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VOLUME NINE. NUMBER FIFTEEN.

LONDON, FRIDAY, NOVEMBER 10th, 1876.

UNIVERSITY EDUCATION.

At this time of year, when young men begin to flock to the Universities to have "knowledge put into them," their exuberant spirits are sometimes vented in ways which the students themselves will in future years regard with regret, and which should not be too critically or harshly regarded.

The following paragraph, from the *Scotsman* of Nov. 2nd, describes the reception given last week at Edinburgh University to Professor Blackie by those who attended for the professed purpose of learning something from him about Greek:—

There was a large attendance. Before the appearance of Professor Blackie the students indulged in whistling, rapping the benches with sticks, and tramping with their feet. The Professor, on entering the room, was greeted with cheering, hissing, and howling, which lasted for a minute or two. On silence being obtained, the Professor said he hoped the students would remember the compliment which was paid to him on Tuesday by the Principal. (Cheers, tramping, and interruption.) If that noise were made again, he should stop his lecture and request the students to put out the person or persons who were causing the disturbance. (Hisses, "hear, hear," and noise.) Professor Blackie thereupon resumed his seat, and said that, in his position, he could not tolerate the impertinence of one or two poor insignificant creatures—(laughter)—he should, therefore, give the other students three minutes to expel the offenders from the room; and if those persons were not put out he should give no lecture. ("Oh, oh," hisses, and noise.) The Professor afterwards intimated the lesson for the opening work of the class on the following day; an announcement which was followed by hisses, tramping of feet, and cat-calls. After a pause, during which none of the students seemed disposed to give effect to the request which had been made, the Professor said they should not allow themselves to be made fools of. ("Tut-tut," and interruption.) He then dismissed the class, and intimated that he should enrol students in the adjoining room. There seemed, he remarked before leaving the platform, no inclination on the part of the students to purge themselves of one or two poor insignificant creatures—(hisses)—who should not be allowed to enter the class-room. ("Oh, oh," whistling, beating of sticks, and other noises, amid which the students gradually dispersed.)

The next paragraph selected for quotation is from the *Standard* of Saturday evening last, and relates to the undergraduates' club known as the "Oxford Union":—

At the weekly meeting of the Oxford Union Society, Mr. C. Wade, of Magdalen, introduced the following motion:—"That Spiritualism is an imposture, and demands legal suppression." The following amendment was proposed by Mr. Paulton, of Jesus:—"That this house, considering Spiritualism as an imposture, looks upon the spread of scientific teaching as the only efficacious method of eliminating its degenerating effect." The amendment was lost, 20 voting for and 41 against it.—Mr. Hoyles, Christ Church, then moved another amendment, as follows:—"That in the opinion of this house the phenomena adduced by Mr. Crookes demand further investigation." This amendment was also lost, 37 voting against and 23 for it. The house then divided on the original motion, which was carried by 22, the numbers being—for, 45; against, 23.

The authorities of the University are not responsible for the utterances of the Oxford Union.

The amendment relating to the necessity for the promulgation of a knowledge of science deserves special support, because Spiritualists are agreed that the general reception of the facts of psychology rests entirely upon the prevalence of a higher order of education and of acquaintance with scientific methods, than exists in the nation at present. Unfortunately Oxford cannot give that scientific education. The imperfect facilities provided there for students of science, as compared with those conferred upon undergraduates who devote themselves to classics, is a matter of general complaint. The Royal Commission appointed to deal with scientific education has given special attention to the great deficiencies connected with the teaching of science at Oxford University. Mr. Farrar, of Harrow School, called the attention of the Royal Institution to the same fact in one of his lectures, and told how young men are turned out of our schools and universities more or less (generally "less") perfectly educated in the

languages of dead and buried Pagans, consequently that they enter the world armed with the weapons of a gladiator of old, to do battle with all the powers of modern artillery. One of the results which he did not mention is, that many a University man is now starving in genteel respectability in London, glad of the smallest increment of work in the shape of odd jobs on the newspapers, when the regular staff of any one of them has too much business upon its hands. Oxford has improved a little of late in its attitude to science; it has not done much, it is true, but the few steps it has taken have been good. The new physical laboratory in the museum is of perfect construction, although as yet parsimoniously half-stocked with apparatus, and the students could not have better teachers in certain special subjects than Professor Clifton and Dr. Odling. Besides, have they not Professor Lankester, the most celebrated man of the day, the honour and the glory of Oxford University? Let all haste be made to elect him president of the Oxford union.

An essential difference between Oxford University and the British National Association of Spiritualists is this, that the former has retarded and gazed coldly upon all attempts to introduce science into its midst, whilst the latter has welcomed all such attempts; it has appointed a scientific research Committee, has given rooms for the purposes of that committee, and, without any pressure from outside, pushes on original technical inquiry as fast as means and the temporary press of other duties will permit. Original research is a far higher order of scientific investigation than is likely to be established during the present generation at Oxford, where facilities are required—but not yet liberally given—for the mere instruction of students in that which is already known. Advanced philosophers are the men who alone are expected to occupy themselves with original research. When Oxford begins to act upon the same principle as the National Association of Spiritualists, it may hope to rise to the level of Cambridge, and to be able to lay claim to such men as Sir William Thomson, Professor Stokes, and Professor Clerk Maxwell, whose discoveries are appreciated, and whose utterances are eagerly perused by the brightest minds in intellectual Germany.

Here then, in all friendliness, is there agreement as to the necessity for better scientific education; moreover, within the past few months a Government Commission has officially recorded that this want is specially observable at Oxford University. The circumstance that the undergraduates themselves now begin to see the advantage of having such an education, ought not to escape the notice of Mr. Norman Lockyer and his colleagues, who desire to abolish the deficiencies connected with scientific education which are so prominently characteristic of the University at Oxford.

MANY communications are kept over, for want of space this week.

MR. SERJEANT COX announced in his presidential address to the Psychological Society that Professor Lankester is a prominent advocate of vivisection. Vivisectionists are people who constantly complain of attempts to settle scientific questions by the rough hands of the law and police.

MR. J. J. MORSE'S PROVINCIAL LABOURS.—On Sunday last, November 5th, Mr. J. J. Morse delivered two inspirational lectures in the old Freemasons' Hall, Newcastle-on-Tyne. The one in the afternoon, "For What is Life?" was well attended, and listened to with close attention; Mr. J. Hare presided. In the evening the hall was crowded, and the address, "The Coming God," was pronounced by the chairman, Mr. T. P. Barkas, F.G.S., as "most eloquent and excellent." Mr. Morse also delivered another lecture, in the same Hall, on the following evening (Monday), and attended a *conversazione* on Wednesday evening. On Monday next he will deliver two lectures in Meyerbeer Hall, Hardman-street, Liverpool, afternoon at 3, evening at 7. His other engagements are:—Glasgow, November 19th; Halifax, November 26th; Newcastle-on-Tyne, December 23rd; Oldham, December 10th; Manchester, December 17th; London, December 24th and 31st. All letters to be directed to Mr. Morse, at Warwick Cottage, 518, Old Ford-road, Bow, London, E.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE OPENING OF THE WINTER MEETINGS.

On Monday evening last, the first of the 1876-7 series of the fortnightly winter meetings of the National Association of Spiritualists, was held at 88, Great Russell-street, London. There was a full attendance, every seat being occupied.

Mr. Desmond Fitz-Gerald, M.S.T.E., Chairman of the Scientific Research Committee of the National Association of Spiritualists, then read the following paper:—

THE PRESENT ASPECTS OF SPIRITUALISM.

In opening the fortnightly discussion meetings of members of this Association and their friends, which it is proposed to hold during the ensuing winter season, I am invited to suggest a subject or subjects for discussion. Considerable latitude is allowed me; therefore I may be permitted to glance at what I conceive to be some of the main points in the present aspect of Spiritualism, and in the present position of Spiritualists, which indicate various questions from amongst which one or more might be selected for consideration. First, in regard to

THE HIGHER TEACHINGS OF SPIRITUALISM.

Physicists, amongst whom my profession classes me, have sometimes been accused of neglecting the higher philosophy and teachings of Spiritualism, and—when they investigate at all—of confining their attention exclusively to its external phenomena. I may, therefore, take this opportunity of stating, *in limine*, that I, for one, hold that those higher teachings of Spiritualism which may be derived inductively from the multitude of verified facts, or alternative conclusions in relation to probable facts, which are available to us—those teachings which are withdrawn completely from the region either of fancy or of dogmatic assertion—are of paramount importance to ourselves individually and to all humanity. Spiritualism is not a religion, it never can be a religion of itself; but it may be a part of religion, and in one aspect, it is the exponent of religious truth. If I am asked to sum up the highest teachings of Spiritualism—so far as I know them—forcibly and in the fewest words, I can but use those, more than eighteen centuries old, of a teacher whom, I think, all Spiritualists must revere—"Thou shalt love God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself." But, indeed, our philosophy teaches that we must read this injunction altogether otherwise—more correctly and more practically—than it has been read throughout the Christian centuries. Our conceptions of God must be raised, our minds must grow larger, in order that we may love Him truly. Our sympathies must be widened, our hearts must grow larger, before we can truly love our neighbour. The order of progress towards perfection has been reversed, when man has made a God in his own image. We are taught rather, whilst striving to recognise and cultivate what there may be of God in us, to admit in all humility that He is infinitely above, though not in contradiction to, the highest conception we can form of a First Cause; if we attempt to fathom the physical immensity around us with the eyes of science, telescopic and microscopic, we are forced to this conclusion. And who amongst us has not recognised that the spiritual immensity around us is at least as great? Partly animal and partly angel, we are microcosms contemplating infinity without and infinity within. Amongst our very kindred, on the one hand, are the savage and the criminal, and on the other a Socrates, bidding us "adhere to truth, justice, duty, for their own sakes and for the love of our brother man, heedless of creed or tribe," or a Goethe exclaiming, "*Das Weltall ist ein Gedanke Gottes*"—the universe is a Thought of God! Let us endeavour to know ourselves, and we shall hereafter know God. Let us do the present work we find to hand, and fully realise at least that there is nothing more sacred than truth. "A fact," as Carlyle says, "is a divine revelation, and he who acts contrary to it sins against God." All truth is harmonious, all truths confirm one another when read aright. The man who worships what he recognises as a truth, but hates or fears other truths which may seem opposed to it, is not a truthseeker but a bigot. We must learn to look truth in the face, and to conform ourselves to it, instead of ever striving to limit and reduce it to the calibre of our preconceived idea. Thus, coming to the practice of our teachings, there must be no make-believe, nothing of hollowness in the love for God and man which will raise us up and bear us scatheless through life, through the change called death, and through all futurity. This must be based upon no *suppressio veri*, no *suggestio falsi*. Before we can be true to God, we must be true to ourselves. We must be frank and bold enough to admit, if this be the case, that we could not love a God that loved not us. And thus arises a question which, in the mental history of every human being, must at some time be faced: Is the love of the Creator for the created manifested in His observed relations to them? This question is one that might well be considered from the point of view of Spiritualism.

Neither must we make up an artificial neighbour, and merely love him. Better far to see our neighbour as he is, even at the risk of sometimes despising him. Only let us understand that we do not despise, and we may often find it easy to love that which is *very much* beneath us, or that which we are *very much* above. The philanthropist does not despise the pickpocket; the burglar does. I think our God does not despise the most degraded outcast of humanity; and we should endeavour to judge of things by God's standard rather than by that set up through our own self-ignorance, pride, or prejudice. How ready some of us are to condemn, even when condemnation has already been meted out to the full. A case in point occurs to me. Soon after the murderer Wainwright had passed through his long agony of expiation on earth, I heard the kindly communication which was addressed to him by the witness Stokes referred to, at a meeting of the Psychological Society, as "a most contemptible letter, asking the forgiveness of the infamous criminal whom his evidence brought to the gallows." Now it

is easy to imagine similar words coming from the lips of Wainwright himself, when prosperous and surrounded by esteem. If we have any difficulty in doing so, it is from the fact of a certain element of generosity—the soil in which he seems to have raised a little crop of love, which followed him to a dishonoured grave—being observable in the man's character. Let us be kind to those who have fallen and suffered. Spiritualism teaches that in helping and raising them we help and raise ourselves.

METAPHYSICAL CONCLUSIONS CONFIRMED BY SPIRITUAL PHENOMENA.

In connection with the higher teachings of Spiritualism, as opposed to materialism, the splendid generalisation—propounded by Behmu, and suggested by the conclusions of Berkeley—according to which all things may be regarded as being essentially modes of spiritual energy or Will, is, I think, of great interest. To those who, like myself, have witnessed the stupendous phenomenon of successive materialisations and dematerialisations of visible form, by spiritual agency, the question suggests itself whether Spiritualism is not actually in a position to confirm and assimilate this metaphysical view.

AN ESOTERIC AND AN EXOTERIC SPIRITUALISM.

Spiritualism has developed in two tolerably distinct branches, which may be termed esoteric and exoteric Spiritualism. It is generally the latter only, with its professional mediums, trustworthy or the contrary, and its almost invariably physical and often grotesque manifestations, that is ever heard of by the outside public. Here certain beings, spiritual or psychical, not unfrequently of a low or doubtful order, sometimes untruthful and tricky, and undoubtedly fewer in number than the individualities they represent, enter our earth sphere—in some cases, it would seem, for their own amusement or gratification, but also to convince men of the reality of their mode of being, by such tests as they can devise or adopt. It is a question with some whether we should welcome those messengers from the spirit-world who are themselves so akin to earth. But it must be remembered that in the natural order of things, they would be the first to make their presence known, that the proofs they bring are adapted to the great majority of recipients, and that upon them we must probably be almost wholly dependent for any physical test we can offer to the sceptic. I need not dwell further on this question at the present time.

The other branch of Spiritualism is confined to the home circle: it is sacred; outsiders seldom hear its secrets. Here loved and loving ones, who have been parted by death, speak to each other, as in faint whispers, across a chasm which divides, but cannot isolate, those who have passed to a higher phase of being from their kindred yet upon earth. Here the abiding conviction of the true Spiritualist is mostly obtained. Physical phenomena of the most striking character sometimes occur at these fireside *séances*; but they are not here so much sought after, the ordinary communications being frequently of intense and sufficient interest, and they constitute, therefore, the exception rather than the rule. Experience tends to prove that it is not always desirable to seek for those phenomena which are most readily produced by spirits of a lower sphere than those who ordinarily communicate. The two branches of which I have spoken are not so distinct that they may not sometimes blend together.

PERSONATION ON THE PART OF LOW-SPHERE SPIRITS.

Certain questions in relation to personation on the part of spirits communicating at home circles have become of painful interest to a large class of Spiritualists. The home or fireside circle is, to my mind, the greatest institution in Spiritualism, although many Spiritualists, I know, have doubts as to the possibility of identifying with certainty the communicating intelligences. In our own home circle, however, the evidence of the identity of these intelligences, seven in number, and, with one exception, relatives or friends whom I had known in earth life, became at length perfectly convincing to all the sitters. Not only were a great many test questions correctly answered, but all the characteristic ways and expressions of our friends were reproduced. One spirit friend was appointed guardian of the circle, and a password from him was required before any communication was accepted. Generally the day and hour for a *séance* were appointed beforehand. On very few occasions, when some little irregularity had occurred, intrusions and personations took place; but these were speedily detected, and the circumstances were explained to us. Ultimately, we were obliged to discontinue our *séances*, on account of the ill health of the medium, my wife. Our spirit friends, however, had found another medium, in the person of a young relation of my own, who had occasionally been able to join our circle; and communications of the greatest interest to several members of my family were thus continued at another home circle. For a long time, and until recently, the sitters were undisturbed by anything like intrusion or personation. Indeed, fresh evidences of identity were supplied, one of which is so striking, that I will give it special mention presently.

What I regret to have now to state is that this circle has—for the present at least—been broken up, by reason of intrusion and personation on the part of unknown, and presumably low-sphere intelligences. Its members, on the other side as well as here, fought hard against the disturbing influences, but could not avoid the confusion consequent upon the fact that several alleged A. B.'s and many *soi-disant* X. Y.'s respectively claimed to be the "true" A. B. and the "real" X. Y. I fear that this case—which is amusing only in its *primâ facie* aspect, and to those not immediately concerned—is but one out of many. The probable causes, mental or psychical, conducive to such confusion, the possible means for preventing it, and the general bearings of the facts themselves, might constitute an interesting subject for discussion.

AN EVIDENCE OF SPIRIT IDENTITY.

Prior to the advent of this confusion—from which, as from all facts, useful lessons may at some time be derived—occurred the evidence of

identity to which I have alluded. One of the sitters was a lady, whose son—a fine young fellow, overflowing with healthy energy—had recently gone abroad to commence a career which seemed full of the promise of success in this life. One day it was announced at the circle that his spirit was free! I pass over the agony of doubt, of suspense, of grief that a mother may feel, even though she be more or less a Spiritualist. The news was confirmed by letter, and also by a communication from what seemed to be himself. What seemed? yes; but only the *certainly* that this was indeed the loved one could bring consolation here. One of our public mediums was summoned, unwittingly, to a more solemn *séance*, perhaps, than he had ever attended. Now, at the *séance* in question the first manifestation that happened was that some old tunes were whistled. Is this an antithesis? The sounds were soft and weirdly-sweet; they were in a direction away from the medium, and occurred whilst he was talking. But many, I know, could not help laughing at the bare idea of a spirit *whistling*. Nevertheless there were two at this *séance*—a mother and a sister—who were in tears. And I think that those tears, falling in the darkness, were really happier than any merriment. For “many a time and oft” had they heard those old tunes, those very tones, when their loved one sat beside them in the long winter evenings, before the lamps were lighted, or in the summer twilight beneath the trees. . . . But this was not the promised test—he was to touch them, to place his hand in theirs. You can understand the longing to make such a recognition doubly sure, certain to them beyond any doubt or question. The mother was not yet satisfied; she had silently waited, she was waiting, for her own test—that which was *her secret*. He did place his hand in theirs, and the mother *knew* that he was indeed her boy! In years gone by he had hurt his little finger, which in consequence was slightly deformed. A stranger would not have noticed it; but the mother knew him by this token. . . . I would ask whether God’s creation is so full of deception that we can reasonably doubt such evidence as this, when it comes within our personal experience. Unfortunately I cannot give you names and other details, the incident belongs to esoteric Spiritualism.

THE PRESENT POSITION OF SPIRITUALISTS IN RELATION TO THE PUBLIC.

The present position of Spiritualists, individually and as a body, suggests some questions for inquiry and discussion. We are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood—a jewel in its earthy matrix, which we have to guard and preserve for all humanity, till it be polished and set in the crown of a new civilisation. Most, if not all of us, were sceptics in the past, many of us determined sceptics, in relation to the facts which accident, opportunity, or a lengthy and difficult investigation, may have clearly and experimentally demonstrated to our minds. The accessions to our ranks are from the class of sceptics, often bitter sceptics, who have investigated. Our real opponents are merely brother sceptics who have not investigated; who have investigated insufficiently; who are under the influence of strong preconceived ideas and foregone conclusions; or who illustrate Paley’s maxim, that “contempt before inquiry is fatal.” We understand them thoroughly, though they cannot yet understand us. We, who have already experienced the difficulties of investigation, can see that the difference between us is simply that between more and less knowledge. We help them so far as our opportunities allow; and, one by one, they come over to us. For we have no dogmas; and we appeal to experimental facts, capable of repeated verification in many directions. Outside the army of intelligent sceptics, from amongst whom our numbers are continually recruited, is the crowd of those who are incapable of investigating or examining for themselves, and who, like sheep, follow in the wake of those whom they are accustomed to see before them; though, unlike sheep, they have an historical propensity for throwing mud and stones, when instigated in this direction. Of this class there are some with whom we could well dispense amongst ourselves: they can be of no real utility, even on the side of truth, until they are raised intellectually. But an enormous majority of them are, of course, opposed to us. This is the mountain that Spiritualism has ultimately to move. This is the class in whose behalf, and yet against whom, the disciples of any new, or unrecognised truth have in all ages had to struggle. Acting under those who can sway their prejudices, they are the agents in every persecution. This class is by no means identical with that which is commonly, but with doubtful accuracy and propriety, referred to as the “lower class,” and which includes the great majority of workers. The class of those who are incapable of examining for themselves includes the thoughtless of all grades, and also those very respectable people whose instincts lead them always to side with what seems to them the stronger cause. It includes also some generous-minded people with too strong a regard for authority and precedent, and for their own preconceived ideas. To the whole of this very helpless class we are systematically and pertinaciously misrepresented, and hitherto we have taken but very little trouble to set ourselves right in their eyes. No doubt we are in a minority; but any individual, even though not himself remarkable for breadth of view or depth of knowledge, may, generally, without contradiction, refer to us as “a small band of ignorant fanatics.” Mrs. Grundy, writing a leader for a Sunday paper, may assert that “no person, of respectability, and certainly no lady, would associate with the persons known as Spiritualists,” and no one takes the trouble to disabuse her as to the matter of fact. Anyone who has not time or inclination for investigation, may divide us into the two categories of “knaves and fools,” or speak of recent converts, of the highest scientific or intellectual standing, as “men apparently sane,” and the helpless public straightway doubt our honesty, capacity, and sanity. Any impudent mountebank may represent that we are continually deceived by the most clumsy and transparent tricks, and he is at once enlisted on the side of our opponents, made much of, and perhaps pronounced by the *Times* to be “in such investigations” superior to the man of science; whilst the great majority of the public

remain in perfect ignorance of the facts that no conjurer would ever submit to the conditions under which we obtain our phenomena; that a knowledge of the cleverest conjuring tricks has now become a part of the education of Spiritualists, and that numbers of our private mediums are ladies and gentlemen of the highest character and standing. It may be a question for us to consider whether something should not be done—say by means of a plain statement of verifiable facts, drawn up and signed by a committee of leading Spiritualists, and sown broadcast amongst the public—to protect them and ourselves against absurd misrepresentations of our character, position, and aims.

In the meanwhile let us not quail before any storm of misrepresentation and unjust ridicule. Even if this should be the commencement of a persecution in form differing from, but in spirit identical with, those which hitherto have heralded the recognition of great truths, let us remember the words of the poet, that

To side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and ’tis prosperous to be just.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o’er earth’s chosen heroes,—they were souls that stood alone,
While the men they agonised ever with the cross that turns not back;
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man’s plain truth to manhood and to God’s supreme design.

By the light of burning heretics Christ’s bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back;
And these mounds of anguish number how each generation learned,
One new word of that grand Credo which in prophet hearts hath burned,
Since the first man stood, God conquered, with his face to heaven upturned.

For Humanity sweeps onwards; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday, in silent awe return,
To glean up the scattered ashes into History’s golden urn.

Law is holy; ay, but what law? Is there nothing more divine,
Than the patched-up laws of Parliament, that a stolid king may sign;
Is there, say you, nothing higher? Nought, God save us, that transcends
Laws of cotton texture, wove by vulgar men for vulgar ends?

Did our Maker ask their counsel, or submit to them a plan,
Ere he filled with loves, hopes, longings, the aspiring heart of man?
For their edict does the soul wait, ere it swing round to the pole,
Of the true, the free, the God-willed, all that makes it be a soul.

You think truth a farthing rushlight to be snuffed out when you will,
With your deft and legal fingers, and your politician’s skill,
But the destitutes think not so, that you grant, but then you say,
That you differ from them somewhat! Which is stronger, you or they?

THE PRESENT POSITION OF PUBLIC MEDIUMS.

The present position of our public mediums, especially those whose character and claims have been established by the repeated tests of competent investigators, demands our earnest and immediate attention, with a view to the prevention of possible contingencies, which we can regard only with unutterable indignation. For we now know it to be possible that any amongst those peculiarly-constituted men or women who are recognised as “psychics” by modern psychology, any amongst those delicate and sensitive organisations through whom we are brought into contact with modes of being for which we must soon exchange our present life, may—on the unsupported testimony of obviously prejudiced *quasi* investigators, in whose hands they have unreservedly placed themselves—be branded as “rogues and vagabonds,” and subjected to the moral and physical degradation of what is dignified by the term “hard labour,” provided only that they accept optional payment for their services. To some such organisations such an outrage might be worse than death. I think that amidst all our legal fiction and devices there will be no difficulty in protecting them, whilst conforming to the letter of a law which cannot long remain un repealed. If its true intent—which we may reasonably doubt—be illustrated by its present action, we cannot be expected to conform to its spirit!

MANIFESTATIONS NOT OBTAINABLE AT WILL.

I have now to carry out the original intent of the committee who deputed me to read a paper before you to-night, by suggesting for early consideration the important question as to the practicability of devising an absolute test of the abnormal character of the physical phenomena which are presented to us in the course of our investigations—some test that might be absolutely conclusive to any intelligent inquirer, and that could be repeated with tolerable certainty under unexceptionable conditions. In the course of our experience we have perhaps all obtained indubitable physical tests of the reality of modes of energy having a psychic or a spiritual origin. But we know how difficult it is, generally, to obtain a repetition of such evidences at will. With us, investigation has, in most cases at least, demanded a very considerable expenditure of time and patience, and a great number of inconclusive phenomena have been noted before we could obtain any under perfectly satisfactory circumstances. But it might be anticipated that one result of our endeavours would be to smooth the path of future investigators. It is not for us to quarrel with their requirements if we can by any possibility satisfy them. We know how futile it is in these as in other investigations, to commence by imposing conditions before we have ascertained those which happen to be necessary. But having ascertained the necessary conditions we may beneficially seek to adapt them to the requirements of those who are willing to receive evidence, provided it come quickly and in a form familiar to them. What these requirements are, in the case of the physicist, was well explained by the philosopher who has obtained the widest mastery of the means for wresting from Nature her secrets—William Crookes, F.R.S.,—at the outset of his most faithful researches in the phenomena of Spiritualism.

TESTING PHYSICAL MEDIUMS.

The Spiritualist tells of bodies weighing 50 or 100 lbs. being lifted into the air without the intervention of any known force; but the

scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take ten thousand of them to weigh one grain; he is, therefore, justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately-poised balance to move under test conditions.

The Spiritualist tells of tapping sounds which are produced in different parts of a room, when two or more persons sit quietly round a table. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonograph.

The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts; and he is justified in doubting the accuracy of the former observations, if the same force is powerless to move the index of his instrument one poor degree.

The Spiritualist tells of flowers with the fresh dew on them; of fruit and living objects being carried through closed windows, and even solid brick-walls. The scientific investigator naturally asks that an additional weight (if it be only the 1,000th part of a grain) be deposited on one pan of his balance when the case is locked. And the chemist asks for the 1,000th part of a grain of arsenic to be carried through the sides of a glass tube, in which pure water is hermetically sealed.

The Spiritualist tells of manifestations of power, which would be equivalent to many thousands of "foot-pounds" taking place without known agency. The man of science, believing firmly in the conservation of force, and that it is never produced without a corresponding exhaustion of something to replace it, asks for some such exhibitions of power to be manifested in his laboratory, where he can weigh, measure, and submit it to proper tests.

It is to be observed that the tests here enumerated would be not only inconclusive, but utterly thrown away upon an inquirer ignorant of the actual extent of the resources of science and art. Such a man would be infinitely more impressed by an ordinary conjurer's trick, or by phenomena which could be readily simulated. We do not purpose taking any trouble to convince him. He would naturally alternate between Maskelyne and Cooke and certain *soi disant* mediums, whose pretensions have not met with recognition amongst Spiritualists themselves. But the test we require should be adapted to any intelligent inquirer. *Ceteris paribus*, the simpler it is the better. There must be no loophole for any suggestion of trickery that might occur to a suspicious mind. It must be susceptible, not only of repetition, but of repetition under varying conditions, and of course it must be obtainable with a medium, or preferably with mediums, readily accessible. I will illustrate my meaning by stating that if any cedar pencil that might be produced could be made, in broad daylight, to stand on end whenever the medium might place his hand at a distance of one foot from it, on any surface selected by the inquirer, the test would be eminently satisfactory. But I have reason to believe that this particular test could be obtained only with great difficulty, if at all, through any ordinary medium. We must try in other directions, some of which will be indicated in the course of the discussion on this question. Much might be done probably by suggesting to mediums that they should sit persistently in order to obtain phenomena, which to them might appear trivial, but which in reality would afford conclusive evidence of abnormal power to the intelligent inquirer. It is in truth no easy matter to devise tests of the character required, and it is one in which well-considered suggestions may possibly be of great value to the Research Committee of this Association.

Thanking you for the kind and patient attention which you have accorded me, I now leave the various questions for discussion in your hands, merely observing that, after the example I have set, I am the only one to blame if "on this occasion only" we make up our minds to be desultory, and that I purpose taking the opinion of the majority as to the subject to be discussed at our next meeting. (Applause.)

Mr. Fitz-Gerald then invited the listeners to speak, and sat down amid loud and continuous applause.

THE DISCUSSION—WHAT IS RELIGION?

Mrs. Hallock: You said that Spiritualism is not a religion, and never can become one. Will you please define the term "religion"?

Mr. Fitz-Gerald: Religion involves a God, and Spiritualism does not. I have never realised the possibility of communicating with God more directly through the agency of Spiritualism than without it. I think that Spiritualism involves two things—the immortality of the soul, and the possibility of holding communion with those who have passed away; but in these facts there is no religion. We should never worship any spirit who communicated with us, and the spirits speak of God as vaguely as we do. I think that the idea of a God is innate, and does not come through Spiritualism.

Mrs. Hallock: I do not exactly agree with you, but I will not discuss the point. You spoke of "esoteric Spiritualism," but I think that the term "private Spiritualism" would have been more accurate. I think that there is an esoteric Spiritualism, but it consists of more subtle laws than the majority of Spiritualists consider. I know a gentleman who is doing practical work with occult forces.

Mr. Fitz-Gerald: I must confess that I have not been entirely speaking "to" you, but in some degree have been speaking "at" others, and "esoteric" was, perhaps, not the best word to use. The general public hear of physical phenomena, and of paid mediums to whom they attribute their production. I wish to point out that behind this there is another Spiritualism—higher, holier, better, but for the most part kept sacred, and confined to private families.

The Rev. E. Miall remarked: As a stranger I have listened with extreme interest to the paper, and think that great good to the cause of Spiritualism would ensue if it were put into the hands of that large class of inquirers called sceptics. I have scarcely advanced myself beyond the position of an investigator in relation to this matter. I am a religious teacher, and I heartily concur with the remarks of a theological character with which the paper has been interspersed. (Applause.)

Mr. Humphreys said: The first part of the paper ought to be made known to the public generally; it is written in such a manner that it will be sure to make way. Moreover, it is not pretentious. I should say that exoteric Spiritualism includes all that we know, and that esoteric Spiritualism is akin to inspiration, and comes from within. I do not think that the latter term is applicable to an agent working with occult forces, whatever they may be. Do they work within his own brain, or are they what has been called "art magic"—(laughter)—of which I know nothing? In either case it is still exoteric, not esoteric.

THE MINGLING OF INDIVIDUALITIES.

Mr. Thomas Shorter (who for fifteen years edited the *Spiritual Magazine*) said: I have given attention to Spiritualism for twenty years, and have been greatly interested in the paper which has been read. Mr. Fitz-Gerald has dealt with a branch of the subject rendered difficult because of the intimate relation which exists between the medium and the communicating spirit; this makes it not easy to devise tests which shall not at some time be unfavourable to the production of the phenomena in question. I am glad that there is an Experimental Research Committee in connection with this Association, and would remark to its members that a large portion of the phenomena—especially those produced at public *séances*—take place under conditions of darkness. Such is not the case in Eastern countries, where powerful manifestations are stated by competent witnesses to be produced in broad daylight in the open air. I therefore think it should be the object of the committee to get more manifestations in the light. (Hear, hear.) No test which can be devised for the phenomena is so good as that of long and patient observation. (Applause.) Mr. Crookes told me that if he had stopped short after two months' investigation he should have thought that the manifestations were due to fraud, but later on proofs of independent intelligence crowded upon him, and such, I believe, is the experience of most inquirers. Novices should guard against rushing to hasty generalisations, for wrong conclusions may easily be drawn from accurate observations. The spirit sometimes operates through the organism of the medium, and sometimes outside the organism; in the former case it is difficult to know which is the independent action of each.

Mrs. Hallock: Before anybody else speaks I should like to clear my skirts of any knowledge of "art magic." I know a gentleman who carries on business in a spiritual way; he sends messages backwards and forwards, and he knows what is going on in several distant places; he is thus saved the writing of many letters. Since Dr. Hallock left for America I have kept in a state of perfect spiritual sympathy with him, and I always know when he is depressed in spirits. So accurately do I feel his sensations, that it is almost unnecessary for us to communicate by letter. We are constantly aware of the real state of each other's health. If I am troubled here, he is troubled there. I have been four weeks wandering about this dismal city looking for suitable apartments; during that time I have been in a disturbed state of mind, and Dr. Hallock is sure to have been in the same condition in consequence.

Mr. Rennick: Has any fact been conveyed in this way?

Mrs. Hallock: Yes, hundreds. I know in a general way what his pursuits are, and I can obtain particular information too.

Mr. Rennick: If an accident happened to him, or if his house were to be burned down, would you know it otherwise than by letter?

Mrs. Hallock: I have no doubt I should know it.

Mr. Harrison: Your evidence shows that there is spiritual sympathy between you and Dr. Hallock; but Mr. Rennick desires to know whether things in the shape of exact facts can be communicated with precision.

Mrs. Hallock: I have had precise facts. When Dr. Hallock is dealing with our tenants in America, I know what steps they are taking. This sympathy between Dr. Hallock and myself has been going on for months and months.

The Chairman: If anybody in America were to go to your husband and say, "I wish to impress you with the number 'fifty-four,' and the colour 'red,'" and he then telegraphed to England to know your impressions, would you be aware of the words "fifty-four," and the colour "red"? Do you think such a thing possible?

Mrs. Hallock: I do not know; we have never tried; but I have received things of that kind directly from spirits. My sister, the former wife of Mr. Dale Owen, had a daughter, who died; that daughter's spirit came to me and told me to inform her mother of her death, and to tell her that she had a blue silk dress. It turned out that she had died, and that at that time she had a blue silk dress not quite finished. Dr. Hallock and myself are not trying these experiments as a special thing. They come "by the way."

The Chairman: Well, I impress you with those three words this evening, and hope that Dr. Hallock will receive them in America.

Miss Kislingbury: In spiritual communications ideas are usually conveyed by impressions, and not by exact language; there are no ideas connected with those words you have mentioned.

Mr. Rennick: Then will Mrs. Hallock think of the words "occult" and "religion," which have plenty of ideas connected with them.

Mrs. Hallock: I will make a note of it.

MATERIALISTIC INTOLERANCE.

Dr. Carter Blake, Lecturer on Anatomy at Westminster Hospital,

said: Let us be certain of the words we employ. I think we should make a distinction between Spiritualists and Spiritists, as they do in France. Several mediums have been employed by the Research Committee, most stringent tests have been applied to them, and for some of those tests the mediums were not prepared by previous information. Those gentlemen outside the pale of this society who, happily for ourselves, are neither Spiritualists nor Spiritists—(laughter)—will acknowledge, when our results come to be published, that a very careful method of investigation has been adopted. We have tried many experiments, and have repeated them again and again before coming to any conclusion. We are doing good work, and I hope we shall all be grey-headed before we give our final report. There is a great deal of work yet to be done, and perhaps with mediums who have not yet been under our hands. The members of the Research Committee hope that no medium will be deterred from meeting us by thinking that there is any cruelty, either in electrical tests, or in any elaborate and secret methods of tying; there is nothing which any honest medium need fear to face. As yet we have had to do with perfectly honest mediums. If those gentlemen who vilify us, and call us "wild beasts"—(laughter)—would be kind enough to work on this committee, they would have an opportunity of developing the spiritual qualities of patience and good temper. We want efficient aid and sincere workers, knowing that no inquirer who is honest and sincere will come to conclusions from one experiment, but will try it many times over in the presence of others. Mr. Fitz-Gerald has worked most efficiently on the Research Committee.

IS IT DESIRABLE TO CONVERT PHYSICISTS?

Mr. W. H. Harrison remarked: Mr. Fitz-Gerald has said that when the man of science hears that houses have been shaken by spirits he has a right to ask merely for the swing of a pendulum suspended from solid masonry. So I once thought, and in the early days of my connection with Spiritualism my highest ambition was to take a medium to the Royal Institution, and to set one of the electrical lamps floating about so that the lecturer could not capture it. Those desires have changed. There are plenty of physical facts in the world, and a philosopher can himself set a pendulum swinging by invisible means, producing a result almost miraculous to the uninformed. My present point is—"Suppose a pendulum were suspended against that wall, and a physical philosopher were to ask that it should be swung by a spirit, and a spirit were able to move it at once, would it be right to do so?" I say "No." If that man of science is so full of conceit and self-assertion that he thinks the testimony of his neighbours worthless; that it is a condescension on his part to search out the facts for himself, and implies that he observes them as a favour, I say that such a man would be a disgrace to our movement if he were brought within its pale, and that the spirits do right to bring together only people who trust each other, and to shut out those who look upon their neighbours as knaves or fools. One result of the lack of precision of physical manifestations is that it has brought together people who trust each other, and has shut out from our ranks people who cheat each other.

Mrs. Hallock: I am delighted with what Mr. Harrison has said, for I think that the movement has been placing itself in an undignified position, and that such tests as mediums are able to present to scientific men they ought now to refuse to give them. I think that mediums should say "We will not sit for you; we will now have nothing to do with the outside world at all." On this principle I told Dr. Slade that it was his duty never to give Mr. Lankester another sitting even to save his life. (Applause.) As I am sensitive to the influence of sitters, I can testify that there are certain people in the world that nothing would induce me to bring to a spirit circle at all; they interfere with the spirit influence. It is high time that we took a more positive position with regard to the outside world.

Mrs. Lowe, honorary secretary to the Lunacy Law Reform Association, asked: Has man any nobler mission than to offer newly-acquired truths to his brother man?

The Rev. E. Miall: You should remember that there are other disbelievers than those of the Lankester stamp.

Mrs. Hallock: Yes, but those who are not altogether of his stamp support him.

Mr. Harrison: I agree with Mrs. Lowe that it is our duty to make known all truths within our knowledge, but that having told them, our duty and responsibility end. If the listeners then abuse us I think we should hold our tongues, and enter into no argument with them. When they further say, "How can you believe in such an imposture?" Only take me to a spirit circle, and I will soon discover the truth," I think the following to be a proper reply—"I will not take you to a spirit circle, because before you had made any inquiry you told me the facts were imposture; therefore you are not an honest man, and you are not a candid investigator. Besides, I will not take you to my friend the medium, that you may decide for your own satisfaction whether he is an honest man or not; he cares nothing for your opinion, and I will no more do it than I would bring him to you to decide whether you are honest or not. He has quite as much right to question your integrity as you have to question his. If you desire to learn anything about the subject, form a spirit circle in your own house, and when you get the manifestations let your friends apply your own tests of honesty to yourself."

THE EVIDENCE REQUIRED BY MATERIALISTS.

Mr. G. R. Tapp said: There are two kinds of spiritual manifestations—the one addressed to our higher natures, and the other to our lower perceptions. It is said that raps are undignified, and the movement of solid objects not worthy of serious consideration. I think that they are worthy of all consideration, and that the physical phenomena appeal with more power than any others to materialists. There are some people who cannot be appealed to except by being knocked on the head, and can only be convinced by such manifestations. Then

doubt takes the place of obstinacy. Consequently I think we are justified in applying tests to mediums, and placing all the phenomena one by one beyond question. I will give you an instance. A friend of mine, a thorough materialist, said to me—"Give me the noblest trance address, utter to me the soundest philosophy, I could not believe it was done by a spirit. I should think it was imposture, or some abnormal mental condition; but if you can show me that the law of gravitation is set at defiance, I will look into the matter; from that side only can I investigate the phenomena of Spiritualism." His position is that of many others in these days when people begin to disbelieve in spirit altogether.

Mr. Fitz-Gerald: I look upon sceptics as friends from whom our ranks are recruited; but another view has been taken of them this evening, and that, too, with some firmness. If our ranks are to receive accessions from sceptics, we should throw out endeavours in a direction to convince them. I think Mr. Lankester must be an entirely exceptional man (laughter), and, after separating him from other disbelievers, we ought to have some sympathy for them. They are not only annoyed by the belief that Spiritualism is imposture, but they are especially aggravated by the conviction that it is a successful imposture. Its success makes them very angry. I think we should do a little in the endeavour to convince them. I sometimes ask one of them to my house. He accepts. He spoils the *séance*. (Laughter.) Some things happen which he ascribes to the performance of other guests; but still his mind is influenced to a certain extent by even the most superficial inquiry. If he is patient in his investigation, he perhaps may see a pencil stand on end in the light, and this convinces him; therefore, we should try to develop unanswerable phenomena. The class upon whom every endeavour is thrown away consists of those people who always follow authority, who revere Lord So-and-so, Dr. This, or the Rev. That.

Mr. Harrison thought that time and money would be better employed in research by those who understood the subject, rather than in attempting to drag in disbelievers against their will. The latter might be allowed to enter the movement twelve or fourteen years hence, when they could not help themselves, and could then be put to do its rough work.

Mr. Shorter: I would divide sceptics into two camps—those who are honest inquirers, and merely sceptics on intellectual grounds; and those who reject all arguments and facts, as of no value in the face of their preconceived dogmas.

Mr. Glendinning (of Glasgow): Looking back upon our experience, most of us, I suppose, started in Spiritualism with the study of the physical phenomena which are so very startling when first observed. When I was thoroughly convinced I brought my knowledge under the notice of my friends and everybody I met, the chief result being that I was laughed at for my pains and considered fit only for a lunatic asylum. If I had shown them the phenomena the case might have been different. Among those I converted was a clergyman who inquired secretly into the matter and became a medium himself.

Mr. Harrison: I am inclined to argue that the prosecution of research, whereby laws, facts, and principles will be discovered, is the best mode of proselytising. Then, when various learned societies are beset with problems which they cannot unravel, we could step in and give them the explanation made clear to us by our deeper knowledge of nature, so that many of them would be obliged to come to us for advanced information, and forced to admit that we are dealing with truth. "Knowledge is power," as the school copy-books say.

Mr. Rennick: Hard words have been used about the class to which I belong. I am a thorough sceptic, and when I came here did not intend to take part in the debate. When a problem is properly apprehended we have got far towards its solution. There are two kinds of scepticism—first, as to the facts; secondly, as to the explanation. I may perhaps believe in the facts, but it is entirely another thing when you ask me if they are due to Spiritualism. I think we are far short of having explored the whole of the facts of nature, and I cannot see anything supernatural in psychological phenomena. The explanation of Spiritualism is no explanation at all, but is perfect rubbish to me. I want to know the natural force by which the phenomena are produced.

Mr. Gray, C.E., said: The last speaker has demonstrated that he is a sceptic, for while he knows scarcely anything of the phenomena of Spiritualism, he has come to an absolute decision as to their fundamental nature. If he saw a spirit form in this room, would not that be evidence to him of immortality?

Mr. Rennick: No.

Mr. Gray continued: If he further recognised that form as a departed brother of his own, would not that be evidence to him of the reality of the life beyond the grave?

Mr. Rennick: No.

Mr. Gray: Well, if I saw a brother after the death of his body it would be evidence to me. Now, I wish to speak about tests. It does not matter whether people admit our facts or not, there they are, whether they are believed or disbelieved; if we ascertain these things, it does not matter at all to us if the uninformed call us idiots, they will be sorry for it one day, and will have to eat the leek in time. Our best plan is to go on heaping fact upon fact, without caring anything for the outside world. If people were to say that the electric light is not a reality, instead of arguing with them, the best plan would be to put an electric light upon a house-top, and although the public would then look at it, and deny that there was any light there, after a time some of them would be obliged to candidly admit that they *did* see it. (Laughter.) Let us, then, pile fact upon fact, and leave the result to time. This would be far better than attempting to bring people into the movement, and I quite think that we should not throw pearls before swine. Sometimes talkers say, "Well, if it is true, what is the good of it?" I reply, "If you cannot see the beauty of it there is an end of the matter, and I think it is waste of time to attempt to show you."

The Chairman: I see Mr. Simmons in the audience, and should be glad if he would say a few words.

Mr. Simmons, who rose amid loud and continued applause, said: I did not intend to speak, but will just mention that in New York I met a gentleman who wrote against the phenomena of modern Spiritualism for twelve years, and when he admitted them denied the spiritual theory. He rather prided himself that such was the case. One day I heard a Spiritualist say to him, "Your position is not to your credit, for on your own showing you took twelve years to discover what another man found out in an hour, and the same may be the case with your present theory." This argument struck him so forcibly, that he held his tongue afterwards. I have noticed in my experience with Dr. Slade, that the best tests have been obtained when volunteered by the spirits themselves, and not attempted to be put on by the inquirers. One day a gentleman came for a sitting, and placed his hat and umbrella in the corner of the room. Soon afterwards a noise attracted his attention, and he saw his umbrella walking across the room with his hat on the top of it. (Laughter.) A friend of his afterwards came with the desire to see the same manifestation, but did not get it for some time. At last, one day when he did not expect it, he saw the umbrella walking about with the hat on the top of it, and nothing visible touching either.

Mr. Rennick said that his position was that no intelligence was displayed at *séances* beyond that already in the possession of the members of the circle.

Mr. Shorter told how a stranger from America came to England in search of a name from a baptismal register, which he expected to find in Yorkshire. He searched in vain for months, until he went to a medium, taking written questions in his pocket. These questions were answered by the spirits without his reading them aloud; and in answer to one of them, he was told to search a register at Stepney for the name he wanted. Being a stranger in London, he did not know where Stepney was, and had to inquire his way there, but he then found the name he wanted. A similar case was narrated by Lord Lindsay to the Dialectical Society.

Mr. Rennick thought that if he gave time to inquire into the authenticity of the narrative, he should find some missing link.

Mr. Shorter said that the Dialectical Society was quite competent to cross-examine the witnesses who came before it, and did so in a close and severe manner.

Dr. Carter Blake asked how Mr. Rennick explained the obtaining of messages in languages unknown to the medium?

Mr. Rennick was not there to answer questions. (Laughter.)

The Chairman made a few remarks, to the effect that if the knowledge of materialists were traced to its roots, it would be found to be based upon transcendentalism. Nobody had ever seen one of the hypothetical atoms of matter, and physicists could not agree either as to their size or nature.

The Rev. Mr. Miall moved a vote of thanks to the president for his excellent address.

This was seconded by Mr. Rennick, and carried with acclamation, after which the meeting broke up.

PAID MEDIUMS.

At the last meeting of the Psychological Society, Major Hartley, in the course of some remarks about paid mediums, said that however poor he might be, he would never make money by such a gift, supposing that he had been born with medial powers. As every *séance* draws upon the vital energy of a medium exactly the same as a hard day's work, there being no "creation" of power, he forgot to explain why the observers were entitled to help themselves to that property of the medium without paying for it; he likewise forgot to deal with the logical difficulty, that supposing a medium were excessively poor, by what means was he to keep from starvation if not remunerated for his services by those who received and appropriated the benefit? Did he mean that the medium was to work at other occupations during the day, and to sit for manifestations in the evening? If so, that meant, when judged by the great law of the conservation of energy, that every poor medium was expected, unlike other mortals, to do the work of fourteen days in seven. Major Hartley, who spoke in an off-hand way, with the best intentions, should consider these logical, mathematical, and moral difficulties, and give their solution at the next meeting of the Psychological Society.

When the newspaper called the *Christian Spiritualist* was started some years ago, the editor began with a vigorous article on the energetic steps he was about to take against paid mediums. We in return printed a quiet little paragraph to the effect that the only difference between paid mediums and paid preachers was this—that whilst both received remuneration for their services, the medium could show proof of being in communication with the next world, whilst the paid preacher could not do so, but gave his own assertion to that effect. The editor of the *Christian Spiritualist* was a well-known dissenting preacher, and the practical effect of our comment was, that not another word

against remuneration for mediumship appeared in his columns during the many years subsequent existence of the *Christian Spiritualist*.

There is no doubt that the truest spiritual revelations are so high and so pure as to be infinitely above all money considerations, and that a church which receives money in return for them is thereby self-condemned. But high spirituality or morality is not usually allied to the physical manifestations of Spiritualism, which are produced by delightfully human and fallible intelligences, steeped sometimes in error and in sin, but put to work out their own salvation by converting scientific and other materialists of their own stamp to believe in something which governs matter. As they are thus allied to earthly conditions, all concerned are justly entitled to the usual recompense for earthly work. A poet, a genius, a clergyman, or a bishop endowed with the higher gifts of the spirit might very properly, on religious grounds, refuse to receive any money remuneration.

The scientific materialists whose reputations are being destroyed by the facts of Spiritualism, and the untruthful newspaper editors whose influence is being swept away in like manner, say violent things against paid mediums. Any knowledge of the facts of the case is not at all necessary for these people, because they know that the uninformed public will swallow anything they say without inquiry. But the facts of the case are that instead of Spiritualism depending upon a large number of assumed vile impostors who are making money out of the credulous, there are only three or four recognised professional mediums for physical manifestations throughout the whole of the United Kingdom of Great Britain and Ireland, not excluding the islands in the British seas, and the town of Berwick-upon-Tweed; consequently it matters in a very slight degree to Spiritualists whether these three or four persons continue their business or not. The only inconvenience which would result from their ceasing to give public *séances* would be, that scientific and intelligent inquirers wishing to see the phenomena would be informed that sittings had been discontinued, in consequence of persecution, originating with their more intolerant brother materialists, consequently the applicants must form circles in their own homes; in other words, the whole of the inconvenience would fall upon a few disbelievers who were inclined to inquire without condemning, but found the means of investigation cut off by the misdeeds of the more violent of their own clan.

During the present raid upon the few professional mediums who exist, our recommendation to them is that they shall shut their doors against the public, and turn the key. Those mediums who have a character and an established reputation, possess circles of friends of their own; let them write to those friends, and ask each to engage them once a week, or once a fortnight during the next three months, to give private *séances* in their respective homes, on condition that the said mediums in return shall cease to advertise, and will undertake to shut out the public altogether. The practical effect of this will be that the public may howl as much as they please, but they will not be able to witness manifestations except by obtaining them in their own homes, or by seeking, as a matter of grace and favour, for invitations to the private *séances* of Spiritualists. Thus the few professional mediums will for a time be placed on the same footing as the large number of private mediums, upon whose gifts modern Spiritualism rests, and to whom the public cannot gain access except as the greatest of privileges. Mr. Flowers, in his decision against Dr. Slade, went out of his way to give the erroneous information that Mr. Home was a professional medium. Mr. Home was nothing of the kind, and he has frequently been known to refuse as much as twenty guineas for a *séance*. At present the few professional mediums derive their support almost entirely from Spiritualists, and it will be no great inconvenience to anybody to shut out the public altogether. Those disbelievers who may feel themselves aggrieved by this, should send their complaints to those of their own class who have brought about the present position.

As it is now well known that materialists and atheists are

in a state of intense annoyance at the way in which their reputations are being destroyed by the facts of Spiritualism, those professional mediums who do not take sufficient care to lock out ungentlemanly and untrustworthy persons from their *séances*, cannot expect the Spiritual movement to fight their battles, if false charges are hereafter brought against them. They now know the danger of being attacked by people who are blinded by ignorance and by animus, consequently if they, with this knowledge, put their heads into the lion's jaws, they do so on their own responsibility, and cannot call upon the Spiritual movement to pay the expenses of defence. The animus is so great that a mob a few days ago broke into the hall at Islington at which Mrs. Bullock gives her Sunday lectures on Spiritualism, and smashed up most of her furniture. Where were the police?

THE SLADE PROSECUTION.

THE efficient fighting of the Slade case is now a question of money. Many Spiritualists have already given much time and work to the case, but now the matter rests in the hands of Spiritualist capitalists whose turn it is to do their part. Miss Douglas has set a good example by raising her subscription to the Spiritualists' defence fund, from £5 to £25. The small committee which watched the police court case is about to be greatly enlarged. There are many wealthy people among Spiritualists and psychologists who observe the phenomena for amusement, and get everything out of the movement they can, without ever doing anything in its support; these would do well to give up their thoughtlessly ignoble position, and to do their duty like their neighbours.

SPIRITUALISTS' DEFENCE FUND.

THE following donations have been received by us, the Executive Committee—

Chairman—ALEXANDER CALDER, 1, Hereford-square, S.W.

Joint Treasurers.

J. ENMORE JONES, Enmore Park, S.E.

GEORGE WYLD, M.D., 12, Great Cumberland-place, W.

It is of vital importance that a vigorous effort be made at once by every person interested in Spiritualistic phenomena, to influence their friends to forward donations to the Spiritualists' Defence Fund, so that adequate legal power may be secured to successfully sustain the appeal that has been made to a higher court than that of Bow-street.

SPIRITUALISTS' DEFENCE SUBSCRIPTION LIST.

	£	s.	d.
Miss Douglas	25	0	0
Mr. G. C. Joad	25	0	0
Mr. Alexander Calder	10	10	0
Charles Blackburn	10	10	0
Mrs. Weldon	10	10	0
Mr. Martin Smith	10	10	0
Miss H.	10	0	0
Sir C. Isham, Bart.	10	0	0
Mr. J. N. T. Martheze	7	0	0
W. Tebb	5	5	0
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T. Grant	5	0	0
C. C. Massey	5	0	0
Mrs. Makdougall Gregory	5	0	0
Douglas Bayley	5	0	0
Dr. George Wyld	5	0	0
Mr. Hensleigh Wedgwood	5	0	0
T. E. Partridge	5	0	0
J. Bulteel	5	0	0
P. B. J.	5	0	0
A. Joy	3	0	0
H. Withall	2	2	0
Captain James	2	2	0
Dr. J. Dixon	2	0	0
Mrs. Lowe	2	0	0
Mr. and Mrs. Cranstoun	2	0	0
Dr. K. Cook	1	1	0
K. G.	1	1	0
J. R. W.	1	1	0
Mrs. Maltby	1	1	0
Mr. Mannors	1	1	0
W. P. Adshad	1	1	0
Mrs. S. Parker	1	0	0
Mr. J. C. Ward	1	1	0
E. D. Rogers	1	1	0
Morell Theobald	1	1	0
William Theobald	1	1	0
R. M. Theobald, M.A.	1	1	0
H. N.	1	1	0
J. Andre	1	1	0
Smaller sums	2	8	0

AN EFFICIENT AND INEXPENSIVE STEP.

SCIENTIFIC materialists are getting into a state of fury about Spiritualism; they have long been asserting to their followers that the phenomena do not exist, whereas the manifestations are everywhere destroying their reputations, and breaking down public confidence in their assertions by spreading into every home. Further, the facts are death to the dark and debasing teachings of materialism and atheism. Never was there a greater demand for information on the part of the public, and as the three or four recognised professional physical mediums are not likely to give *séances* to strangers in these times of attempted persecution, disappointed inquirers should be told to form circles in their own homes. To facilitate such attempts, and in response to demands sent to us, we have reprinted the best of the sworn evidence in favour of Dr. Slade, and have added instructions how to form circles at home with no Spiritualist or professional medium present. All this has been printed on a large leaf, the size of a page of *The Spiritualist*, and these leaves may be had from our branch office at seventeen shillings per thousand. Smaller quantities may be had at two shillings per hundred, post free. If every reader of these lines distributes but one hundred to householders the whole nation will within a week be well saturated with information about Spiritualism. It should be remembered that a *séance* at home costs nothing, and that directly a private family obtains the manifestations away in a crash goes every atom of confidence in the many unscrupulous and untruthful newspapers and men of science; their influence is at an end, and most deservedly so. By the plan recommended a great number of new supporters can quickly be gained for Spiritualism.

Newcastle Spiritualists intend to distribute 5,000 of these circulars in their town; if other centres of population act in like proportion, we shall have the newspapers and materialists telling great masses of people that the facts which they witness in their own homes do not take place.

THE collected poems of Mr. J. T. Markley, of Peterborough, are about to be published.

MR. GLEDSTANES is now in London, but will return to Paris in a day or two.

LOCAL Spiritual societies and mediums who wish for information on legal points connected with their work, could not do better than to ask the Council of the National Association of Spiritualists, which meets next Tuesday, to obtain the information for them.

LAST week Professor Calderwood gave a long address at Edinburgh University on "Science and Spiritualism," from which we shall quote portions next week. He reviewed at some length the experiments of Mr. Crookes.

A MESMERIST, who sends us certificates that he has healed various diseased persons by his power, asks whether he can be prosecuted under the Vagrancy Act for so doing. A lawyer informs us that he comes quite as much within the meaning of the Act as Dr. Slade.

"VIVISECTION EXTRAORDINARY."—Mrs. Clark (Leigh-street, near Bridgwater) writes to us:—"If no better comment has been sent you on the letter in your Tuesday's issue from a Fellow of the Royal Medical and Chirurgical Society, may I suggest that if, because the law forbids a man kicking his wife to death, he forthwith goes and kicks someone else's wife, this would hardly be regarded by people, not fellows of a Royal Society interested in the maintenance of the liberty to kick, as a 'pointed argumentum et hominem' in favour of allowing him to kick his own wife as he chose, even if she should be a 'comparatively worthless' person, and the other a very valuable one? Of course I am concluding that the experiment narrated by your correspondent was performed without the consent of the 'poor Swiss' who was operated on; no doubt he was securely bound and gagged, perhaps 'crucified' to keep him still. Because if he, having fore-knowledge of the exact experiment to be performed on him, consented—that is, balanced the probable amount of suffering against so much pay, and chose the former—the analogy to vivisection of animals entirely breaks down. Either there must be so much cruelty in the experiment that a man ought not to be allowed to consent to it, or so very little cruelty that there was no more harm in doing it with the man's consent than upon an animal; while there is this advantage, that the man can place his own limit to the experiments to be performed on him. Thus, unless it was a case of compulsion, the *argumentum et hominem* of your correspondent becomes an argument *ad captandum vulgus*. Those who see a little deeper will ask, as a truer analogy, what will the Fellow of the Royal Medical and Chirurgical Society say when hundreds of 'comparatively worthless' British human beings are kidnapped, by the Turks say, to become the involuntary subjects of secret and public scientific experimentation, according to the pattern (improved upon) of more scientific, but also more squeamish, nations? If 'comparative worthlessness' in the subject really justifies torture, why not devote our criminal classes to the advancement of scientific research? If vivisectioners answered candidly, would they not say, 'Because these have an uncomfortable power of combination, resistance, and vengeance.'"—*Daily News*.

POWERFUL MANIFESTATIONS IN MANCHESTER.

BY CHRISTIAN REIMERS.

THE boisterous nature of the *séance* I recently reported would not induce me to describe another of the kind, considering the beautiful, sometimes truly elevating manifestations we enjoy in my private circle, but that the extension of the area of facts prepares a basis for the theory of the future. These interesting *séances* seem to come in proper time to give additional importance to Mr. St. George Stock's highly suggestive communications, and, I may add, that if I had gained no other experience than at these two sittings my belief in Spiritualism in the higher sense would be far off; I should then only accept the reality of presence of a mysterious "manager of psychic force," and leave it to persons with finer smelling organs to decide whether it had an aroma of brimstone.

Mr. Cook, the celebrated billiard hero, was with us as medium companion of Mr. Swallow at a *séance* on the 24th inst. We sat in the same private room, and joined our hands round the heavy circular table. After extinguishing the lights the power rushed in like a flood. There were a few moments' terrible noise; I ordered a light, more alarmed than curious, and there was Mr. Cook entranced on the floor, his head under the sofa; several others too, and the bulky table upset. The groaning of the mediums, and the confusion of the new witnesses, culminated in the cry of an alarmed sceptic, "Quick! Let us send for a doctor!" I was sorry there were no doctors *on the floor*. I put my hand on Mr. Cook's brow; he began to look and smile at me, as one relieved from danger. All this sent a thrill through everybody present, except a sceptical young German, whose laughter brought from me a violent explosion of anger, and some little abuse. I requested him to quit the room. The test of the truthfulness of the facts which he obtained later on caused me to ask him to forget this unpleasant encounter. Order restored, we took our seats again, and a shower of pieces of chalk from the billiard table fell upon our table, and playing-cards were scattered about; then, with a crash, the table fell, as well as some of the sitters. I ordered a light to be struck. There was the chair test; the handle of the chair had been threaded upon the arms of two of the sitters, while their hands were joined; both of them were flat on the carpet, and in a profound trance. Their restoration occupied much time. The expression upon the faces of the new set of sceptics was highly impressive at this moment, but the greatest marvel had to come. Being tired, and almost disgusted with this kind of work, I proposed to close hands, *standing* all round the table, to try if it would move without contact with us, by way of finale to the *séance*, now advanced to past two o'clock in the morning. After I saw all hands linked, the gas was turned out, and the table tilted and jumped as if determined to be smashed; there were strange, whizzing noises, interrupted by exclamations of "Oh!" "Give over!" "My coat!" and so on. A light was struck, and there they stood, with the ring perfectly closed by means of joined hands, but five of the members looked flabbergasted, for they were in their shirt sleeves, their coats being clean "off and away." A bundle of well-packed coats rested on the shoulders of a fierce sceptic. But this was not all. Herr Stade's neck was tied up with a towel, shawls, and sundry rags, most ludicrous to behold; another had his arm bandaged, and my sceptical young German stood staring at the owners of missing coats, one of whom asked who put the improvised turban on his head. In making up for the pulling off of coats, several found themselves exchanging their wrong overcoats. Then began the restoration of watches to the proper owners. Mr. Donhoe's diamond ring was on Mr. Cook's finger; pocket-books were returned, letters, pieces of chalk (of which I found several in my pocket), and so on. All this took considerable time. Mr. Donhoe missed both his boots, and one could not be found anywhere; he therefore went in melancholy mood down into the hall. Remembering the prank with his cigar box at the previous *séance*, I went with the waiter to the remotest corner of the hall, and there we found the solitary boot on the last bench.

Investigators, trained in harmonious, quiet, home circles, would feel staggered at witnessing such phenomena, over which

there is no systematic control by a leading intelligence, such as would seem to demonstrate the presence of an individual "spirit." Taking the whole of the facts, they presented more the general aspect of "psychic force" at work, than Spiritualism proper.

Mr. Borrowes (of Borrowes and Watts), Soho-square, who was present, was particularly impressed with what he experienced individually. Mr. Samuel Nichols, who attended half a sceptic, had half of his coat pulled off, and when I cunningly tried to persuade him that it might have been done by himself unconsciously in the excitement, he replied that the theory "wouldn't take," even admitting against his conviction a momentary separation of hands, for the left sleeve was pulled off—a feat utterly against his habit and capacity. But an occurrence of the most astounding nature was related by a gentleman, who next morning missed his large bunch of a great number of keys. That he had them that same evening was certain, as the key for his cue was among them, and I saw him playing at billiards before the sitting. After vainly searching for the keys he went to his office, where he found them on his table. In the course of the day, however, he heard that the keys had been sent from Eccles, some five miles off, found at the house of a gentleman who had not had the slightest connection with the *séance* whatever; the finding of the bunch, therefore, gave no clue to the mystery.

To whom among our mediums the principal power belonged remained unsolved, consequently I accepted with delight Mr. Cook's suggestion to have on the following evening a quiet *séance* with a few, including Mr. Swallow. But we were disappointed, for Mr. Cook missed the last train from Oldham and could not reach our place in time. I invited Mr. Oxley for the occasion, and after nearly breaking up our party, Mr. Donhoe kindly volunteered as medium for a sitting. I was convinced of his medial powers, but surprised to learn their real extent. We numbered from twelve to fourteen in the circle round the table. The room could not be placed in total darkness, but this gave more value to the extraordinary facts. Mr. Donhoe's swaying backwards and forwards told of a coming trance, and with a groan he sank to the floor. After a few manifestations of a minor character, a crackling noise, as of tin, indicated the passage of a strange "something" to the table; with a bang it landed there—an immense dish cover, fit for use at a Lord Mayor's dinner, and wrapped in paper, claimed our attention. I had previously locked the door; we thought there had been no such thing in the billiard-room; indeed, it had no business there. Mr. Oxley and I went with it to the kitchen, to inquire of the cook, as the proper authority to solve this mystery. She pointed to a shelf near the ceiling as the home of the runaway, beyond the reach of mortals without a step-ladder. "Did you hear or see it taken away?" Mr. Oxley inquired. "No, sir." But we afterwards discovered that it, being a large object, had been stowed away under the billiard table without her knowledge. Sundry articles were afterwards thrown on the table, but among the most perplexing displays was the chair test, without the usual disagreeable convulsions. The two gentlemen, Mr. Levison and Mr. —, stood hand in hand with all the others in the circle, and far away from the "central" medium. A kind of shriek was heard, and a surprised "What is that?" invited us to strike the light, when the chair was discovered on their arms. I recommended renewed attention to the clasping of their hands, and the chair was detached in the same mysterious manner. The subsequent lifting of the table clean off the floor, seemed to raise the new investigators at once out of the beaten track of school-knowledge. The utterances of Mr. Elliott, a member of another club (literary and artistic), where gross mis-representations have ruled sober reasoning out of court, after this, his first *séance*, pleased me very much, as showing the effect of *one fact* against hosts of "snobbish newspaper tirades." Naturally, some gentlemen were duly scoffed at after their newly-gained knowledge, particularly by one sarcastical but humorous sceptic; but abuse does not answer with those who know best. If I were to sum up the collected opinions of these witnesses in one condensed expression, it might read: "He who believes all these strange phenomena to be the work of spirits *may* be a dreamer, but he who ascribes them

to trickery only must be a lunatic." Spiritualism in Bow-street appears to me like a powerful horse caught in a mouse-trap—that is, one hair of its long tail is entangled.

"How unspiritual, how ridiculous to pull off people's coats! It must be humbug!" But let scientific men try to tell us how it is done, and the coat-puzzle gets serious; the laughter is then directed at their explanation. Let us consult Lord Dundreary, who would say, stammering in his perplexity: "T-t-t-tis one of those things no *F-f-f-fellah of the W-w-moyal Society can unwavel!*"

2, Ducie-avenue, Manchester.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday, last week, the first meeting this session of the Psychological Society, was held at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox. There was a large attendance, the hall being completely filled, and the learned Serjeant was interrupted again and again during his address by the rounds of applause which followed every allusion he made to the prosecution of Dr. Slade.

The following new members were elected: Mr. Stanhope Templeman Speer, M.D., Mr. J. N. T. Martheze, Mr. Holmes, of Harrow, and Mr. Russell Kent.

Mr. Serjeant Cox then delivered his presidential address, from which we omit a few paragraphs relating to the routine business of the Psychological Society:—

MR. SERJEANT COX'S PRESIDENTIAL ADDRESS.

It is my pleasing duty to open the third session of this society with a brief review of the work it has done since its last anniversary, and of the prospects with which it commences the third year of its existence. I have also to report the progress which our science has made, and the most important incidents that have occurred to it during the same period of time, for in the record of the past we may trace the promise of the future.

My task will be one of almost unbroken congratulation. Our society has good cause to be proud of the progress it has made and the position it has won. There has been a great accession to the number of its members. Increased attention has been given to its proceedings by the press and the public. The attendance at its meetings has never failed. The interest taken in them by members and visitors alike has not flagged. The papers read have been upon many subjects of the utmost interest and importance. The discussions have been animated and instructive. I believe I may assert that, with the single exception of the ever-popular Geographical Society, no scientific association in London has attracted so large and constant an attendance.

THE PERSECUTION OF DR. SLADE.

The subjects that have come under discussion during the last session have extended over a very wide area of psychological science. . . . Mr. Massey laid before us a report of some visits paid by him in America to Dr. Slade and other psychics. He did not then anticipate the conspicuous part he would afterwards take at home in opposing the persecution of the former gentleman, and resisting the attempt of the Materialists, under a transparent pretext of protecting the public, to suppress the investigation of all psychological phenomena, because, if proved to be true, they are fatal to the theory of materialism. . . .

OPPOSITION TO NEW SCIENTIFIC TRUTHS.

The subjects brought into debate have been remarkable for the extent of their range, showing the truly enlightened spirit in which the Society has entered upon its task—which is not to advance any system, or maintain any theory, or promote any *ism*, or support any foregone conclusion, but to inquire what the truth is by observation of the facts of nature. We are not teachers, but learners—pupils, not masters. We do not profess to promulgate a science, but to establish a science of which at present little more is known than the most elementary principles, and the facts of which are as yet almost unexplored. We acknowledge our ignorance of them. We admit frankly that the few hitherto collected are insufficient to afford a solid basis upon which to build up a science. When physical science was treated by the world as psychology has been treated until now, the physical sciences were as backward as psychological science. So long as scientists used the argument *a priori*—this cannot be, because it is inconsistent with something we know to be true; that is impossible, for it is opposed to common sense and common experience—no progress was made. It was not until this incubus was shaken off, and a so-called philosophy of mere argument was abandoned for the exercise of the senses—when the terms "impossible," "improbable," "irrational," employed by one party, and the scarcely less terrifying terms "sacriligious," "diabolical," "supernatural," "damnable," shouted by another party, were treated with the contempt they deserved, that the sciences of astronomy, geology, magnetism, and the rest, made a leap forward, and advanced with ever-growing speed along that highway of discovery and positive knowledge on which they are still progressing. It is not long ago, in the measure of a world's life, that it was declared to be opposed to common sense and to the experience of all mankind—aye, even of our senses—that the earth revolved round the sun; and the man who so asserted had a narrow escape from being burned alive for his audacity. But now the whole world accepts this impossible theory, so contrary to common sense and universal experience, as an undoubted fact. Harvey

was persecuted almost to death for affirming the circulation of the blood in the body. "Every man," said his opponents, "who has ever lived knows that it is not so; he could not have a stream running through his body at such a rate without feeling it—besides, it is contrary to the known laws of nature that a liquid should run up-hill—we can prove by argument that it cannot be, and common sense pronounces it impossible." Stephenson was told by the scientists of his time that it was impossible *a priori*, and contrary to common sense, that wheels should carry a heavy load over an iron tram at a rapid rate; they would not bite and *could* only revolve without advancing. When the phenomena of somnambulism were asserted within living memory, they were denied, and their assertors denounced as fools or rogues, impostors or dupes, because those phenomena were strange, impossible, contrary to common sense and common experience, and Dr. Elliotson was hounded to his ruin for declaring them to be realities. And now these very phenomena, within my own memory so vehemently denounced, and for exhibiting which prosecutions were threatened, and persecutions were practised without stint, are admitted by all physiologists to be true, and find their place as facts in every treatise on mental physiology, and are proclaimed by learned professors from the platform of the British Association for the Advancement of Science.

THE PROVINCE OF PSYCHOLOGY.

This society is established to deal with the psychological science in the same manner as physical science has been dealt with, and to which its astonishing progress is due, by collecting all facts bearing on it from all reliable sources; to observe and record all alleged phenomena having relation to it; from those facts to trace the laws by which the human intelligence is governed—what is its structure, what its relationship to the material mechanism in and by which it is exhibited, and in what manner, and to what degree it influences the external world. Surely this is a legitimate field for investigation; surely it is a work worthy of the best intellects to inquire what the mechanism of man is—what are his powers and capacities, what is that mind on which he prides himself, if he really has the soul he had fondly believed, until assured by the scientists of our time that it is a superstition and a dream, and that even to look for it is to stamp you a fool, and to say you have found it is to prove yourself a knave.

PROFESSORIAL INQUISITORS.

We have, however, this great consolation—that it is the common lot of all truths. The ordeal of truths is always and everywhere the same. Interest and vanity combine against whatever threatens the profits or the infallibility of the established chiefs of science. No weapon is deemed to be unlawful in such a warfare. The formidable rival must be suppressed at any cost. If argument will not suffice, then abuse and ridicule. If facts cannot be explained, they must be boldly denied;—if inquiry is to issue in their affirmation, it must be suppressed;—abuse and ridicule must not be spared, and, if these fail in their turn, then the police court and the gaol. It was thus in old time the priest succeeded in stamping out theological heresy. It is thus that in our own time the scientists propose to stamp out scientific heresies. The spirit is the same, the motive is the same, the dogmatism is the same, the same end is sought by the self-same means. The Inquisition flourishes still, but the inquisitors are professors. The only difference is that they cannot now use the thumbscrew and the faggot. But they do not scruple to exhume mouldy statutes, passed in times of ignorance, wherewith to strangle the inquiry they dread, nor to torture with abuse and ridicule and social discredit those whom they are unable to answer by refuting their facts.

MATERIALISTIC DOGMATISM.

Dogmatically denying the existence of soul—believing honestly that man is wholly material—that he is merely an automaton—that his intelligence is only brain structure—that the conscious self is but a condition of matter—thought but a secretion of the brain—that man is nothing but the machine our senses show us—that soul is a diluted insanity—spirit a myth—and life after death an invention of priestcraft, the hostility of the scientists to such a Society as this is readily explained. Denying the very existence of soul, an Association that proposes to investigate the science of soul cannot but appear to them a ridiculous folly. "There is nothing for you to inquire into," they say. "There is no such thing as that which your name assumes. If there be, you cannot find it, for it is imperceptible and inconceivable. You cannot grasp it, carve it, analyse it, exhibit it before the Royal Society. Until you can do this psychology can be only a sham science. We will none of it."

But why the fierceness of wrath with which psychology is assailed by the scientists? What means the rage it excites? The question must have occurred often to many, and we may pause for a moment to find the answer.

Enthusiasm in favour of proofs of the being of soul is intelligible enough. It is at least a natural emotion. But an enthusiasm on behalf of materialism—an almost fanatical hope to prove soul *not to be*—a burning desire to defeat whatever tends to prove its being, to suppress inquiry and deter from investigation by appeals to prejudice and ignorance, and by every unscrupulous device that the vocabulary of abuse and the letter of the law can furnish, seems utterly unintelligible. A pursuit in search of soul might have been supposed to be at least harmless. Any proofs of it asserted to be found might have been expected to be received with respect and examined with eagerness. But the fact is otherwise. If a blight and a curse were looked for instead of that which, if it be, is the greatest prize that could be offered to laborious investigation, the howls raised against it could not be more full of malignity. Wherefore so?

THE NATURAL ENEMIES OF SPIRITUALITY.

Psychology, or the science of soul, is denounced by several classes from directly opposing motives.

First the materialists—they who hold the faith that man is only a machine which produces the force that moves and directs itself—that death is annihilation, and the future a blank—are the natural enemies of psychology; indeed, they are, and must ever be, engaged in a struggle with it of life and death, for the two principles are in direct antagonism—they cannot coexist. If one be true, the other is false. If psychology supports her claims, materialism is extinguished. If materialism maintains its contention, its assertion will be proved that there can be no such science as psychology. The bitterness with which the materialists assail the psychologists, the contempt they pour upon them, the frantic endeavours they make to deter from the examination of any phenomena that appear to point to the being of something in man other than his mortal material structure, is thus accounted for.

The hostility of materialism is therefore sufficiently explicable. Not so the hostility of the opposite party. At the first blush it might be supposed that theologians at least would have welcomed with delight and hope what materialism views with dislike and dread. Theology is built upon the assumption that man has a soul. If soul be a dream and not a reality—if materialism be right and psychology wrong, theology must close its churches, banish its priests, and burn its libraries. But nevertheless, wonderful as it seems, the hostility of theology to psychology is in fact only second to that of materialism.

What is the meaning of this?

The cause is clear though strange. Psychology proclaims its purpose to be to prove the existence of soul, or rather to seek for proofs of it—not by argument or assertions, but by the evidence of facts and phenomena, and to pursue it by the same methods, and establish it on precisely the same basis, as the other facts of nature. Theology objects to this that it is an intrusion upon her province and a practical disputing of her authority. To seek for *proof* of soul as a fact implies that it is not to be accepted on her authority as a dogma. Shallow as such an argument may be, it prevails very extensively and enlists a second great array of opponents.

The third army, not so powerful, perhaps, but still far more numerous than it is thought to be, is formed of those who admit the reality of the abnormal phenomena of insanity, delirium, somnambulism, and psychism, but say that they are the product of demoniacal agency. The insane are possessed; the somnambulist has his wonderful supersensuous perceptions through devils; the force displayed in psychism is an infernal power. These opponents have at least the merit of consistency, and offer a fair question for examination.

Lastly, there are the mighty multitude who have no knowledge of their own, who have never witnessed anything, who have not even the capacity for judgment, who take all their opinions from others, and who are wholly led by whatever may be the prevailing views of any question whatever—mere echoes—as noisy and as empty.

THE DEMANDER REVERSAL OF SCIENTIFIC METHODS.

There is another remarkable feature of this warfare against the existence of soul as asserted by psychology. Not only does it unite the most opposing parties, but it is conducted by them in quite a novel fashion. The usual course of scientists is to require each to keep to his own science. If a new fact or a new theory is announced by the electrician, the geographer or the geologist would not dream of passing an opinion upon it. He would defer to the judgment of those whose study it has been. So with individuals. What sane man who knew nothing of magnetism or physiology, who had never witnessed an experiment nor learned its principles, would proclaim himself a fool by denying its facts and denouncing its theory? The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology—each would deem it an impertinence in the other if he were to pronounce a judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.

ON PROFESSORS WHO DEMAND THAT THE LAWS OF NATURE SHALL CHANGE FOR THEIR SATISFACTION.

And what are the objections they have raised? They are worthy of notice only that they may be answered.

It must ever be remembered that psychological research differs from physical experiment in this, that the subject is not only sensitive, but has *intelligence* and a *will*. The subjects of physical research are wholly at the control of the experimentalist. *He* can command his own time, place, circumstances, and impose his own conditions. Otherwise it is with the psychologist. Time, place, circumstances, and conditions are not at his command, and he cannot impose his own conditions upon his subject; they must be more or less imposed upon him. The physicists are as unable or unwilling to recognise this as they are to acknowledge a difference between organic and inorganic laws. They continually talk of imposing their own conditions upon a living intelligence, as they are accustomed to impose them upon a dead earth or metal. A physicist who has distinguished himself in the great fight now going on between materialism and psychology wrote thus to me, "Give me my conditions, and I will undertake to expose any number of them." He is right in this; and I will undertake to do the like with him and his colleagues. Give me my conditions, and I will warrant the failure of every experiment they attempt, and exhibit them to the world as apparent impostors. With a few drops of water I would easily defeat several of Professor Tyndall's brilliant experiments at the Royal Institution. I would not require even to go near him or to hold his hands or examine his table. I would sit in the gallery far from him, and a shower of invisible spray from the syringe with which I water my plants would make him look as foolish as he would feel. Let

me impose my conditions upon his experiments, and I will undertake to annihilate them. As it is, the world has faith in him, and his reputation would relieve him from suspicion of trickery and fraud. But if he were a stranger, and for the first time exhibiting his marvellous experiments, and asserting, contrary to common experience, that light, heat, electricity, and magnetism are transmutable, and that he would prove them to be so by experiments performed under his own conditions, those experiments failing under my conditions he would have been called a rogue and a vagabond, and prosecuted as an impudent impostor by rival scientists whose theories his experiments would, if successful, have destroyed.

EXPERIMENTS IN VIVISECTION.

But this subjection of the experimentalist to conditions imposed by his subjects actually prevails with one branch of science—physiology. Mr. Lankester is a physiologist. He has advocated vivisection as vehemently as he opposes psychology. He is as eager to prove that animals do not feel pain as that man has no soul. When he wants to dissect a living dog to view the beating heart and the quivering nerve, he must first paralyse the limited intelligence of the creature. The physician who desires to learn the functions of the human mechanism cannot do so when he pleases and how he pleases, or with any human structure he pleases—he must look for cases of abnormal action—and even then he must observe under conditions imposed by the patient, and not under his own.

But what shall be said of those scientists who deliberately pronounce a judgment upon that of which they have seen nothing and know nothing? What would *they* say if we were to do the like with them? If a psychologist were to question the experiments of an electrician, or the discoveries of physiologists, having witnessed nothing and learned nothing of either, what would not be the reproach and ridicule heaped upon his impudence and ignorance by those whose studies and experiments he had set at naught? Or if the psychologist had called the physicist a fool for believing his eyes, declared him to be incompetent to observe, and charged him with *diluted insanity*?

THE COLLECTION OF PSYCHOLOGICAL FACTS.

To return from this long, but not uncalled-for, digression to the immediate business of the Society. It is established for more important purposes than that of a debating club. Papers and discussions are a useful interchange of opinion by thoughtful minds. Science, however, must be based upon *facts*, or it is not science, and these facts must be many and various, collected from many sources, and stamped with a sufficient assurance of authenticity. Psychology has been so long lagging in the rear because it was based upon metaphysical abstractions and the deluding impressions of self-consciousness instead of observations of objective phenomena, collected facts, and experimental research. It was the admitted necessity for entering upon a new path, and pursuing psychology as the physical sciences have been so successfully pursued, that this Society owes its existence; for it is only through the machinery of a great and widely extended association that such a gathering of observed phenomena and reported experiment can be brought together.

In this work, the primary purpose of its being, the Society has made good progress. Reports of observed psychological phenomena have been publicly invited, and liberally supplied, from all parts of the civilised world. The reading of these is the first, and perhaps the most interesting business of our meetings, precisely as in other scientific societies the objects of their investigations are exhibited. As our brother and ally, "The Anthropological," displays its skulls and its battle-axes—as the Pathological shows its gangrenes and its wens; as the Entomological in this very room produces its beetles and its humble bees, so do we collect reports from observers everywhere, who authenticate them to us, of the facts and phenomena that are the product of the operation of one or more of the forces by which the mechanism of man is moved and directed: life, mind, soul. Already there has been brought together thus a large body of facts that settle some disputed questions by proofs far more numerous and conclusive than those upon which physical science has based its axioms. I will refer to one of many; but it is a specimen of all. The existence of super-sensuous perception—of mental perceptions by some other as yet undiscovered means than the ordinary media of the senses—is established by a mass of evidence perfectly overwhelming. Yet was this phenomenon not long ago disputed and denied, declared to be a delusion or a cheat—its believers fools and dupes, and its subjects impostors or conjurers, until now we have the fact admitted by Dr. Carpenter himself, and proclaimed by a learned professor from the platform of the British Association.

We had hoped to have been enabled ere this to print the record of these collected facts, but the contributions we have received are carefully preserved for future publication, and we would earnestly entreat, not a continuance merely, but a largely increased flow of such communications of observed phenomena from all who may have opportunities for observation of them. Their occurrence in private families is by no means infrequent, but as they are often associated with abnormal physical conditions, there is a natural reluctance to make them known. Let me repeat that all such reports are, if desired, received and preserved in strict confidence with respect to names and places, and only such an authentication is required as may be necessary to assure the council of the genuine character of the report. For instance, it will suffice if the reporter of them to us is a person whose assurance may be accepted that the facts are as reported, without mention by him of names and localities; but where privacy is not insisted upon we should, of course, prefer the full statement. In this manner some hundreds of important psychological phenomena might be sent to us yearly for preservation in the record that must become ultimately the solid basis of fact upon which alone psychological science can be constructed for the future.

PSYCHOLOGY AT THE BRITISH ASSOCIATION.

Such are the events relating to the proceedings of this Society within this room. I have now to refer to some incidents affecting psychological science which have occurred since the opening of our last session. They could not be omitted from an address which is designed to be, however imperfectly, an annual review of the progress and prospects of psychology.

The first and greatest of the events of the year was the discussion of Professor Barrett's paper before the British Association. It was a narration, by a qualified observer, of some of the phenomena of artificial somnambulism, notably instances of supersensuous perception. This is a great step gained, for if supersensuous perception be a fact, the conclusion is inevitable, that there is something in us having a capacity for such perception, and that something other than the material brain, which we know to work only through the material mechanism of the senses. As a Society, we have nothing to do with *isms* of any kind, nor do we venture to express, or even to form, any judgment as to the causes of the phenomena we record. On these individual members may have their own belief; but the time is not yet come for the Society to formulate theories or invent names. We must be content to go on piling up facts until a foundation has been laid broad enough and solid enough upon which to build a science.

THE ATTACK UPON DR. SLADE.

The most important event of the year in its relation to psychology has been the recent prosecution. Of the true motive for that proceeding there can be no doubt. The pretence of public interests was transparent. The public were not in any way concerned in the matter, for the public were not appealed to. The scientific world, the literary men, the editors of the journals, who were invited to witness the phenomena said to occur, were surely very well able to take care of themselves. The educated, the intelligent, and the wealthy, and not the ignorant and the poor for whose protection the law was made, had no need of the ægis of a police-court to save them from imposture. The object really sought was plain enough. It was not to punish Dr. Slade, but to discredit through him all psychological phenomena, the proof of whose existence was destruction to the doctrines of materialism. The desire and the design were to bring into discredit the authority of Barrett, Wallace, Crookes, Lindsay, Rayleigh, and the other members of the Royal Society, who have acknowledged the reality of some, at least, of the psychological phenomena, and, above all, to deter by dread of popular ridicule other persons from prosecuting investigations which, if found to be true, they felt to be fatal to their own reputations. But such hopes have been grievously disappointed. Whether Dr. Slade be or be not in all respects guilty or guiltless, upon which it is no part of my duty to offer an opinion here, certain it is that the trial has had the unlooked-for effect of directing the attention of the whole public to the fact that phenomena are asserted to exist, and by a great number of competent investigators are declared to be true, and of the reality of which every person may, if he pleases, satisfy himself by actual inspection, thus sweeping away now and for ever the dark and debasing doctrines of the materialists. True, there are differences of opinion between those who have been convinced by examination and experiment as to the extent to which these asserted phenomena are conclusively proved; there are, and perhaps ever will be, differences of opinion as to the sources of the power that is exhibited in these phenomena; but whether they are the product of the psychic force of the circle, as I and some others contend, or if spirits of the dead be the agents, as others say, or elemental spirits (whatever that may be), as asserted by a third party, this fact at least is established—that man is not wholly material—that the mechanism of man is moved and directed by some non-material—that is, some non-molecular—structure, which possesses not merely intelligence, but can exercise also a force upon matter, that something to which for lack of a better title we have given the name of soul. These glad tidings have by this trial been borne to thousands and tens of thousands whose happiness here and hopes of a hereafter have been blighted by the materialists, who have preached so persistently that soul was but a superstition, man but an automaton, mind but a secretion, present existence purely animal, and the future a blank.

Such an issue of an attempt to put down psychology by process of law is a mighty triumph for our science, and will be commemorated in its annals as a new starting point in its onward march.

We may, however, congratulate ourselves on a marked progress. Investigation has been demanded by high authority, and notably by the *Spectator*. It is now admitted that in the abnormal phenomena of psychology there is something that deserves inquiry. The public call for scientific examination has been already anticipated by the Society. At the close of the last session an experimental committee was appointed, whose business it will be to examine with requisite experiment and test all alleged psychological phenomena that may be submitted to the notice of the Society, and to report the results of those investigations. The committee will actively pursue its labours during the present session.

TRUTH WILL NOT PREVAIL BY ITS OWN FORCE.

There is no more fatal fallacy than that truth will prevail by its own force—that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are not more exempt from this common failing than are others. As psychologists, whose special study is the human mind and soul, we also must emphatically recognise that weakness of our common nature, and therefore it behoves us the more to keep watch and ward against

its stealthy influence with ourselves. Individually we are all disposed to see things from our own point of view alone, and to colour them with our own prepossessions, and to jump at hasty conclusions that square with our preformed impressions. But as a Society composed of men having a variety of conflicting views—which collectively, in its corporate capacity, can have no prejudices nor prepossessions—we may endeavour with some confidence to make search after the truth, the whole truth, and nothing but the truth; and having found it, to proclaim it fearlessly, whether it be to exalt man to immortality or reduce him to a mollusc.

Mr. Serjeant Cox thus closed his address, which was followed by a shower of applause louder and longer than any ever hitherto given at the close of any paper read before the Psychological Society.

THE DISCUSSION—UNCONSCIOUS PREPOSSESSION.

Professor Plumtree rose to propose a resolution which he knew would meet with cordial approbation, namely, a unanimous vote of thanks for the thoughtful, philosophical, and liberal address which had been given that evening at the opening of the new session of the Psychological Society. The one object of that society was to discover truth; the members did not come there with their minds biased in any one direction; they had no preconceived opinions; they based their opinions upon facts, as well as upon the tests and experiments which they tried. If there was one task difficult above all others, it was for men to free themselves from those unconscious prejudices which seemed to enchain them during so many years of their mortal lives. There was no gift more rare than that of being able to strip the mind of all prepossessions, and to keep to the discovery of truth. (Hear, hear.) No matter what cherished ideas they gave up, their one object should be to discover, in the midst of conflicts and warfare, "truth," and he asserted that the Psychological Society stood specially in this respect upon high ground; the members had no preconceived opinions to sustain, and would gladly give up their most cherished convictions if it were proved that the judgment they had formed was an erroneous one. The learned president had said that the members of the society were "not teachers but learners"; they came to learn from nature, to gain from her fresh ideas, and thereupon to form fresh hypotheses. They summoned before them the wide world of mind and matter, both in part and in correlation. He was glad that so wide an interest had been manifested that evening that the hall was filled with as many friends as it could comfortably accommodate. No matter what subject was introduced, he hoped that a full and free discussion would take place, and that in the one pursuit of the great idea, "truth," all other objects would be swept away. (Applause.)

Mr. Algernon Joy seconded the motion.

SHALL PRIESTS BE PROSECUTED UNDER THE VAGRANCY ACT?

Mr. Dunlop remarked that in the East he had seen a few of the phenomena known as mesmeric. He had tried to see some of the phenomena known as spiritualistic, but, by some extraordinary means, had never witnessed them—perhaps from the sceptical nature of his mind; yet these phenomena had been seen by some of his own most intimate friends. He was glad that his friend the president had the courage of his convictions, that he was ready to speak them out, and, if necessary, to stand in a minority of one. (Applause.) Their president thought that a man had been unfairly treated, and, instead of keeping silent, as many who knew the same things had done, he had made his voice heard. At the same time, he had a judicial mind, and he (Mr. Dunlop) was sure that if the Slade case came before Mr. Serjeant Cox as judge, he would be able to lay aside all prejudices, and to give a fair judicial decision upon what came before him. In the East, men were pitchforked into judicial positions, and he had had mesmeric cases brought before him. Instead of having had a long legal training like English barristers, men there stepped into judicial positions from fiscal charges, and perhaps from heading a volunteer corps during a mutiny. (Laughter.) Still, they were able to lay aside their prejudices. Frequently had the story of the poor plaintiff made him burn with indignation, and, after hearing one side, it was difficult to get into a judicial state of mind. If there were an appeal in Slade's case, the matter would come before their friend the President of the Psychological Society, and, if it did, he would give as fair a judicial decision as if he knew nothing at all about the subject. The question was, "Had a subtle device been used to bring about a false belief?" If so, scarcely a priest of any religion under the sun could hold his ground. (Hear, hear, and applause.) Masses were said, and money paid for them, in order that people might leave purgatory earlier than they otherwise would do. (Hear, hear.) The Council had had a discussion as to whether the debates of the Society should be reported, and, if so, whether the speakers should correct their own sayings. He thought that they should do so, for if he said at a meeting what came uppermost in his mind, he might next day have a different opinion. He hoped they would always have difference of opinion; and, although the president in his address had been very hard upon materialists, he hoped that some materialists would always be present at their meetings, and hold seats upon the Council.

Mr. C. J. Cooper was struck with the different meanings which had been given to the word "psychology." He thought that the subject was one which would not altogether exclude people of materialistic sympathies, and that it was at present in an empirical stage. He thought that the Society had not yet advanced sufficiently to form an opinion as to the nature of the soul, while admitting the existence of certain mental facts. He thought that the word "soul" bore the old Greek meaning, namely, the "life principle."

Mr. Clayden said that the soul operated in two ways—inside itself and outside itself. In the latter case it controlled the mechanism of man. Mr. Cooper seemed to think that the paper limited it to the latter sphere of operations. Others supposed that psychology had reference only to the internal, but the Society said that in somnam-

bulism, and in various ways, the soul acted upon the body by methods not yet understood.

PAID MEDIUMS.

Major Hartley remarked that Mr. Cooper had made a mistake in going to the old Greek word "psyche," the "life principle;" they could not limit themselves to the original meaning of a word in another language, especially when that language was used by people who had different methods of thought to our own. He thought that psychology should mean "the science of the investigation of the soul." One party said there was a soul, another party that there was not a soul; consequently, in their debates, there was an opening for materialists, and even upon the Council of the Psychological Society. He thought it to be a little unfortunate that the late prosecution which had taken place should be mixed up with that Society at all. He should be very sorry indeed if it were supposed that the Society identified itself with any particular view; at the same time he admitted that there was a difficulty in avoiding the subject. The best evidence of the operation of the soul outside itself, supposing these phenomena to be true, would not be found in cases where money was paid. He thought that private mediums would overcome all the difficulties in the shape of insults, impertinent curiosity, and evil speaking, which were found to beset them, and to such persons that Society ought to open its arms most enthusiastically. The Society did not wish to save its funds, but to get rid of the argument of money as a motive, and to reduce the temptation to mediums to show phenomena of another kind when they could not get those which were real. At present they were tempted; they gave *séances* for a particular purpose, and when they could not show the real thing they might show the other. If he possessed the gift of mediumship he should not like to make a living out of it; however poor he was he should never make any money by it.

Major Owen said that although Mr. Dunlop could not get any of the phenomena, he seemed to have had most remarkable phenomena himself.

Major Hartley said that nothing of that sort had ever happened to him. He had been in the Holy Land, and up the Nile, but had experienced nothing more of a psychological nature than if he had gone to Margate.

Major Owen remarked that everybody he knew who possessed some medial power, had admitted that that power had been enlarged or developed by sitting with him; they may have hoaxed him when they told him so—it was for them to bear witness on that point—but if any person wished to try the experiment, let them send in their names to the society.

THE CONSTITUTION OF THE EXPERIMENTAL COMMITTEE.

Mr. Blumer thought that no report of the Investigating Committee of the Society would be satisfactory to outsiders, unless some materialists took part in the observations; this rule was applicable both to an individual or to a body acting in a judicial capacity, therefore any Investigating Committee, to possess weight, must consist of men of different opinions. The world would then attach greater importance to the results than they would to those obtained by a committee which started with preconceived opinions as to whether a man possessed a soul or whether he did not.

Mr. Gordon agreed with the last speaker. It might be interesting to the members of the Society to know that some of the members of the Investigating Committee had strong materialistic tendencies. If he might represent a grievance he thought that their president had treated one section of deep-thinking men very harshly that evening. He thought that Mr. Serjeant Cox had almost exhausted all the art of rhetoric to cover professors of materialism with obloquy. After all, psychology was a new science altogether, and the vast field of research before it was like the interior of Africa or the Polar Sea; at every fresh step they took they did not know whether they would stand upon firm ground or plunge into a morass, so he thought that they should be slow and careful in throwing aside the accumulated experience of mankind. After the experience of two thousand years or more to the contrary, the society was about to consider facts never before believed in—(No, no.)

The President: Never before disbelieved in. (Applause.)

Mr. Gordon continued that at all events the miracles of the churches rested upon such a slender basis of historical evidence, admitted to be unworthy of credence, that the reality of these new facts could not be accepted. In the attempt to overthrow materialism they should be careful that every step they took was based upon solid fact. He sympathised with Mr. Dunlop; his experience had given him no evidence of an entirely new force, although he had had opportunities of observing. The whole matter was such an out-of-the-way and new thing, that on *a priori* grounds the assertions of everybody should be received with great caution. All the thoughts of the time were tending more and more in the direction of materialism, and he had flung aside many of the ideas of his forefathers because he had discovered that they did not rest upon reliable evidence; still, he believed that many materialists would be glad to find a basis of fact on which they could build up a belief in the immortality of the soul. (Applause.)

Mr. F. K. Munton said that he should be the last man to speak upon the subject of the late trial, still he wished to say that Mr. Serjeant Cox was not at all likely to preside over the court during the hearing of Dr. Slade's appeal. The President had touched upon the ignorance of many people on the subject of psychology, and his experience was that the majority of persons knew nothing about it, but were very ready in the first instance to say that they knew everything connected with the subject; they were always ready to give their opinions at once. He knew most of the members of that Society, and at least half of them were of opinion at the outset that there was no use in joining it, because they knew all about the subject already; since then they had discovered it to be one of the finest of studies, and a most in-

teresting subject, which they had entirely neglected throughout their lives. One of the best things that Society had done had been to induce people to read books upon psychology, and in bringing about this amount of study good work had been done to the community.

The President, in returning thanks, and in replying to the various speakers, agreed with Mr. Gordon and Mr. Cooper to a great extent. His attack upon materialists did not apply to those who were willing to investigate, but to those men who had accepted a dogma, who had come to a final conclusion that materialism was the highest stage to which man could arrive, and who would look at no evidence, argument, or facts which tended to negative their foregone conclusions. He meant by "psychology" the forces which moved the body of man. The Society had to examine those forces, and to learn their sources. It had not even assumed that man possessed a soul, but that he was moved by some intelligent force. The discussions were not limited to a few questions, as some of the speakers seemed to suppose.

Mr. Munton then put to the meeting the vote of thanks to the president, which was carried with acclamation.

Next Thursday Mr. C. C. Massey will read a paper before the Psychological Society, on "Some Applications of the Theory of Unconscious Cerebration."

TURKISH ATROCITIES.

APPEAL TO SPIRITUALISTS.

Committee.

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ARCHBOLD, in his *Justice of the Peace*, says:—"A trick of *legerdemain* is not palmistry."

MR. W. EGLINTON is at the Hague, where he has been well received by the Dutch Spiritualists.

SPIRITUALISM IN LIVERPOOL.—On Sunday, November 12th, Mr. J. J. Morsc will give two trance addresses at the Meyerbeer Hall, Liverpool. On Sunday, the 19th, Mrs. F. A. Nosworthy will lecture on "The Spiritualism of the Poets," and on the 26th instant Dr. Hitchman will deliver an address on "Heart and Head." The lectures continue to be well attended.

DR. MONCK.—Dr. Monck, who possesses real medial powers, but at the same time is attacked at Huddersfield by Spiritualists, among others, on the supposition that he has supplemented them by imposture, has been again remanded. The *Times* of Monday last says:—"On Friday, at the Huddersfield Police-court, the Rev. Francis Ward Monck, 'Spiritualist medium,' was brought up, on remand, charged under the Vagrant Act with using subtle means and devices to impose on Her Majesty's subjects on the 23rd of October. Mr. Armitage again appeared for the prisoner. Mr. Hilton, chief constable, applied for a remand for a week, on the ground that he had not had time to get up evidence. He stated that the prisoner had not been admitted to bail, because another warrant was out against him, and the persons who offered themselves as sureties withdrew their offer on that account. A horse and carriage said to be kept by the prisoner were worth only £14. His yacht was an old fishing-boat, of which he was part owner. It was filled with sand, and the tide had washed over it in the river Avon three or four years. He had no money, except that which he received from the people on whom he imposed. The chief constable, therefore, asked that the sureties might be increased. Mr. Armitage opposed the application, on the ground that the police had had ample time to get up their case. He urged that there was really no case to answer, and that there was no reason why the sureties should be increased. If the prisoner were now admitted to bail, and apprehended on the warrant from Keighley, he should get bail there, and the bench would thus hold a double bail over him. The prisoner said he could prove that he had kept two carriages and two yachts. The Bench remanded the prisoner for a week, increasing the amount of the sureties from £100 to £200 each. There were several Spiritualist friends of the prisoner from different towns in court."

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.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.C.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. Binney. 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.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An Introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but 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.D. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Witches, &c. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttleton. 2 Vols., crown 8vo., 16s.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 6s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium 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 Ecstacy; Matter and Spirit; the Outburst of Spiritualism; Thoughts on 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 sensitives 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 sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the 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 latest and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

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