to be very frequent. Infants are missed from their cradles, and presently heard crying in the loft of the house, or on stacks of straw outside. Once riding through a village I found the people in great excitement at a prank played by a Bhuta two days before. A woman lying apart in her room, expecting her confinement, was suddenly missed, and could nowhere be found, till some children heard her voice proceeding from a dry well in a field hard by. She was drawn up with considerable trouble, quite unhurt, and safely confined the same day. She said she found herself all at once at the bottom of the well, but could not in the least tell how she came there. The people insisted on showing me the well, which was about 100 yards from the house, large and square, one used for irrigation, but then dry, and from 20 to 25 feet deep. Roman Catholics are very numerous in Canara, but quite as subject to these demoniacal annoyances as the Hindus. One clerk of the Civil Court, a grave, elderly man, affirmed to me that, when passing at evening along a lane near a Bhutastan, he encountered a dark, monstrous, shadowy shape, which grew larger and larger, on which he uttered some religious verses, when it gradually diminished and disappeared. Another story was the talk of the town, and the parties concerned assured me of its truth. Two high native officials, both Roman Catholics, were sitting at noonday in the verandah of the house of one of them, when ashes and earth came pouring in quantities from the roof. The master of the house exclaimed the Bhuta was repeating his tricks, and, bringing a gun, fired it in the air to frighten the goblin away, when instantly, as if in answer, a quantity of powder was exploded in the midst of the open yard before them, and immediately stones and pebbles were flung by invisible agency towards the house from without. These fell on the verandah, and then, my informant asseverated, went "leaping like frogs" into the house, to the great amusement of the children who had assembled, and who would cry out,

"One more!" when another stone would instantly fall and go hopping in! This sort of Bhuta annoyance was declared to be not at all unfrequent. It is curious, anthropologically speaking, to observe how general this strange belief in a grotesque sort of goblin, rejoicing in a particular kind of odd, mischievous pranks, has been in widely separated countries and ages. In China such disturbances are common, and ascribed to "kitchen-gods;" in Arabia and Egypt to the jinnee or genii, who, Mr. Lane says, are believed to throw stones and furniture about in houses. He also relates that pious and learned Muslims, on locking the doors of their houses, storerooms, and apartments when going out, habitually repeat, "In the name of God, the Compassionate, the Merciful," to secure their property during their absence from the mischief and depredations of the Jinn. The Germans have a special name for such spirits, calling them Polter Geist, or racketing-ghost, and the stories about them and their impish persecutions, all much alike, current in Germany, France, and England, are endless. Amongst published accounts it is enough to mention the *Stockwell Ghost*, the *Demon of Tedworth*, and the extraordinary disturbances at Woodstock, commemorated in Scott's novel. Some years ago the London papers had accounts of similar mysterious occurrences in a house in Bayswater; and even as far back as A.D. 1188 the *Itinerary through Wales* of Giraldus Cambrensis, translated by Sir Richard Hoare, mentions like stories and manifestations.

Charms or amulets against the evil influence of Bhutas are—wearing the tooth or nail of a tiger on the neck or near the loins, or an iron ring set with pearls on the finger. In all ages and countries iron is sovereign against evil powers. A lime in the turban, or a figure of Hanuman, the monkey-god, engraved on any ornament, are also efficacious, especially on Sundays and Tuesdays. But the most powerful remedy must have been when, in the days of the Rajahs of Coorg, a principality bordering on Canara, it was customary for the Amildars, or native heads of divisions, to issue notices and orders to the Bhutas, in the name of the Rajah, not to molest any particular individual, to quit any tree they haunted which was required to be felled, and to desist from any particular act or annoyance. It is stated that these behests of the Government were never disobeyed, which, indeed, is not unlikely, as the last Coorg Rajah was not a man who understood being trifled with, either by man or demon. After his deposition, the native officials continued the same style of orders, in the name of the British Government, for some time before the authorities were aware of it!

To conclude this subject, the idea is quite familiar that Bhutas may be perturbed ghosts, "doomed for a certain term to walk the night," but longing to escape from their thralldom, and be laid to rest. For the repose of any such unhappy spirit the following ceremony is prescribed:—An image of Vishnu must be engraved on a gold plate, arrayed with a yellow cloth, and washed with water from a holy stream. Around this, placed in the centre, similar images of the other principal gods must be arranged, arrayed, and washed in like manner. Then a sacrifice of all manner of perfumes, and quantities of ghee and milk, must be offered, and all the funeral ceremonies in honour of the deceased gone through, and the funeral cakes offered anew in presence of the golden images of the gods. Next a banquet must be given to thirteen pure Brahmans, presenting each with a mattress, a horse, and a gold pot full of milk. Their united mantrams (i.e., incantations) will then release the soul from its unclean Bhuta state and remit it to salvation. But all this seems a device of later times, invented by the Brahmans to increase their influence and the authority of their gods over the low-caste deities. It would also be a costly ceremony, and I never heard of its having been actually performed.

* Since writing this it has struck me that some apology is due, both to our English and Indian west country rustics. Within the last few months a work (*Glimpses of the Supernatural*) has been published by a well-known clergyman, the vicar of an important London parish, in which stories of witchcraft and injuries done by witches, the calling up and dismissal of spirits by magic rites, appearances of demons, demoniacal possession, and the like, are recounted with apparently full belief. In a remarkable article on "Demonolatry and Devil-dancing," in the *Contemporary Review* for February of the current year, Mr. R. Caldwell asks whether instances of demoniacal possession, such as are related in the New Testament, may not occur to-day in India and less civilised countries.

† One Bhuta is specially named Kalurati, i.e. stone-thrower.

THE PERSECUTION OF THE EDITOR OF "THE REVUE SPIRITUEL."—Miss Anna Blackwell, in the course of a private letter to Mr. Harrison, says:—"In a few lines received last week from M. Leymarie he says: 'I have this day completed a month of my imprisonment—one-twelfth of my term. My health has not yet suffered, and my courage is steady. To feel that one suffers in a noble cause is in itself a great consolation, and, besides, the making of twelve dozen match-boxes per day (my appointed task) leaves me but little time for lamentation.'"

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Thursday evening last week Mr. J. J. Morse, trance medium, gave an inspirational address to the members and friends of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, under the presidency of Mr. John Rouse.

Mr. Morse's controlling spirit selected the subject of "The Experiences of Spirits in the Spirit World." He recognised the fact that the revelations on this subject given through various mediums were conflicting, and stated that the contradictions were partly due to the imperfect means of communication, and partly to the lack of competency to teach on the part of the majority of communicating spirits. He claimed that the spirit world was a natural world, wherein living beings were surrounded by natural conditions, that is to say, conditions governed by law; it was not a supernatural world, neither were the conditions supernatural. Those who passed the boundary line between the world of time and the land of immortality did not enter an insipid heaven of irrational enjoyments, neither did they become salamanders in a region of fire. Men of purely animal instincts, with no affection for anything but the things of the earth, remained earth-bound spirits after death. Others—good average people—entered into a state of existence of a semi-spiritual type, partly tied down to the spiritual conditions of the earth, and partly related to a higher state. Above these were spirits of a philosophical order of mind, from whom communications of greater value could be obtained whenever they were able to communicate.

When the first address was concluded Mr. Morse came under the control of a jocular spirit, who said:—I am the Strolling Player, or at least—after all I have gone through lately—what is left of me, whittled down to a fine point. A point has no extension, so I may call myself a mathematical ghost. "One good turn deserves another," as the cat said when she was under the rollers of the mangle, and as our philosopher has worked one half of the medium's brain in giving you one address, now I come in to work the other, and to say a little about scandal-mongers. I know people who are very cat-like. Stroke them down, they purr and mee-ow, and look like a number one angel; but show them a mouse, their eyes flash, their tails cock up, their claws come out, and they look as if they mean business. The mouse soon finds itself in the mouse's heaven, if there is one. The cat subsides, and looks like a number one angel again. As the shades of evening begin to close over the scene, that same cat hears a voice in the distance disturbing the quietness of the stilly air; with tail erect it rushes along the gloomy corridors to the street door, to greet the owner of the voice, and to swallow the delicate morsel of deceased horse. Many people are like that cat; they look like a number one angel till they have somebody's reputation to pull to pieces—then their eyes flash, and in ten minutes there is not an atom of the reputation left. It's a "feelin'" subject, isn't it? After all, it's a good thing that they sometimes seize a rat in mistake for a mouse; then, may be, sundry damages are done to the cat, and the intended victim gets off. Still, it is rather hard upon the victims of scandal-mongers that the attempt should be made to eat them before the impracticability of the project is proved. It is almost as bad a position as mine—as the taking charge of a medium. I am a ghost, and find that attending to my medium is like attending to a white elephant. Apart from the trouble of looking after him and trying to protect him, I have to receive my share of the compliments—and otherwise—of a great many friends down here.

Shortly afterwards the proceedings closed.

Mr. EGLINTON, the medium, has recovered from his attack of illness, but is not strong.

Dr. SEXTON lectured on Sunday last at Keighley, under the auspices of the British National Association of Spiritualists.

Mr. J. J. MORSE has delivered three trance lectures during the present week in the Island of Jersey.

Mr. CÖLMAN is giving *séances* in the light, on Tuesday afternoons, at Mrs. Woodforde's, 90, Great Russell-street, London.

Mr. MARTHEZE, of Brighton, asks us to caution Spiritualists against a young man named James Curtis, who is using Mr. Martheze's name without his sanction for the purpose of obtaining loans of money.

The names of Mrs. C. Fitz-Gerald, Mr. E. Dawson Rogers, and Mr. H. Withall, were last week accidentally omitted from the list of members present at the annual meeting of the British National Association of Spiritualists.

THE SPIRITUALISTIC SCIENTIFIC RESEARCH COMMITTEE.—Last Monday evening the first meeting of the Scientific Research Committee of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. Desmond Fitz-Gerald, M.S. Tel. E. Mr. D. H. Wilson, M.A., and Mr. Gray were elected members of the committee. Mr. Fitz-Gerald suggested that the committee should first give attention to the ventilation of the *séance* room and cabinet. He remarked that every man consumed more than 1,900 cubic inches of oxygen per hour, and that when many people were shut up together in a small room at a dark *séance*, the conditions were most unhealthy. He suggested that the *séance* room should be ventilated by means of two or three large pipes, so bent that they would let air out without letting light in. He further suggested that the cabinet should be ventilated by the slow discharge into it of pure oxygen gas throughout the *séance*. It was then resolved that the committee should first give attention to the ventilation of the *séance* room and cabinet. It was also resolved that observations be commenced upon the physiological conditions influencing manifestations. It was further resolved to ask the Council to sanction the formation of a special fund for scientific purposes.

INCIDENTS IN THE EXPERIENCE OF A NORTHUMBERLAND SEER.

REMARKABLE AND WELL-ATTESTED EXAMPLES OF NORMAL CLAIRVOYANCE.

We have received the following communication:—

To the Editor of "The Spiritualist."

SIR,—As the subject of seership is of profound interest to the student of the spiritual philosophy, and the hitherto collected evidences of this gift are but meagre, I venture to introduce to the intelligent readers of *The Spiritualist* an extraordinary exponent of this wonderful power—Mr. Joseph Skipsey, of Ashington Colliery, Northumberland. He is a modest, unassuming individual, and follows daily the occupation of a miner. Although living in comparative obscurity, it is but just to state that Mr. Skipsey is one of those rare specimens of working men who have utilised their opportunities, for one cannot be five minutes in his society without feeling that we are in the presence of a cultured mind. To a sympathetic spirit our friend unites a practical conception of human nature, and, moreover, to a dignified demeanour characteristic of the man, a knowledge of the classics; and this is not the least conspicuous of his acquirements.

Mr. Skipsey is also the author of two volumes of poems, which have been largely circulated in the north of England, and some of which have been styled by the press "the most impassioned lyrics of the 19th century."

Supplementary to this gift of inspiration which he enjoys so largely, it is my province to write of the higher endowment of seership, which he carefully develops for beneficent uses.

Mr. Skipsey cannot remember the time when he did not see these "impalpable impressions on the air;" did not feel a "sense of something moving to and fro;" did not observe crowds of strange visitors thronging constantly around him, eager to assure friends through him of their objective identity. His attention was drawn to the more practical phases of Spiritualism by reading a work on apparitions, which Mr. Newton Crosland, of Blackheath, sent to him. Upon reading this and other important contributions to the literature of Spiritualism, he began to bestow upon his dramatic visions the closest scrutiny, and the result has been that in many instances the life history of those "who have lived and died" has been detailed circumstantially. Mr. Skipsey holds in his possession a number of affidavits from respectable individuals who have attested the truthfulness of the details given to them, he having had no knowledge of the friends of these persons in the physical form.

I will refrain from detailing any private proofs which I have enjoyed myself, and append three particular cases which have been obtained by others who are well known, and may be have been waited upon or written to in reference to the matter.

I may add that Mr. Skipsey keeps a journal, and at a great sacrifice of time faithfully records the phenomena which he interprets; therefore it may be better to allow him to relate these matters in his own words. It will be seen that two of the narratives relate to individuals who have passed away. The third case is an analysis of the spiritual surroundings of an individual who is still living, and may be communicated with. The narratives are sent in reply to a letter from myself to Mr. Skipsey, asking him for information.

WILLIAM H. ROBINSON.

Chester-le-Street.

THE APPARITION OF AN HEROIC MINER.

The following is the first of the narratives from Mr. Skipsey's diary, enclosed to us by Mr. Robinson:—

On the 27th of last month (November), while on a visit to Mr. G. Smith, of Delaval, there came before me the apparition of a young man, between twenty and thirty years of age, with light hair, dark eyes, a nose somewhat straight and well up from the cheeks, a finely-curved mouth, with a beard, but no whiskers, a thinnish, not sharply-cut, face, an open countenance, and characterised (especially in his eyes) by an expression of a high order of intelligence. The dress he had on consisted of a large checked grey cloth coat and light trousers and vest, and in his hand there was what I at first thought was a small tin can, but which a second glance showed was a safety lamp, but a safety lamp unlike those in use in our northern coal-fields, at least in those of Northumberland and Durham. It had a glass tube up the inside of the gauze, and was larger and more unwieldy than the lamp in use in these districts. There was sufficient to attract my attention to this apparition, even if I had not observed what—ere I had well taken cognisance of the particulars just given—I did, that the archetype had had the misfortune to have his forehead driven in, and that an ugly gash extended across one side, from which the blood oozed and streamed down his face, giving the appearance of another gash at one side of the mouth. I will not say that there was not a cut at one corner of the mouth, but the blood oozing from the other wounds and settling there was in itself sufficient to give that appearance, without the existence of any actual wound. I described what I saw to the company present, and the apparition was identified by John (brother to George) Smith as that of a comrade, whose name, though no kinsman, was also John Smith. He was a young man who had been an official in Oaks Colliery, and who had lost his life while in search of the bodies of the men who had perished by the awful explosion which, a few years ago, as is well known, took place there. The two John Smiths had borne a striking resemblance to each other, and the John who is yet in the flesh spoke in high terms of the intelligence and humanity of his sometime departed comrade.

THE SPIRIT OF A WESLEYAN MINISTER IDENTIFIED.

Another extract from the diary is appended:—

I will here transcribe from my note-book a paragraph which will possess a special interest for our Parkinsville friends:—"After a con-

trovery upon the truthfulness of clairvoyance, which had been elicited by the reading of a paper of my own at the late conference of Spiritualists at Choppington (Nov. 27, 1875), a person named Richard Ramsay, a back or sub-overman at Parkinsville Colliery in the county of Durham, arose under the influence of a control who calls himself Christopher Ritson, and stated that he (Mr. Ramsay) had been forced thither that day, in order that he might, through Mr. Skipsey, have the personal appearance of his controlling spirit while on earth, described. Three gentlemen had accompanied him, viz., Mr. Laidlaw (a brother sub-overman from the same place as himself), and Messrs. J. Batey and J. Wilson, from Austen and Fatfield respectively; these had known C. Ritson when he was yet in the flesh, and were able to say whether the clairvoyant's description was correct or not. The entranced medium directed my attention to an apparition before me, and requested me to say what I saw. I then, in the presence of the assembly proceeded to describe the complexion, the manner of wearing the hair, the beard, the form of the features and the dress of a person I had never known or heard of, except that while on earth he had been a Wesleyan minister. I, however, did not see him in his conventional costume, but as he usually appeared in the domestic circle; instead of a white cravat, he had a common tie on his neck, and instead of a Bible he had a bass violin in his hand, and he stood in the act of playing this violin, after my description was given. Another peculiarity which I noted, and of which of course I had not previously known anything, was that during life he had had the misfortune to have an injury done to one of his eyes. Every particular thus noticed was identified, and the parties went away delighted with the conviction that Mr. Ramsay's control was none other than the person he pretended to be, viz., their old Christopher Ritson.

THE LIFE OF OLD RALPH, THE FURNACE MAN, REVEALED BY CLAIRVOYANCE.

Mr. Robinson has also forwarded us for publication the following interesting letter from Mr. Skipsey:—

Ashington Colliery, near Morpeth, May 11, 1876.

MR. ROBINSON—MY DEAR FRIEND,—To tell you more than you already know in regard to my seership would require an elaborate treatise. You know that I get my visions in the normal state, chiefly in the light, at all hours of the day or night, and with my eyes open. Nearly all external objects, whether crystalline, opaque, smooth, or coarse, polished or otherwise, serve as mirrors or media in which, or through which, I may see. One thing I have not explained to you, and that is, that when I am in my best moods for seeing, I very often feel as if my face, beard, and other parts of my body, and more especially the eyes, were anointed or steeped in oil. This I experience let my visions be what they may, whether of a celestial, a human, or a demoniacal character. The great majority of my visions are human, more especially since I began to make Spiritualism my study. Visions of a symbolical character and of spirit-life I believe I have had, but I have been always very careful what conclusions I drew from the study of such phenomena. Some seers are very fond of such visions; but, before they ask me to listen to their descriptions, I should feel obliged to them if they would relate something they have seen which can be proved to have had an objective existence. The description of the past life of the Samaritan woman by the Nazarene at the well, is to me of a thousand times more value than the unnatural visions of the St. John of Revelations, which, by-the-by, are no revelations, but riddles, in the unriddling of which the reader is guided by no principle drawn from the philosophy of life.

I should tell you, as you are so much interested in the welfare of Spiritualism and the development of mediumship, that I believe the seer-gift to be special, and that a person must be born with it to become a good seer. I may also tell you that, rare as this gift appears to be, its inheritor must also be well-endowed in other respects, and possess a cultivated mind, before he or she can make a proper use of it; and that it is folly, because a person has displayed some symptoms of seeing, to encourage him to cultivate it before he has become possessed of good mental training. Very many a seer has incurred the imputation of imposture, endured the doom of the lunatic, or has died the death of the suicide, almost entirely from lack of culture and of the philosophic acumen requisite to enable him not only to give to others but to himself an accurate exposition of the phenomena he has witnessed. Let the first object of the Spiritualistic philanthropist, then, be to educate the person whose mediumship he would develop, otherwise he may, with the best of intentions, place himself in the position of the good-natured, but none the less foolish nurse, who gives the object of her care a box of lucifers to play with. This remark may be applied to the cultivation of all kinds of mediumship, but emphatically so to that of the seer. On this last word, "seer," I would here remark that I lay particular stress, as being the word for the representation of that faculty by which some people are enabled to see spiritual things. It is a true English word, as well understood by the masses as by the learned, and covers the whole of the ground occupied by such terms as clairvoyance, mind-reading, and crystal-seeing.

I have nothing particular in the vision way just now, so shall content myself by transcribing for your perusal a dialogue which I held some time ago with Ralph Johnson, our old furnace man. Having while a short time in his company, during two or three successive nights, observed what I soon found to be a spiritual panorama of his life—a life to which I had hitherto been a stranger—I ventured to broach the matter to him, and began by saying, "Ralph, your mother was an old woman before she died," "She was," he said. "Did she not keep a school some time before that event?" I added. "No," he replied, "she never kept a school." "Then a near relation did." "An uncle of mine did," he said. "And this uncle of yours lived in close connection with your mother?" "He lived with my mother." "Very well," I said, "and while he lived with your mother, did she not help him to teach in the school?" "That is very likely." "There was a stout, well-built, dark

woman in your family?" "Dark-haired and dark-eyed?" "Jet black!" "She was a sister." "There was also a man rather taller and fairer than yourself, and one who used to shave thus?" (here I described how this man used to shave himself.) "My brother Tom," he replied, "was just such a man, and that is the way he used to shave." "Beside these, there was a big boned man. A bony faced man used to visit your house. I see him in connection with the dark woman." "You mean Bob Main; you know Bob Main, he is married to my sister." "Then I see this man and you—now mark what I say—I see this man and you, some thirty years ago, with spades on your shoulders, going away to dig worms to fish with." "About that period, many a time, as you say, that very man and I took spades upon our shoulders, and went away together to dig worms to fish with." "I will change the subject. Can you tell me who that bonny blue-eyed lassie was who used to wear her flaxen hued locks hanging loosely over her shoulders, and whom you used to caress on the sly now and then?" At this question poor Ralph drew a heavy sigh, seeing which I said, "Well, we will not go into that sad matter now, but come at once to the widow." Here I described a person whom he identified; he laughed, and said, "Well, she was a queer one!" I replied, "She was; but she was a woman who had some good qualities, and if she had been properly treated, she would have made a good wife." "Do you think so?" "I am certain of it. She had good pluck in her, and was not at all afraid of work." "Well, that's true." "Then, as to certain matters between you and her—" "I was never married to her mind." "I know that, and I will describe to you the man who succeeded you in her affections. He was a big, burly, massive-featured man, black-a-rised, with the sides of his face shaved, but with a bushy beard on the chin." "You have hit Blair off to a T." "Was his name Blair?" I inquired. "It was; but he was not married to her neither." "I know that, too." "But how do you know, Skipsey? You have told me things that nobody knew but myself, and I am sure that I have not told you; how do you know these things?" "As I have intimated, I see them." "You see them?" "I see them." "Dear, dear, I thought you were a queer man." "I am no wizard, Ralph; there is no witchcraft in it; I am no wizard." I think the old man rejoined, "You are a very good one, and if I could do half what you do, I would never come down a pit more." "Just try to keep yourself quiet," I interrupted, "and I will endeavour to tell you a little more. I have referred to your family; I will revert to that theme. Had you not a near relation who was a sailor?" "I had, an uncle." "And he lost his life by falling overboard when the ship was in the harbour?" "He did." "You had another near relation who was a musician. I see him playing upon a flute, then upon a clarinet, and then, and in his latter days especially, upon a violin." "A cousin of mine," he replied, "was the best musician in the North." "I will now go one, two, three, four, five generations back." "Nay, I cannot go that far back." "I don't expect you can, nevertheless an ancestor of yours at that period inherited a baronial mansion, which was situated at the foot of a high mountain, and in front of which ran a river skirted with trees, a very beautiful place. Now, tell me, did your parents not come from the Cheviots?" "My mother was a Forster, and she came from Tweed-side." "It is through your mother that you are descended from those big folks, but they came down in the world, every succeeding generation becoming poorer and poorer, and yet you have had some token that your mother's friends were once well to do!" "I spent," he replied, "the last £200—no, not £200, but the last £160—I got from them, upon a drunken spree!" Such, with the exception of a little alteration in the phraseology, is all but a verbatim report of this strange dialogue.

As I have said, the decipherment of the phenomena upon which my observations were founded required two or three short sittings, and at each sitting I imparted to the old man the conclusions I had drawn, and the responses they drew forth encouraged me to proceed in the laborious yet fascinating task of the unravelment.

About three weeks after the conversations took place, Ralph said to me one night, "I cannot help thinking about what you told me. I have told several people about it, and they cannot believe but that you must by inquiries have gotten to know the circumstances related beforehand. And man, it is no wonder that they should be so hard of belief; for, although it would have been impossible for you to have so come at the facts you told me, and though I know that they are facts, yet, man, it seems to me so wonderful that I can hardly believe that you told me what you did." Such is the response that is too often awakened, and such too often is the only compensation meted out to the seer for the exercise of one of the most divine faculties with which the human mind is gifted. The fact is, that the mass of mankind are too much sunk in gross ignorance, or are too worldly-minded to be able to appreciate spiritual things; whilst men and women of intellect are too much the victims of mental habits to conceive it possible that the hidden and unknown may be discovered by other than the ordinary methods. Singular as it may appear, men of science in general have little knowledge of human nature, and having discovered they can go through mental processes to which the mass of their fellows are strangers, they jump to the conclusion that they and they alone should hold the sceptre in the domain of thought, even though that domain be the very reverse of the one over which they have been accustomed to reign. To a superficial observer it will appear quite natural that the man who possesses most knowledge of the external is the person who ought to know most in regard to the spiritual or internal universe, and that he who knows most about the human body should therefore know most about the human soul. As there are few who are inclined or are in a position to dispute the truth of such an assumption, the know-alls, the scientific Dogberrys and Bottoms, the weavers of the age, lord it over their fellows with a high hand. We are all the victims of hallucination who cannot submit to their dictum without a murmur. For our present civilisation the world is undoubtedly immensely indebted to science; but for the crowning glory of that civilisation, for our highest forms of thought, and for those achievements which more than all else

beside go to prove man's kinship with that Being in whose image he was made, science has little to do. Science will enable us to work out such problems as are solved in the creation of our steam-engines, our canals, our docks, our railways, but the infinitely highest part of all these—true conception—science cannot give, and if so, how much more helpless is it in itself to give us a Parthenon, a Phidian Jupiter, a St. Peter's Cathedral, a Madonna and Child, a King Lear, a Faust, and all those sublime moral truths which from time to time have been imparted by inspired lips to mankind, and have been forwarding the great work of mental development from generation to generation, for hundreds and thousands of years before the results of the so-called scientific age were imagined. The world is apt to forget these things. But I must dismount my Pegasus, or change him for a less wayward nag.

I have spoken of the terms clairvoyance, crystal-seeing, and mind-reading, and I may here add that Mr. Harrison and other members of the British Association of Spiritualists, as well as Serjeant Cox and other members of the Psychological Society would ascribe the revelations made in the foregoing dialogue to some faculty signified by the last-named term; but if they mean by the term "mind-reading" aught else than is signified by the seer-gift, the power to see spiritual phenomena, they would be at fault in such a conclusion. It would be well if those learned men would try to give us a definition of what they mean by "mind-reading" apart from "clairvoyance." The vulgar notion of the term is, that it is the reading what is in the mind—the telling a person what he is thinking about, by a close inspection of the various kinds of expression that for the time being are observed to flit over the face. To such a gift I must own that I have very little pretension, and the data from which the foregoing deductions were drawn, consisted of a series of pictures illustrative of old Ralph's life.

JOSEPH SKIPSEY.

At spirit circles mesmeric and spiritual phenomena are more or less blended, and the difficulty is to separate the two. If a seer reveals incidents in the present or *past* and forgotten thoughts of some person present, and tells *nothing* outside such rigid boundary, it is a fair inference that by some kind of mesmeric brain-sympathy, the memory of one individual takes objective form to the consciousness of another. When true revelations are made which never have been known until that moment by anybody present, then the presumption is stronger of the intervention of spirits.

NEWSPAPER EDITORS HOAXED BY MESSRS. MASKELYNE AND COOKE.

BY THE EDITOR.

In *The Spiritualist* of April 30th, 1875, I published an article pointing out how Messrs. Maskelyne and Cooke's automaton figure, Psycho, is worked by compression and exhaustion of the air inside the glass cylinder on which the figure stands. This cylinder—which has its top and bottom edges accurately ground—is passed round among the observers for examination, after which it is placed upon a piece of green baize. Under the green baize, and under the central axis of the cylinder, is a plate pierced with one large or several small holes, communicating with a pipe, which in its turn is attached to pneumatic apparatus behind the scenes. The bottom of the box of Psycho rests evenly upon the top of the cylinder, and has holes in it opening inside the cylinder. Thus, air blown from the pneumatic apparatus passes through the green baize, exerts compression inside the cylinder, and inside Psycho's box, where it is made either to start or to stop clockwork apparatus at the will of the operator, the compression of the air effecting the starting of the machinery, and the exhaustion of the air its stoppage, or *vice versa*.

Mr. W. H. Coffin afterwards informed me that he had come to much the same conclusion about the method by which Psycho was worked, and had published them in an American scientific periodical. The chief difference between our two independently-written explanations was that he thought that the whole figure was worked pneumatically, whereas I conceived that it was moved by clockwork, which was merely started or stopped by pneumatic action.

Soon after the publication of my illustrated article, Messrs. Maskelyne and Cooke altered their advertisements in the daily papers to the following:—

The most flattering testimonial to Mr. Maskelyne, the sole constructor of Psycho, is undoubtedly the manifestation of public interest as shown in the many communications received enclosing drawings illustrating theories as to how the effects might be produced. Mr. Maskelyne, having no leisure to reply to correspondents *seriatim*, he hereby acknowledges the compliments, and announces that the only guarantee of the practicability of the several theories is to put them into operation, when each theorist will discover how widely different are drawings and a working model.

Directly after the publication in England and America of the secret of Psycho, Messrs. Maskelyne and Cooke set to

work to make new apparatus for the modification of the conditions under which Psycho was presented to the public, so as to throw the latter off the scent, and make them believe that the automaton was not worked by variations in the pressure of the air inside the cylinder. They did not dare to assert in their advertisements that the figure was not pneumatically worked, because the untruth of any such statements would have been detected; they, however, succeeded in hoaxing two newspaper editors into making statements calculated to mystify the public, and then Messrs. Maskelyne and Cooke quoted in their advertisements the newspaper assertions which had been made with so much innocence and simplicity, and which the conjurors would not have dared to have written for themselves.

The *Times* newspaper of June 19th, 1875, fell into the trap. An article in the *Times* of that date contains the following paragraph, which Messrs. Maskelyne and Cooke afterwards quoted in their advertisements, about the pneumatic theory of the working of Psycho:—

This theory appears to be completely exploded by the new mode in which Messrs. Maskelyne and Cook now exhibit their automaton. A small wooden pedestal under the glass is mounted upon three solid wood feet; it is submitted to the examination of the audience before being placed on the stage, and while Psycho is at work there is a clear view underneath it.

Another newspaper which fell into the trap was the *Field* of June 12th, which made the following statements about the secret of Psycho:—

The secret, according to our cousin Jonathan, is pneumatic pressure. Unluckily for this theory, Mr. Maskelyne has so modified his performance that pneumatic pressure is an impossibility, and, as the song says, "What's impossible cannot be done." It is true that originally the glass cylinder on which the figure rests was fixed to the stage, and it might have been that communication took place between the stage and some person with an air pump concealed below; but, as now shown, the floor has been overlaid with oilcloth in one piece, which can be examined by the audience, and the wooden stand placed upon the oilcloth has legs which enable one to see under it, and also render air pressure from beneath impossible. It seems to us, then, that our transatlantic friends, in trying to expose Psycho, have only succeeded in exposing themselves. Psycho remains as much a mystery as ever. What the controlling force is has not yet been discovered.

In this paragraph, so serviceable to Messrs. Maskelyne and Cooke, the editor of the *Field* exposed his own simplicity more than that of anybody else. Popular journals make such errors about scientific subjects, and are so liable to be led astray thereupon, because they have no representatives competent to deal with them, that these newspaper assertions did not carry conviction to my mind at the time; but I had not leisure to attend at the Egyptian Hall again for the purpose of witnessing the improved performance until long after the above advertisements were published. On hearing that they placed Psycho upon a moveable platform, I came to the conclusion that however much they might run that platform about the stage before the performance began, they would afterwards be sure to place it where they could insert the nozzle of a pipe into some hollow chamber concealed in the woodwork, and thereby establish communication with their pneumatic apparatus. Or they might have compressed air in the chamber, and use it at will by means of an electrical valve, metallic communication with the battery being made down the legs of the platform. I afterwards saw that they never worked Psycho except when the edge of the platform was touching the scenic background. One of the apparent under planks of the platform is not a plank at all, but an air chamber. All the performers have to do is to slip the nozzle of a pipe, say through some small and apparently accidental crack in the background, and Psycho is connected with the working apparatus. Or there may be compressed air in the plank-chamber, governed by the action of an electrical valve as already stated. The committee on the stage should insist upon wheeling Psycho about the stage all the time that he is playing cards, to show that the figure is not connected with wires or pipes. Mr. Maskelyne would then have to raise his eyes and hands to heaven, and, like the black man in the play, to exclaim—

Psycho's occupation's gone!

In order to show how Psycho is really worked, and how thoroughly the editor of the *Times*, and the editor of the *Field* have been hoaxed, I append extracts from patent

specification No. 1804, dated the 14th May, 1875, and entitled, *Actuating Automaton Mechanism* :—

"We, John Nevil Maskelyne, of the Egyptian Hall, Piccadilly, in the county of Middlesex, illusionist, and John Algernon Clarke, of Sutton St. Mary, in the county of Lincoln, farmer, do hereby declare the nature of the said invention for 'Improved means for actuating automaton mechanism,' to be as follows :—

"The chief object of this invention is to set in action by an invisible agency clockwork mechanism, or trains of wheelwork actuated by weights or springs, and to increase at pleasure the speed of such mechanism beyond what is due to the impelling force of the springs or weights or to retard the action at will, the design being to imitate more closely than heretofore the natural movements of human and other figures.

"As the controlling power we employ compressed air or gas, and we may also use an exhaust in combination with compressed air. Supposing that it is desired to control two arrangements of clockwork mechanism, we fit each apparatus with a locking lever for engaging with a ratchet wheel on the motive-power axle, and between these levers and near the free ends thereof we set up a vertical sliding rod which is carried by a piston. This piston works in a fixed cylinder which is open at bottom to a trunk or chamber in connection with a compressed air or gas receiver, or with an air pump or bellows. The piston rod carries a tappet for working one of the locking levers in its descent, while the other is worked by the head of the rod striking it while ascending.

"When air is admitted to the under side of the piston from the trunk or chamber, the piston will be forced upwards, and to effect the return motion a coiled spring, or it may be a weight, is employed which forces down the piston and its rod when released from the upward pressure of the air. The ascent of the rod to its full height will lift one of the locking levers and allow the mechanism with which it is connected to start into action.

"This invention admits of the use of a small pedestal highly charged with compressed air or gas, and capable of being placed in any convenient position for controlling by the emission of jets of the compressed air or gas, the action of separate pieces of mechanism, a valve or stopcock in the pedestal being opened by means of an electrical or other connection worked by the foot of the performer or an assistant."

Our last notice contained Mr. Maskelyne's account of the sleepless nights he had passed in perfecting *Psycho*. Could "Mr. John Algernon Clarke, of Sutton St. Mary, farmer," throw any light on this point? Did Mr. Clarke do all the sleeping, and Mr. Maskelyne all the inventing? The patent was never completed, for my previous publication (April 30th, 1875) of the secret would have rendered the patent invalid.

Correspondence.

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

STRONG PHYSICAL MANIFESTATIONS OF SPIRIT POWER IN THE LIGHT.

SIR,—Mr. Cölman having kindly consented to afford me an opportunity of witnessing the movement of solid objects in the light, through his mediumship, paid me a visit for that purpose on Friday evening, the 12th inst. I invited Mr. Potts and a lady friend to join me in the investigation.

The medium's hands being tightly secured behind his back, by strongly sewing his coat sleeves together at the wrists, he took his seat in a chair placed partly inside the cabinet, the curtains hiding the back of the chair, and falling across his shoulders, but leaving his face and body full in view.

I then placed a volume of *Hafed, Prince of Persia*, on Mr. Cölman's knees, and we took our seats immediately in front of him. After waiting a few minutes a scarcely perceptible movement was noticed of the book; the movement increased until the book lifted itself up, opened, and the leaves turned over. This having been repeated several times, we each placed our hands, in succession, on the cover of the book, and distinctly felt a strong pressure from within, pushing the cover up. The book also answered "Yes" and "No" to questions, by flapping the cover or jumping up—three times for "Yes" and once for "No." It apparently manifested pleasure at the success of the experiment, by dancing about on the medium's knees in a lively manner.

Next a hand appeared over Mr. Cölman's head, affectionately stroking his hair. We were allowed to take hold of it, and in no respect did it differ from a living human hand. Yet I doubt that, even if the medium's hands had been free, he could have placed his hand upon his head in the position in which this hand appeared, and strongly secured as he was, it was simply impossible for him to raise a hand even to a level with his shoulder-blades. We nevertheless carefully examined his wrists after each manifestation.

A pencil and paper were next placed on Mr. Cölman's knees, resting on a volume of newspapers to form a flat surface, and we drew our chairs close to him, our knees nearly touching his, the lamp meanwhile giving a good light. Scarcely had we taken our seats before the pencil was raised by invisible agency, and commenced writing by itself, before our very eyes. The writing finished, the pencil was shot out vigorously, and fell on to the floor. On examination the writing on the paper was found to be a private communication for Mr. Potts. A similar experi-

ment with another piece of paper resulted in a communication being written for me.

Each writing was signed with the Christian name of a deceased relative.

We then placed a small folding slate (having a piece of pencil about 1½ inch long attached to it by a string) on a chair, the slate was shut up with the pencil inside. The chair was put at the entrance end of the cabinet, the two front legs only being inside the cabinet; in fact, as far as possible from the medium, so as to admit of the curtains being pulled over it to keep it in darkness. It was absolutely impossible for Mr. Cölman's hands to reach the chair, or, in fact, for him to touch it with any part of his person, secured as he was, even with the utmost stretching of his body. This fact we proved. Taking our seats, and listening attentively, we heard the sound of the pencil writing on the slate, Mr. Potts all the time keeping his hands on Mr. Cölman's knees, so as to detect the slightest movement on his part.

On examination, the following words were found to be written on the slate :—

"My dear friends, persevere in your good work.—John Scott."

I then stood behind the medium's chair, and placed my hands on his hands secured behind his back. Mr. Potts sat directly in front of him, and held the book, *Hafed*, flat on the palms of his hands, quite removed from all contact with the medium's body.

The book then, while held in Mr. Potts' hands, repeatedly opened itself, and the leaves turned over, my hands being, as already stated, on those of Mr. Cölman. This in full light.

A bundle of newspapers was then placed on Mr. Cölman's knees, and at Mr. Potts' request one of the papers was handed to him. He then held it towards, but not touching, the medium, and requested that it might be pulled out of his hand, when a violent tug pulled it from his grasp.

Mr. Cölman then seated himself quite clear of the cabinet. We three sat close to him, almost knee to knee, the lamp was placed on a table beside us, and the book put on his knees. It was then, under our very noses, opened and shut by invisible means, and the leaves turned over in every imaginable way. With a view to test the intelligence of the power producing the manifestations, Mr. Potts requested that the book should be opened and the leaves turned over three times in a particular manner. This was done, although with evident difficulty, the power being well-nigh exhausted, but nevertheless it was done entirely to our satisfaction.

I forgot to mention that, in addition to the hand that was placed on the medium's head, as described above, a hand and arm was pushed out from the bottom of the curtains, level with the medium's feet, and the hand shook ours with unmistakable cordiality, and felt exactly like a living human hand, and at times the curtains were agitated and banged about in a violent manner, as if half a dozen people were inside knocking them about.

In closing this account, I beg to draw your attention specially to the fact that the manifestations all occurred in a good light. The medium was secured in such a manner as to render deception on his part a simple impossibility; he was critically examined after each manifestation, and we were sitting close to him the whole time. Neither must I forget to testify, which I do with very great pleasure, to his perfect willingness to submit to any test that I thought fit to impose.

Even had I never before witnessed any of the phenomena of Spiritualism, the experience of last Friday would alone have sufficed to convince me, beyond all doubt, of their genuineness. In fact, nothing could be more conclusive than the proof we had of unseen intelligence, and I feel that this account does but feeble justice to the wonderful manifestations we witnessed.

JOSEPH COTTERELL.

10, Addison-street, Melbourne-square, Brixton,
16th May, 1876.

In endorsing, which I do most emphatically, the statements contained in the above letter, I beg to state that the phenomena we witnessed, as described by Mr. Cotterell, occurred under such stringent conditions as to render deception on the part of the medium an absolute impossibility. We had proof, beyond all doubt or cavil, of the operation of an invisible intelligent power, and a power withal that understood and wrote intelligibly the English language.

HEWLETT POTTS.

14, Adelaide-road, Haverstock-hill, N.W.

AN ALARMING VISION.

SIR,—The vision I am now going to describe had its roots evidently in the impression produced on me by some lines in the *Medium and Daybreak* some weeks ago. I there found, in most convincing phrases, a little disturbance on our planet predicted to take place on the 17th of September next, when, among other trifles, part of the moon will come down upon us with a terrible smash. I did not see at once the "hoax" at the bottom of it, for the names of eminent men of science—including that of the Astronomer Royal—were so fittingly brought in that the big "humbug" walked in most stately fashion into my mind, and I did not see that it was only a lark to frighten old women out of their wits. In contemplating the inconvenient possibilities of the "smash" in question, I resolved to find out in the almanac the phase of the moon on the 17th of September, hoping to please the scientific readers of the *Medium* with the glad tidings that only the first quarter of the moon could be despatched, thereby considerably reducing the amount of damage—no mean consolation for the troubled assurance offices, too. But now, of course, I let the affair alone, and have even given up the idea of using my "circle" to establish a rapport with the "Man in the Moon," to court his kindly protection.

To return to my "vision." In a vivid dream I beheld an immense crowd of people in hot debate about Spiritualism. All tests were set at naught, and every attempt of demonstration cried down with "Swindle! Conjuring! Unconscious muscular cerebration!" and other "ations"

held out by those scientific professors who could get hold of a lamp post to preach from, in deafening shouts about "unchangeable natural laws." The noise grew terrific (the approach of runners to the grand stand at Epsom being a mere whisper to it), and I thought I would wake myself with a jerk out of my dream, when all of a sudden all faces were turned to the sky, where the dense clouds dispersed as quickly as those in a theatre, and—Oh! Wonder! Big black letters covered the whole horizon, and I read the following words:—

"DEAR MANKIND,—Whereas no test whatever seems strong enough to convince you that we spirits still preserve some powers of our own, and since you have crucified, burned, tormented, and ill-treated all those who had a mission from us to put down your conceit, we will give you a proof which will force you to accept what you now deny. If not, the whole lot of you shall be swept away as before, with the difference that no Noah's ark nor Boyton's apparatus shall be of any avail, for we will set all on fire. We have arranged, in order to suit all shades of intellect, a terrible little earthquake, which, after crumbling Deansgate in Manchester, will more or less smash Oxford-road, give Owen's College a sound shake, and, after leaving a crack wide enough to be approached only with caution, will proceed to London-road station, which will tumble down like a card-house. Then it will go by express on the North-Western line to London, play football with the Royal Academy, and upset gleefully the whole of the West-end, leaving (as a special test for the survivors) the British Museum and surroundings untouched. There will be thousands killed and many more crippled. Date not yet fixed. Earthquake to commence at 12 (midnight) punctually (Greenwich time). Refreshments provided. Coffee at eight. (Signed.) Manager of the Occult Forces of the Universe.

2, Ducie-avenue, Manchester.

CHRISTIAN REINERS.

HEALING MEDIUMSHIP.

SIR,—It affords me great pleasure to be able through your valuable paper to testify to the effect of the healing mediumship of Dr. Monck, in a severe attack of rheumatism, through which my father was unable to do his work for several weeks, it being in his arms and shoulders. He tried many things to remove it, but failed till I sent to our friend Dr. Monck, who kindly gave his advice about the case. He said that it would be better to have a mesmerised shirt than a piece of mesmerised flannel, as the pain did not stay in one place, but went from one shoulder to the other. He sent, at my request, a mesmerised shirt, which, I am glad to say, has removed it effectually. I give this testimony so that other friends suffering from similar complaints may be induced to try the same remedy.

A. BODELL.

Belper, Derby.

[It is said of St. Paul that he sent "aprons unto the sick," and they recovered; and if cures of the kind mentioned in this letter are ever so pronounced as to be beyond mistake, the power at work would seem to be of the same nature. Might not the attacks of rheumatism have departed without the use of the mesmerised shirt?—ED.]

A MATERIALISATION SEANCE AT CHALK FARM.

SIR,—Mr. Bullock, jun., having been engaged at Mrs. Olive's, 15, Ainger-terrace, Ainger-road, Chalk Farm, to give a series of physical *séances* weekly, I had the pleasure of attending that held at her house on Monday evening, the 15th inst. The manifestations obtained were of such a character as to induce me to think they will interest your readers, so I herein give you as many of the particulars as I can recollect.

Mrs. Olive's exceedingly witty and humorous control, Hambo, having amused us for a short time, Mr. Bullock's controls—Lily and Daniel Watts—gave unmistakable proofs in the dark of their presence, and in various astonishing and interesting ways; such as fanning us, touching us with hoops, tubes, and guitars, placing hoops around the necks of two gentlemen, playing the guitar and several bells to the tunes of a musical box, and to our singing; at the same time floating the guitar over our heads and touching the ceiling with it.

They also wound up the musical box, set it going, stopped it, made it play fast or slow, in answer to our audible and mental requests, and bumped it against the ceiling, although it weighed upwards of 20 lbs. They concluded this part of their performance by taking off Mr. and Mrs. Bullock's boots, laying *his* in my lap and with *hers* patting the sitters on their knees, &c., and taking my chair from under me and placing it on the table, at the same time laying me out at full length on the same.

Lily then said that if we put the medium in the cabinet Daniel would try to show himself. The lamp was lighted and placed in a corner of the room, so that we could distinctly see every object in it. A gentleman then secured the medium by tying tape round his wrists, and fastening him to his chair, sealing all the knots in the tape. He was then placed in the cabinet, with the bells, hoops, and paper tube, and was the only visible occupant of it.

Very shortly after the curtain was closed the various instruments were heard, some of them being protruded through the aperture of the curtain, and some shown at the top of it. The materialised face, hands, and arms of Daniel Watts were successively shown, and after we had sung a hymn or two he himself drew aside the curtain and advanced into the centre of the circle, holding close to him in front a long white robe with one hand, whilst with the other he pushed it forward before his feet. He remained in view two or three minutes, and then retired backwards. From the position in which I was sitting I could see underneath the robe, and it seemed to me that he was naked except in front, his side and legs being plainly visible to me.

Lily then asked me to come into the cabinet and see the medium, and Daniel at the same time. I did so, taking hold of Daniel's hand with my right, whilst I laid my left on the medium's head.

Daniel afterwards controlled the medium, and asked me if I was certain that I saw him and the medium at the same time distinctly. I

answered that I saw and touched both the figure and the medium at the same time.

This interesting *séance* was brought to a close by some more physical manifestations, in which Hambo joined Lily and Daniel in producing an orchestral accompaniment to our singing, by playing the guitar, bells, and tambourines in unison therewith.

GEO. STARNES.

22, Sparsholt-road, Crouch-hill, N., May 23, 1876.

A NEW AND EXTRAORDINARY MANIFESTATION OF SPIRIT POWER.

SIR,—After having often described phenomena, purely psychological—phenomena which are of the highest importance, inasmuch as they seem to prove to us in an irrefragable manner, the existence of the soul and its immortality—I will now describe some physical manifestations, certainly less interesting than the others, but very remarkable. I say "seem to prove," because it is not yet sufficiently proved that the spirits who manifest to us, are not different beings in creation to ourselves, beings who never have lived upon our earth, although they say so and persistently affirm it. When so important a question is at issue, we must examine it thoroughly, and not come to a hasty conclusion.

I begin by relating a manifestation which took place for the first time in one of our recent *séances*. Eight persons were seated round a table in complete darkness—of these eight, three were mediums. The first manifestations were of the usual commonplace nature. For the sake of variety I asked the spirits if they could change the places of the eight persons round the table. They replied that they would do so at once, and each individual found himself immediately in a different place, without having felt that he moved at all.

Two Portuguese, who were present at a *séance* for the first time, and who were even more astonished than we at witnessing so extraordinary a proceeding, requested that it might be done again. The spirits consented, and these two gentlemen, in order to prevent the experiment succeeding, caught fast hold of the table, interlacing their arms in those of their neighbours. Upon two raps being given we struck a light, and not only were our two novices removed from their places as well as the others, but they were discovered in the same position that they had taken in order, as we said, to neutralise the power. They looked at one another in astonishment, they were stupefied, and we clearly perceived what their sensations were. How indeed could one fail to be astonished at witnessing such a phenomenon? What are the means used by the spirits to produce it? Besides, how did they manage to prevent persons so rapidly moved from feeling any movement whatever? This is what we will not at present take upon ourselves to explain; it is what perhaps no one will ever be able to do. Nevertheless, as we have cut the gordian knot of other phenomena, in a manner that the spirits have acknowledged to be correct, we should endeavour, if possible, to solve this problem.

C. PEREYRA.

Paris.

MR. MASKELYNE (MASKELYNE AND COOKE) ON "GENUINE PHENOMENA."

SIR,—I do not know whether attention has ever been called to some remarkable admissions by the Egyptian Hall conjuror, in a published correspondence, arising out of a challenge from a well-known Spiritualist, or whether the former has been called upon, publicly or privately, for an explanation of his meaning. Mr. Maskelyne is popularly supposed to attribute all occult phenomena to trickery, and though I have attended several of his performances, I never heard him tell his audience, as he says he is accustomed to do at every performance, that he "produces some phenomena in a genuine way," i.e., as he afterwards explains, without trickery. Here are the passages referred to, taken from the published correspondence, in pamphlet form, entitled, "£1,000 Reward. Maskelyne and Cooke. An Exposé of the Falseness of their Pretensions. By Iota. (Proofs corrected by Mr. Maskelyne). London: J. Burns":—

"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the Report of the Dialectical Society are produced by trickery. I have never denied that such manifestations are genuine, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about. Such phenomena are made the basis upon which swindling adventurers support their plots, schemes, and villany to rob the credulous." In a subsequent letter—"I have never stated that you cannot produce some phenomena in a genuine manner; I have done this, or assisted in doing it, myself, and tell my audience so at every performance; yet I am not a medium, but I know that, if I were scoundrel enough, I could soon become one, and should have no difficulty in humbugging Spiritualists to an alarming extent." To which Iota replies: "You say you tell your audience at every performance that you admit that we have some genuine phenomena. I confess that I have never been able distinctly to understand your remarks on this head. You seem to me to say that most of the so-called phenomena are humbug, but some few genuine; that the genuine ones are produced by trickery, exactly as your own stage performance is. Nor can I gather any more from the admissions in your letters." The only answer to this is in a postscript to Mr. Maskelyne's next letter—"How genuine phenomena can be produced by trickery I am at a loss to know. If you understand me thus, my remarks must be a contradiction, and I must look to them." If Mr. Maskelyne really would do as he professes—tell his audience that some of the phenomena, even of those witnessed on his stage, are genuine, and would also explain what he means by genuine, it might lead to an intelligent appreciation of them on the part of the public from the "psychic force" point of view: for this, it is nearly evident to me, is what he hinted at. He denies their Spiritualistic origin, and to me, at all events, it is quite credible that the same

force, the manifestations of which, under the control of a foreign intelligence, yield us the objective evidence of Spiritualism, can by practice be projected at the will of the person from whose organisation it proceeds. The well attested fact of transcorporeal action would cover most of the manifestations which I have witnessed at public *séances*, and I am disposed to think that in the majority of cases spirit agency is rather employed in disengaging the interior fluidic body of the medium than in building up an independent organism, which, however, it is probable can be done when occasion requires it. The fact that direct writing is frequently the *facsimile* of the medium's own, is nearly conclusive upon this point.

Having considerable admiration, and, I confess, some kindness for Mr. Maskelyne, I am sorry to be obliged to assent to "Iota's" conclusion—that either he knows nothing of Spiritualism, or wilfully misrepresents it, to curry favour with the ignorant public, and am afraid that the last alternative is the more probable. Can he be altogether ignorant of the fact that mediumship, which he identifies with fraud, is not confined to those who make money by it: but that the same—aye, and far more wonderful, phenomena occur in the presence of persons of independent means, position, and education, who do and can derive no possible material advantage from the gift? At all events it may be supposed that, his mission being to expose Spiritualism, he has attended the *séances* of the best professional mediums in this country and America. It would add greatly to the attractions of the Egyptian Hall if Mr. Maskelyne could emulate what I have recorded of Dr. Slade. But there would be one drawback; the public, at length, using its common sense, would find out that he was a medium, and not all his disclaimers (which from the above quoted admissions would seem almost to turn upon a quibble on the meaning of mediumship) would persuade them that he was not. Whether he really is a medium is a question with me undecided. If I had never seen other phenomena than his, and under his conditions, I certainly should not accept them as the products of an occult force, being ignorant of the resources of conjurers. When a conjuror does something, no person unacquainted with his art can say with certainty that he does not do much more than he appears to do; so, when he is concealed from view, you cannot say what he can or cannot do. But when, as in Dr. Slade's case, the medium sits perfectly passive, in a brilliantly lighted room, while the phenomena are occurring at a distance, I am entitled, notwithstanding my ignorance of conjuring, to infer a different cause—not because I cannot detect the *modus operandi*, but because there is no operation, no manipulation whereby my observation can be deceived; and, though I had never heard of Spiritualism, in that case the man's protests that it was all trickery would pass by me, as do Mr. Maskelyne's denunciations, like the idle wind.

C. C. M.

Temple, May 27th.

LORD GARVAGH AND CHARLES DICKENS ON PRE-EXISTENCE.

SIR,—The following are extracts from *The Pilgrim of Scandinavia*, by Lord Garvagh (Sampson Low and Co., 1875):—

"This was Thingvall, the largest lake in Iceland, so celebrated in the past. My own impressions on first seeing this distinctly were that I had seen it before: an island in the centre, another one toward the side, a promontory, every winding of the shore, each part of it, the whole scene, struck me as familiar, and as if in some previous existence I had visited and dwelt upon the spot, or recollected living there, and had known it from a child. We find a similar experience in the life of Charles Dickens, who describes it on his first sight of Ferrara:—'On the foreground was a group of silent peasant-girls, leaning over the parapet of a little bridge; in the distance a deep bell; the shadow of approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I scarcely think I could forget it.'"

The above is found in pages 42 and 43. Again, Lord Garvagh says, in page 148:—

"The men stood in groups, and sang in chorus many of their ancient songs, one with a tune like the 'Hardy Norseman,' another very lovely song, 'Vort land! vort land! vort foster land!' which recalled to me indefinable impressions of a previous state of existence—

'Fre, sure as Hindoo legends tell, I left our parent climes afar,
Immured in mortal form to mourn—
So that I called for it again.'"

The above belief in the recurrence of ancient impressions, first in the case of *seeing* a place never before visited during life, and secondly, in the case of *hearing* an ancient patriotic song for the first time, seem worth recording, as here two of the senses were acted upon in the same manner, upon the same person, and in the same direction.

SCRUTATOR.

THE LATE MR. GUPPY.

SIR,—I append some more of the messages given through Mme. De Vél's writing mediumship, and purporting to be given by the late Mr. Guppy:—

Well, I feel honoured and monstrously obliged by your delicate attention in recalling me to the tender memories of those I left behind me, whether enemies or friends, and I hope that if I have said anything worth repeating or listening to, it may not be without fruit, for if we only knew when on earth how often a mere word carelessly breathed by us may be the means of good or evil, how differently would we measure our expressions of thought, wishes, or will. Tell that gentleman, of whom you were speaking, that I am glad he approves my confession of ignorance, as it may make him look out for himself.

QUES.—What regulates the length of time a newly-arrived spirit has to pass before waking up?

ANS.—All depends upon our having been prepared or not. Many are prepared without being consciously Spiritualists; the inward life, the inward convictions, have prepared such to open their eyes immediately on reaching these shores; they awake, stand up, and are ready to begin their work. Others, on the contrary, including so-called philosophers—men of intelligence—arrive on this side in a state of sleep; much time has then to elapse before they can be awakened to the consciousness of the change of existence, and when awake they know nothing, understand nothing, have all to learn, and all to unlearn (the latter being the more difficult task of the two). Then, when they understand their position, they are overpowered, and perceive that those who on earth they looked upon as perfectly ignorant are placed much above them.

QUES.—What kind of a house are you living in?

ANS.—Am I in a house? Well, house is not the expression. I am where others are. I am in a hall, as it were, without roofs or walls. How can I describe it? There are no limits, no beginning, no end, no top, no bottom. No words can express my meaning, so it is useless trying.

Upon reference being made to something he had said when in the flesh, it was written:—

Pray, my dear friend, do try and forget my double-dyed asinine remarks. Good God, when you say these things it is like a stab, as I feel that I was an ass. I feel now so thoroughly small, so idiotic, so to say, that you must not be astonished at my recurring so continually to my ignorance. It is such a shock to feel that one has passed for a cunning sage, when one has been a perfect empty-headed fool. However, I am now allowed to see what truth is, and as we take in this new revelation we expel and endeavour to destroy all our old and false convictions. I perceive now how subtly I ignored any good thoughts which wished to gain control, when I could have chosen between a good or a bad act,—and you are astonished that I feel so small! I tell you, that could we spirits close our eyes, knowing that we should never open them again, we would do it in order to avoid seeing the blots, the black, grimy colour of our earthly thoughts, wishes, and actions.

QUES.—Can you explain how the writing on the scroll in your spirit photograph is done?

ANS.—By sympathy. My thoughts, like photography, make an impression—a lasting one, I mean—although fluidic, not evanescent.

QUES.—Can you tell us anything about pre-existence?

ANS.—Just leave that question for the present. I am struggling with my preconceived ideas and judgments; I hope to throw them off like an old coat—to shut out old Samuel, and find myself a young Sammy, prepared to begin my A B C, and be guided and led by the hand.

QUES.—How is it I cannot get any of my other departed friends to communicate with me?

ANS.—The old question—the old answer. I am awake, up, and looking about me; they are I know not where—perhaps still asleep, or, if not asleep, at least drowsy.

J. N. GLEDSTANES.

Paris.

A MATERIALISED FORM FLOATING IN THE AIR.

SIR,—By request of our spirit friends, I have great pleasure in sending an account of a *séance* held on Thursday evening, May 25th, at Mrs. Woodforde's, 90, Great Russell-street, Bloomsbury, London, Mr. A. Cölman medium. There were seven present, without the medium, including Mrs. Woodforde, who sat in the circle. At about eight o'clock the circle was formed (no table used), I sitting opposite to Mr. Cölman; the door was secured, and the gas turned off. Presently the musical box was wound up and floated a considerable distance away from the sitters, and a quantity of liquid scent was sprinkled on each of us; we all sat with our hands joined, and the medium clapping his hands, proving that he had nothing to do with the movement of the objects.

An interesting test was given to a gentleman present by a spirit, who told him where he had been, and the company he had kept, and proposed a test that would convince him, viz., that he would go and fetch a hand-bill from the spot; in a few minutes we heard the rustling of the paper, and a veritable hand-bill was put into the hands of the gentleman. The moral of this is that nothing is hid from the spirits, and every word and action are known by those who surround us, invisible to our mortal ken. Lesson—Cultivate purity of life, and be careful of the company you keep.

The spirit known as John Scott said that as the conditions were very favourable he would give a good *séance*, which was verified by what followed. After a short break Mr. Cölman went into the cabinet (which was the ante-room of the apartment in which we were sitting, and two large curtains were drawn across the opening, about ten feet high, and reaching from the ceiling to the floor). He requested me to fasten him securely, which I did by tying a tape round his waist, and knotting it at the back; then I made another knot four inches from the first, and brought this close to the back spindle of the chair, and tied another knot at the back; I then carried the ends of the tape to the leg of the piano, and repeated the same there. The chair was placed about nine feet away from the curtains, so that I guarantee the security of the test, which was made at the particular request of Mr. Cölman himself, my own judgment convincing me of the worthlessness of tests except for those who have faith in none but themselves. I then retired to my seat in the large room, when we were told to light three gas jets. In a few minutes there appeared a large naked man's arm and hand, and then a smaller feminine arm and hand, fully nine feet from the floor; afterwards two hands, with a quantity of white muslin; they gradually unfolded it until it reached a depth of six feet, then drawing it up it was shot out to a length of nine feet, and drawn in again. The gas was then put out, and presently a form appeared with a light, which I had frequent opportunities of closely observing. It was a transparent white

oval stone, about six inches long by four wide, and one inch thick, which was kept in both hands the whole time. The spirit said that he was William Scott, brother to John Scott, and spoke of the pleasure he had in being able to demonstrate the immortality of the soul in such a manner, adding that the present phase of materialisation was but the beginning. He permitted me to touch his hands and face, and also the white garment, a piece of which was afterwards cut off and presented to me. He placed the stone, which at times was very brilliant, in the folds of the robe, and also in his beard, which was a long and thick one, nearly black at the top, shading down to gray at the bottom. He was walking in our midst for fully fifteen minutes, and talking to us nearly the whole time. He then floated right up to the ceiling, and touched it with his hands and lamp, the light from which enabled us to see the form quite distinctly. He then stood with his back towards us, holding the light in front; we thus saw the form in deep shadow; it was the full outline of a body *unclothed*, the white robe extending down about four feet. Before retiring he gave me a symbol, the value of which is known only to myself, and after asking if we were quite satisfied, he returned to the cabinet.

I took the opportunity of very closely examining the features, and I noticed that the eyes were set close, and the line of sight was quite horizontal, the nose was narrow, but not very prominent, and the (apparent) flesh milk-warm; looking afterwards at Mr. Cölman's features, I found his line of sight is at an angle, and the nose prominent; his fingers also are thicker than those of the spirit, so that the two were quite different, and yet, strange to say, the voice of the spirit partook (though but in small degree) of the medium's, who has an impediment in his utterance, caused by a physical infirmity in the organs of speech. With this exception, it was unlike the medium's voice, as it was measured and sonorous.

The spirit Lily then again showed her arms and hands, and gave me a private symbol, making three in all; these being unknown to the others, were to me a sufficient test (apart from all others) of the genuineness of the manifestations.

The spirit, John Scott, then spoke, and promised to give me his autograph (which was found in the cabinet, written in ink at the foot of a short note). After he said "Good night," I immediately went inside the cabinet, and, the gas being lighted, Mr. Cölman was still in a deep trance and his body nearly rigid. I cut the tape at the spindle-rail, as I thought to free him, when, to my great surprise, the central loop of the tape, formed by tying round the waist, was *intact*. How this had been removed, leaving all the rest of the knots as I had made them, is a mystery which I do not pretend to solve. The medium's coat sleeves had been sewed together, with his hands behind his back, at the commencement, and in this condition I left him when I went out of the cabinet. How much or how little of the medium was used by the spirit form I cannot determine; but in any case the difference was so marked that it was impossible to mistake the one for the other, and if it was the medium, then it was nothing less than a transfiguration.

WILLIAM OXLEY.

Higher Broughton, Manchester, May 26th, 1876.

MR. EGLINTON IN MANCHESTER.

SIR,—I observe in your issue of the 26th a letter from Mr. Reimers, headed, "Remarkable Mould of a Materialised Spirit Hand," in which he tries to vindicate Mr. Eglinton's reputation from the "lobster-fangs of suspicion." Mr. Reimers writes;—"It is, therefore, to me a pleasant duty to state the real facts as they present themselves to us towards Mr. Eglinton's vindication. Instead of the alleged difference of colour in the mould, we found *none* whatever; the mould was *clean*, the remainder of the paraffin *dirty*. The colouring stuff, also, had sunk to the bottom to a large extent, and the spirit had successfully fished out the clean surface of the mixture."

The foregoing explanation by Mr. Reimers proves conclusively, to my mind, what has been frequently observed, namely, that enthusiastic Spiritualists are often *too ready* to testify to certain phenomena as facts, when they have not sufficient proof to support their conclusions, or, in other words, when the facts are, at least, consistent with an opposite conclusion. In Mr. Reimers' case I am sure it is not from any desire to misrepresent facts, but, certainly, more caution seems to be desirable before putting forward such an explanation as the foregoing, since it forces me, in the interests of truth, to appear in the ungracious character of sceptic towards Mr. Eglinton's mediumship, by appearing to throw doubt on the genuineness of the mould Mr. Reimers describes. If the real facts appear to suggest that Mr. Reimers is mistaken in concluding the mould to be *undoubtedly* genuine, I submit that they are equally insufficient to prove that it is *undoubtedly* false.

The facts are these: a paraffin bath was prepared in the ordinary way, and placed behind a screen, behind which the medium sat in the dark, I being in the light. During a portion, but not the whole, of this time, Mr. Eglinton's hands were in view, through a hole in the curtain cut for the purpose. Presently, after hearing several splashes in the water, or bath, a voice directed me to take out a mould from the bucket of cold water, which I did, and found a complete mould of a female hand floating on the surface. After the medium had come out of the trance I asked him to give me a mould of his hand, which he proceeded to do. This mould was taken in the same paraffin bath, and when it had cooled I compared it with that of the spirit hand. The result proved conclusively that it was not the hand of the medium, but, strange to say, the wax of which it was composed was found to be considerably different in tone from that of the medium's mould, or the rest of my paraffin. It has a dirty white colour, whereas that which I provided was of pearly whiteness. As I did not consider the result a satisfactory test, I did not care to trouble your readers with a report of it, but, as Mr. Reimers has published a version of the story which I do not recognise as accurate, I venture to send you this correction.

In justice to Mr. Eglinton, I ought to say that an explanation of this dirty appearance of the mould was given. It was stated that the bucket (which had been used for coals, but previously cleaned out), was dirty, and particles of dirt had floated on to the surface of the paraffin, and, therefore, the first mould taken was dirtier than the second one, and also because in cooling down the paraffin to the requisite temperature to enable the medium to dip his own hand into the mixture, some more of the dirty paraffin was removed from the surface, leaving the rest cleaner for the second mould.

This explanation is not quite so satisfactory as I should have wished, because no specks of dirt are visible in the mould of the spirit hand. The whole of the wax is of one dirty hue, whilst all the rest of the wax is clean and pure.

As an instance of the loose manner in which facts are sometimes reported by Spiritualists, I may venture to refer to the following, which appears in your last week's issue. After giving a highly interesting report of a *séance*, where certainly some astounding phenomena appear to have been witnessed, Mr. Oxley proceeds to say:—"Dr. Monck now retired behind the curtains in the corner of the room, and the light being extinguished a luminous hand appeared and touched some of us; the light reflected from the hand enabled us to distinguish the outline of a head and bust. I then felt what appeared like hair touch my face three times, also the wafting of a fine gauzy garment which passed over my head, and almost enveloped it in passing. This ceased, and a voice (I presume using the organism of Dr. Monck, but it might have been direct for aught I know to the contrary) addressed us for about five minutes, but being unprepared I took no notes, and the statements passed from memory, so that I cannot repeat what was said."

Now I think most persons will agree that this portion of the *séance*, as above described, is of no value whatever to non-Spiritualists, because a child might see that, from the words of your correspondent, nothing then took place which could not be explained by natural causes.

In future, it would be very desirable if the precise conditions under which the facts are witnessed were always reported, so that readers may see that there is at least reasonable ground to suppose that the spiritual explanation is the only one which covers the whole ground.

I am aware that with tried mediums it is unnecessary for Spiritualists to be always assuming the probability as well as the possibility of fraud, but in reports that are intended to impress non-Spiritualists, the absence of such precautions renders the report quite useless.

FREDK. A. BINNEY.

Manchester.

A CIRCLE IN THE NORTH-WEST DISTRICT OF LONDON.

SIR,—Spiritualists of the earlier time will remember very well Mr. W. Wallace. A year or two ago a public recognition of his services, partly in his capacity of "missionary medium," was made to him in the form of a testimonial, accompanied with a subscription purse. With the sum so subscribed he endeavoured to establish himself as a photographer. His business is still so slender that he can attend freely to Spiritualism. For some time past he and his wife have held a weekly *séance* for trance-speaking, personation, and tests. It has been lately pressed upon them to increase their accommodation for receiving investigators, and at the same time add to the interest by introducing, if possible, the phenomena of materialisation.

A commencement has been made, and I formed one of the circle of last Wednesday evening. I found that Mr. Bullock, jun., was the medium upon whom they depended for the evolution of the phenomena of materialisation. We had a most satisfactory *séance*, under strict test conditions. Some of the phenomena were in the light, others in the absence of light; during the latter we had playing of instruments by the spirits in accompaniment to our singing, conversation between the spirits and ourselves, through the entranced medium and with the spirit voice direct; we had also movements of objects. In the light, moderately subdued, there was the production, through the openings, central and lateral, of the cabinet, of hands, and of the head and bust of the spirit Daniel Watts.

To enable these *séances* to be continued weekly it was suggested that Mr. Wallace should receive a moderate subscription from each visitor, and he has agreed for every Wednesday evening. There seems to be a want of facilities for a circle in that quarter of the suburbs. Mr. Bullock, jun., will continue his attendance. Mr. Wallace's house is in the line of the Kentish Town omnibuses, and a few doors from the Midland Railway station.

J. DIXON.

8, Great Ormond-street.

BERKELEYISM.

SIR,—Mr. H. G. Atkinson asks me whether I agree with him in "the fundamental objection to Berkeley's position, that if the things perceived are external to the percipient they cannot be also perceptions." This objection does not seem to me to be a valid one. Dr. Collins Simon, as quoted by Mr. Atkinson, incidentally pointed out that the expression "external to the percipient" is an improper one, if it be true that the percipient is unextended, "and has therefore neither an inside nor an outside"—a position in which Mr. Atkinson and myself seem to agree. Externality is a relation that holds between phenomena, not between phenomena and the Ego. We may talk of a table being external to our bodies, but hardly so properly of its being external to or not external to ourselves. Instead of "external to," we should say *independent of* the percipient. Put in this shape, any appearance of force that the objection may have had vanishes. Berkeley's position is, that the things perceived are dependent on the percipient. Now, it can hardly be called an objection to a position to deny it point blank, without reason assigned. Yet Berkeley's position is thus denied at starting by the assumption that the things perceived are external to, or, in other words, *not* dependent on the percipient.

To assume the contradiction of an opponent's proposition, deduce a consequence therefrom, and urge that consequence as a refutation of the original proposition, is not a very reasonable proceeding. The truth is, that the objection here urged against Berkeleyism is of importance only from the point of view of the propounder, as expressing the fact that he does not himself accept the doctrine, but not as supplying any reason why others should not do so. But it must not be forgotten that there is a sense of the words in which Berkeley would not declare or allow that the things perceived are dependent on the percipient. When we talk of "the things perceived," we may either mean the sensible impressions we derive from things, which it is generally admitted is all that we can know of them, or we may mean the unknown cause of those impressions, the *νοούμενον* as opposed to the *φαινόμενον*. This cause is, according to most philosophers, a passive something called "substance;" according to Berkeley, it is an active volition of the Deity. The world, on Berkeley's theory, is no unreal phantom, but firm as the fiat of the Almighty, and unalterable as His will. So long as beings exist endowed with similar perceptions to our own, so long our world will last. Remove all such beings, and it would still exist in the mind of God, ready to start into existence again on their reappearance.

It is, I know, a very prevalent idea that Berkeley's speculations, though ingenious and fanciful, are so immediately felt to be false by the common-sense understanding, as to need no serious refutation. Nowhere is this idea better expressed than by Byron, the exact words of whose witticism I may be permitted to quote. They occur at the beginning of the eleventh canto of *Don Juan*:-

"When Bishop Berkeley said 'there was no matter,'
And proved it—'twas no matter what he said;
They say his system 'tis in vain to batter,
Too subtle for the airiest human head;
And yet who can believe it?"

What Bishop Berkeley denied was really not "matter" but "substance," but this is a distinction too fine for the many-headed. Not Berkeley alone, but all metaphysicians run counter to common notions. The moment we begin to penetrate beneath the surface, we find out that "things are not what they seem;" and the only choice left us seems to be between putting up at the half-way house of Locke's Idealism or going the whole length with Berkeley. St. GEORGE STOCK.

SPIRIT "SPHERES."

SIR,—Will some of your readers kindly furnish me with a reference to some inspirational account of the geography of the spheres? Mrs. Tappan, I remember, has treated the subject in some of her discourses published in the *Medium*. St. GEORGE STOCK.

[In A. J. Davis's *Stellar Key to the Summer Land*, in Vol. II. of *Crowell's Modern Spiritualism*, and in Mrs. Hardinge's *Spiritualism in America*, are assertions (in some cases illustrated by diagrams) about the alleged spirit spheres. They do not agree with each other, and are adapted to hard, materialistic lines of thought.—ED.]

THE "MEDIUMS' BOOK."

SIR,—I see that Miss Blackwell's last excellent translation from Kardec, the *Mediums' Book*, is advertised in *The Spiritualist*, and I find also, that, at page 251 of the translation, there are extracts from a narrative I had the pleasure of sending Miss Blackwell, contained in a note; but in this note, through an error of type, I am asserted to have sat on the platform at one of Dr. Lynn's entertainments, instead of near the platform. Now, as those who have seen Dr. Lynn's entertainments would know that he would not be likely to allow a perfect stranger, as I was, to sit upon his platform, and since, in the case of his having requested me to go there, I fear I should not have had the courage to have complied, I think it well to mark the error, because truth should always be seconded by the appearance of truth, and the error will be inevitable in the early copies.

THE CLERGYMAN IN QUESTION.

MR. BLACKBURN'S SEANCES.

SIR,—Another of the weekly *séances*, with Mr. Eglinton as medium, was held on Friday evening last, at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, and was attended by Mr. Terrell, Mr. Fitz-Gerald and Mrs. D. Fitz-Gerald, Mrs. Everitt, Mrs. Parrick, Rev. W. Newbould, Captain Rolleston, Mr. E. Dawson Rogers, on behalf of the *Séance* Committee of the Association, and myself. The medium having been secured in such a way as to prevent the possibility of having the use of his hands or feet, was placed at the entrance of the cabinet, and the curtains so drawn as to conceal his head and body, while leaving his knees and legs in the light. The *séance* then commenced. Materialised hands were formed, and seen by all present, and other ordinary manifestations took place. Joey and another spirit friend conversed with most of those present.

The medium, who has been suffering for some time from illness, and who, at the commencement of the sitting, had only just arrived in London after a long and fatiguing railway journey, was unfortunately soon exhausted, and the *séance* was brought to an early close, but not before those present were fully convinced of the genuineness of the manifestations. H. WITTHALL.

MASKELYNE AND COOKE.

SIR,—Messrs. Maskelyne and Cooke make two statements:—firstly, that their cabinet resembles that of the Davenport Brothers; secondly, that they have never been baffled by any knots whatever.

Permit me, as one of the witnesses chosen to sit on the platform last Wednesday week, to contradict both these statements.

In the first place, nothing can be more unlike than the two cabinets.

I forbear entering into tedious points of carpentry detail, at the same time I assert that the two were different in every essential point.

Secondly, Mr. Maskelyne, when I offered to tie him *more meo*, according to a plan which I have thrice adopted with professional "mediums," and which contains a test only known to myself and another person, objected to the knot, and insisted on his own rope being tied "strongly" across the distal extremity of the ulna. I was not to use any description of "bow" or "clove-hitch." I never intended to use a "clove-hitch," and cannot but be struck with the utter dissimilarity of rope tying and tape tying. I do not claim to be an expert at either. I may also state that Mr. Maskelyne's feet were buckled by a strap to the ground. The buckle had a very short tang, and was thoroughly loose.

The conditions under which Mr. Maskelyne produced certain phenomena were dissimilar to those under which Mr. Eglinton, Mr. Bullock, and Miss Lottie Fowler have been placed by me under "test conditions." In fact, the whole affair was very unlike a *séance*, as I have hitherto seen it. C. C. B.

ART MAGIC.

SIR,—Our Spiritualistic literature is becoming so saturated with medieval absurdities, that it behoves every one who wishes, in the midst of the rubble, to preserve the few grains of truth, to utter a protest against what is false, and is a decadence into what is antiquated, and what we had hoped the world had long outgrown.

If anything would tend to warn off earnest inquirers into the truths of Spiritualism, surely the absurdities raked up from remote ages of darkness and superstition, to be found in *Art Magic*, would be enough. I have glanced through the book with sorrow, and grieve to think that any one should have been at the pains to make so voluminous a record of medieval absurdities.

Spiritualism comes to us, as I think, to counteract the materialism of the day, and, as I hope, to establish the link of something higher and more glorious than it can pretend to do between this and the unseen world. If this is to be done by demonology and the exploded pretences of witchcraft, let us have done with it until a higher intelligence can be brought to bear upon what may become sublime.

Scientific men and Christian people alike scoff enough at the new light; what may we expect if old beliefs in stones, minerals, magnets, and tomfooleries of all kinds, are brought to establish Spiritualistic creeds? and at the same time blot out the Christ of the belief of 1,900 centuries, as well as

"The Christ that is to be?"

MORELL THEOBALD.

62, Granville-park, Blackheath, 8th May, 1876.

REINCARNATION.

SIR,—At it again? In your issue of 12th instant, Baron Dirkinck-Holmfeld expresses himself thus: "Reincarnation is with the Zulus a belief; they hold that unprogressed spirits are still bound to earthly objects, or animals, a belief quite as crude as that of the Spiritists, but less absurd."

So, according to the Baron, it is more logical to think that a man should become a beast or a thing, than be made a better man. For him the law of progression is absurd, that of retrogression less so. After the enunciation of these ideas, to hear him descant upon the crudeness of the notions of reincarnationists is quite refreshing.

G. DAMIANI.

Naples, 15th May, 1876.

EXTRAORDINARY LEVITATION OF SOLID OBJECTS IN THE LIGHT AT SOUTHSEA.

SIR,—We have just had a remarkable sitting with Mr. Eglinton, round a very small table, in light sufficient to see one another, our hands in view. Our circle was composed of three ladies, a clergyman, and a medical gentleman. The direct voice of Joey, the spirit, spoke to us, and a spectral hand was seen to take up a roll of paper and float it about, touching one and another, and afterwards to take it out of the circle, and let it fall on the dining-table. Then it was suddenly snatched up, and lightly "chastised" us, startling us not a little, for it was a strange sight to see an inanimate object behaving in such a way; the medium's hands were in full view on the table. The musical box was levitated a little. The medium was next entranced, and carried by invisible power over the table several times, the heels of his boots being made to touch the head of our medical friend. Then he was taken to the further end of the dining-room, and finally, after being tilted about as a thing of no weight whatever, was deposited quietly in his chair. It was a strange matter to witness, and made us fearful lest the power should fail, and the medium fall. Other wonders took place, on which our clerical friend purposes to report, so I need not do so. C.

Southsea, May 30th, 1876.

THE WEARING OF SILK BY MEDIUMS.

SIR,—Knowing you to be a good authority on such matters, I take the liberty of asking your opinion on the statements contained in the last two numbers of the *Medium* respecting silk as an insulator for mediums, and the extract from Mrs. Tappan's lecture (which, by the way, I could never comprehend) that "flannel is magnetic, and silk electric." In no text book do I find that flannel is magnetic, or a magnetic substance; neither was I aware that we are electric machines requiring insulation. Experiments have been tried to discover, with the help of the most delicate instruments, whether or not electricity was evolved from the human body in the normal or abnormal condition, and always with negative results. Electricity has always been a favorite study of mien, but as Spiritualism has certainly upset many old theories, I thought it

possible that the ideas advanced by Mrs. Tappan and others may be correct, and that I should have to unlearn much of what I have learned.
J. F. YOUNG.

Llanelli, South Wales.

[From the accounts published by Dr. Crowell in American journals, it seems that he let the mediums know what results he expected when he tried experiments with silk; thus, the preconceived ideas of the mediums may have become embodied in the messages; again, tricky spirits—who are plentiful in connection with physical manifestations—may have indulged in their propensity for hoaxing. In this country we have noticed that the spirits somewhat commonly object to physical mediums wearing silk dresses, which tends to indicate the existence of some feeble electrical influence. Delicate instruments have failed to detect any unusual electrical or magnetic effects at *séances*, and it is a pity that mediums by the misuse of these two words sometimes utter great rubbish.—Ed.]

THE TRANSFERENCE OF HEALING POWER.

SIR,—Will you oblige me by inserting the following in your next week's *Spiritualist*?

For two years I have been a great sufferer from that dread disease, "Blood poisoning," causing the most painful *diabetes* and *spleen*, and other sufferings, all said by the most skilful physicians to be incurable; and, from the slight relief I have ever been able to obtain from any source (the most powerful mesmerists included), I began quite to despair of ever knowing rest from pain. I fortunately read of Dr. Monck's great cures, when I wrote him; and I, in gratitude for the relief he has given me, and a hope that others may also in suffering try his wonderful power, beg to say *he has quite cured me of diabetes*, and I have every hope of a cure of the remaining painful disease, for I am so much better. All has been done through his mesmerised flannel, without any personal interview, and the *instantaneous* relief it gives even when applied to the most painful ulcers is indeed wonderful. I trust that this testimony may induce others to try this kind good friend in suffering.
CHARLOTTE ANDERSON.

Sandown, Isle of Wight, May 26th.

SPIRITUALISM IN SOUTH LONDON.

SIR,—A meeting of the members and friends interested in the South London Association of Inquirers into Spiritualism will be held at the Nelson Coffee House, Charlotte-street, Blackfriars-road, on Thursday evening next, June 9th, at eight o'clock.
J. BURTON, *Hon. Sec.*

SPIRITUALISM IN DERBYSHIRE.

SIR,—On Sunday, the 28th, afternoon and evening, Mr. Johnson, trance medium, of Hyde, delivered two trance addresses to large and intelligent audiences at New Mills, Derbyshire. The addresses were of a high order, and were listened to with great attention. These are the first addresses which have been delivered in the place on Spiritualism, and caused much excitement. After the close of the meetings, groups of men might be seen in various places discussing with animated gestures the phenomena they had witnessed of a man "talking wi' his een shut."

After each service, various interesting questions were put and answered. In the evening especially an animated discussion took place between the medium, in his normal state, and several of the audience, on the reality and *modus operandi* of the controlling intelligence. It was ultimately determined by a few of the more intelligent to open a weekly circle for investigation, of whose labours we have the most hopeful anticipations. All were agreed as to the high order of the controlling intelligence, both as to matter and manner. There was nothing vague or unmeaning, but close, terse, and vigorous. Now bending forward with intense feeling depicted in every feature, he poured out a perfect torrent of eloquent declamation against the creeds and dogmas of the churches. Now calm, dignified, and erect, with deep, slow, solemn utterance, he denounced the cold indifference and gross materialism of the masses around.
JOHN LITIGOW.

Hayfield, near Stockport.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

SIR,—The following is an account of highly satisfactory materialisation manifestations, witnessed by a select, harmonious circle of sitters, including myself and Mrs. Regan, through the mediumship of that truthful medium, Miss Lottie Fowler, at her rooms, 2, Vernon-place, Bloomsbury-square, W.C., on Saturday evening last, the 27th inst.

All being arranged satisfactorily, we were just about taking our seats, when we were all invited by the medium to search her bedroom, which she uses as a cabinet on such occasions, and is entered by a door from the *séance* room. Several gentlemen availed themselves of the invitation, and, after a thorough search and examination of the fastenings of the same, to guard against anyone entering from without, they all expressed themselves satisfied. The medium then drew the curtains, seated herself in the cabinet, and we resumed our seats, at a distance of some eight feet from the curtained entrance. The lights were lowered, allowing sufficient for us to see the time quite plainly on looking at our watches. We felt apprehensive of there being too much, owing to daylight still penetrating the window-blinds of the rooms at the time.

However, it did not prevent the materialising of the celestial visitors, for one shortly appeared, in the shape of a man attired in long white robe, with dark, short beard and moustache. He pulled the curtains apart, emerged from the cabinet, and stood silently looking at us. Mrs. Regan thought she knew the outline of the spirit's features, and, on her asking him if he was her dear brother William, who used to materialise at Bastian and Taylor's, he bowed thrice in the affirmative. He then retired to the cabinet for a few moments, and reappeared, placing himself against the jamb of the door, gazing earnestly at his sister and the

company for some time; after which he held the curtains apart, still gazing at us; he then bowed, but did not speak, and instantly disappeared.

A beautiful nun next appeared, who materialised strongly, and was a well-developed, finely-formed woman! She took each of the sitters by the hand and walked them about the circle, and then led them back to their seats. She materialised a piece of blonde net, about two yards long and a yard wide, before our eyes, and held it up as a screen before her. It certainly was a spiritual treat to behold her. She gracefully bowed, and cordially thanked us, and bade us good night in a rich deep voice. The next form to appear was Baron Hendrick, brother to Baron von Vay, greeting us as usual in his deep German guttural voice, telling us that he liked the harmony of the circle much, at the same time impressing us, that he was determined to be consulted in future as to who should be admitted to the *séances*, and that it was necessary for those wishing to be present at the materialisations on Saturday evenings, to send in their names to his medium, Miss Lottie Fowler, not later than Friday. He asked for a cord to measure his chest, but one not being at hand, Captain James handed his handkerchief, after measuring his own chest with it, to Hendrick, who then measured *his* chest, which was about the same as the captain's, after which he asked for a pair of scissors, and cut a long strip out of his outer garment, handing it to me with the scissors. Mr. Wedgwood then asked him to show the hole, which he instantly did, holding up the robe for our inspection, and showing us the long rent therein; he then shook it out whole again, without removing it from our eyes. After exchanging a few more words with us he retired, and bid us good night. Now for the gratifying and most satisfactory manifestation of all! Pinkey, the Indian girl, and spirit control of the circle, led out the medium entranced—linked arm in arm—into the circle, and allowed each of the sitters to shake hands with her and exchange a word of greeting, which Pinkey graciously acknowledged in her well-known voice, and subjected herself to keen scrutiny, but stood it well. She wore a profusion of brilliants on her breast, and looked all an Indian. On retiring, she left the medium entranced in a reclining position by the entrance to the cabinet, until she awoke in our presence.
J. REGAN.

37, Hart-street, Bloomsbury-square, W.C., May 29th, 1876.

It will be seen by an advertisement on another page, that Mrs. Burke has established in the neighbourhood of Bloomsbury a "home" or kind of private hotel for Spiritualists visiting or living in London, an undertaking in which it is to be hoped she will meet with support.

Two or three new private spirit circles have been formed in Sunderland, and they meet regularly. The medial little boy of Mr. Petty, of Newcastle, has been present at one of them, and gave much satisfaction, because of the physical manifestations obtained in his presence in the light.

THE SHAKERS.—*The Isle of Wight Times* says:—"We are informed that the Ryde branch of 'Shakers' (Hordle Community) is rapidly increasing in numbers, and that at last Mr. Town Councillor Henry Knight has received 'The Holy Spirit.' We quote the words, for though we cannot bring ourselves to believe that God manifests Himself *a la* Shaker, we would avoid profanity or levity on such a serious assertion. If what we further hear be true, the ratepayers are to lose Mr. Knight's services on their behalf, entirely, and the Council Chamber in which things of this world are transacted will see him no more. This means comparative peace in the Council, but also that members will be free to do as they choose almost without check. —Mr. Knight's second son, a young man of good education and ability, became a convert some time ago, and the little boys of another Union-street tradesman, and several other inhabitants of Ryde, have since joined. We hear that some of the meetings, held in a studio, and prolonged to very late hours, have proved a nuisance to neighbours who desired bodily rest, but now we understand a house has been obtained, to be transformed into a Shaker Synagogue, near Portland's Hotel, Swanmore.—Mr. C. Knight was escorting two female Shakers to Ryde a few days ago, and one of these interesting creatures went 'in the Spirit' on board the *Mayflower*, in which they embarked from Lynton, and danced for about three-quarters of an hour to the great amusement of the passengers.—The Shakers held a meeting at the Town Hall, Bournemouth, on Monday evening, when Mrs. Girling delivered a lecture to a vast audience, and at its conclusion several of the community were seized with their usual manifestations, and commenced dancing. This was a signal for a general disturbance, a great number of the audience rushing on to the platform, forms and chairs being broken, and a general *melee* ensuing. One young lady continued to dance, crying out loudly, 'Touch not the Lord's anointed!' Happily, no one was seriously hurt, but the community were evidently much frightened, and at a late hour were escorted by a party of gentlemen, who volunteered their protection, to their wagon and pair, which was waiting. —By a later account we find that the riot was a fearful one, Mrs. Girling and party being forcibly ejected from the hall, and damage being done to property to the extent of £30. One of poor Mother Girling's legs was broken, and the police were summoned to protect the building from the mob.—Just before going to press, we hear from a Ryde Shaker that a letter from an authority was received here this morning, and that no mention was therein made of Mrs. Girling's leg.

ANSWERS TO CORRESPONDENTS.

D.—The reason why some spirits give themselves such great names, wholly unconfirmed by the value of the accompanying messages, is a mystery. Unless such spirits give unquestionable proof of identity, or their messages are of value when judged on their own merits, we do not care to print the revelations, or to enter into controversy about them.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist* Newspaper-Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist* Newspaper and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Bluney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums; also about the periodical and other Literature of Spiritualism. 3s.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 4s.

WHAT AM I? Vol. II., by B. W. Cox, Sergeant-at-Law. An Introduction to Psychology. This book admits the reality of some of the Phenomena of Spiritualism, but it argues that they are produced by an alleged Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. It is given from a photograph of her taken by Mr. Harrison by the aid of the magnetic light. 5s.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatic; Matter and Spirit; the Spirit and the Supernatural; Miracles and Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 500 pp. Cloth 10s. 6d.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell). 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens; these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitive as the visions passed before their eyes. The substance of a review of this book in *The Spiritualist* was of such effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 21s.; or 8s. per single volume.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of a trumpery character, but these beautiful poems give evidence that all spirit utterances are not so. "The Prophecy of Yala," published in this book, and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition, gilt, 10s. 6d.; cheap edition, 7s. 6d.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of scenes at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses. Pictures of the Eddy Brothers, their homestead, and the phenomena presented at their seances, are included in the work. 12s. 6d.

NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE. By Allan Putnam. 4s.

BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s.

PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams. 6s.

HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Danskin. 4s. 6d.

POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 6s.

THE FUTURE LIFE, as described by Mrs. Elizabeth Sweet, with an introduction by Judge Edmonds. 7s. 6d.

THE PRINCIPLES OF NATURE, given inspirationally through the mediumship of Mrs. Maria M. King. 7s. 6d.

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN SCIENTIFICALLY CONSIDERED. By Hudson Tuttle. This book argues that man is contemporary with the Mastodon, and details the history of his subsequent development. 7s. 6d.

THE IRRECONCILABLE RECORDS; OR, GENESIS AND GEOLOGY. By William Denton. 3s.

MORAL PHYSIOLOGY. By Robert Dale Owen. 3s. 6d.

LOOKING BEYOND, by J. O. Barratt, contains the testimony of the departed about the world beyond the grave. 6s.

AN HOUR WITH THE ANGELS, by A. Brigham, a vision of scenes in the Spirit Land. 3s. 6d.

HEAVEN OPENED; OR, MESSAGES FOR THE REBEALED, FROM OUR LITTLE ONES IN GLORY. Christian spirit-messages given through the mediumship of F. J. T. (Part one), 6d.

HEAVEN OPENED, containing further descriptions of, and advanced teachings from the Spirit Land. (Part two), 6d.

HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M. P. 2s. 6d.

WILL-ABILITY, by Joseph Hands, M.R.C.S.; contains experiments on Mesmerism and arguments relating to Free Will. 2s. 6d.

STRANGE VISITORS, dictated through a Clairvoyant. 6s.

THE INNER MYSTERY. An inspirational poem. By Lizzie Doten. 2s.

ELECTRICAL PSYCHOLOGY, by Dod. 7s. 6d.

DAWN. An American Novel, advocating Progressive principles. 5s. 6d.

FLASHES OF LIGHT FROM THE SPIRIT WORLD. Through the mediumship of Mrs. Conant. 7s. 6d.

BIOGRAPHY OF MRS. CONANT. 7s. 6d.

CHRIST IDEA IN HISTORY, by Hudson Tuttle. 7s. 6d.

DENTON'S POEMS. 2s.

RADICAL DISCOURSES, by William Denton. 6s. 6d.

RADICAL RHYMES, by William Denton. 6s. 6d.

OUR PLANET, by William Denton. 7s. 6d.

BOOK OF MEDIUMS, by Allan Kardec. (Mrs. Wood's translation.) 7s. 6d.

SEERS OF THE AGES, by J. M. Peebles. 5s.

THE SPIRITUAL PILGRIM, by J. M. Peebles. 7s. 6d.

ROUND THE WORLD, by J. M. Peebles. 10s.

STATUVOLENCE; OR, ARTIFICIAL SOMNAMBULISM. 7s. 6d.

MRS. CROWE'S NIGHT SIDE OF NATURE. 2s.

MODERN AMERICAN SPIRITUALISM, by Emma Harding. 15s.

THE TWO WORLDS, by Brevior. 12s. 6d.

GLIMPSES OF A BRIGHTER LAND. An interesting little book, containing messages given by Spirits through the Writing Mediumship of a Lady. 2s. 6d.

PSYCHOLOGICAL MEDICINE, by Dr. Bucknill and Dr. Daniel H. Take. 23s.

APPARITIONS, by Newton Crosland. 2s. 6d.

THE RELIGIOUS SYSTEM OF THE AMAZULU, giving information about Spiritual Phenomena among the Amazulu and other Tribes of South Africa, by the Rev. Canon Callaway, M.D., in three parts. 12s.

OUTLINES OF TEN YEARS' INVESTIGATION INTO THE PHENOMENA OF MODERN SPIRITUALISM, by Thomas P. Barks. 4s. 6d.

APPARITIONS: A NARRATIVE OF FACTS, by the Rev. Boucher Wrey Saville, M.A. 4s. 6d.

HESPERIA. Poems, by Cora L. V. Tappan. 6s.

ARCANA OF NATURE. Two Vols. By Hudson Tuttle. 6s. per Vol.

ARCANA OF SPIRITUALISM, by Hudson Tuttle. 6s.

CAREER OF RELIGIOUS IDEAS, by Hudson Tuttle. 2s. 6d.

THE SPIRITUAL LYRE. A Collection of Songs for the use of Spiritualists. 1s. Paper, 6d.

DEMONOLOGY AND WITCHCRAFT, by Sir Walter Scott. 6s.

SIGNS BEFORE DEATH. A Record of Strange Apparitions, Remarkable Dreams, etc. 3s. 6d.

STORIES OF INFINITY: 1. LUMEN.—2. HISTORY OF A COMET.—3. AN INFINITY, by Camille Flammarion. 6s.

LIFE LINE OF THE LONE ONE; OR, AUTOBIOGRAPHY OF THE WORLD'S CHILD, by Warren Chase. 4s. 6d.

NATURE'S LAWS IN HUMAN LIFE. An Exposition of Spiritualism. 6s.

VOICES FROM THE SPIRIT WORLD, being Communications from many Spirits by the hand of Isaac Post. 5s. 6d.

THE GADERENE; OR, SPIRITS IN PRISON, by J. O. Barrett and J. M. Peebles.

SECOND-HAND BOOKS.

THE PHILOSOPHY OF SPIRITS IN RELATION TO MATTER. By C. M. Burnett, M.D. 5s.

THE DEMONIAKS OF THE NEW TESTAMENT. By Hugh Farmer, 1765. 2s. 6d.

ANIMAL MAGNETISM, by Edwin Lee, M.D. Contains Records of Experiments relating to Mesmerism, Somnambulism, and Clairvoyance, and philosophical considerations connected therewith. This work gained the prize offered for competition by the Milan Society for the Encouragement of Arts and Sciences. (Pub. at 7s. 6d.) 4s.

THE COMING MAN. By the Rev. James Smith formerly Editor of the "Family Herald." (2 Vols.) 10s

WORKS BY ANDREW JACKSON DAVIS,

The "Poughkeepsie Seer."		s. d.
Nature's Divine Revelations	Vol. I. Gt. Harmonia	16 0
The Physician	Vol. I. Gt. Harmonia	7 6
The Teacher	" II. "	7 6
The Seer	" III. "	7 6
The Reformer	" IV. "	7 6
The Thinker	" V. "	7 6
Magic Staff. An Autobiography of A. J. Davis		7 6
A Stellar Key to the Summer Land		3 6
Arabula, or Divine Guest		7 6
Approaching Crisis; or, Truth v. Theology.		5 0
Answers to Ever-recurring Questions from the People		7 6
Children's Progressive Lyceum Manual		2 0
Death and the After-Life		3 6
History and Philosophy of Evil		3 6
Harbinger of Health		3 6
Harmonial Man; or, Thoughts for the Age		3 6
Events in the Life of a Seer. (Memoranda.)		7 6
Philosophy of Special Providence		2 6
Free Thoughts Concerning Religion		3 6
Penetralia; Containing Harmonical Answers		7 6
Philosophy of Spiritual Intercourse		6 0
The Inner Life; or, Spirit Mysteries Explained		7 6
The Temple on Brain and Nerves		7 6
The Fountain, with Jets of New Meanings		5 0
Tale of a Physician; or, Seeds and Fruits of Crime		5 0
The Diakka and their Earthly Victims		2 6
Conjugal Love; Truth v. Theology		3 0
Morning Lectures		7 6

MISCELLANEOUS BOOKS

	s. d.
Religious Religions (Johnson)	24 0
Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper	2 6
Keys of the Creeds	5 0
The Wield of the Law (Albaster)—A book containing interesting particulars and legends relating to Buddhism	14 6
Three Lectures on Buddhism (Hite)	5 0
History of American Socialisms (Noyes)	18 0
The Romantic History of Buddha (Beal)	12 6
Catena of Buddhist Scriptures (Beal)	15 0
Threading my Way, an Autobiography, by Robert Dale Owen	7 6
Travels of Fah-Han and Sun-Yun, Buddhist Pilgrims, from China to India, 600 A.D. and 650 A.D., Translated from the Chinese by Samuel Beal, B.A. Trin. Coll. Cam.	10 6
The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts	10 0
The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D.	10 6
Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Fiske, M.A.	10 1
Awah-i-Hind; or, A Voice from the Ganges, by an Indian Officer	5 0
The Life and Works of Mencius. Translated into English from the Chinese Classics, by James Legge, D.D., LL.D.	12 6
On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritualism, Dreams, Trance, Somnambulism, Vital Photography, Faith, Will, Origin of Life, Anesthesia, and Nervous Congestion, by Robert Conant, M.D.	2 0
The Dervishes, or Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople	12 0
Son, Remember: an Essay on the Discipline of the Soul beyond the Grave, by the Rev. John Paul, B.A.	3 6
Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols.	18 0
The Koran; commonly called the Alcoran of Mahommed. Translated into English immediately from the original Arabic, by George Sale	10 6
The Childhood of the World, by Edward Clodd, F.R.A.S. Special edition for Schools	1 0

CARTE DE VISITE PHOTOGRAPHS OF CELEBRATED AMERICAN SPIRITUALISTS.

Price One Shilling Each.

1 Judge Edmonds; 2 Professor Wm. Denton; 3 Miss Lizzie Doten; 4 Mr. Luther Colby; 5 Mr. Isaac B. Rich; 6 The late Mr. William White; 7 Dr. Frederick L. H. Willis; 8 Mr. J. M. Peebles; 9 Mr. A. J. Davis; 10 Mrs. Conant.

CARTE DE VISITE PORTRAITS OF MR. HENRY WARD BEECHER (who is not a Spiritualist), 1s. each.

TRACTS AND PAMPHLETS.

WHAT IS SPIRITUALISM? by Thomas Gales Forster. A useful tract for inquirers. 1s.

THE MINISTRY OF ANGELS REALISED, by A. E. Newton. 1s.

THE LIFE OF WILLIAM DENTON, by J. H. Powell. 1s.

TWENTY YEARS ON THE WING; a Narrative of the Travels and Labours of a Missionary Spiritualist, by the Rev. J. Murray Spear. 1s.

MEDIUMS AND MEDIUMSHIP, by Thomas R. Hazard. 6d.

ELEVEN DAYS AT MORAVIA, by T. R. Hazard. 6d.

CLAIMS OF SPIRITUALISM; a Narrative of Personal Experiences in the Investigation of Spiritualism, by a Gentleman of Education and Religious Culture. 1s.

MESMERISM AND ITS HEALING POWER, by Adolphus Didier. 2s.

THE PROVINCE OF PSYCHOLOGY. By Mr. Sergeant Cox. 1s.

WHY I AM A SPIRITUALIST, AND WHY I AM NOT ORTHODOX, by J. B. Angell. Judge Edmonds says of this little pamphlet: "There is in it a good deal of genuine good feeling, sound common sense, and deep thought." 6d.

REVIVALS, THEIR CAUSE AND CURE, by Hudson Tuttle. 2d.

THEODORE PARKER IN SPIRIT LIFE. Given inspirationally through the mediumship of Dr. F. L. H. Willis. 1s.

THE DAY OF PENTECOST, AND ITS PHENOMENA, by E. R. Young. 6d.

CONCERNING MIRACLES, by Thomas Brevior. 3d.

ALL ABOUT CHARLES H. FORSTER, THE WONDERFUL MEDIUM. 2s.

ORDEAL OF LIFE. Given Psychometrically through the mediumship of Dr. C. Gurnell. 2s.

MEDIUMSHIP, ITS LAWS AND CONDITIONS, by J. H. Powell. 1s.

AGASSIZ AND SPIRITUALISM, by Allen Putnam. 1s.

THE GIST OF SPIRITUALISM. A course of five Lectures. By Warren Chase. 2s.

MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE, by Allen Putnam. 1s. 6d.

IS IT THE DESPAIR OF SCIENCE? by William D. Gunning. 9d.

THE ROAD TO SPIRITUALISM, by Dr. R. T. Hallowell. 2s.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY.

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business, are not in any way connected with each other.]

Price 7s. 6d., cloth.

POEMS FROM THE INNER LIFE. By LIZZIE DOTEN. Tenth edition. This volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labours have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have the rhythmic beauty, grandeur, and imagery of his productions in earth-life. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significance of this higher phase of spiritual communion is portrayed. The book is a valuable addition to the evidences in favour of spirit intercourse and of its ennobling tendencies.—Boston, U.S.: COLBY AND RICH. London *Spiritualist Office*.

REAL LIFE IN SPIRIT-LAND.—Being Life-Experiences, Scenes, Incidents, and Conditions illustrative of Spirit-Life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and Mediums, for the purpose of deducing a consistent system of faith concerning the future, its rewards and punishments, &c., as it establishes a basis in reason for its propositions, and asks no blind acceptance of statements, but enjoins the strictest analysis of them. Given inspirationally through Mrs. Maria M. King. Cloth, 5s. 6d. *Spiritualist newspaper branch office*.

THE TRAPPED MEDIUM; OR, THE TWO CLEVER SCEPTICS. A pamphlet by Christian Reimers.—This brochure contains a series of illustrations, setting forth the exciting adventures of Professor Molecule, F.R.S., X.Y.Z., B.L.G.A.S.S., and his assistant, Dr. Protoplaster, in their investigation of Spiritual Phenomena. It is an excellent little book for distribution among scientific men and disbelievers in Spiritualism generally. A review of it in *The Spiritualist newspaper* says that the pamphlet displays real genius. Price 6d.; post free, 6½d. *Spiritualist newspaper branch office*.

Published at 7s. 6d. Reduced to 4s.

MESMERISM, ANIMAL MAGNETISM, AND SOMNAMBULISM, with experiments and observations, also illustrative instances of analogous phenomena occurring spontaneously, and an appendix of corroborative facts, by

EDWIN LEE, M.D.,

Corresponding Member of the Medical Association of Prussia, the Royal Academy of Medicine of Belgium, the medical academies of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence.

The Milan Society for the Encouragement of Arts and Sciences, awarded the prize offered for competition to Dr. Lee for the above work on mesmerism and clairvoyance.

It is recorded in the life of Dr. Arnold, of Rugby, that he said:—"I should like to hear something fresh about animal magnetism, which has always elicited my curiosity. What our fathers have done still leaves an enormous deal for us to do. The theory of life itself probably lies within our knowledge. We perceive the connection of nerves with the operations of mind, but we cannot understand a thinking, a seeing, or a hearing nerve. Here, and in many other points there is room for infinite discovery, to say nothing of the wonderful phenomena of animal magnetism, which only Englishmen, with their accustomed ignorance, are apt to laugh at, but which no one as yet has either thoroughly ascertained or explained."

Published by Longmans at 7s. 6d. Reduced in price to 4s. Inland Postage, 4d. *Spiritualist Newspaper Branch Office*.

First Edition.

IMPORTANT NEW PUBLICATION. INFORMATION FOR INQUIRERS INTO SPIRITUALISM.

A PAMPHLET, the full size of *The Spiritualist*, containing a large amount of information, compiled especially for inquirers, will be shortly issued from *The Spiritualist Newspaper Branch Office* at 38, Great Russell-street, London, for sale at public meetings.

PRICE ONE PENNY.

There has long been a demand for some such publication as this, the current spiritual newspapers not always containing the most suitable or most condensed information for persons to whom the subject of Spiritualism is a strange one.

Many thousands of copies of the publication will be printed, and kept on sale by vendors of spiritual literature, and at spiritual meetings throughout the country.

From the large circulation thus secured, it will be a

VALUABLE CHANNEL FOR ADVERTISEMENTS

To Mediums, Mesmerists, Authors of Spiritual Books, and others. The charge for advertisements will be One Shilling for the first twenty-five words, and Sixpence for every additional twenty-five words, or portion thereof. Displayed advertisements Five Shillings per inch.

All advertisements should be sent in as soon as possible, as the publication will come out in a few weeks' time.

Special arrangements will be made to supply local societies with copies at a cheap rate, if ordered in large quantities; the said societies may thus considerably increase their income by the profits on sales.

All communications on this subject should be addressed to the Editor of *The Spiritualist*

THE RELIGIO-PHILOSOPHICAL JOURNAL is a large eight-page weekly paper, an able exponent of Modern Spiritualism. Established in 1863. Now in its twentieth volume. Published every Saturday by the Religio-Philosophical Publishing House, Chicago, Illinois. The regular price is 15s. per year, at which price thousands of old subscribers welcome it each week as the best visitor they have. Sample copy, 3d. Address, S. S. Jones, Editor, Chicago, Ill.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

The Second Volume of The Identity of Primitive Christianity and Modern Spiritualism,
BY EUGENE CROWELL, M.D.

This Octavo Volume, handsomely printed and bound in cloth, completes the work.

CONTENTS.

- I.—Spirit Writing.
- II.—Levitation and Conveyance by Spirit-power
- III.—Insensibility to Fire.
- IV.—Clairvoyance and Somnambulism.
- V.—Clairaudience.
- VI.—Dreams and Visions.
- VII.—Trance and Ecstasy.
- VIII.—Holy Ghost.
- IX.—Heresies and Contentions.
- X.—Prayer.
- XI.—The Ministry of Angels.
- XII.—Death.
- XIII.—The Spirit-World.
- XIV.—Spiritualism and the Church.
- XV.—Spiritualism and Science.
- XVI.—Conclusion.

The above work has just been issued in America, and copies are now on sale, price 10s. 6d. each, post free 11s. 6d., at *The Spiritualist Newspaper Branch Office*.

Price 6s.

IRELAND: UR OF THE CHALDEES.

London: T. Tribner and Co., Ludgate Hill.

REVIEWERS' CRITICISMS.

"Irishmen ought to read this work and be proud. It is crammed with learning which does credit to the research of the writer."—*Christian World*.

"The somewhat startling proposition contained in the title of this work can hardly fail to interest a considerable number of readers, and for those who may be inclined to take the work in hand, we may briefly state that the line of argument pursued is intended to show that the Chaldeans, the Hebrews, and the Celts are identical, the summary given at the close being that 'the Arphaxadite Chaldeans were the progenitors of the Hebrew Chaldeans, and differ only in name from the first Gaels.' The subject is carefully dealt with. The various arguments are well arranged, and a large amount of corroborative evidence is adduced in support of them, the value of which many will be glad to test."—*Rock*.

In Two Vols. 8vo. cloth, price 28s.

A PHILOSOPHICAL TREATISE ON THE NATURE AND CONSTITUTION OF MAN. By GEORGE HARRIS, LL.D., F.R.S., Vice-President of the Psychological Society and of the Anthropological Institute, and author of "The Theory of the Arts," "Civilisation considered as a Science," &c. This work embraces a comprehensive and complete survey of the nature and constitution of man physical, moral, and intellectual, exhibiting moreover the mutual connection and dependence of each branch. Topics connected with the spiritual being and the leading opinions on this subject, including the nature, essence, properties, and mode of operation, of the soul; the alliance between matter and spirit; reason and instinct; their affinity and diversity are here discussed; and a new theory is propounded of our intellectual system, as also respecting the distribution, mode of action, discipline, and cultivation of the mental faculties. Eminent authorities on certain of the topics here embraced, among them some distinguished writers on psychology, physiology, and natural history, have been in correspondence with, and have been consulted by the author, by several of whom notes of much interest and value, on different important controverted points, have been contributed.

London: G. BELL & SONS, York-street, Covent-garden, 1876.

By Royal Letters Patent.

"KRINE COSMETIC," THE HAIR BEAUTIFIER,

PROMOTES THE GROWTH OF THE HAIR, AND IMPARTS TO IT A HEALTHY BRILLIANCY; IT CLEANSSES THE HEAD, AND RESTORES TO GREY HAIR ITS ORIGINAL COLOUR.

It is a Preventive of Cold in the Head, and affords a grateful relief to Headache.

This Hair Wash will not soil the most delicate Lace or Cambric. It is entirely free from lead and all other mineral and noxious ingredients, as may be proved by chemical analysis.

The above fact renders THE "KRINE COSMETIC" an invaluable preparation for the Nursery as well as for the Toilet of the Adult, superseding the use of Pomade or any other emollient.

Sold by Chemists and Perfumers at 3s. 6d. per Bottle. Wholesale and Retail by FIELD and CO., 21, Charing-cross, London, S.W.; or of Mr. JOHN ROUSE, 80, George-street, Sloane-square, S.W.

THE MEDIUMS' BOOK; OR, GUIDE FOR MEDIUMS AND FOR EVOCATION. Containing the Theoretic Teaching of Spirits concerning all kinds of manifestations, &c., &c. By ALLAN KARDEC. Translated by ANNA BLACKWELL. Crown 8vo, pp. 476, cloth, 7s. 6d.

Price 1s. 6d., post free.

MARRIAGE LAW INJUSTICE. An exposure of the wrongs sanctioned by the present Divorce Act, with suggested amendments. By Frederick A. Binney.

Manchester: Palmer and Howe, 3, Bond-street.

Three copies post free for 6d.

THE WRITINGS OF EMANUEL SWEDENBORG. DO THEY ENCOURAGE ADULTERY AND ITS KINDRED VICES? By Thomas Robinson.

Also other works by the same Author.

Address—H. Barlow and Son, Stationers, &c., Oldham-road, Newton-leath, near Manchester.

THE HOME FOR SPIRITUALISTS,

8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.

THE long-expressed want of a metropolitan centre where Spiritualists visiting London can secure domestic comforts without the inconvenience of a public hotel, has, by the generous efforts of friends of the Cause, led to the establishment of the above Home, on the principle of a private Boarding House. It is conveniently located for the principal railways, and is in the very area of the spiritual movement. Its arrangements have been designed with a special view to the requirements of Spiritualists.

Applications should be made as far as possible in advance

MANAGER—MRS. A. C. BURKN.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

COMMITTEE

The Countess of Caithness, Stagenhoe-park, Welwyn, Herts.
Sir Charles Isham, Bart., Lampport Hall, Northampton.
William Howitt, Esq., Rome, Italy.
S. C. Hall, Esq., F.S.A., 50, Holland-street, Kensington.
Alexander Calder, Esq., 1, Hereford-square, South Kensington.
Charles Blackburn, Esq., Didsbury, Manchester.
W. M. Wilkinson, Esq., 44, Lincoln's-inn-fields.
A. A. Watts, Esq., 119, Lansdowne-road, Notting-hill, W.
S. Chinnery, Esq., 142, Strand, London, W.C.
J. Enmore Jones, Esq., Eumore-park, S.E.
C. Townsend Hook, Esq., Snodland, Rochester, Kent.
G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.
Cornelius Pearson, Esq., 15, Harper-street, Bloomsbury.
William Tebb, Esq., 7, Albert-road, Gloucester-gate, Regent's-park.
A. Leighton, Esq., 16, South Castle-street, Liverpool.
James Wason, Esq., Wason's-buildings, Liverpool.
Mrs. Makdougall Gregory, 21, Queen-street, Grosvenor-square.
Mrs. Tebb, 7, Albert-road, Regent's-park, N.W.
Thomas Haylo, Esq., M.D., The Crescent, Rochdale.
Thomas Shorter, Esq., 23, Prince of Wales-road, N.W.
Jacob Dixon, Esq., M.D., 8 Great Ormond-street, W.C.
W. H. Harrison, Esq., 38, Great Russell-street, W.C.
J. H. Gledstanes, Esq., Junior United Service Club, S.W.
W. C. Copperthwaite, Esq., Malton, Yorkshire.
Cromwell F. Varley, Esq., F.R.S., 2, Great Winchester-street-buildings, E.C.
The Hon. J. O'Sullivan, late U.S. Minister to the Court of Portugal, 10, Rue Kepler, Paris.
Hay Nisbet, Esq., 219, George-street, Glasgow.
Mrs. Hamilton, York-place, Portman-square.
John Lamont, Esq., Finfield, Liverpool.
Thomas Slater, Esq., 19, Leamington-road-villas, Westbourne-park.
Andrew Glendinning, Esq., 4, Castledine-road, Anerly, S.E.
W. J. Williams, Esq., Clarence Club, Waterloo-place, S.W.
Epes Sargent, Esq., Boston, U.S.A.

Subscriptions, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1, Hereford-square, South Kensington, S.W.; or to the Hon. Sec., A. Joy, Esq., 69, Great Russell-street, W.C.

The following sums have been already subscribed:—

A Friend	£50	0	0
Charles Blackburn, Esq.	50	0	0
A. V. H.	30	0	0
Martin R. Smith, Esq.	25	0	0
Alexander Calder, Esq.	25	0	0
William Tebb, Esq.	25	0	0
A. L. Elder, Esq.	25	0	0
W. M. Wilkinson, Esq.	20	0	0
O. v. Hoffmann	20	0	0
James Wason, Esq.	20	0	0
Friends at St. Petersburg	19	7	6
Friends at Glasgow, per H. Nisbet, Esq.	10	16	0
Thomas Grant, Esq.	10	10	0
A Friend	10	10	0
Mrs. St. Claire	10	0	0
W. J. Williams, Esq.	10	0	0
Two Friends and Neighbours	10	0	0
W. C. Copperthwaite, Esq.	10	0	0
G. N. Strawbridge, Esq.	10	0	0
Alexander Tod, Esq.	10	0	0
J. Ridley, Esq.	10	0	0
Mrs. Hamilton	10	0	0
Mrs. Daun	10	0	0
T. J. Allman, Esq.	10	0	0
Mrs. Hennings	5	5	0
Mrs. Berry	5	5	0
J. Y. Vernon, Esq.	5	5	0
W. H. Harrison, Esq.	5	0	0
C. Townsend Hook, Esq.	5	0	0
William Howitt, Esq.	5	0	0
Enmore Jones, Esq.	5	0	0
A. A. Watts, Esq.	5	0	0
Mrs. Watts	5	0	0
Walter Weldon, Esq.	5	0	0
P. G.	5	0	0
M. G. S.	5	0	0
C. F. Varley, Esq.	5	0	0
J. H. D.	5	0	0
F. Griffin, Esq.	5	0	0
Sir Charles Isham, Bart.	5	0	0
J. S. Law, Esq.	5	0	0
Friend, per Mrs. Vernon	3	3	0
G. de Lingre	3	3	0
C. Pearson, Esq.	3	3	0
Miss Clark	3	0	0
S. O. Hall, Esq.	2	2	0
John Marshall, Esq.	2	2	0
C. Stephens, Esq.	2	2	0
Dr. R. Baikie	2	2	0
F.	2	2	0
Rev. W. Whitear	2	2	0
Miss Whitear	2	2	0
Thomas Scott, Esq.	2	2	0
D. G. Fitzgerald, Esq.	2	2	0
Miss Watts	2	2	0
T. Skinner, Esq., M.D.	2	2	0
T. Shorter, Esq.	2	2	0
M. De Voh	2	2	0
John Lamont, Esq.	2	2	0
C. McLean, Esq.	2	2	0
Miss Douglas	2	2	0
R. B.	1	1	0
D. H. W.	1	1	0
A. Glendinning, Esq.	1	1	0
W. Glynes, Esq.	1	1	0
J. T. Peele, Esq.	1	1	0
Dr. C. L. Robertson	1	1	0
Mrs. S. Dickson	1	1	0
Regnum	1	1	0
Friend, per T. Hayle, Esq.	1	1	0
F. A. Binney, Esq.	1	1	0
J. Gledstanes, Esq.	1	1	0
Mrs. M. Gregory	1	1	0
Dr. Hayle	1	1	0
C. P. Carter, Esq.	1	1	0
Mrs. Wiseman	1	1	0
Baroness V. Vay	0	13	4
C. Parsons, Esq.	0	10	6
C. C. G.	0	10	0
D. S. V.	0	7	0

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.