

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED AS A NEWSPAPER.]

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE "SPIRITUALIST" is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: 246, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: The International Library, 345 and 347, Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Joscfsstadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 24, East Fourth-street. BOSTON: U.S.A. 9, Montgomery-place, and 18, Exchange-street. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS: U.S.A. 225, Union-street. SAN FRANCISCO: 315, Kearney-street.

No. 212. (Vol. IX.—No. 7.)

LONDON: FRIDAY, SEPTEMBER 15, 1876.

Published Weekly; Price Twopence.

Contents.

Extraordinary Spiritual Manifestations in Manchester. By William Oxley.—Movements of Solid Objects in the Light, and the Appearance of Spirit Heads, Hands, Arms, and Spirit Children	73
The Andrew Jackson Davis Testimonial Fund	75
A Seance in Paris. By Le Comte de Bulles	76
Seances with Mr. Poiran in Paris	76
The British Association at Glasgow.—The Phenomena of Spiritualism Considered	78
Testimonial to Mr. Benjamin Coleman	79
Correspondence.—The Criminal and the Emotional Nature of Man.—Spiritualism from a Theological Point of View	80
Strong Spiritual Manifestations in Private Life.—Spiritualism without Spirituality.—The National Association and "Official Reports."—Swedenborgism and Spiritualism.—Experiences of a Seer.—Spiritualism and the Press.—Forms or Halls of Nature.—Mr. C. E. Williams's Fifth Visit to Holland.—The Turkish Atrocities. Appeal to Spiritualists	80
Spirit Poetry.—The Secret of Will	84
Answers to Correspondents	84
Paragraphs.—Organisation among Spiritualists, 75; Reception of New Truths, 77; Earth Life and its Advantages, 79; Notification of Death at a Distance, 79; The Times on Hallucinations, 83; The Change at Death, 84; An Apparition	84

MRS. WELDON'S ORPHANAGE.

"Grannie's Nursery Rhyme Book" will be published as soon as Mrs. Weldon has obtained 500 subscribers at 5s. It will be illustrated, and will contain thirty original tunes in all the different keys. (The words of several of them are also original.) Two are by Ch. Robinson, also a hymn at the beginning of the book. "Saviour, Ch. Rawlings, &c., will also contribute, but the greater number are by "Grannie" herself. Mrs. Weldon sells everything which is given her, for the benefit of the Orphanage. Gifts of old clothes are likewise most acceptable. Address, Mrs. Weldon, Tavistock House, Tavistock-square, W.C.

EAST LONDON SPIRITUAL MEETINGS.

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

EAST LONDON SPIRITUAL MEETINGS.

—Mr. Cogman's usual Quarterly Tea Meeting will be held on Sunday, October 1st, at 15, St. Peter's-road, Mile-end. Tea on table at five o'clock. Admission, 1s.

MRS. BASSETT, having been left, by the

sudden death of her husband, in unfavourable circumstances, Mr. Arthur Colman has kindly consented to give a Seance for her benefit on Wednesday next, the 20th inst., at 8 p.m., at No. 8, Upper Bedford-place, Russell-square. Admission, 5s.

MRS. OLIVE, wishing to contribute her

mite to the relief of the victims of the late disturbances in Turkey, and thinking that Spiritualists will avail themselves of any occasion to prove their sympathy with suffering humanity, will give a Trance Seance at her residence, 15, Abinger-terrace, King Henry's-road, N.W., at 7 p.m. on Wednesday, the 27th inst. Admission, 2s. 6d. Tickets can be obtained in advance at the above address.

BIRKBECK BANK.—Established 1851.—

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

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

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

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

FRANCIS RAVENSCROFT, Manager.

THE TRAPPED MEDIUM; OR, THE TWO

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

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ESTABLISHED 1870.
In alliance with the British National Association of Spiritualists.

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

COUNCIL.
Mr. Thomas Blyton, Mr. R. Pomeroy Tredwell,
Mrs. Amelia Cornett, Mr. Thomas Wilks,
Mr. Alfred E. Lovey, Mrs. M. Theresa Wood,
Mr. Jonathan Tozeland, Mr. John Rouse.

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

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

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

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

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

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

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

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

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

ANDREW JACKSON DAVIS TESTIMONIAL FUND.

ENGLISH COMMITTEE.

Charles Blackburn, Esq., William H. Harrison, Esq.,
Alexander Calder, Esq., Sir Charles Isham, Bart.,
Benjamin Coleman, Esq., Henry D. Jencken, Esq., M.R.I.,
H. Colten, Esq., J. N. T. Martheze, Esq.,
Andrew Glendinning, Esq., Dr. George Sexton.

William Tebb, Esq.

Honorary Treasurer: J. N. T. Martheze, Esq., 20, Palmeira-square, Brighton.

Honorary Secretary: Mr. Thomas Blyton, 72, Navarino-road, Dalston, London, E.

LIST OF CONTRIBUTORS.

	£	s.	d.
J. N. T. Martheze	25	0	0
Charles Blackburn	20	0	0
"Nicomachus"	10	0	0
William Tebb, Esq.	10	0	0
P. R. Harrison, Esq.	3	3	0
Mrs. Catherine Berry	2	2	0
Miss Ponder	1	1	0
Sir Charles Isham, Bart.	1	1	0
H. Colten, Esq.	1	0	0
R. Glendinning, Esq.	1	0	0
T. S.	0	10	0

The Committee earnestly solicit further contributions towards this fund. Remittances can be forwarded either to Mr. J. N. T. Martheze, the hon. treasurer, or to Mr. Thomas Blyton, hon. sec.

CARDIFF.—FREE LIBRARY of Scientific

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

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, W.C.

AGENDA FOR SEPTEMBER, 1876.

Friday, 1st.—Experimental Research Committee, at 6.30 p.m.
Tuesday, 5th.—Society Committee at 6.30 p.m.
Friday, 8th.—Seance Committee at 6 p.m.
Experimental Research Committee, at 6.30 p.m.
Tuesday, 12th.—Finance Committee, at 6.30 p.m.
Correspondence Committee, at 6 p.m.
COUNCIL MEETING, at 6.30 p.m.
Friday, 15th.—House and Offices Committee, at 6 p.m.
Experimental Research Committee, at 6.30 p.m.
Wednesday, 20th.—Library Committee, at 6.30 p.m.
Friday, 22nd.—Correspondence Committee, at 6 p.m.
Experimental Research Committee, at 6.30 p.m.
Tuesday, 26th.—Society Committee, at 6.30 p.m.
Friday, 29th.—Seance Committee, at 6 p.m.
Experimental Research Committee, at 6.30 p.m.

Members of Council and Committees are requested to attend the meetings mentioned in the above list without further notice. They will be further advised of any special meetings which it may be necessary to convene during the month.

COMMITTEES OF THE B.N.A.S.

Experimental Research Committee.—Mr. D. G. Fitz Gerald, M.S. Tel. E. (Chairman), Mr. C. E. Varley, F.R.S., Mr. W. H. Collin, Dr. C. Carter Blake, Mr. J. M. Gully, M.D., Mr. W. H. Harrison, Mr. C. C. Massey, Rev. W. Newbould, Mr. E. Dawson Rogers, Mr. R. Hannah, Mr. George King, Mr. H. Withall, Mr. J. W. Gray, Mr. D. H. Wilson, M.A., Mr. Edmunds, Mr. Ivimey.

Finance Committee.—Mr. Morell Theobald (Chairman), Mr. Martin R. Smith, Mr. Alex. Calder.

House and Offices Committee.—Mr. Algernon Joy (Chairman), Mr. Everitt, Mrs. Maltby, Mr. A. Calder, Mrs. D. Fitz Gerald, Mr. E. T. Bennett, Mr. E. Dawson Rogers.

Society Committee.—Mrs. D. Fitz Gerald, Mrs. Maltby, Mrs. H. Withall, Mr. Edmunds, Mr. Edua. ds, Mr. E. Dawson Rogers.

Library Committee.—Mr. E. Dawson Rogers (Chairman), Rev. W. Newbould, Dr. Carter Blake, Mr. D. Fitz Gerald.

Seance Committee.—Mr. G. R. Tapp, Mr. D. Fitz Gerald, Dr. K. Cook, Mr. H. Withall, Mr. Edmunds.

Correspondence Committee.—Mr. A. Calder (Chairman), Mr. E. Dawson Rogers, Mr. E. T. Bennett, Mr. A. Joy.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays:—Mr. Alfred Russel Wallace, the well-known naturalist and F.R.S.; a gentleman known to a large circle under the nom de plume of M. A. Oxon.; Mr. J. M. Gully, M.D. and Mr. Martin R. Smith.

Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

The first essay, by Miss Anna Blackwell, is in course of translation into the French, Spanish, German, and Italian languages.

Can be ordered of Mr. W. H. Harrison, 38, Great Russell-street, Bloomsbury, London, W.C. Price 1s. 1½d., post free.

PRIZE ESSAYS.—BRITISH NATIONAL

ASSOCIATION OF SPIRITUALISTS.—The Prize Essays on the Probable Effect of Spiritualism on the Social, Moral, and Religious Condition of Society are now on sale, and may be obtained at the Rooms of the Association, 38, Great Russell-street, and of Mr. E. W. Allen, 11, Ave Maria lane, price 1s., post, 1s. 1½d.

LIBERTY HALL, 19, Church-street, Isling-

ton, Weekly Seances, &c.:—Sundays, Healing, at 11 a.m., Service at 7 p.m. Tuesday, Seance at 8 p.m.; 1s. Friday, Seance at 8 p.m.; non-subscribers, 1s.; Saturday, Development Class at 8 p.m.; subscribers only.

LEIGH SPIRITUALISTS' ASSOCIATION

MEETING ROOM.—Any books and pamphlets relative to Spiritualism will be thankfully received and duly acknowledged for the above Association Room, by George F. Turner, Brown-street, Leigh, Lancashire.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

President.

Alexander Calder, Esq., 1, Hereford-square, West Brompton, S.W.

Vice-Presidents.

Blackburn, Charles, Parkfield, Didsbury, Manchester.
Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.
Everitt, Thomas, Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.

Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.
Gregory, Mrs. Maudgall, 21, Green-street, Grosvenor-square, W.
Gully, J. M., M.D., Orwell-lodge, Bedford-hill, Balham, S.W.
Hitchman, William, M.R.C.S., 29, Erskine-street, Islington-sq., Liverpool.

Honywood, Mrs., 52, Warwick-square, S.W.
Jencken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-buildings, E.C.

Ramsay, Mrs., 46, Bryanston-square, W.
Rogers, E. D., Rose-villa, Church-end, Finchley, N.W.
Smith, Martin R., Heatlands, Wimbeldon-common, S.W.
Speaker, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.
Wason, James, Wason's-buildings, Liverpool.

Council.

Adshad, W. P., Derby House, Belper.
Armfield, W. N., Eden-villa, Cairns-rd., New Wandsworth, S.W.
Ashton, E. P., Hope-villa, 35, Brixton-road, S.W.
Bennett, Edward T., The Holmes, Betchworth, near Roigate.
Binney, F. A., 22, St. Ann's-square, Manchester.
Brown, James, 139, Eglinton-street, Glasgow.
Chapman, John, 10, Dunkeld-street, Liverpool.
Coffin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W.
Colley, Rev. Thos., 11, Belle Vue-terrace, Southsea, Portsmouth.
Cook, Kenningale, LL.D., Nightingale Hall, Richmond Hill.
Cook, Mrs. K., Nightingale Hall, Richmond Hill.
Cooper, R., Vienna-lodge, Eastbourne.
Crosland, Newton, Lynton-lodge, Vanbrugh-park-road, Blackheath, S.E.
Dave, N. Fabian, Portman-chambers, Portman-square, W.
Dodd, J. T., Lynwood, Southern-hill, Reading.
Edmonds, T. H., 7, Oberstein-road, New Wandsworth, S.W.
Everitt, Mrs. M. A., Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.

Filton, R. S., Walnut-street, Cheetham, Manchester.
Fitz-Gerald, Desmond G., M.S. Tel. E. 6, Loughborough-rd., North Brixton, S.W.
Fitz-Gerald, Mrs. D. G., 6, Loughborough-road, North Brixton, S.W.

Glendinning, A., 4, Castledine-road, Anerley-road, S.E.
Hayle, Thos., M.D., The Crescent, Rochdale.
Hinde, Thos., 4, Cobden-street, Eastbourne, Darlington.
Hook, C. T., Woodlands, Rochester.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Hudson, Geo., Spencer-terrace, Louis-street, Leeds.
Humphreys, H. T., 3, West-end, Doddington-grove, Kennington-park, S.E.

Isham, Sir Charles, Bart., Lampost-hall, Northampton.
Jinney, Joseph, Berkeley Mansions, 64, Seymour-street, W.
Joy, Alberton, M.I.C.E., Junior United Service Club, S.W.
King, George, F.S.S., 40, Bark-place, Bayswater, W.
Lanion, John, 159, London-road, Liverpool.
Lovell, Alfred, E., 3, Park-road, Plaistow, Essex.
Maltby, Mrs., 4, Abbey-gardens, St. John's-wood, N.W.

Mansell, F. W., The Hawthorns, Church-end, Finchley, N.
Massey, C. C., Barrister-at-law, 96, Portland-place, W.
Mawson, Wm. Bryham, 1, King-square, Goswell-road, E.C.
Meers, W. D., 20, Tredegar-road, Bow-road, E.
Morse, J. F., Warwick-cottage, Old Ford-road, Bow, E.
Nosworthy, Mrs., 17, Richmond-terrace, Breck-road, Liverpool.
Newbold, Rev. W. W., 118, Albany-street, Regent's-park, N.W.

Pearce, Richard, 8, Fasset-road, Dalston, E.
Rogers, Mrs. E., Dawson, Rose-villa, Church-end, Finchley, N.
Sexton, George, M.A., LL.D., &c., 17, Trafalgar-road, Old Kent-rd., S.E.
Stratbridge, Geo. Nelson, 84, Redcliffe-gardens, South Kensington, S.W.

Strawbridge, Mrs. G. N., Annandale, Central-hill, Upper Norwood.
Stock, St. George W., M.A., St. Paul's College, Stony Stratford.
Tapp, G. R., 18, Queen Margaret's-grove, Midway-park, N.
Theobald, Morell, 30, Mark-lane, E.C.
Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E.
Tredwen, H. Pomeroy, 40, Claverton-street, Fimble, S.W.

Wallhouse, M. J., 3, Randolph-crescent, Malda-vale, W.
Wedgwood, Hensleigh, 21, Queen Anne-st., Cavendish-square, W.
White, J., Iremlock-house, Leeds.
Wilson, D. H. M.A., LL.M., Oxford and Cambridge Club, Pall Mall, S.W., and 8, Altenburg-terrace, Clapham Junction, S.W.

Wiseman, Mrs., 1, Orme-square, Bayswater, W.
Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W.
Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.
Wood, Mrs., Bedford House, Carlyle-square, Chelsea, S.W.

Honorary Treasurer.

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

Auditors.

Mr. J. H. Andre. Mr. H. Cook. Mr. Morell Theobald.

Resident Secretary.

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

Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.
Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-camp General de S.M.I. de l'Empereur Russie, Nieder Walfur on the Rhine, near Wiesbaden.
Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahdjé Capousson, Constantinople.
The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adeline Von Vay, Gonobitz, bei Poteschach, Styria, via Graz, Austria.
The Baroness Gudenstube, 29, Rue de Trevis, Paris.
General Don Joaquim Bassols a Maranosa, Madrid.
El Visconde de Torres-Solanot, Madrid.
The Hon. Alexandre Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
The Baron von Dierckhoff-Holmfeld, Pinneberg, Holstein.
M. Gustave de Vch, 26, Avenue des Champs-Elysees, Paris.
Mme. de Vch, 26, Avenue des Champs-Elysees, Paris.
The Hon. Robert Dale Owen, House Branding, New York, U.S.A.
J. M. Peabody, Esq., Hammon, Atlantic City, New Jersey, U.S.A.
Mrs. Cora L. V. Tappan, New York, U.S.A.
Miss Anna Blackwell, 18, Avenue du Roi de Rome, Paris.
Baboo Pearychand Mitra, 7, Swallow-lane, Calcutta.
James Mylie, Esq., Beheea, East Indian Railway, Bengal.
Mrs. Emma Hardinge-Britten, 118, West Chester Park, Boston, U.S.A.

A. J. Ribo, Esq., Oude Molstraat, the Hague, Holland.
The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne.
M. C. Constant, Smyrna, Turkey in Asia.
Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland.
Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.

W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, 96, Russell-street, Melbourne, Victoria, Australia.
Gregor C. Wittig, Esq., Kornerstrasse 28, Leipzig, Germany.
W. H. Terry, Esq., 96, Russell-street, Melbourne, Victoria, Australia.

M. Leymarie, 7, Rue de Lille, Paris.
Epes Sargent, Esq., Box 2,885, Boston, U.S.A.
H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.
E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New York, U.S.A.

M. F. Chavalroz, Consul-General de France, Trieste, Austria.

G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.
W. L. Sammons, Esq., Cape Town, South Africa.
J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A.
Mrs. J. M. Spear, 2210, Mount Vernon-street, Philadelphia, U.S.A.
J. H. Gledstanes, Esq., 5, Rue de la Terrasse, Paris.
Samuel Chinery, Esq., 2, Rue de Rocroi, Paris.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
Luther Colby, Esq., 3, Montgomery-place, Boston, U.S.A.
M. de Bassompierre, 285, Chausse St. Pierre, Etterbeck, Brussels.
M. A. Anthelme Fritz, President de l'Union, 67, Rue du Midi, Brussels.

Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.
Le Comte de Bullet, Hotel de l'Alhambra, Rue Scribe, Paris.
J. L. O'Sullivan, Esq., 10, Rue Kepler, Paris.
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
Mlle. Huot, 173, Rue St. Honore, Paris.
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.
Dr. A. E. Nehrer, Eperjes, Hungary.
J. W. Day, Esq., 8, Montgomery-place, Boston, U.S.A.
Dr. H. Huet, 45, Herford-road, Bayswater, W.
Mrs. Huet, 45, Herford-road, Bayswater, W.
Signor Damiani, Salita Pontecorvo, 60, Naples.
Dr. Puell, 73, Boulevard Beaumarchais, Paris.
Herr J. H. Strauß, Modling, 18, Brühler-strasse, near Vienna.
M. Cochet, Musée des Beaux Arts, Rue Tanguier, Algiers.

Allied Societies.

The Liverpool Psychological Society. Secretary—George Browne, Esq., 43, Newlands-street, Liverpool.
L'Union Spirite et Magnétique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels.
The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.
The Spritzer-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochaska, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.

Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 74, Navarino-road, Dalston, E.
The Cardiff Spiritual Society. Hon. Sec. H. C. Emery, Esq., St. Mary-street, Cardiff.
Sociedad Espiritista Española, Cervantes 34, 2º, Madrid. President—L. Visconde de Torres-Solanot.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR MIDSUMMER, 1876.

President.—William Hitchman, Esq., M.D.

Vice-President.—Mr. John Ainsworth.

Secretary.—Mr. George Browne, 42, Eastlake-street, Everton.

Treasurer.—Mr. Edward Noek.

Trustees.—Mr. James Wason, Mr. Joseph Shepherd, Mr. John Chapman.

Executive Committee.—Mrs. F. A. Nosworthy, Mrs. Hulley, Mrs. Ainsworth, Miss Hilton, Dr. Hitchman, Mr. Richard Nosworthy, Mr. Vaughan, Mr. John Lamont, Mr. Meredith, and Mr. John Priest.

Auditors.—Mr. H. J. Charlton, and Mr. Vaughan.

THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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

July, 1876.

STRANGE VISITORS.—A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humour, Narrative, and Prophecy, by the spirits of Irving, Willis, Thackeray, Byron, Brontë, Richter, Hawthorne, Wesley, Humboldt, Browning, and others. These wonderful articles were dictated through a Clairvoyant, while in a trance state, and are of the most intensely interesting and enthralling nature. Cloth, 6s. Colby and Rich, Boston, U.S., and *Spiritualist* newspaper branch office.

Published on the first of each month. Price Sixpence.

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

London: Smart and Allen, London-house-yard, Paternoster-row.

Just Published. Price 2s.

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

London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 8s.

LONDON:—SIMPKIN, MARSHALL & CO.

JAMES MALTBY,

ARMY TAILOR AND ACCOUTREMENT MAKER TO HER MAJESTY'S MILITARY AND NAVAL FORCES, 8, HANOVER PLACE, REGENT'S PARK LONDON, N.W.

THE DUPLEX FUNERAL CAR,

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

S. HATCHARD AND CO.,

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

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

MR. CHARLES E. WILLIAMS, MEDIUM.

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development under Spirit Control in Writing, Drawing Clairvoyance, or any form of Mediumship French spoken. At home Mondays, Wednesdays, and Saturdays. Private Seances attended. Address 90, Great Russell-street, Bloomsbury, W.C.

NOTICE.—Physical seances with a first-class medium held on Thursday and Saturday evenings of each week. Admission by introduction, Fee 5s. Arrangements may also be made for private physical seances.

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

MISS CHANDOS eradicates Consumption, Cancer, Insanity, Dipsomacia, Nervous and Infantile Diseases. £1 per visit (within three miles), including specifics. By post, monthly, £2 2s. Full instructions in Mesmerism and Electro-biology, postal and private, 17, Brunswick square, W.C.

SPIRITUAL HEALING.

MRS. OLIVE has a FREE SEANCE for the above on Mondays, 11 a.m. Treatment by clairvoyant. Prescribing and spirit mesmerism. Many have been cured or relieved. Testimonials may be seen. Test mediumship by trance and writing. Development and other phases as usual. Public Seances at 7 p.m. Tuesdays, and 3 p.m. Fridays. Admission, 2s. 6d. Private consultations should be previously arranged, but Mrs. Olive is generally at home from 1 to 4 p.m. 15, Ainger-terrace, King Henry's-road, N.W. (close to Chalk Farm Station).

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

MR. WILLIE EGLINTON, MEDIUM, can be engaged for seances, morning or evening. Address, Mr. Willie Eglinton, St. James's House, Walthamstow.

MISS LOTTIE FOWLER, the Great American Sonambulist, Spiritual Clairvoyante, and Test Medium, whose reputation is well-known throughout Europe and America. Hours, 1 till 8 p.m. Terms, one guinea. Miss Fowler does not reply to correspondence, nor see visitors on Sunday. Address—2, Vernon-place, Bloomsbury-square, London, W.C.

MRS. BURKE is about to hold PUBLIC SEANCES at her Boarding House for Spiritualists every Friday evening at 8 o'clock; to commence on Friday, the 15th inst. E. W. Wallis, medium for trance communications. Other seances are in process of arrangement. Fee, 2s. 6d. A seance for refined physical manifestations, with a first-class medium, will be held on the Wednesday evenings of each week, for a few weeks only. Fee 5s.

MILLE HUET, good Medium for Raps. At home from 12 to 5 o'clock. 178, Rue St. Honoré, Paris.

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

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

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

TO SPIRITUALISTS, Magnetic Healers, and Mediums.—To Let, FURNISHED APARTMENTS. Also for evening seances. 26, Southampton-row, Holborn, W.C.

GOOD CHAMBERS or FURNISHED APARTMENTS TO LET. Apply to Miss S., 44, Jermyn-street, Piccadilly, London.

TO LET, FURNISHED, a Pretty Semi-detached Villa, with drawing, dining, and fine bedrooms and dressing-room, kitchen, scullery, beer-closet and pantry; water up and down stairs; bed and table linen and plate. 64 guineas a week for four months. References given and required. A. R., Post-office, Sandown, Isle of Wight.

Republished from *The Spiritualist* for July 14th.

SPIRITUALISM IN THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM. By F. J. THEOBALD. Price 2d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.; W. H. Harrison, 38, Great Russell-street, W.C.; F. J. Theobald, 18, St. John's-road, Lewisham High-road, S.E.

The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER SEVEN.

LONDON, FRIDAY, SEPTEMBER 15th, 1876.

EXTRAORDINARY SPIRITUAL MANIFESTATIONS IN MANCHESTER.

BY WILLIAM OXLEY.

I FORWARD a report of a series of meetings I have had with Dr. Monck, which I give without comment, leaving the facts, as narrated, to speak for themselves, and from them the readers of *The Spiritualist* will draw their own conclusions. All, or nearly all, took place in good light, by which I mean there was quite sufficient light from a gas jet for us to see distinctly, and, with one exception—that is, when the second of the three materialised infant forms appeared—all expressed themselves as being perfectly satisfied, so far as the sense of sight was concerned, and that it was impossible to be misled by optical illusion.

Not a single condition was imposed, further than a request from the medium that all would keep perfectly still while the phenomena were taking place, and that the figures should not be touched without permission. The report of each *séance* I drew up after the conclusion of each, so the facts were perfectly fresh in my memory. Much more took place than I have recorded, but to give details of all would take up much more space in your columns than I should care to ask for. I have, therefore, selected the most prominent facts, and present them in the form of reports, as follows:—

MOVEMENTS OF SOLID OBJECTS IN THE LIGHT, AND THE APPEARANCE OF SPIRIT HEADS, HANDS, ARMS, AND SPIRIT CHILDREN.

Monday evening, Aug. 28th, 1876.—*Séance* in good gas light—A lady present took off her boots, and, placing them under the table, requested that they might be removed. While every hand was distinctly visible on the table, a spirit hand touched several of the sitters about the feet; one of the boots was then put on the lap of one lady, and the other on the lap of the other lady; they were then thrown out on the floor, away from the table where all were sitting, and we saw the two boots moving a distance of two or three feet without any feet in them, and no one touching them.

Dr. Monck next placed three hand-bells about nine inches away from him, and putting his hands on the table, the centre bell began to oscillate; lifting itself up, it began to ring, and then dropped again on the table; this was repeated several times.

A small musical box without case was wound up by invisible agency, and immediately began to play, stopping and starting as requested.

A double folding slate with cover was lying on the table. Dr. Monck took it up and cleaned it, then requested some of the company to repeat the operation. He next placed a small crumb of pencil within the folds, and requested one of the ladies to hold it under the table, he touching it with his hands for a moment. She held it for about a minute, and then opening the slate, a message of thirty-five words was found upon it, addressed to the lady. This was repeated again, when a message of fifty-six words was written to myself. I then took the slate, and put it under the table, keeping it in the left hand. Immediately I felt a hand gently patting mine; it took the slate away for a moment and returned it, placing it in my hand. On opening the slate I found a message written on the fourth, previously unoccupied, side of the slate, and in answer to my mental question. In this instance Dr. Monck's hands never touched the slate, and none but myself and the spirit hand had any contact with it. I was then requested to place my chair on the table, and to sit upon it. The table was then lifted about three inches, and came down on the floor on all fours.

The next phenomenon was, I think, the most interesting of all. It was the appearance of a beautiful infant's right hand and arm, white as the purest snow. After rising

above the edge of the table between the medium and the next sitter (who saw part of the form and drapery materialised), the hand took a bell from the table, and rang it several times, then placed it in the hands of the medium. Several other articles were placed in its hand, and we saw the fingers bend and firmly hold them, after which it disappeared. Next came a head with a black band on, showing the top part, with the eyes and the hair; then it disappeared. Finally, we saw a feminine hand fully developed, of beautiful symmetry, and flesh-coloured; after giving a symbol known to some of the sitters, it also disappeared.

The gas was now ordered to be turned out, and (every hand being joined, and the medium held by the two who sat next him), a luminous object became visible, appearing as a breastplate, with twelve squares, about an inch each way; this floated about very near to us, and then sank to the floor and disappeared. Next came a closed hand, showing the fingers and thumb; this also floated near to us, and then disappeared; finally, the large musical box was started by the invisibles, and then deposited on my arms; and when the gas was lit, it was found with the glass lid open, and two of the small bells inside.

Tuesday evening, August 29th.—*Light séance.*—The light from one gas jet allowed us to see every object very distinctly.

My Mordan's pencil being laid in the middle of the table, it rose at one end and moved as if in the act of writing. Then it rose, and was suspended in a horizontal position, and the point descended until the pencil remained poised at an angle of 45 degrees, and replied to our questions by tilting in the usual way. This phenomenon continued for about ten minutes. A small musical box without case was then placed in the centre of the table; when it was wound up, it played and stopped according to request. Then commenced a slow march of the box across the table, keeping pace to the speed of the tune, and arriving at the edge of the table it seemed as if pausing to consider "what next!" when Mr. Marsh put his hand out and it gently rolled over into his hand. The distance traversed was twenty-one inches, and the journey occupied about four or five minutes.

Dr. Monck now became controlled by the spirit Samuel, who told us he was about to give us something that would astonish us, and that we must follow his instructions by each writing his name on a card; we were then to place it with a pencil in the centre of the table, and to cover it with a handkerchief. His medium was to be enveloped in a sheet. This being done, Samuel asked each what they would like to have written. Considerable merriment was afforded in this experiment, as all felt perplexed what to say, being so suddenly called upon. We had to reply as best we could upon the spur of the moment. Samuel said, "That will do; say no more;" and after coming to the last, he said, "It is done." The medium then took the sheet off, and touching the kerchief said he could not find the card, but requested me to feel, when I distinctly felt a firm hand, and putting my hand under the kerchief the card was placed in my fingers. I then saw that the card had been placed in a *sealed envelope*. Cutting it open I took out the card and read out *five sentences*, being the *very words* each sitter had used in answer to Samuel's question; the first had six words, the second five words, the third three words, the fourth five words, and the fifth six words. The signature "Samuel" was at the bottom.

Here was a most astounding test. We saw the kerchief in the centre of the table, and moving all the while the writing was going on. The medium was sitting motionless, completely enveloped in a large sheet, so that *he* was powerless. We noticed that not a muscle moved, and he was eighteen inches away from the kerchief. With a test such as this, if

any doubts still remain with the investigator, then there is only one more problem left to deal with, and that is the doubter himself.

Amongst the marvels which we witnessed none were more striking than the display of hands. Dr. Monck was quite conscious all the time, conversing with us.

The first hand was an infant's, a little larger than the one that appeared last evening, and not the least surprising part was the alteration in size during the appearances, for this manifestly occurred in several instances. After the hand appeared above the cross edge of the table, it rose higher, revealing a beautiful arm. A small bell was then placed on the edge of the table, and the little hand grasped the bell, took it under the table and began to ring it; then a feminine hand of very fine proportion appeared with the infant's, and moved the fingers and thumb to show that they were flexible. Next a third hand, flesh-coloured, appeared, repeating the movements of the fingers; then a large male hand showed itself, and finally a hand partly transparent, the three middle fingers only being solid. I was immediately struck with the appearance of this hand, and gazing most intently for a few seconds, I said, "That is my father's hand." Immediately it responded by touching the table three times, and three loud knocks on the floor verified my assertion. There was a peculiarity about the finger nails that arrested my attention, and it was this that enabled me to recognise it as the hand of my late father. I am quite certain none at the table knew anything of this, as they never saw him in earth-life.

A wooden-bottomed kitchen chair was placed at the unoccupied side of the table, and Dr. Monck told me to place my foot on his right foot, while the left leg and foot were stretched out so that he could not move it without being seen. All hands were placed on the table. The chair began to rear itself up, then made a jump, and came with the seat on the table. This was repeated five times and at the sixth attempt it came right on the table. When it was placed on the floor again, it turned itself topsy-turvy and came up with the legs first; then making a jump deposited itself on the table, the medium seizing it as soon as it was on. Being placed on the floor again it moved to the sofa and back, and then presented one of its legs to Mr. Marsh, who was supposed to shake hands with it.

I omitted to state that just before the chair experiments, a second bell was taken by the feminine hand, also a third bell was taken by the large hand, and quite a concert was kept up under the table, the three ringing together, and finally they were given to three of the sitters by the hands which were distinctly felt by those who received the bells from our spirit visitors.

*Wednesday evening, August 30th, 1876.—Light séance.—*At this sitting, the small bell in the centre of the table was particularly lively: the "Fairy bells" also sounded many notes, while the strings were turned to the table. The small hand was plainly shown; and, as I sat next to Dr. Monck, I had the opportunity of closely inspecting it, and was allowed to touch it; the fingers were milkwarm and flexible, and beautifully formed.

At this point, a sceptical gentleman, who attended the *séance* for the first time, asked permission to leave his seat, and to go and grasp the hand; this being declined, he left the room in disgust; his departure was a decided gain to the rest of the eight visitors, for, immediately after he left, the manifestations became much stronger, especially the motions of the chair, which was plainly seen by all to rise up to the level of the table, and then make a bound of three feet.

A gentleman declared the chair phenomenon to be the most convincing test he ever witnessed, and that the *séance* was most satisfactory to him, as, with the medium in full view, the phenomena took place in good light, so that it was plainly discernible that fraud was simply impossible.

*Thursday evening, August 31st.—*The circle this evening being composed of select spirits, the manifestations were of superior quality, and, taken as a whole, were more remarkable than any I had previously witnessed.

The six visitors were assembled and waiting in the room when Dr. Monck made his appearance; indeed, in every case, the room, with its furniture, is quite open for the visitors to examine or do as they like with. I mention this to dispose of the vulgar insinuation of trickery, and to meet

the charge of self-delusion not unfrequently made by those who have never witnessed spiritual phenomena, and who, without a particle of evidence, have quite settled it to their own (if not to others) satisfaction, that all is imposture.

On our being seated at the table, the gas was turned a little lower to modify the glare, but with quite sufficient light to let us see every object in the room distinctly. A good sized slate was lying on the table, and Dr. Monck (to whom I sat opposite) told me to take it up, clean it, show it to all assembled, and then to hold it under the table with my right hand; I did so, and, beginning to count, I had got to *nine*, when Dr. Monck said, "I think it is done." On bringing it up, I found one side and part of the other covered with writing, containing a message of eighty words. This most extraordinary experiment was accomplished in nine seconds, and certainly the medium did not touch the slate at all, for his hands were on the table, in full view, and he sat quite motionless. As soon as I put the slate under the table, I felt most distinctly the fingers of a hand gently touch my hand all over; it then took the slate from me for about half the time I was counting, and then returned it, again touching and stroking my hand.

My pencil was placed on the table and we saw it begin to move; when it was raised it floated in a horizontal position an inch above the table and maintained that position while I counted thirty. The experiment of the writing on the marked card was repeated.

Now followed the most astounding display of what I must call spiritual power, that I have yet witnessed. Dr. Monck requested the lady who sat to his right to place her foot upon his right foot, and his left leg and foot were stretched out from the table in full sight of us all; his hand were on the table. Immediately the form of a beautiful female infant appeared to his left, about a foot from the medium; it was clothed in white with a hood on its head. After stretching out its right hand to Dr. Monck, who took it in his left hand, it laid its head on the table. Every feature was most distinctly visible, and we could even distinguish the colour of the eyes, which were blue; the figure then descended and came up on the other side of the table, and repeating this four times it disappeared.

Next came the figure of a male infant, who could not bear such a strong light as the other, so after turning the gas a little lower, it appeared again, and we saw that it had a crown on the head; the countenance was of a light olive hue. After coming up three times it disappeared.

Next came a third figure, a female infant of smaller size than the first, with a close fitting white hood on the head, and with the eyes closed. Gazing for a while on this beautiful form, I said, "I recognise the form, consequently the eyes should open," when instantly the eyes opened revealing a pair of bright blue sparkling eyes, and the little form nodded assent by touching the table three times. I then asked if the whole form was materialised, as we, sitting on the other side of the figure, could only see the head, hands, arms, shoulders and bust, and the medium said it was, even to the feet. I replied I should like to see the feet, when immediately a lovely infant's left foot and leg were put up, and stayed while we all had a good look at them.

*Friday Evening, Sept. 1st, 1876.—*Many of the above-named experiments were repeated, and one of the sitters placed a slate under the table, the medium not touching it, and in about half a minute a message was written, containing thirteen lines, with seventy-five words. The medium then placed a small folding slate on my head, touching it with his finger only for a moment. (I had cleaned the slate, and all saw there was nothing on it.) I counted three and on opening the slate the following writing was seen in a beautifully neat hand:—

All hail! Watchman, what of the night? The night passeth and the morning cometh. Lo, the time of the singing of birds has come! Ignorance, bigotry, credulity, selfishness must be smitten with the living light and perish. The beasts of prey must no more trouble the sons of men. Truth shall wave its sunbeams in the window, and earth shall have its eternal jubilee. Immortality has become the heritage of men.—St.

After the writing, I was told to sit on a chair removed from the company, when holding my hands up, the medium touched my fingers with his, and I was raised up from the floor a foot, and was actually *suspended* in the air for a few

seconds, sitting on the chair, but the chair resting on—nothing. In this case what about the law of gravitation? There is no mistake about the fact, for six others besides myself witnessed this phenomenon in a good light.

65, Bury New-road, Higher Broughton, Manchester.

THE ANDREW JACKSON DAVIS TESTIMONIAL FUND.

THE following circular in relation to the above fund has just been issued:—

ENGLISH COMMITTEE.—Charles Blackburn, Esq.; Alexander Calder, Esq.; Benjamin Coleman, Esq.; H. Collen, Esq.; Andrew Glendinning, Esq.; William Tebb, Esq.; William H. Harrison, Esq.; Henry D. Jencken, Esq., M.R.I., &c.; Sir Charles Isham, Bart.; J. N. T. Martheze, Esq.; Dr. George Sexton, and James Burns, Esq. *Honorary Treasurer*—J. N. T. Martheze, Esq., 20, Palmeira-square, Brighton. *Honorary Secretary*—Mr. Thomas Blyton, 72, Navarino-road, Dalston, London, E.

The numerous published works of Andrew Jackson Davis, many of which were dictated by him while in the trance state, or in a condition of spiritual illumination, have done much to promote beneficial social reform and freedom of religious thought wherever the English language is spoken; and as they have not proved a source of pecuniary profit to him, the present well-deserved Testimonial is calculated to relieve him from many anxieties.

The following letter from Andrew Jackson Davis, addressed to the American Committee, explains his position:—

"My Esteemed Friends,—Owing to your perfectly disinterested wishes in my behalf, I feel measurably justified in writing briefly in answer to your kindly inquiries concerning my situation and circumstances.

"Having read the *Magic Staff*, you will recall the part so admirably performed by 'Katie,' daughter of the Hon. James De Wolf, of Bristol, Rhode Island, in securing the publication of *Nature's Divine Revelations*, and in the earliest efforts to spread before the world a true knowledge of our spiritual philosophy. Her conversion from the Roman Catholic Church to the divine principles of nature was complete. One of the first fruits of that conversion was her constant irrepressible desire to promote universal human progress by the bestowal of every dollar at her command upon my personal efforts. Her expression was, 'Every dollar left me by my father's will was earned by slaves on the Cuba plantations, and I can never rest until it is spent in promoting human liberty and progress.' But her financial resources were hardly sufficient, during her lifetime, to support her in the style to which she had been accustomed from childhood; hence, although she greatly simplified her methods, and denied herself very nobly in many particulars, I never knew what it was to be free from pecuniary anxiety and embarrassment. After her departure to the summer-land there ensued some ten years of expensive litigation relative to the division of the residuary estate of Mr. De Wolf, which was the only part of his immense wealth that 'Katie' could leave to me and for my use. About the end of the 'Great Rebellion' the decree of the Court was favourable, and very soon I came into possession of the few thousand dollars which, after litigation, remained to her.

"With these funds I at once proceeded to purchase and gather together all the stereotype-plates of my volumes, then owned by some three or four different publishers. Some of these plates I could not obtain without legal efforts; these books, therefore, I carefully revised and enlarged, and then re-stereotyped, and thus gradually developed a uniform list. These expenses, and the payment of debts contracted during our efforts with the *Herald of Progress* and other enterprises in New York, entirely absorbed all the funds received from Rhode Island. I did all this strictly in accordance with 'Katie's' often expressed wish, which was also in harmony with my own sense of right. The last fifty dollars of her slave-earned money I handed to Mr. Wendell Phillips, to use in efforts for liberty one year previous to the dissolution of the American Anti-Slavery Society. I mention this merely to emphasize the fact that I was in earnest in executing what I had reason to believe were her strongest wishes.

"A few years since my bodily health became seriously impaired, so that I found myself disqualified for platform

speaking; also it was necessary that I should avoid taxing my vocal organs even in conversation. Therefore I became silent, and have up to this time, with reluctance and by an exercise of will-power, remained steadfastly 'on the retired list.'

"Thus all income from platform lectures was cut off; and the sale of my works was so moderate as to furnish only very limited means, and to render it unwise and impracticable for me to write and publish any new books. Hence, wishing to maintain 'the glorious privilege of being independent,' and above all, desiring to render some service to humanity, we embarked upon the modest enterprise located at No. 24, East Fourth-street, New York.

"But it is undeniable that such enterprises are, in the best of times, far from remunerative. Therefore, we have been enabled to continue our business during the three years of silent 'panic' throughout the financial world, only by methods of industry, by simplicity of life, and by the benefactions of certain tried, and true, and dearly beloved personal friends.

A. J. DAVIS.

"New York, April 18th."

The English committee, formed to act in conjunction with that in America in raising funds to purchase a life annuity for Andrew Jackson Davis, feel confident that an appeal to the Spiritualists of this country will meet with that hearty and generous response which the occasion calls for.

Although an American, Andrew Jackson Davis, who by his works has laid one of the foundation stones of Spiritualism, belongs to the world at large; and it would certainly not be to the honour of Spiritualists to allow one so deservedly famous to suffer neglect at their hands; for which reason the committee hope that English Spiritualists will show their appreciation of Andrew Jackson Davis' works by contributing as largely to the fund as their means will allow.

I shall be happy to acknowledge the receipt of any contribution you or your friends may kindly forward.

THOMAS BLYTON, *Honorary Secretary*.

The following contributions have already been received: C. B., per Benjamin Coleman, Esq., £50; Thomas Grant, Esq., £10 10s.; J. N. T. Martheze, Esq., £25; Charles Blackburn, Esq., £20; William Tebb, Esq., £10 10s.; P. R. Harrison, Esq., £3 3s.; Mrs. Catherine Berry, £2 2s.; Sir Charles Isham, Bart., £1 1s.; Miss Ponder, £1 1s.; H. Collen, Esq., £1; "Nicodemus," £10 10s.; Alex. Calder, £5; A. Glendinning, Esq., £1; Miss Kislingbury, 10s. 6d.; and S. T., 10s.

ORGANISATION AMONG SPIRITUALISTS.—Professor R. G. Eccles, in the course of an article in *The Banner of Light* on organisation, says:—"Another journey we will take. This time down to the churchyard. A fresh grave is opened, where the corpse had been deposited but a week. What are the contents of that coffin? Open it and learn! Whew! Why do you stand aghast, and hold your noses thus? 'Tis the same matter that a few weeks ago displayed the wisdom of a sage, or the beauty of a Venus. What has wrought the change? It is answered in a word: Disorganisation! The offensive odours of the compost heap, the death distillations of miasma, and the horrors of the valley of Hinnom are the only enchantments that can allure the soul to a reckless individualisation of molecules. In this universe of ours, I assert, organisation is the sole producer of beauty, worth, and purity, while disorganisation is a synonym of corruption and rottenness. Deny it who can! Organisation is life, work, and activity; disorganisation is death and inactivity for good. This seems harsh language, but is it any more rash than true, where we can the most fully watch their respective workings? Organisation, too, is union, while disorganisation is disunion. In union only can be found strength. An organised army of a few hundred soldiers can rout a mob of a million, and in the exact ratio of perfection of organisation so is its strength. You have all doubtless heard the anecdote of the father who, wishing to impress this truth upon his sons, bade them procure for him two bundles of equal numbers and sizes of withes. The first bundle was parted and each individual withe broken by itself; the second they tugged in vain to break, all the members of that bundle being united together as one. Here, then, we can picture our own condition as compared with that of the foes we have to meet in the battle of truth. We are to-day in the exact condition of a wild, reckless mob, while they have the discipline and organised perfection that a thousand years' experience has forced upon them. Can we not be wise and profit by their example? Let the Spiritualists of America pause and consider carefully these stern facts. On every page of the sacred Bible thinkers all revere—the Bible of Nature—a panegyric is written in behalf of united effort, while the stamp of disgrace and hideousness hangs as a foul blot upon all disunion and senseless individualisation. Shall you, at this propitious hour, choose infamy, or honour? Mark it well; these are the alternatives, or I have read that book to little purpose."

A SEANCE IN PARIS.

BY LE COMTE DE BULLET.

A FRIEND of mine, Mr. Boyard, an ingenious chemist, who resides at Brussels, recently came to spend some days in Paris, and called on me, desiring to be present at one of my private *séances*, to which I consented with pleasure. The first day, the weather being very stormy, we had no result, and we arranged to meet again on Saturday morning, the 2nd September. The manifestations being then very satisfactory, pleased my friend greatly, as he takes great interest in spiritual facts. One of the spirits, Mathilde, raised the curtain of the cabinet, and showed herself at full height. My friend, through me (as he does not speak English) asked her to show her foot, which she did with perfect ease. She was then asked to float; she did so in a most graceful manner, draped in her beautiful white garment. I next asked her to diminish her size, which she often does for me. She proceeded to do so gradually, until her beautiful head rested on the floor. This last fact interested my friend very much.

The light was then put out. John King came as usual, said he had done down all he could for my friend, and addressing me, he said: "Tell your friend that if he had been at Brussels he might have had a chance of getting a *séance*, for my medium, Williams, was there, and gave a very good one, and I manifested pretty well." My friend replied: "I am going back to Brussels the day after tomorrow; I will seek for Williams, and try to have a *séance*." John then said: "He is not there now; he has gone back to the Hague." The inquirer asked if the *séance* had taken place at the rooms of the Spiritual Society, he replied: "No; it was a private one." After the sitting, I took leave of my friend, and thought no more of what had been said.

In the evening I went for my *Spiritualist*, and looking over it I saw "Manifestations at Brussels through the mediumship of Mr. Williams." I read the article, and saw that what John King had said was perfectly true, and that the circumstances could be recorded as a good proof of his trustworthiness. None of us had previously the least idea that Mr. Williams had been at Brussels and given a *séance* there.

Paris, September 4th, 1876.

SEANCES WITH MR. FIRMAN IN PARIS.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE COURT OF PORTUGAL.

You and your readers will be pleased to know that this is the last letter with which they and you will be troubled for some time, from you and their friend undersigned. Before your next issue I shall probably be sea-sick on the unkind waves of the Atlantic, ever unkind, even though they rocked my first cradle. My next letter to you will probably be dated from the shores of the milder Pacific. Any how, wherever winds and waves may bear me, I shall always regard myself as a special volunteer and friendly correspondent of *The Spiritualist*, and shall send you, from time to time, anything falling in my way which may seem to me worth your printing and their reading.

Before I am off, I want, in the first place, to give a general leave-taking to many Spiritualist friends to whom I have no time to write individually, or to whom I have been (*mea maxima culpa*), a shockingly bad correspondent. But I am sure we shall meet kindly and affectionately in the next world, even if not again in this.

In the second place, I must give you a few general notes about the private *séances* I have been attending, almost daily, in Paris, with the Count de Bullet, an American friend (a distinguished public man and lawyer), and occasionally some of the ladies of our respective families, through the mediumship of Firman and his nice little wife, and generally at his apartment, though often at our own houses. I might fill all your columns with interesting details of these *séances*, but I have as little the time as you the space, or your readers the patience, for all that. A circle so small, so harmonious, and so persistent, is usually apt to get very good results; and so it has been with us. At the same time I must say that Firman's mediumship is not what I would describe as powerful and reliable. Causes comparatively slight weaken or suspend it, such as a slight indisposition, mental disquietude, his wife's confinement, conditions of the atmosphere, or the disturbing effect of his having attended other *séances* at which he has been acted upon by a class of spirits of a different order from those usually coming to our *séances*, which are spirits of a high and refined and religious character. We never could be certain from one day to another what sort of *séance* we should get. One day they would be very fine, the next day insignificant. John King once illustrated the effect upon him of a seemingly slight disturbing cause by comparing it to a grain of sand in the delicate works of a watch, or a pebble in a highly finished locomotive. We have long since discarded merely physical phenomena, such as the musical box circling overhead, and

passing instantaneously in and out through the wall or door. The phenomenon chiefly interesting us has been that of materialisation. We can count about eighteen different spirits who have come, all now well known to us, some constantly, others rarely. I suppose I must have seen my mother at least fifty times. One of the most constant to us is an ancient Roman, named GLAUCUS, who has told us that he was one who had "looked on the face of him who preached to the men of Athens." He was a physician at Rome, and a convert to the teachings of Paul. His chief mission seems to be that of helping the Count in the exercise of his faculty of healing magnetism. He is a tall, noble, reverend spirit, white-haired, full of sweet benignity. There is great inequality in the degree of perfection with which the materialisations are made. The faces are at times far better than at others. Sometimes they are very imperfect; occasionally painfully so. Sometimes they are mask-like, at others full of life and expression. Sometimes we see only unsuccessful attempts to form faces at all. At times they are larger than at others; sometimes they dwindle in size at the same *séance*. Sometimes the faces show only at the window in the curtain which forms the cabinet; most commonly, more or less, and these come also to the side, and show themselves at full length or half-length, at the opening, drawing the curtain aside. Sometimes they float upward, looking indeed like angels. Sometimes, when thus floating in the air, the gauze-like white drapery in which they appear attired lengthens out down to the ground at our request. Sometimes, on request, it is thrust forward in considerable volume. Sometimes, when asked, they will raise a hand in benediction; sometimes waft kisses. Sometimes, but rarely, they will allow us to take their drapery in our hands; at others they will instantly retreat and vanish on an attempt to approach the hand towards them. They often thus retreat, if spoken to, or on any abrupt movement or sound being made by any of us. Once the sudden falling of the lid of the musical box caused a total cessation of everything for the day. There is evidently great delicacy in the conditions under which they are able thus to appear. Sometimes eight or ten will show themselves at one *séance* (a few times two at a time; once or twice three at a time). At other times not more than two or three, or none. A certain quantum of what they call "the power" is there, and it is distributed over those who appear. When it is exhausted, there is an end of it for the day. We have been told that we had little idea how many spirits of our friends were there, anxious to appear, and waiting for a chance. John King once said there were over a hundred there at that moment. I should mention that John King has been for a long time a sort of master of ceremonies, aiding and enabling the several spirits to materialise by his strong fluidic force. But even with his aid it is certain that never since Firman's imprisonment has "the power" been as strong as it used to be before. The spirits cannot now bear as much light as before; nor can we see clearly such play of features and expression as we used to see. Originally, too, when the Count used to sit alone, the spirits (of his relatives) used to come forth into the room, for a considerable period, when he would freely touch them, feel their hands, feet, &c, and even have one photographed by the strong sunlight of the window. As many as nine have thus come forth to him at one *séance*, and three at a time. We have nothing like that now. John King has ascribed this to the "great upset" the medium had had. Indeed for several weeks after his release from prison, we got next to nothing, and should have despaired of the return of his power but for the exhortations to persevere received from John King. He told us that he came to help the spirits of our circle to make their way through the "opaque obstacles." He has more than once said that this was his work and mission; that he was working out the expiation of his crimes on earth, in regard to which he has spoken with great humility and remorse; and that he went to help many circles, being able to pass from place to place by simple thought and wish. At the same time there are spirits who falsely assume his name. (He has spoken with great affection of Williams, as his medium through whom he had first materialised himself, and whom he would never desert). Sometimes, when there has been a question of a proposed appointment for an evening *séance* at one of our houses, he has said that he was engaged in London at that hour, but would be with us an hour later.

One little point may be mentioned. Nearly all the female spirits who appear wear above their forehead what seems a large gem, though not with a flashing light, but rather a steady glow, sometimes roseate or ruby, at others yellow, and sometimes changing its colour at the same *séance*. Having remarked that my mother never exhibited this, I once asked John King the reason—did it indicate any difference of condition or sphere? "No," he answered, "it is a matter of their own fancy. As for your mother," he added, "she is all one jewel herself." Their *coiffures* vary; sometimes for the same spirit within a few seconds. Often the head is covered with some simple white drapery; often the hair is shown—sometimes elaborately arranged. Occasionally they come veiled, and afterwards, getting stronger, drop the veil. A very lovely young spirit, Mathilde (sister of the Countess de Bullet), has now for weeks presented a very graceful head-gear, a triangular piece of white coming down on her forehead, Mary Stuart fashion, with streamers, sometimes opaque, sometimes gauze or lace, hanging down on the sides; a favourite adornment of hers in life, as the Count has told me. Some five or six of them have crosses, gold and jewelled, which the Count has given them at different times, they taking them from his hand and carrying them off. These crosses generally appear hanging from their necks. Occasionally when they are not visible, and allusion is made to them, they either retire for an instant and reappear with them, or else turn round or rise a little higher so as to show them better. A few weeks ago I witnessed one thus presented, and the spirit in a moment or two reappeared with it round her neck by the fine gold chain which accompanied it.

You may ask what are our "test conditions" at these materialisation *séances*. We have long dispensed with what was once my practice, that of searching, etc. We have long ceased to repeat precautions which

ample experience with these good and honest mediums have rendered superfluous. Having seen as many as three spirits at a time, and often seen two young girl spirits alongside of Firman asleep in trance, or seen him led forward in front by one of them, and having witnessed the same phenomena occurring in our own houses as in his apartments, we think no more of "test conditions." The room is, however, always locked inside as a precaution against interruption. Firman sits behind a curtain which screens off a corner or end of the room. This cabinet contains nothing but a cane-bottomed arm-chair, and has no possible communication with outside. He is mesmerised by the Count. His wife sits out with us in front, and all our hands are joined in "chain." When all is over, Firman is awakened by the Count with a few transverse passes. Nevertheless, a few weeks ago, one day when we had had remarkably beautiful materialisations of nine or ten spirits, I suddenly proposed that we should search Firman's person before he woke, not from the slightest distrust, but in order to be able to record "test conditions" for the benefit of your readers; and I did so the moment he was awakened, even to the length of passing my hand between his shirt and skin. This was an act of total surprise. He had not even a pocket handkerchief about him, nor even so much as a pin in his pockets. He cheerfully complied with my doing so, at once understanding the real friendliness of my motive. And yet, strange to say, John King had not apprehended it, and had not seen into my mind below that surface appearance of distrust which the outside of the action seemed to indicate. He was "indignant" and "astonished" at such a suggestion from me, and made an allusion to "Thomas Didymus." However, we soon made it up, and were, if possible, better friends than ever. Dr. Crowell's experience has been that spirits not high above the earth-plane have such relations with the elements of our material life as to enable them to see and hear and produce physical phenomena in a manner difficult, if not impossible, to those in higher phases or spheres, while at the same time they do not equally see into our minds, as the latter can do. John King can perform all sorts of physical acts, pretty much as a man might do if present in the flesh. Especially he talks with great freedom and fulness of voice, while Glaucus can speak but rarely a little. He has often tried, and we could catch but a few sibilant sounds. Once or twice he has tried to speak close to my ear, on my request to him to say something in Latin, when I could distinguish only one or two words—*omnibus Deus*. Once only (recently) has he spoken so as to be distinctly heard by all of us, with sight of his lips moving, and then it was in English, as I shall presently relate. The same is true of the spirit of my mother. John King has often spoken to us of what Bullet and I had talked in the carriage as we drove away from the *séances*, or of what had passed at our homes. He had evidently accompanied us unseen, and had heard, and knew what he had heard and seen. But the instance above related shows that he did not read my mind so as to understand the *animus* and meaning of my spoken proposal, which he took so as to entirely misconceive the character of the act. He talks, writes, and reasons like a man, like one of ourselves, with knowledge and powers we do not possess, but with no indication of an intellect much developed or elevated beyond ours. He shows himself sensible, right-minded, practical, friendly, good, and very, very affectionate to all of us. He is also often playful and witty, enjoying a joke or a pun, and making very quick and clever ones himself. At the same time he is devout and reverential. He always takes leave of us with blessing, and often with solemn and beautiful prayers to "Him who is all Love and Light, and the Great God." Of Christ he often speaks as "that great and holy Spirit." He has spoken of Him as "that great and holy Medium." He has spoken of His mother as "that high and holy spirit." He has often (as also other spirits) made on us the sign of the Cross. Of Glaucus, and of certain other spirits whose presence he has declared to us, he speaks with great reverence. Of himself he speaks with humility, and with remorse for the earth-life, for which, he says, he is now working to atone by his service in the promotion of the great truth of Spiritualism. He never attempts (as Glaucus has done) to discourse to us on its higher themes. Such is "John King" as we have found him by a long and intimate experience. We have all come to have a sincere personal affection for him, but an affection as for a man like ourselves—not much, if at all, above the plane of our own mental and moral life. How often have we not felt the strong, cordial grasp of his hand, often raising ours up high above, till it was only on tip-toe that we could follow it high over head. How often, too, have we had affectionate caresses from him. He evidently, through a nearer relation to the elements of our human life, and a certain force and power of nature, furnishes a necessary fluidic aid to the other spirits to manifest and materialise themselves. I have read that just as we need human mediums to furnish the conditions for our communication with spirits, spirits also need mediums in the spirit life—spirit mediums—to enable or help them to communicate with us. If that be so, I think John King is a powerful, good, devoted, and most serviceable medium for them in the spirit life, and it is in that capacity that he is doing a great work, under the promptings of higher spirits, with whom he is collaborating to do the will of that supreme Love and Light and Power, which alike we and he adore as God. He, too, has promised to come to me in California. He has promised, too, if possible, to establish some mode of communication, independent of longitude, between me in California and my friends of our little circle in Paris. We shall see if he is able to do it, though he has not promised more than that he will try.

The *séances* close with writing, through the hands of both Firman and his wife. Several of the young girl spirits write through the latter; generally John King and Glaucus through the former. We have had much highly interesting matter from Glaucus. He does not believe in reincarnation on this planet, though it would seem from him to take place in other planets. Some of these days these may be published.

I will conclude this general notice of these *séances* with a few special incidents.

One day we were seated round the table, in the dark, all holding hands. A near relative, a lady, was next to me. I was anxious that some striking evidence should touch her personally. Glaucus gave me some of his usual manifestations of his presence, taking my hand, putting his arm round my neck and bending down my head upon it and then laying his face on mine. The hands of Firman and Mrs. Firman were held by this lady and the Count. The room was locked, and no other mortal but ourselves was in it. It happened that I alone of our little number knew Latin. I said to Glaucus: "*Dilecte Glauce, revverende magister, imponas, precor, manus tuas capiti hujus, et benedicas illam.*" (Dear Glaucus, reverend master, lay your hands, I beg you, on the head of this one, and bless her). In a moment or two she (who had not understood what I had said), exclaimed, "There is a large hand laid on my head. There are two of them. A man's hand. And now he has made the sign of the cross upon me."—"Gratias tibi maximas, Glaucus." And then there came again three taps on my forehead from that same hand with whose touch I was familiar, as also were my other friends.

I have before told you how, last winter, Glaucus, for five days in succession, magnetised me strongly with both hands, on my throat, breast, and back, for an alarming condition of cough and pain into which a neglected cold had brought me; how every day for a considerable period he told the Count (by writing) to magnetise me, saying that he (Glaucus) helped him in doing so; how this magnetising was very fine and vigorous, a regular kneading or *massage*, and how, on the Count's request to be shown how he should operate on me, his person was manipulated in the same manner; and how I soon improved and recovered. About a month ago I again had a very painful attack of pleurisy in the right side. John King was talking to us from inside the cabinet, when I felt the well-known hands again applied to my right side, and for two or three minutes I was again magnetised by them as before, through all which period John King continued talking to us from the cabinet throughout the operation. "I suppose that is you, dear Glaucus?"—"Yes."

A couple of days after this (I having still persisted in coming, in a close carriage, to the *séances*), the heads, first of Glaucus and then of my mother, appeared at the window of the cabinet, and thrusting themselves forward, almost outside, and looking earnestly at me, they spoke distinctly the following words, in clear whispering voices. We all three (the Count, my American friend, and myself) heard them perfectly, and saw the movement of the lips. Glaucus said, "*Stay at home. Stay in bed.*" My mother said, "*Send for Sue.*" I accordingly telegraphed for my wife to come to nurse me. This was the only time these two spirits have succeeded in speaking, though they have at different times made the attempt.

At my last *séance* before leaving Paris, John King addressed me a very friendly and touching speech of adieu, for himself and the rest of the familiar little band of spirits. Glaucus had come to the side of the cabinet and had attempted to speak, but we could only catch a few of the sibilant sounds. John King said that Glaucus had tried to make me an adieu, in about the same sense, but had not been able to form a voice. I have shown how affectionate they have been; they are, I think, even more so to my two friends who remain in Paris.

Long before my mother was able to appear in materialised form, John King used to tell us that she was there, hoping and striving to do so, and that in time she would be able, and that he would give her all the help in his power. Two or three days after her first appearance, he led her forth from the cabinet, and at a distance of about a couple of feet from me held up his light to her face, and then brought her up to within a few inches of my face.

The mother and a young sister of my American friend above referred to have very often appeared to us. Sometimes also the father of a lady who is a member of his family.

Altogether we can count eighteen different spirits who have appeared to us at these *séances*. There is no deception nor trickery in them, nor any possibility of it. Of this your readers may rest perfectly assured.

I regret that time and space alike forbid my relating one or two other interesting and remarkable incidents, especially one relating to a spirit of a Greek (modern), named *Akosus*. If possible, I may write it for you in the course of the Atlantic voyage, on the eve of which I beg you to accept the friendly and respectful adieu of your faithful correspondent,
J. L. O'SULLIVAN.

London, Sept. 3rd.

RECEPTION OF NEW TRUTHS.—Dr. Farrar, late Master of Marlborough College, and present Canon of Westminster, writing on the origin of language, which he, in opposition to Max Müller, holds to be onomatopœic, says:—"We must first enter on two very interesting preliminary inquiries, viz.; 1st. How did words first come to be accepted as signs at all? 2nd. By what processes did men hit on the words themselves? . . . I am well aware that these questions may appear ridiculous to any one who is entirely unaccustomed to these branches of inquiry; and they may possibly be inclined to set the whole matter at rest by a dogmatism or a jeer. They will say, perhaps;—

"Here babbling insight shouts in nature's ears,
His last conundrum of the orbs and spheres;
There self-inspection sucks his little thumb,
With 'Whence am I,' and 'Wherefore did I come?'"

With readers of such a temperament it is idle to reason, nor do we expect that, while the world lasts, ignorance will cease to take itself for knowledge, and denounce what it cannot understand. To others we will merely say that these inquiries have occupied, and are still occupying in an increasing degree, some of the most profound and sober intellects in Europe, and that, in the words of Plato, 'wise men do not usually talk nonsense.'

THE BRITISH ASSOCIATION AT GLASGOW.

THE PHENOMENA OF SPIRITUALISM CONSIDERED.

(From our Special Correspondent.)

GLASGOW, Friday Night.

THE meeting this year in Glasgow of the British Association for the Advancement of Science has been an exceptionally good one, whether considered in the light of the number and value of the papers read, of the hospitality of the reception, or of the number of new members, and the funds subscribed in the locality. Another circumstance will add to the historical interest of the meeting, although it is not yet fully seen that such is the case by the majority of the members, namely, that the all-important facts of Spiritualism have been recognised by the British Association as deserving impartial examination.

When I visited Glasgow some years ago, the present magnificent University on the brow of a hill overlooking the city had no existence, and the professors performed their painstaking duties within the limits of the old College. Did these conditions exist now, the excellent accommodation for the various Sections of the British Association which was afforded during the past week could not have been given, for few towns are able to furnish halls with suitable ante-rooms for the use of eight or ten large Sections which meet at the same time. Excellent accommodation, combined with a multiplicity of good papers, and new experiments in the realms of nature provided by Sir William Thomson and his colleagues in Glasgow, contributed a great deal to the exceptional value of the meeting now at an end.

The opening address of the President, Dr. Andrews, was of a routine, "jog-trot" character, dealing chiefly with physics, but here and there recognising the fact that no adventitious surroundings will make a scientific man a powerful exponent of the laws and works of nature, unless a high power within is the mainspring of his thoughts and deeds, preventing him from moving in fixed grooves like a pedagogue devoid of originality. The Duke of Argyll, at the same meeting, drew a disparaging parallel between literary men and men of science, pointing out that although among the latter we have those in our midst whose reputations will live for ages, no Shakespeares, Miltons, Wordsworths, and so on, are to be found. In the first place, all the scientific men he mentioned *were* literary men; so, why separate them from the remainder of their kind? If he replies that their fame is due to their science, and not to their literature, it would seem that every literary man expresses what to him are the truths of God; so the scientific writer does no more than his neighbour. The reason he is more appreciated is that his discoveries increase men's material benefits, and this being a materialistic age, when confidence in the reality of an unseen world is dying out because of the incomprehensible creeds beneath which man has buried spiritual truth, the materialistic literary man has an advantage over his fellows, so far as public fame is concerned. Men are not now so ready to be guided by the emotions as they were in the days of old, consequently poets have not their former influence. Buchanan can appeal to the feelings, and writes under gusts of inspiration as much as ever did Burns; but he cannot obtain the same recognition, simply because the age is less emotional. In one sense this may be a disadvantage, but on the other hand it prevents men from being driven hither and thither by every gust of passion. If literature has been sinking in undue proportion to its growth in breadth—which I deny—society is responsible. The law of supply and demand exists here as elsewhere. Society prepares for crimes or failings, and individuals execute her behests.

Not a little trouble has been experienced in bringing Spiritualism before one of the Sections. After Professor Barrett had begun to write his paper on the subject, the members of the Committee of the Biological Section began to quarrel as to whether it should be permitted to be read, or should be rejected; and this, moreover, before they had seen its contents. However, it was given in, and the

Biological Committee released themselves of responsibility in the matter by relegating it to the committee of the Anthropological Sub-section, which, by an exceedingly narrow majority, decided upon its acceptance. Colonel Lane Fox did much to bring about this result, by asking them, as they had discussed ancient witchcraft last year, why should they not examine modern witchcraft this; moreover, there was great responsibility in tabooing unexamined subjects. Partly owing to the exertions of Colonel Lane Fox, and partly to great care on the part of Mr. Barrett to put nothing in the paper which could give the committee a reasonable excuse for rejecting it, it was passed. Of course everybody knew perfectly well that all kinds of heterodox facts, which have no business to exist in nature outside the jurisdiction of the British Association, would come forth in the discussion, and this was the awkward part of the whole matter; still, as no law existed to fetter the conscientious utterances of members, there was no escape from the difficulty. The paper itself was perfectly felt to be tolerably harmless.

Thus did Spiritualism come for the first time publicly before the British Association, and this morning an audience of about 1,500 members listened for four hours in the most good-tempered and unprejudiced way to all the bearings of the question. Any tedious speaker was "applauded down," but all who spoke clearly, and to the point, had a fair hearing. Dr. Carpenter, who, during a part of the proceedings was upon the platform, had the pleasure of hearing a British Association meeting applauding the narration of facts which he had stated in his books to have no existence, but in his remarks he was tolerably conciliatory, and careful to say that he did not attribute *all* the phenomena of Spiritualism to imposture. In fact, good sense and mutual forbearance made the whole meeting harmonious, except that there was a slight explosion between Mr. Wallace and Dr. Carpenter towards the close, arising from a misunderstanding about words.

The full shorthand details of this meeting will be published in *The Spiritualist* next week, and will nearly fill it. In the meantime, as the post is just leaving, and the meeting has not long concluded—for the discussion occupied four hours instead of the usual fifteen minutes—I put the following summary from the *Glasgow Citizen*, which was selling about the streets here before the meeting partially reported therein had closed:—

Professor Barrett then read a paper entitled "On some Phenomena Associated with Abnormal Conditions of Mind." The paper first dealt with the phenomena of mesmerism—the author giving an account of some experiments he had made in this direction, confirmatory of Mr. Braid's experiments on hypnotism. These phenomena were at one time not accepted by physiologists; but quotations were given from the recent edition of Dr. Carpenter's and Dr. Maudsley's works on "Mind," showing that they are not now questioned. Prof. Barrett then detailed some further experiments he had made on the so-called "thought-reading," i.e., the influence of one mind upon another without the intervention of any impressions derived from the senses. This point is as yet not admitted by physiologists, and one of the objects of the present paper was to urge the importance of a further investigation of this remarkable phenomenon. The second portion of the paper dealt with the so-called Spiritualistic phenomena. Professor Barrett recorded a series of careful observations he had made on a little girl not ten years old, the daughter of parents in good position in society. Whenever the child was in a passive condition, knockings were heard on the furniture, or even on an umbrella or other solid substance when she was in the open air. Every possible source of deception was removed, nevertheless the phenomena continued. These knockings occurred in the broad sunlight in the presence of careful investigators, and were found to display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent. So far as the observation went no information was given by the knocks outside the range of the knowledge possessed by the child. Curiously enough, in the case of this child, the phenomena, after rising to a maximum, gradually died away, just as curiosity was aroused, and had it been fraud on the part of the child, this would most likely not have been the case, as some feeling of vanity might have grown. Professor Barrett also briefly referred to a careful investigation he had made within the last month of an American gentleman named Slade, who also, in broad daylight, has tried knockings on the furniture, and also writing on a slate held in such a position that deception seems almost inconceivable. Various eminent scientific men had from time to time accompanied the author in his investigation of Mr. Slade, and no trickery had been practised. Nevertheless, Professor Barrett wished to suspend his judgment as to the genuineness of these latter phenomena until a still more searching inquiry had been made, inasmuch as it is possible that in this case the so-called medium may be a marvellously expert conjuror, an utterly untenable hypothesis in the case of the little child. Moreover, the evidence of such eminent and careful investigators as Mr.

A. R. Wallace, the president of this Section, and Mr. W. Crookes, and others, in the opinion of the author, ought to have received more attention from scientific men than has yet been accorded to it. The author expressed himself unable to give any solution of these phenomena, but urged inquiry and counselled suspense of judgment as to their natural or supernatural origin.

The Chairman said they must all agree that they had hardly heard in the room a paper which, whatever they might think of its subject-matter, had been treated in a more careful and a more truly scientific manner than that to which they had just listened. The subject was one which would naturally excite a considerable amount of discussion, and it was absolutely necessary, as the paper was a record of facts solely, that persons should not be allowed to speak who knew nothing whatever of the facts. (Laughter and applause.)

Col. Lane Fox gave an account of a series of investigations that he had held in his own house, and with members of his own family, during the last four years, particularly with reference to planchette writing, and recorded his opinion as to the genuineness of the phenomena, though the results obtained were perfectly useless.

Mr. Crookes took objection to the latter part of Mr. Barrett's paper, in which it appeared that everything he had himself seen and investigated he thoroughly believed in and asked them to believe, but when he read or was told by other scientific men or other persons who had investigated much more wonderful things, he was rather inclined to give the explanation that the observer had been in some mysterious manner hypnotised or mesmerised, and instead of seeing the things, he thought he saw them. That, if carried to its legitimate extent, would entirely stop the whole progress of research in any branch of science. He dissented from the statement that a trained physical inquirer was no match for a professional conjuror, and stated that he always refused to investigate the alleged phenomena, except in his own house and under his own conditions.

Several other speakers followed, and among them Dr. Carpenter, who said he had always admitted the possibility of the spiritual manifestations, though he had not been able to admit as such the phenomena he had witnessed. Dr. Carpenter also said that in investigating such matters a very large allowance should be made for the extraordinary tendency to deception existing, especially among women, which none but medical men knew. He referred to a visit he had made to Dr. Slade, and said he had seen things at which he had been greatly astonished; but at present Dr. Slade was upon his trial. If he would exhibit the same phenomena in his (Dr. Carpenter's) house, he should consider it a matter worthy of the most careful investigation.

Miss Becker thought that the subject should be investigated in a scientific spirit. She described some trance phenomena which had occurred within her own observation, and certain "knockings," of which, she said, no satisfactory account had ever been given. She also described her experiences with the "planchette." She condemned anything like ridicule as applied to Spiritualism, but expressed her great astonishment at some accounts that she had read in the *Medium* respecting a spiritual tea-party that had taken place, at which a spirit drank two cups of tea and ate a round of buttered toast. (Laughter.) Another spirit was described as mixing some gin-and-water.

The reporter of the above might have said that Miss Becker admitted that she was a medium herself, and through her own hand had had messages by the planchette which she could not explain. Mr. Parke Harrison, an unusually active member of the Council of the Anthropological Society and its committees, argued that not a few of the alleged phenomena were sleight of hand and imposture, but he was listened to with great impatience; indeed, the running fire of disapprobatory noises at last caused him to cut short his remarks. After a few words from an Irish clergyman, who said that the witnesses on behalf of Spiritualism could not be trusted, more especially one related to himself, Mr. Walter Weldon told how he had had planchette writing through his own hand; moreover, one night, when an extra powerful physical medium was in his house, a table weighing 3½ cwt. beat holes in the carpet, and indented the floor underneath. Mr. Hyde Clarke said that the investigation of these subjects had better be left entirely in the hands of Messrs. Wallace, Crookes, and other able men, who had already taken them up, and who were fully competent to deal with them. He forgot to explain why, unlike other subjects, they had previously been excluded from the British Association. Dr. Heaton, of Leeds, admitted that there was strong evidence as to the reality of the phenomena, adding that the sensitives in whose presence they occurred suffered much in health. After a few remarks from the President and Professor Barrett, the meeting came to a close.

What has taken place to-day will secure a full and fair hearing next year, at Plymouth, when Professor Allen Thomson will be the president of the British Association. Professor Thomson, it will be remembered, once made some hasty and disparaging remarks about Spiritualism, but when he found that they had been too thoughtlessly uttered, he apologised like a gentleman.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

THE following report was forwarded to us a day or two ago for publication:—

"A meeting of the committee met on the 9th August to wind up the accounts and dispose of the balance in hand. There were present: William Tebb (Chairman), Andrew Leighton, William White, Cornelius Pearson, Thomas Shorter, Andrew Glendinning, and Algernon Joy (Hon. Secretary).

"The subscriptions were found to have amounted to £565 6s. 4d., and were accounted for as follows:—

Paid to Mr. Coleman	£300	0	0
„ for printing, postage, &c.	6	8	9
Subscription not received	5	0	0
Balance in hand	253	17	7
	£565	6	4

"It was explained that the £300 had been paid to Mr. Coleman with the consent of the chief subscribers.

"The balance of £250 odd being inadequate to the purchase of an annuity, as originally designed, it was resolved to instruct the treasurer, Mr. Calder, to hand it over to a trustee, with any additional subscriptions; the trustee having the confidence of the committee and Mr. Coleman, and the proposed application of the money being defined and approved.

"The chairman was authorised to communicate the cordial thanks of the committee to the Editor of *The Spiritualist* for his kind and gratuitous services.

"Although the amount subscribed has fallen short of the necessities of the case, the committee feel that, under all the circumstances, they have reason to congratulate themselves on the result.

"WILLIAM TEBB, Chairman.

"Subscription received since meeting: Temple, £1."

ON Sunday next, Sept. 10th, Mr. Smith, of Oldham, will occupy the platform in the afternoon and evening at the Spiritualists' Institute, Waterloo-street, in that town.

Mrs. WOODFORD'S *séances* for physical manifestations, with Mr. Arthur Cölmán as medium, will be resumed at her rooms, 90, Great Russell-street, on Saturday, the 10th inst., and will continue to be held on Wednesday (*instead of Thursday*) and Saturday of each week.

SPIRITUALISTS who visit Glasgow, and require hotel accommodation of good quality, cannot do better than select the Blythswood Hotel, in Argyle-street. The landlord, Mr. Leary, is a Spiritualist, and an influential, though unobtrusive, worker in the movement.

MR. WILLIE EGLINTON, physical medium, is now in Exmouth. He will be in London two or three days next week, previous to his departure for Holland, when he will give his *séances* as usual to investigators. Persons desirous of securing his services should apply immediately. See advertisement.

EARTH LIFE AND ITS ADVANTAGES.—I have heard it said, that what might have been acquired in a year or month on earth, may take centuries to accomplish after leaving the material form. Oh, it is a sad sight to witness spirits (who have found out this great truth) with nervous, restless, and almost hopeless anxiety depicted upon every lineament of their emaciated bodies, going from one to another seeking relief, and, when disappointed, turn away with almost hopeless despair, only to try again. They have the heart sympathy of the higher spirits, who are engaged in assisting them.—Jennie Sprague, a Spirit, in "*Voice of Angels*."

NOTIFICATION OF DEATH AT A DISTANCE.—The following is from a paragraph which appeared in *The Times* of Monday last, Sept. 11th, in reference to the death of the late Mr. George Smith, the eminent Assyrian scholar and explorer, who died last month at Aleppo:—"A young German Assyriologist of the highest promise, Dr. Friedrich Delitzsch, is now, for the second time, in this country, having been sent, as on his former visit, by the King of Saxony, to study the arrow-headed inscriptions in the British Museum. During his former stay here last year, which was noticed at the time in our columns, Dr. Delitzsch and Mr. George Smith naturally became fast friends, and the Leipzig *savant* and his brother Hermann were chosen by Mr. Smith to introduce to German readers his *Chaldean Account of Genesis*, which has, accordingly, just been published at Leipzig under their joint editorship. On the 19th ult., the day of Mr. George Smith's death, Dr. Delitzsch was on his way to the house of Mr. William St. Chad Boscawen, who is also a rising Assyriologist, and has been Mr. Smith's substitute at the British Museum ever since that gentleman started on his third expedition to the East. Mr. Boscawen resides in Victoria-road, Kentish-town, and in passing the end of Crogsland-road, in which Mr. George Smith lived, and within about a stone's throw of the house, his German friend and translator says he suddenly heard a most piercing cry, which thrilled him to the marrow—"Herr Dr. Delitzsch." The time—for as soon as he had got over the shock he looked at his watch—was between 6.45 and 7 p.m. Mr. Parsons gives the hour of Mr. Smith's death at 6 p.m. Dr. Delitzsch, who strongly disavows any superstitious leanings, was ashamed to mention the circumstance to Mr. Boscawen on reaching that gentleman's house, although on his return home he owns that his nervous apprehensions of some mournful event in his own family found relief in tears, and that he recorded all the facts in his note-book that same night. Dr. Delitzsch told the story on the 5th inst., at our informant's breakfast-table, with all the circumstances mentioned above, including the hour at which he heard the shrill cry. He distinctly denied having been thinking of Mr. George Smith at the time."

Correspondence.

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

THE CRITICAL AND THE EMOTIONAL NATURE OF MAN.

SIR,—Allow me through your columns to thank Dr. Slade from my inmost heart for his noble and beautiful letter which appears in your issue of the 1st instant. Who is there so callous or blind as to read such a letter without emotions which few sermons and no leading articles of the "ablest editors" could ever inspire? To feel—as every man who has a heart at all must feel—on reading those glowing and heroic words, that the spirit of chivalry is not dead; but that even yet here and there it still survives, burning, perchance, more brightly than of yore, chastened and exalted by the experience of the ages, refined and purified by the ever more and more indwelling temper of the Divine Redeemer, is, indeed, in this afflicted generation, like water from the bubbling fountains of the river of life itself, and light to the wearied and darkened spirit from the temple of the Most High. Were it not that the light that is in us so often is darkness, such words alone, and the temper which governs them, would be indeed a revelation to us, such a revelation as every noble and beautiful thing in His Universe is intended by the Divine Creator of it to be to His sensitive children. But even now, as in other times, an "evil and adulterous generation seeketh after a sign." Is it because there is now even greater mental and spiritual darkness, and the spirit of Anti-Christ stalks abroad more fiercely that a sign is to be given unto it. By the spirit of Anti-Christ I mean the spirit of selfish lust and cruelty, the vain and heartless rivalry of every man and woman in the attempt to be a more visibly faithful worshipper of the Golden Calf than his or her neighbour, and to make their sons and daughters pass through the fire to Mammon, to the destruction of their bodies and souls. Is it for this reason that in our generation a sign is to be given, and such a sign as will make the earth tremble, and the thrones of princes totter to the dust? I allude not to Spiritualism; the whole experience of man is Spiritualism, and all the succession of events, but the harmonious dreams of the children of men, dreams by which through the kindly leading of divine light, and the warmth of divine love, or failing these, not less terribly and truly by the raging fires of error, and the scorpion fangs of pain and misery and death, they are being guided and taught and brought by many tortuous paths, and by many varied experiences, to be fit for the kingdom of heaven. And man thus stands with his divine faculty of consciousness, which is that which gives him the possibility of all experience, intermediate, physically as well as spiritually, between light and fire, and, from his earliest infancy, through conscience, hears the sweet eternal voices ever saying to him, "Choose thou this day whom thou wilt serve." And if Providence has so decreed, that, instead of being born amongst the good and gifted, and so, by easy steps, obtaining the results of many experiences, it should be the lot of the vast majority to be the victims of the accumulated errors of the ages, and thus have to fight out their very experiences, by which not they, presently, but only future and unknown generations are to profit, for them too, as for every suffering man, there is laid up, after they have seen and known and been made capable of feeling, all that man is meant to see, and know, and feel. There are laid up the angel's harp and the martyr's crown, against that day—for many, however dimly and darkly distanced—when they shall enter the holiest of holies, as the created and redeemed and purified children of God. For now we doubt not, but we know

— that somehow good
Shall be the final goal of ill,
To faults of nature, sins of will,
Defects of doubt, and taints of blood:
That nothing walks with aimless feet,
That not one life shall be destroyed,
Or perish from the general void,
Till God hath made the pile complete.

Alas! I know full well that for too many in this age, all I have been saying is rhapsody, not reason, and that there is already abroad such a spirit of mental blindness, that, as it will not believe in Moses and the Prophet, nor in any beautiful, and, therefore, true thing, so neither will it believe "although one rose from the dead." And the nation that allows itself to be taught by those possessing such a spirit will have to drink the cup of bitterness, and perchance of blood itself, which is the only alternative through all the ages offered by God to men and nations, who will continue to be led by blindness and wrong, instead of by reason and love. And I regret more than enough to see amongst Spiritualists themselves, who, if true Spiritualists, should be true Christians—not in a sectarian, but in the only sense the Saviour ever meant or wished, viz., men having the tone and temper of Christ—too often, as amongst other men, a desire to exalt their own views and theories above the eternal truths of the universe. I beg in all humility to tell them that they will never guide mankind properly, nor come themselves towards that perfect harmony of knowledge, thought, and feeling, towards which all the experience of man is tending, and which may not yet for ages on ages be realised, until they humbly renounce all desire for personal notoriety, in favour of sincere efforts for the good of all mankind; and those amongst them who would teach others must make their own education and culture as deep as the teaching of Kant, or broad as the Baconian philosophy, and as high as the sublimest passages of Shakespeare. They must learn from Kant that all the phenomena of experience are but successive impressions through the senses on the individual consciousness, and that from them, by the powers of memory and comparison, the thought and character are created and grow. They must learn that it is in the *mind of man only*,—not in the apparently real outside phenomena,—that all that men by mutual comparison and interchange call Nature,

— at the roaring looms of Time does ply,
And weave for God the garment man sees Him by.

From Bacon they must learn that this succession of phenomena, which is fact, is before all theory or even thought itself, and must govern thought for ever; or, as Dr. Slade most beautifully puts it—

"Opinions cannot change a fact, but one fact will change (he might have said many) opinions."

Then, remembering the ultimate analysis of Kant, and seeking to acquire knowledge of fact before theory, let them come to Shakespeare and all true poets to learn that all consciousness and all knowledge are only stages in the moral and active relations of men to one another, and that a man may, as it were, gain the whole world of knowledge mechanically, and yet lose his own soul—that is, his character and capacity for right, not wrong, action and feeling. And, finally, summing up all the teaching of the ages in their own experience, they must recognise that they, and all things have been made and are organised and governed by a Power which is not themselves, and must humbly and reverently bow before the eternal purposes of Almighty God towards His Universe, and they will find, ultimately, that higher than the reason by which we know all things, there reigns the Love Supreme, the sense of which in ourselves, and towards our neighbour, and towards the Eternal Father, becomes only possible in a pure and perfect sense as we, through daily duty and the practice of kindness, grow towards a perhaps still far-off beauty and perfection of our own nature, after the eternal ideal presented to us in Jesus Christ. Leaving all creeds and religions aside, where they perplex, and trouble, and seem untrue, they will be found ultimately to be fragmentary truths, which will be reunited in the spirit of Christ's teaching (imperfectly even as it has come down to us), and in the divine perfection of His character, which is exhibited thereby. Let us not be led away by the blind and unnatural and unhuman scientific teaching of the day, which seeks, by microscopes of ever higher and higher power, to find the secret of the universe—open to all—but only through the natural and balanced faculties of body and mind and heart, developed from a sincere desire for the good of man, and therefore of the glory of God. Let us rather seek guidance of men of true insight, who have thereby acquired true knowledge, which is the food of the soul. When we have read and understood *Sartor Resartus*, *Fors Clavigera*, and the *Wealth of Nations*, by the light of one another, then, and not till then, shall we be able to understand and grapple with the deepest economical, social, and religious problems of the day—problems which no Spiritualism alone, without the disinterested action of living men, recognising the physical world, with all its grim necessities as the origin and base of the spiritual, can ever solve. But, thanks be to God, Spiritualism, even in its most tangible and verifiable form, is true, and it will doubtless ere long lift a load of doubt from the minds of many men, bring cosmos out of the chaos of modern thought and speculation, and "bid the saddened hearts rejoice, because of man's immortality triumphant, heralded by angel ministry!"

And I, who write, how can I expect any one to believe, from my account in the truths of Spiritualism, who was myself an unbeliever only so late as a week ago. I do not. Such facts and experiences no one has a right to believe on the *ipse dixit* of any one, not that of his dearest and most trusted friend. But five minutes' experience of one of Dr. Slade's *séances* will convince any sane man of their reality, and if he is honest, he will say so. I can confirm all that Mr. Serjeant Cox and Mr. Wallace have so admirably described, and, besides, I can assert that I received an unmistakable message from a dear departed, signed, not with the name written down by me, entirely out of Dr. Slade's sight, and held under the table, in my own hand only, but with the *pet name* by which he was known to his family, said family being 400 miles from London, and, with myself, utterly unknown to Dr. Slade. But what was truly miraculous, beyond the possibility of doubt, was not the message, nor the signature, but the conditions of its reception. I distinctly affirm that I received it written audibly *within* a new and perfectly clean *closed* folding-slate, produced then and there from my pocket, and purchased by me, for the very purpose of giving the matter an absolute and unmistakable test, said slate being held close between my own finger and thumb, in my full view (for being closed there was no necessity for its being put under the table). Dr. Slade's hand not touching it or near it. Not only was the writing going on *audibly*, under these conditions, and while Dr. Slade and I were talking easily on irrelevant subjects—thus showing unmistakably the action of a third *intelligence*, besides those of the only two living beings in the room—but its very presence was made *visible* by the motion of the entire slate, held in my own hand, and under my very nose, as it were, in full view. This motion corresponded to every audible turn of the crumb of slate-pencil, hidden in the interior, and which I could not control any more than I could have done, if I had asked a friend with a strong hand and arm to write for me on a slate, while I only held the corner between finger and thumb. Truly, sir, the "eye only sees what it brings with it the power of seeing," and there are more things in heaven and earth than most of us dream of in our philosophies.

WILLIAM B. PULLAR.

Bexley Heath, S.E., 4th September, 1876.

SPIRITUALISM FROM A THEOLOGICAL POINT OF VIEW.

SIR,—Those who, like your correspondent, "Another M.A. of Oxford," believe both in Spiritualism and Christianity, must feel that of all the interesting problems which the dawning science of Spiritualism presents, the problem surpassing all others in interest is its relation to Christianity, and its effect upon the Christian church of the future. It seems to me that your correspondent, in characterising Spiritualism as the "strong delusion" foretold by St. Paul (which doubtless in one of its aspects it is) does not allow for its other aspect—an aspect frequently set forth in the communications of "Imperator" to "M.A., Oxon." I allude to the convincing testimony it bears to the possibility, or, rather, to the pro-

bability of that continuous series of revelations of the character and will of God recorded in Holy Scripture.

Men and women of this generation who wish to believe in these past revelations, but who cannot contradict their own reason, which they also believe in, have necessarily undergone an intellectual ordeal in seeking for the truth which satisfies both reason and faith. Now to such, as it seems to me, Spiritualism supplies two arguments on the side of faith.

1. It removes the *a priori* objection resting on the solitariness of Scripture miracles and angelic appearances.

2. It shows that there is in the physical organism of man an apparatus ready to hand, so to speak, through which Divine communications may be made, by the agency of ministering spirits. Of course there are many further questions as to the nature of the communicating intelligences, but my object in writing is to elicit the views of your correspondent.

E. H. W.

SIR,—Wandering about in the wilds of Sutherlandshire, I have missed my letters and papers for some time. Among a budget just come in is your journal, and in it I read, with feelings which send me straight to pen and ink, the letter of "Another M.A. of Oxford." So far as I can make out—for theology, like the cuttle fish, very much darkens the waters around it—we Spiritualists are the victims of "a strong delusion, sent into our midst by the infinite God." I quote the words with an inward shudder, because we "have not received the love of the truth," and our end is comprehensively to "be damned." If I do any wrong by compression or misapprehension, that wrong is unintentional, and my interpretation, at any rate, does no violence to the plain grammatical meaning, or to the spirit of the letter. Stripped of verbiage and theological mist that is what is stated.

With all the energy of which I am master, with all my heart and soul, I would repudiate such a libel on the Creator. That any humble seeker after truth should be handed over by the God of Truth to the devil because he would fain probe to the very root—that any man should be punished because his mind is of a different complexion to another man's—that God should prescribe a creed for acceptance, with hell as the alternative—these are notions so monstrous, so dishonouring to the God I know and adore, that I must needs repudiate them with abhorrence.

This is what a long course of theology has brought us to! God has spoken to man at divers times, in divers ways, according to human needs. He has inspired human instruments in days of old, as He inspires them now, to speak a word in season to those who need it. Yet we are to have a distorted word of "an inspired apostle," written for a different people, at an age far other than this, hurled in our teeth as an anathema, in order to prevent that very search after truth which Paul, were he living now, would be the first to encourage. What! has God shut up all avenues of inquiry? Has He placed pitfalls before the doors that lead to new truth? Has He once spoken, and is the man who now would listen to His voice, and catch (if it may be) some accents that his soul longs for, to be handed over to eternal burnings as a malefactor? The days, thank God! are fast passing away when any such belief will be tolerated. Dogma and anathema, fire and brimstone, stereotyped beliefs, and athanasian creeds are fast dying a richly merited death. They are all so many bars to free inquiry; so many bogies of a buried past. In place of them is growing a humble and reverent search into truth; a belief that God is honoured by the minutest study of all His works; a craving for all knowledge, specially of that which it most concerns man to have—a knowledge of his future, and a desire to probe to the utmost that which offers most opportunity of gaining this knowledge, viz., the revelations of modern Spiritualism.

With faith in any future life dying all around us, with religion fast losing its hold on the most thinking minds, are we to be frightened away from that platform on which alone religion and science can meet? And is the bogie that is to frighten us to be a wrested text which attributes to the God whom we are called upon to adore, the sending on His helpless creatures "a strong delusion" in order that they "all may be damned?"

It is good, sir, to put such a gospel in plain English. I would that your correspondent knew, as many of your readers do, the reasonable and divine message that the higher spirits bring—a message which, while it meets man's necessities, does honour to the God whom it reveals.

M. A. OXON.

Loch Inver, Sutherlandshire.

STRONG SPIRITUAL MANIFESTATIONS IN PRIVATE LIFE.

SIR,—An account of the development of a powerful physical medium whom I have been fortunate enough to discover among my friends, may not be uninteresting.

The first intimation of his mediumship occurred during a family *séance*, when one of our talented public mediums, being among us, told us that he thought my friend to be a medium. A few days afterwards I visited him, and the results of his development are as follows:—

First sitting. At his own house, in an unfurnished room, a table and the chairs used being the only furniture. The manifestations were—the direct spirit voice; a bronze hand used as a paper-weight was brought from the drawing-room; we were frequently touched, and some writing was done in my Spiritual Diary.

Second sitting. Same room. A long string of questions was correctly answered by raps, with regard to the earth-life of a friend who passed away five years ago. The medium did not know, and never had seen, my friend, and we two were the only mortals present. The circumstances connected with his death, for he died at sea, were not ordinary. Other spirit-friends of the medium manifested their presence by the direct voice. During this sitting the medium was in his normal state.

Third sitting. Same room. The medium's sister and wife were also present. He was entranced, and we were sprinkled with water; there was no water in the room when we entered and locked the door. Luminous hands were seen by all; we were touched by hands. While sitting with my friend smoking the hand appeared again between us and was seen by both.

Fourth sitting. At my father's house in Norwood, my friend having kindly promised to give him a *séance*. This was in a furnished room. Flowers were brought, and we were told by the direct voice that they were emblematical of Christian life, being *immortelles*. A light floated about the room, and luminous hands were distinctly seen by all. I felt among them some children's hands.

Fifth *séance*. At the medium's house. Very perfect hands and a materialisation of the face. The medium's sword was brought down from his bedroom and placed on the table, the door being locked. On lighting a candle, the table was found covered with things that had been placed upon it.

Sixth *séance*. At the house of my friend's mother-in-law. Large and heavy articles were brought into the room from the hall. Very perfect hands were seen, and a materialisation of John King took place. Direct voice.

This development has taken place since August 11th, and I think all will agree that it is remarkably quick and very promising. I am sorry that I am unable to mention names, but as it is my friend's wish I have no alternative. I enclose my card and address.

V.

SPIRITUALISM WITHOUT SPIRITUALITY.

SIR,—Mr. Joy has dealt very tenderly with me in saying "it is written," when that which I wrote has so thrilled him with righteous horror, that he feels it a sacred duty to expose its whole insidiousness.

Considering that many of my best friends, of the highest possible tone of character, are numbered among the non-reincarnationists, it must be clear that my words were not intended to be specially applied. They were used in a general sense, to denote the leading feature of each of the two great branches of the spiritual movement. I thought that words could be so used. If I am wrong, it is owing to that defective female education which I am daily forced to deplore, and to the want of that mathematical training which has given such admirable exactness to the thought of Mr. Joy.

What I meant to say was that English Spiritualism deals *principally* with the physical side of the question, and that Continental Spiritualism is chiefly directed towards moral teaching. These respective developments have arisen out of natural, theological, and political conditions; natural, because physical mediums do not grow on French, German, and Spanish soil; theological, because the people of Roman Catholic countries are accustomed to receive their religion on authority; and political, because the law does not allow free meetings in private houses in France and most Continental countries.

Whether *belief* really has much influence on conduct is a moot point with some. Where it is strong and living, I think it has, more especially if what has been belief comes to be verified by demonstrable facts, passes into the domain of knowledge, and becomes a part of the common experience of all mankind.

I believe it to be most essential that in Spiritualism, beyond all other subjects, we should carefully distinguish between belief and knowledge. We can only *know*, strictly speaking, that which is within our own experience; all that we receive at second-hand, even on the testimony of the most reliable witnesses, is belief; all that lies beyond is speculation, or, in its highest forms, aspiration and hope. Yet though far beyond our grasp, it is surely more ennobling to strive after an unattainable ideal of love, or knowledge, or beauty, than to remain wholly engrossed with that which belongs to the material life.

I do not maintain that to noble minds the study of phenomenal nature need have a lowering effect; but I think the general tendency on the *popular* mind, if occupied exclusively with things of sense, would be to loosen its already feeble hold on the things of the spirit.

The more I write, the more I feel that words serve to darken knowledge, instead of to elucidate it. The application of the above is, that any belief (the less dogmatically held the better), which acts upon and elevates the moral sense, is a wholesome and desirable adjunct to experimental science, and that the tone of the reincarnationist, or as they prefer to call themselves Spiritist, writers, is calculated to have that effect, to a greater extent than any writings I have met with among those of the opposite school of Spiritualists.

Far be it from me, however, to pretend to prescribe what form of belief shall influence any particular mind, or to under-estimate the aims and motives of those whose lives I would humbly seek to imitate rather than to criticise.

EMILY KISLINGBURY.

38, Great Russell-street, London, W.C.

SIR,—If a man tries experiments in chemistry or with physical mediums, I cannot see that he therefore does not "represent morality," or perceive that such occupations give us any clue to his religious belief. In science there is the most unswerving love of truth, for the slightest departure from accuracy, even by mistake, often brings great troubles in its train. The inference is that if a man is sufficiently advanced and civilised to be acquainted with scientific methods, that his morality and religious ideas are of a higher order than are the opinions of those who run after a new theological dogma called "reincarnation," which, however, is greatly in advance of its predecessor, "eternal punishment," a doctrine which admits no progression in any shape in the world beyond the grave. I believe that thoughtful English Spiritualists admire the tone and intention of the Kardec books, but think they would be vastly improved were the reincarnation doctrine struck out of them.

P.

THE NATIONAL ASSOCIATION AND "OFFICIAL REPORTS."

SIR,—That the newspaper press is a valuable aid to all public bodies that have their actions ventilated therein, I think few will question. If all local government meetings were fully reported, many an unseemly scene might never transpire, and much money would often be saved to the unfortunate ratepayers. When it is found that any public body prefers its own "official" report to the "journalistic" one, the natural question is asked, Why?

If the Council of the British National Association of Spiritualists is desirous that its sayings and doings shall be known alike to the public and the members of the Association, I am of opinion that their recent action will completely nullify their intention. The agenda paper, in which the "official" report appears, will only circulate among our members. Had it appeared unofficially in *The Spiritualist* (as hitherto) the public at large would know what the Council had done. Cannot the Council find a more useful method of expending its funds—say in the promotion of Spiritualism—rather than in incurring the extra cost of an official report of its meetings? The courtesy of the editor of *The Spiritualist* has been, when viewed in the light of the present method, so much clear gain to our funds, but the money is now consumed in extra printing charges. I trust the matter will be reconsidered before long. The Spiritual public will not care much for a National Association that depends for publicity upon "official reports," prepared by "a correspondence committee." Our policy should be to win support, instead of weakening it.

Also, it is to me a matter of regret that the rule concerning the admission of members to the Council, paid for services to the association, has been altered. At the time the question was mooted I expressed my willingness to retire, and I here repeat it, as I am convinced the rule should be absolute, so as to debar paid members voting at or sitting on the Council. Absence from London prevents my presence at Council meetings, except on rare occasions, or else I should personally have moved in these matters. I deem it my duty to protest against safe rules being departed from, and I do so trusting that a wiser and more liberal policy will yet prevail.

J. J. MORSE.

Newcastle.

SWEDENBORGIANISM AND SPIRITUALISM.

SIR,—Opponents of Spiritualism frequently urge that no new knowledge, philosophical, scientific, or theological, has ever been given to the world through its agency. Although the mission of Spiritualism is purely of a spiritual character, to aid the development of the soul, yet inquiry will show that much knowledge other than that of a theological character has been obtained by its means. The readers of *The Spiritualist* will not be inclined to doubt that Swedenborg was a medium and seer, the greatest, perhaps, with the exception of Andrew Jackson Davis, that we have heard of. Nearly all Spiritualists have read Swedenborg's life and works, and it is unnecessary here to recapitulate the extraordinary amount of scientific and other knowledge which he exhibited. It may, however, be remarked that Swedenborg anticipated La Place in the nebular hypothesis, and the theory of evolution as a grand whole is to be found in his writings. The great seer wrote very extensively on theology, and, as all are aware, a sect called "The New Church" now exists to disseminate Swedenborg's theological opinions. In science and philosophy Swedenborg's mind was free from preconceived notions, and he could therefore be truly inspired; but his condition does not appear to have been so favourable as regards religious truth. Here he erred in assuming the infallibility of the Jewish scriptures. By a method peculiarly his own, he endeavoured to make a large portion of the Old Testament appear rational, or, to use the words of A. J. Davis, "He clothed it in a language of spiritual beauty, of which it is utterly unworthy." Swedenborg, it should be recollected, had not the advantage of having perused the sacred writings of other nations, especially the Hindus, and therefore it was easy for him to fall into the error that the Universal Mind had specially favoured a certain quarter of our little planet, and delivered his last will and testament to a few Jews. In the face of the light we now have in spiritual matters, there is little excuse, however, for the blindness of "New Churchmen" in spreading the great Swede's religious opinions, or holding him up as an infallible (or something akin to it) and specially favoured prophet. The *spirit* of his philosophy is against the technical sectarian dogmas which his followers promulgate. One of their articles of faith is that even in the next world some souls who are in "falsities" continue in them, and develop in evil for ever! This is pretty much the same as the doctrine of eternal torment, with this difference, that the lost in the "hells" ultimately come to like it! A Swedenborgian writer, attempting apparently to reply to Spiritualists on the eternal progression and ultimate salvation of all souls, asks us "if we ever heard of darkness developing into light," or "evil into goodness." Now, Spiritualists have never taught that "evil" develops into "goodness," but hold that the condition out of which evil or misdirection arises can be changed, and this effected by the growth of the moral and spiritual faculties of the mind. Mental philosophy teaches the same thing, and the history of the race proves a gradual advancement in mental and moral power. Surely in the next world a spirit whose mental faculties, owing to hereditary organisation or other circumstances are undeveloped, will not be prevented from growing to the "stature of a perfect man" because he has been unable to swallow certain technical doctrines? The very best men cannot complete the circle of their development in this life; and if spiritual growth is the law all will grow. The Universal Mind must be perfectly impartial—perfect in wisdom and love; and as this dogma of "growing in evil for ever" is contrary to our highest conceptions of the Divine Mind it is false. Swedenborg himself taught that the highest angels visited the lowest hells. What for? Not for curiosity, and to harp afterwards on their "falsities," but undoubtedly to aid their spiritual

advancement. It is absurd of these people to take the assertions of Swedenborg on undeveloped souls remaining always undeveloped and losing the little good they possess in order to reduce their character to a "Unity." This view makes God a gigantic demon. If the sources of evil and error are removed, and the Divine influence fall upon them, as it does on all here, they must progress, especially so when, according to Swedenborg himself, it is the mission of the highest sphere of angels to operate on the lowest, the highest being in the most positive relationship to the lowest, and, consequently having the most power for good over it. Herbert Spencer, our great philosopher, teaches that ultimately in this world, by the law of growth, the "Ideal Man" will be developed. He says: "All imperfection is unfitness to the conditions of existence. This unfitness must consist either in having a faculty or faculties in excess, or in having a faculty or faculties deficient—or both. A faculty in excess is one which the conditions of existence afford full exercise to, and a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that the faculty to which circumstances do not allow full exercise diminishes, and that the faculty on which circumstances make excessive demands increases. And so long as this excess and this deficiency continue, there must continue decrease at the one end, and growth at the other. Finally, all excess and all deficiency must disappear; that is, all unfitness must disappear; that is, all imperfection must disappear. Thus the ultimate development of the ideal man is logically certain." This argument is equally applicable to the soul in Hades. Now, these Swedenborgians—especially their priests—are continually attacking Spiritualism, and alleging that Spiritualists are inspired by "demons." It is a pity but that our critics were endowed with more common sense, a greater love for humanity, and more faith in God than in mere books. Spirituality of mind is the very thing they appear to lack. They seem to think, like other ignorant sects, that they perform a religious act by praising the "Word," and talking such nonsense as that the Great Infinite Mind condensed Himself and appeared to us in the form of a human personage—Jesus Christ. This, of course, is putting their proposition without sophistry and the usual jargon.

In conclusion, I would advise these new church priests to acquire humility of mind, and not to dogmatise and exhibit the spiritual pride they do; to use their reason properly, and not pervert it to patch up traditional and erroneous views; to accept truth instead of authority, and not authority as truth; in short, to follow Swedenborg's advice and cultivate an "affection for truth for its own sake—that is, to love Truth because it is truth; for whatever is loved enters with light into the mind, and this is eminently the case when that which is loved is truth, because all truth is in light." AN ADMIRER OF SWEDENBORG.

Sunderland.

EXPERIENCES OF A SEER.

SIR,—You say that you do not understand the idea I intend to convey by my statement about forms being possibly reflected by an "aura." You may observe that throughout my letter I used the words "aura" and "spiritual envelope"—the fluidic garment of the soul—as synonymous terms. I may have been wrong in this; but if I have not, I am afraid that I shall not be able to make my meaning clearer. The data from which I drew my conclusion consisted in my having repeatedly seen the body of an apparition—say of a man—resolve itself into a series of pictures which have been identified as illustrative of some person's earth life, my description of the apparition having first been recognised as that person's self. One part of the apparition—to make, if possible, the matter more plain—would, while I surveyed it, assume the appearance of a landscape; another would take the shape of a house or a town; others would represent human beings; and, what is more, the whole of these would not appear as mere pictures, but as tangible realities. Such is the nature of the phenomena by which I have been enabled to read the lives of many people, both in the flesh and in spirit land, and such, I suspect, are the kinds of phenomena witnessed by other clairvoyants. I would like to have the views of other clairvoyants on this subject. Mrs. Woodforde, I imagine, or Mrs. Baker-Howarth, might have something interesting to tell us. Of course, I am not always able to retain an apparition before me till I thus dissect it. In general the various scenes are only observed one after the other, and often they come and go too rapidly to be described at all.

JOSEPH SKIPSEY.

Ashington Colliery, Northumberland.

SPIRITUALISM AND THE PRESS.

SIR,—The following assertions contained in an article in to-day's *Saturday Review*, headed "Modern Witchcraft," deserve some notice. I content myself with questions of fact, as the theoretical views of the writer are unworthy of criticism.

1. "Let any one of the same build as the medium attempt the raising of a very lightly-made chair—a feat to which great importance is attached—and he will find that it is neither inexplicable nor very hard to accomplish."

A. Yes, if he takes hold of the chair. Let me remark that the *Saturday Review* used to be written in the English language, and that it is difficult to comprehend what "the raising" and "very lightly" signify.

2. [The table] "has certain supports which differ from those of ordinary tables."

A. This is formally and materially untrue.

3. "It has also a covering, which is removed after the sitters have taken their places."

A. The table has been inspected by me without the cover.

4. "The table is made of a peculiarly close-grained wood, and is of extraordinary slight construction."

A. The table is made of ash, and is of especially solid and good construction. The workman who made it certainly put good wood in.

5. "The handwriting [of the long messages] is absolutely different from that of the shorter messages."

A. Sometimes it is similar, sometimes identical.

6. "The medium always sits and places the slate at the same corner of the table."

A. Not the case.

7. "His performance is conducted at the 'Spiritualists' Hotel.'"

A. This is needlessly offensive to other persons, and implies covertly a suspicion of complicity which those concerned will doubtless indignantly reject. There is no "Spiritualists' Hotel."

Let me, in conclusion, while disclaiming any desire to apply any epithets to the writer, observe that if I saw him in Regent-street, with Ananias on his right arm and Sapphira on his left, there would undoubtedly be a nice family party of congenial minds. C. C. B.

FORMS OR LAWS OF NATURE.

SIR,—I have read Dr. Carter Blake's article with much attention, but fail to see what it is he means by the term "form." Lord Bacon praised Democritus for referring all effects or phenomena to matter, and as being the father of experimental philosophy. He praised Plato for his recognising that the discovery of forms was the true object of philosophy, but said that the value of his opinion was lost in supposing forms to be abstractions and formative agents, and not determined by matter. If a form be not a law of nature it is a mere fiction, and, as Dr. Blake well knows, Bacon set it down that these forms or laws can only be discovered by a method of induction. But if my friend has made any other discovery of any other means, I shall be delighted to hear all about it. Bacon's words are, "Plato supposed forms were the true objects of knowledge, but lost the real fruit of his opinion by considering forms as absolutely abstracted from matter, and not confined and determined by matter: and so turning his opinions upon theology, wherewith all his natural philosophy is infected." For when "Folly is worshipped," he says, "it is, as it were, a plague-spot upon the understanding." Now, in natural philosophy—Spiritualism is no exception—all "metempirical" conceptions and metaphysical fancies must be rejected, and any hypothesis must be considered as merely provisional and as suggestive of inquiry.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

MR. C. E. WILLIAMS'S FIFTH VISIT TO HOLLAND.

SIR,—This year, again, I will give a few facts which merit the attention of my co-workers, and consider them in connection with some suggestions lately mooted among Spiritualists, or printed in the Spiritual papers. My English brethren may feel sure that we Dutchmen observe coolly, and draw our conclusions after calm reflection; we also prefer facts as the basis for our ideas.

Here are some few only of the things which occurred during the fifth visit to Holland of your good medium, Mr. C. E. Williams. The medium sat in the dark circle, with Mr. H. G. Becht (positiveness itself) at his right hand. As the test given by the spirits happened between those two persons, I need not speak about the other sitters, among whom was myself. The spirit Peter asked, by the direct voice, if the ring test was desired. The answer, naturally, was "Yes," but there was no ring on the table. At the request of Peter, Mr. Becht stood up, and lent his chair to the spirit, after having pushed it away with his leg as far as possible, quite out of the reach of the medium, and in the direction of the door. Some seconds later the chair was heard moving. Mr. Becht felt it pressed against his left arm, and, naturally, was "all attention." He held the medium firmly, but all these precautions did not prevent the spirits from hanging the chair on Mr. Becht's arm. A light was struck, and we saw the chair there. There was only one way to explain the thing, viz., "Spiritual manifestation," unless one should think Mr. Becht an imbecile, who does not know what he does, or a cheat, who likes (without the smallest interest in so doing) to deceive his co-workers by aiding another cheat, named Williams. We who know and witnessed the facts should not like the latter explanation.

I will tell you another fragment of a *séance*, at which, also, no tests were applied; it was a dark cabinet *séance*, in which it is so very easy to play tricks, as all will readily agree. John King came out and showed himself behind the chairs of the sitters at the left side of the cabinet, while at the same time—I mean, positively, the same time, and during a considerable length of time, which enabled us to observe accurately—Peter was working at the right side of the circle, speaking, patting the sitters on their faces, or laying both his hands together on the top of the ladies' or gentlemen's heads. Here, also, two individuals were at work. Sceptics may explain it by saying we cut the medium in two pieces, like a polype, every part acting in its own way.

Another fact. I was invited to stand upon the small table, and, I assure you, nobody could stand near me; it was quite impossible. A spirit hand took mine up to the ceiling, then extended it in a direction opposite to the cabinet, and over the heads of the sitters. How can we explain this in any other way than as a Spiritual manifestation? It was no test, to be sure, for the medium sat quite free. But if the fact given is no test, I do not know what is a test, for nobody standing on a chair near the table could reach the height of my hand, nor extend it at that height over the heads of the sitters. It is simply a fact. Of course, sceptics must deny such things.

Yet another. Williams was lying quietly on a sofa behind a curtain, and was seen together with John King, who bent over his medium and illuminated him with his marvellous light. No mistake was possible, for there was the medium's light-coloured coat and pantaloons, his whole form sharply drawn against the black velvet of the sofa. This happened several times in my house.

Now a few final remarks. I should like, certainly, that the phe-

nomena could occur, as a rule, in the light, and that the strongest tests could always be applied to mediums; but it seems to me that it is unwise to reject altogether the dark sittings. If you nourish any doubt about the genuineness of any phenomenon in the dark, then simply reject it. Study calmly, with perseverance, and again and again. We must take the conditions as they are, and wait patiently for improvement.

The fact that in dark *séances* tricks can be performed, seems to me no reason for rejecting them entirely, and for neglecting this side of our difficult study. Still, if you doubt a fact, reject it, and accept only the things you feel sure to be genuine. Exposure of sham media is a very good thing, but be prudent in such matters, and give the *proofs* of charges against tricking media. The fact that spirits can make their media play tricks is not yet sufficiently considered; in such cases the media are innocent. The question whether their "double" is at work is, also, an interesting point to study. I find dark *séances* very interesting, as a means to learn about the individuals of the spheres, and their power over earthly things and persons. That controlling spirits can exercise power over persons should be a point of interest to the physician, to the lawgiver, and to every thinker and truth-seeker; the fact that in the spheres, as well as on earth, quacks and cheats are found, is an interesting one, and the character-study of such beings is not to be neglected. For these reasons I find the dark sittings useful in their way; and I find it wise to take the conditions as they are, the more so as we cannot force or change them, and we should look in every direction in order to gain all-sided knowledge.

As to tests, I sincerely pity inveterate testers. Many media object to them, especially when they cannot apply their schemes without spoiling the conditions. Yet, on the other hand, I have invariably experienced, during my eighteen years' investigation, that if you apply tests beforehand, you often spoil the conditions; but if you let the media be free, and sit in a good, harmonious circle, which keeps conditions, the spirits give tests a hundred times stronger than cords, much more attractive than sealing-wax, and more close than a bag. If you sit thus, they feel pleased in trying to convince you, and do all they can, as I have again seen in the recent behaviour of our dear spirit friends, John and Peter, to whom we owe our best thanks, also to our medium friend, Charles F. Williams.

I close with friendly greeting to my English co-workers.

A. J. RIKO.

The Hague, Holland, Oude Mol Straat 8a, August, 1876.

THE TURKISH ATROCITIES—APPEAL TO SPIRITUALISTS.

SIR,—The frightful cruelties and privations to which the Bulgarians have been subjected, and the immediate and dire need of the survivors, have induced this appeal to Spiritualists, for contributions to supplement—as their gift—the national fund about to be raised.

The under-mentioned ladies and gentlemen have been invited to form a committee:—

Sir Charles Isham, Bart.; Messrs. Charles Blackburn, Alexander Calder, Keningale Cook, N. Fabyan Dawe, Desmond Fitz-Gerald, S. C. Hall, J. Ivimey, H. D. Jencken, Enmore Jones, George King, Andrew Leighton, J. N. T. Martheze, Gerald Massey, J. Ridley, E. D. Rogers, Martin Smith, G. Nelson Strawbridge, A. C. Swinton, W. Tebb, James Wason, H. Withall; Mrs. C. Berry, Mrs. Makdougall Gregory, Mrs. S. C. Hall, Mrs. Michell, Miss Kinsbury.

Subscriptions will be thankfully received by the Hon. Sec.,

THEO. TAUNTON.

Raymond Lodge, Versailles-road, Anerley, S.E.;
or, 150, Leadenhall-street, E.C.

THE monthly *soirées* of the National Association of Spiritualists will be resumed for the winter. The first of the new course will be held on the 4th of October, and Mrs. Weldon (Miss Treherne) has kindly consented to attend and to sing thereat.

THE "TIMES" ON HALLUCINATIONS.—The *Times*, in a review of Dr. Lee's book on *The Supernatural*, says:—"The hallucinations which occur in states of disordered health have the unvarying character that they are drawn from the past experience or reading of those who see them, and this, so far as we know, applies equally to ghosts. No ghost has ever been described as presenting an aspect or suggesting an idea which was not manifestly derived from the occurrences of this world, and which was not, in all reasonable probability, within the previous knowledge of the ghost seer. The poetical dreams of Swedenborg, the marvels of old women, and the doings of the latest Spiritualistic *séance* are all alike in this, that they have never introduced a new idea to mankind, and have never failed to show that the human imagination, although it can alter and rearrange, is absolutely powerless to create. When ghost stories thus bear the trade-mark of their human origin, and when they are in their nature undistinguishable from occurrences with which every physician is familiar, it is gratuitous to attribute to them a supernatural origin; and even those who cannot themselves explain them will be led by common sense to feel that they are capable of being explained. The very capriciousness and the utter uselessness of the alleged occurrences will forbid any person of decently reverent mind to attribute them to a Divine origin; and in most cases they are the manifest results of local legends, acting upon brains commonly basotted by ignorance, and almost always unmanned by terror or physical disease. The large tribe of nocturnal apparitions, the 'ghosts' seen in 'haunted' bed-chambers, may with some confidence be relegated to the category of 'suggested' dreams, which terminate a troubled sleep by a paroxysm of fright, and leave the sleeper with an impression of having seen something, which is so vivid that it is difficult for the superstitious to shake it off. Everybody knows that it is not always easy, on first waking after a vivid dream, to be quite sure that the phantoms of the half-resting brain had no objective existence."

SPIRIT POETRY.

THE following inspirational poem was given a few weeks ago through the mediumship of Miss Lizzie Doten, and was reported for the *Banner of Light*, by Mr. John W. Day:—

THE SECRET OF WILL.

"I and my Father are one."—JOHN x. 30.

It was midnight, and out of that deep
Whose waves through the Infinite roll,
Which men in their blindness call sleep,
I awoke to the life of the soul;
And a feeling of fear and of dread,
In that land of the boundless unknown,
Came over my soul as I said—
I am here with the shadows alone!

Then a nearness—a mystical sense
Of a Presence unseen, made me pause
And thrill with a feeling intense,
Like a magnet that quickens and draws.
The shadows grew restless and swayed
Their pinions, made ready for flight;
Then silently rose and obeyed
A Presence, commanding the light.

Did I dream? did I surely behold
A Being resplendent in grace,
Whose hair was like sunlight and gold,
With the glory of God on his face?
And I, a poor, wandering child,
Though stricken with wonder and fear—
Did I dare to look up as he smiled,
And answer his call to draw near?

Oh, love is a mystery deep!
The longing and lone know its voice;
'Tis a magnet of infinite sweep,
And the heart that is drawn knows no choice.
Oh I gazed in his luminous eyes
With the love and the trust of a child,
So Godlike, so lofty and wise,
So tender and sweet as he smiled.

I felt I was worthless and weak,
Defiled by earth's darkness and dust,
But my spirit grew earnest to speak
In the strength and the fulness of trust:
"Oh thou who wast born of that light
Where no darkness can ever abide,
Wilt thou hear if I question aright,
And answer: "Who art thou?" I cried.

Then his voice came as gentle and low,
As tender and soothingly sweet,
As a stream in its musical flow,
As the rain with its soft silver feet:
"A spirit—a spirit—no more
Must thou question, dear child of the earth;
In vain wilt thou seek to explore
The secrets of souls and their birth.

"But the voice of thy pleading is heard,
The cry of thy soul for the light;
Lo! I am the answering Word
Which quickens thy blindness to sight;
Lay thy hand, then, unshrinking in mine,
Till the depths of thy being shall thrill;
Oh, Neophyte, here at the shrine,
Discern thou the secret of Will!"

A wave from life's infinite sea
Seemed to sweep me tumultuously o'er;
Not yet was my spirit made free
From the earth and its storm-clouded shore;
But I knew I had found what I sought,
That my spirit was guided aright,
And those wondrous pulsations had caught
Which quicken the children of light.

"Dear child," said the spirit, "be brave
Thy mission on earth to fulfil,
And know that no soul is a slave
Who hath fathomed the secret of will.

Farewell!"—And he vanished—away
Like a star that hath drank its own light.
Then I turned to my dwelling of clay,
To the earth and the shadows of night.

But I know, as I never have known,
That the life which we live is a dream;
That the spirit is never alone,
And we *all* are far more than we seem;
For oft while we battle with Fate,
With courage undaunted and strong,
We hear from the "Beautiful Gate,"
Sweet echoes of music and song.

We shall plant the white lilies of Peace
On the grave of our deadliest ill,
When our idle complaining shall cease,
And we work with the Infinite Will.
We can tread where the great of all time,
In the fulness of freedom have trod,
And can say with a meaning sublime,
From the depths of the soul: "I AM GOD!"

DURING the winter Mrs. Weldon will inaugurate a series of meetings on Mondays, at the Langham Hall; they will be known as "Mrs. Weldon's Sociable Evenings," and the admittance will be by invitation. Various attractions in the shape of music and singing will be provided. At one of them Mr. W. H. Harrison will give a short address, containing evidence that Spiritualism deserves investigation; this will be followed by a discussion.

DR. STANHOPE TEMPLEMAN SPEER and our contributor known as "M. A. (Oxon.," have been in the North of Scotland during the past few weeks. Mr. Martin R. Smith has also been in Scotland during the present autumn. Mr. and Mrs. William Crookes, Mr. and Mrs. A. R. Wallace, and Mr. W. H. Harrison have been in Glasgow during the past week, at the meeting of the British Association. Mrs. Makdougall Gregory is on a visit to Sir William Dunbar, near Basingstoke. Baron Dirckinck-Holmfeld, after a short visit to London, has returned to Holstein. The Countess of Caithness and the Duke de Medina Pomar are at Barrogill Castle, Caithness-shire. The Hon. J. L. O'Sullivan has left London for the United States. Mrs. Honywood has returned to London from the Continent.

THE CHANGE AT DEATH:—"From the surf-beaten beach and the white terror of underlying reefs; from battle-fields, where life was flung away as if it had no value; from palace, house, and cottage bed, from study and street, from every locality beneath that rolling sun, men have gone up to God. And all these, the strong, the passionate, and the loving, took all their powers and feelings with them. Upon the smaller the larger life was on the instant grafted. They did find their growth 'in the twinkling of an eye.' They were all changed as the bud is changed when it blossoms, as the sun is changed when it sails out from behind the veil of the eclipse. There was no lapse of power, no interruption of the faculties, no cessation of thought, no ebb to the majestic current of their lives in death."—W. H. Murray.

AN APPARITION.—Dr. Ditson, in *The Banner of Light*, says that the *Révue Spirite*, in an article on "Apparitions from the Other World," recounts what the Abbé de St. Pierre has to say in his works on this subject—of "a singular adventure which took place in 1697." Two worthy students, fifteen years of age, M. Bezul and M. Desfontaines, much attached to each other, having read of engagements between persons, that the one who died first should appear to the other, made a similar contract, wrote out two papers to that effect, signed them with their blood, and exchanged them. Some months afterwards, Desfontaines was called away to Caen, and letters of mutual regard passed between these friends. One day, when in the grounds of the college, young Bezul had a strange feeling come over him, a deafness and faintness he could not account for. The following day, at the same hour, the same sensations were experienced, when he saw Desfontaines approaching. He beckoned him to a seat by himself on a bench, and made place for his comrade. As Desfontaines did not come, Bezul went to him, when the former seized him by the arm, hurried him away some thirty paces distant, and then said: "I promised to come to you if I died first. I was drowned yesterday at this very hour in the river of Caen. The Abbé de Menil-Jean was my companion. He dived for me, and I grasped his foot, and in shaking me off he struck me forcibly in the stomach, and I sank to the bottom." . . . M. Bezul became afterwards the curé of Vologne, where he was much beloved for his many virtues. . . . Walter Scott attributes such things to hallucination, but how could M. Bezul see the shade of his friend, and learn all the particulars of his death, while no official detail of the event reached him till some days afterwards?

ANSWERS TO CORRESPONDENTS.

WE have to complain of occasional, though rare, breaches of literary etiquette, which ought not to be possible at all among Spiritualists. Communications are sometimes sent to us as if they were special contributions to this journal, the information being withheld that they are merely circulars sent to two or more periodicals at the same time. Surreptitious acts are to be deprecated. A circular may be welcome, and extracts sometimes made from it, but it should be honestly marked as a circular.

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 DEBATEABLE 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 communication. 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, 6s.

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

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. 3s.

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

WHAT AM I? col. 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.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. 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., 15s.

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 or hoping 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." 5s. 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 Misunderstanding; the Last Ecstasy; 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., 600 pp. Cloth 10s. 6d.

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

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens; these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitive as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was 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 latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

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

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

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

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

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

PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams. 5s.

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

POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s.

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

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

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

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

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

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

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

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

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

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

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

STRANGE VISITORS, dictated through a Clairvoyant. 6s.

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

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

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

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

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

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

DENTON'S POEMS. 2s.

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

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

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

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

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

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

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

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

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

MODERN AMERICAN SPIRITUALISM, by Emma Hardinge. 15s.

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

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

PSYCHOLOGICAL MEDICINE, by Dr. Bucknill and Dr. Daniel H. Take. 25s.

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

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

OUTLINES OF TEN YEARS' INVESTIGATION INTO THE PHENOMENA OF MODERN SPIRITUALISM, by Thomas P. Barker. 12s.

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

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

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

ARCANA OF SPIRITUALISM, by Hudson Tuttle. 6s.

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

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

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

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

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

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

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

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

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

SECOND-HAND BOOKS.

THE PHILOSOPHY OF SPIRITS IN RELATION TO MATTER. By C. M. Burnett, M.D. 6s.

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

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

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

WORKS BY ANDREW JACKSON DAVIS,

<i>The "Poughkeepsie Seer."</i>	
Nature's Divine Revelations	15 0
The Physician. Vol. I. Gt. Harmonia	7 6
The Teacher. " II. "	7 6
The Seer. " III. "	7 6
The Reformer. " IV. "	7 6
The Thinker. " V. "	7 6
Magic Staff. An Autobiography of A. J. Davis	7 6
A Stellar Key to the Summer Land	3 6
Arabula, or Divine Guest	7 6
Approaching Crisis; or, Truth v. Theology	5 0
Answers to Ever-recurring Questions from the People	7 6
Children's Progressive Lyeum Manual	2 6
Death and the After-Life	8 6
History and Philosophy of Evil	3 6
Harbinger of Health	7 6
Harmonial Man; or, Thoughts for the Age	3 6
Events in the Life of a Seer. (Memoranda.)	7 6
Philosophy of Spiritual Science	2 0
Free Thoughts Concerning Religion	3 6
Penetratia; Containing Harmonial Answers	7 6
Philosophy of Spiritual Intercourse	6 0
The Inner Life; or, Spirit Mysteries Explained	7 6
The Temple—on Disease of Brain and Nerves	7 6
The Fountain, with Jets of New Meanings	5 0
The Physician; or, Seeds and Fruits of Crime	2 0
The Disk and the Heavenly Victims	12 6
Conjugal Love; Truth v. Theology	3 0
Morning Lectures	7 6

MISCELLANEOUS BOOKS

	s. d.
Oriental Religions (Johnson)	24 0
Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper	2 6
Keys of the Creeds	5 0
The Wheel of the Law (Alabaster)—A book containing interesting particulars and legends relating to Buddhism	14 0
Three Lectures on Buddhism (Ellis)	5 0
History of American Socialisms (Noyes)	18 0
The Romantic History of Buddha (Rea)	12 6
Catena of Buddhist Scriptures (Rea)	15 0
Threadway my Way, an Autobiography, by Robert Dale Owen	7 6
Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from China to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.	10 6
Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Gallaway, M.D. In six parts	16 0
The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D.	10 6
Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Fiske, M.A.	10 6
Awes-I-Hind; or, A Voice from the Ganges, by an Indian Officer	5 0
The Life and Works of Menenius. Translated into English from the Greek Classics, by James Legge, D.D., LL.D.	12 0
On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritualism, Dreams, Trance, Somnambulism, Vital Photography, Faith Will, Origin of Life, Anesthesia, and Nervous Congestion, by Robert H. Collyer, M.D.	3 6
The "Korea"; Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople	12 0
Son, Remember: an Essay on the Discipline of the Soul beyond the Grave, by the Rev. John Paul, B.A.	3 6
Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols.	18 0
The Koran; commonly called the Alcoran of Mahomed. Translated into English immediately from the original Arabic, by George Sale	10 6
The Childhood of the World, by Edward Clodd, F.R.A.S. Special edition for Schools	1 6

CARTE DE VISITE PHOTOGRAPHS OF CELEBRATED AMERICAN SPIRITUALISTS.

Price One Shilling Each.

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

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

TRACTS AND PAMPHLETS.

WHAT IS SPIRITUALISM? by Thomas Gales Forster. A useful tract for Inquirers.

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

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

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

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

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

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

MESMERISM AND ITS HEALING POWER by Adolphe Didier. 2s.

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

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

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

SPIRITUALISM; ITS CAUSES AND EFFECTS, by Baron Dirckknock-Holmsfeld. 6d.

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

CONCERNING MIRACLES, by Thomas Brevior. 3d.

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

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

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

AGASSIZ AND SPIRITUALISM, by Allen Putnam. 1s.

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

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

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

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

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

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

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

Price 7s. 6d., cloth.

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

SPIRITUAL SCIENTIST, of Boston, Mass., U.S.A. The most faithful and impartial exponent of Spiritualism in America. The title, *Spiritual Scientist*, clearly indicates the character of the paper. Unlike all other Spiritual journals, it gathers from the great authors of ancient time the fruits of their researches into the secrets of nature and the laws of the Spiritual Universe. On the Occult Sciences it has many able contributors, and solicits correspondence.

Published weekly. *Scientist Pub. Co.*, publishers. E. Gerry Brown, Editor. Offices, 13, Exchange-street, and 24, Devonshire-street. The *Scientist* is now in its fourth volume. Terms of subscription, in advance, 18s. per annum, including postage. *Spiritualist Newspaper Branch Office*, 38, Great Russell-street, London, W.C.

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

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

EDWIN LEE, M.D.,

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

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

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

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

SPIRITUALISM; ITS CAUSES AND EFFECTS, by BARON DIRCKINK-HOLMFELD. A review of this pamphlet appeared in the March number of *The Spiritual Magazine* of this year. May he had of W. H. Harrison, 38, Great Russell-street, Bloomsbury, W.C. Price 6d., post free, 7d.

ANNALI DELLO SPIRITISMO IN ITALIA.—Rivista Psicologica di Nicoforo Filateo. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

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

THE FOOD QUESTION.—Manifesto and Publications of the Vegetarian Society sent free to any address on receipt of post card. Secretary, 91, Oxford-street, Manchester.

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

SPIRIT PEOPLE.—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—*Spiritualist Newspaper Branch Office*.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. By ROBERT DALE OWEN. The main object of this book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem incredible at first sight to many, yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men. This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism. Cloth, 7s. 6d.
The Spiritualist Newspaper Branch Office.

NEW WORKS OF M. CHARLES GOUNOD.

PUBLISHED BY THE
MUSIC AND ART ASSOCIATION,
39, Great Marlborough Street.

ON THE SEA OF GALILEE. Arranged by E. TINEL as a Pianoforte Duet and Vocal Solo. Price 6s.
LA VENEZIANA. Pianoforte Solo, 4s.
FETE DE JUPITER. Grand March, 4s.
OFFERTORIUM. For Organ, 4s.
JOAN OF ARC. French Vocal Score, 10s.
BALLAD OF THE PAGE. English and French words, 4s.
Also A SERIES OF SEVEN DUETS containing the Principal Music, arranged by the composer expressly for Her Majesty the Queen and H.R.H. Princess Beatrice. Nos. 1 and 2, price 2s. 6d. each. Nos. 3, 4, 5, 6, and 7, price 5s. each.
ITALIA. May, 1874. Words by Lord Houghton, written in commemoration of David Livingstone, 4s.
My True Love hath My Heart, 4s.
Chidcock Tichborne, 4s.
Go, Lovely Rose, 4s.
A Series of 12 Part Songs, 6d. each. Special arrangements made to Choral Societies.

NEW WORKS PUBLISHED BY THE MUSIC AND ART ASSOCIATION.

BY MISS TREHERNE (MRS. WELDON).—The Brook, words by Tennyson, 4s. Hier au Soir, words by Victor Hugo (English words by Mrs. Eric Baker), 4s.
Heather, Danish Melody, Kjerulf, 4s.
ALFRED RAWLINGS.—Lullaby, words by Bradwyn Bradwen, 4s. Beware, words by Longfellow, 4s. Part-song, To the Cuckoo, 6d.
JOHN URICH.—Pagatella, words by T. Hood, 4s. Venetian Barcarola, 4s. Pity the Wives at Home (sailor song), dedicated to Samuel Pimmsoll, Esq., M.P., 4s. Mazurka, 4s.
F. CLAY.—Enid's Song, 4s. Elaine's Song, 4s. Vivien's Song, 4s. Guinevere's Song, 4s. Mary's Song, 4s. There is no Flock (Resignation), 4s. Sands of Dee, 4s.
HAMILTON CLARKE.—Serenade for Pianoforte, 4s. Ditto, arranged as a Duet for Pianoforte, 5s. Two Voices: a Song, 4s.
ALFRED CELLIER.—Flower Girl: a Song, 4s.
KJERULF.—On the Heather; Danish Melody.
Grannie's Nursery Rhyme Quadrilles, with Portrait of Mrs. Weldon, arranged from Grannie's Nursery Rhyme Book, by Mrs. Weldon, 4s.
Subscribers' Names received for Grannie's Nursery Rhyme Book—Subscribers, 6s.; Non-Subscribers, 7s. 6d.

All the music published by the Music and Art Association, 39, Great Marlborough-street, is sold for the benefit of Mrs. Weldon's Orphanage.

A List of Works sent post-free on application.

THE MANAGER, MUSIC AND ART ASSOCIATION,
39, GREAT MARLBOROUGH STREET.

SPIRIT PEOPLE.

A scientifically accurate description of Manifestations recently produced by Spirits, and

SIMULTANEOUSLY WITNESSED BY THE AUTHOR AND OTHER OBSERVERS IN LONDON.

BY WILLIAM H. HARRISON.

Limp Cloth, red edges. Price 1s.; post free 1s. 1d.

38, Great Russell Street, London, W.C.

Or of MESSRS. COLBY AND RICH, 2, Montgomery-street, Boston, U.S.

OPINIONS OF THE PRESS.

"As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messrs. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much vexed question of *a priori* objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole tone of the book (which is singularly free from dogmatic pretension) is rigorously logical."—*Public Opinion*.

"At the outset of his booklet Mr. Harrison disclaims any intention of proselytising or forcing his opinion down non-Spiritualistic throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, albeit bristling with assertions of the most dumbfounding nature."—*London Figaro*.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited."—*Morning Advertiser*.

"The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither theorises nor dogmatizes, nor attempts to make converts to his views. He states occurrences and events, or what he believes did really happen, in a remarkably clear and narrative style, without any attempt at advocacy or argument. The mode in which Mr. Harrison has discharged his task is praiseworthy; but what of the task itself? To those who are unacquainted with the pretensions of Spiritualism, and those so-called, and to the majority, incredible manifestations of the spirit world, which are the ordinary concomitants of the system, the revelations contained in *Spirit People* will appear startling and antecedently impossible."—*South Wales Daily News*

Limp cloth, red edges. Price 1s. 1d., post free.

W. H. HARRISON, 38, GREAT RUSSELL STREET, LONDON, W.C.

THE RELIGIO-PHILOSOPHICAL JOURNAL is a large eight-page weekly paper, an able exponent of Modern Spiritualism. Established in 1865. Now in its twentieth volume. Published every Saturday by the Religio-Philosophical Publishing House, Chicago, Illinois. The regular price is 15s. per year, at which price thousands of old subscribers welcome it each week as the best visitor they have. Sample copy, 3d. Address, S. S. Jones, Editor, Chicago, Ill.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

The Second Volume of *The Identity of Primitive Christianity and Modern Spiritualism*,

By EUGENE CROWELL, M.D.

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

CONTENTS.

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

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

LE MESSENGER, a fortnightly Journal, appears on the 1st and 15th of every month. Price 2d., or 5 francs yearly. Belgium—37, Rue Florimont, Liège. London—*The Spiritualist Newspaper Branch Office*.

REFLEXIONEN AUS DER GEISTER-WELT. A Monthly Record of Trance, Spoken, and Written Communications given at the meetings of the Budapest Society of Spiritual Inquirers. Price 1s. monthly. Budapest—Josefstadt, 23, Erzherzog Alexandergasse. London: *The Spiritualist Newspaper Branch Office*.

PSYCHISCHE STUDIEN. A Monthly Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDRE AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly.—Leipzig: OSWALD MÜTZE. London: *The Spiritualist Newspaper Branch Office*.

MRS. BURKE'S

BOARDING HOUSE FOR SPIRITUALISTS,
8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.

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

Applications should be made as far as possible in advance.

MANAGER—MRS. A. C. BURKE.

FURNISHED APARTMENTS to LET, consisting of pleasant Sitting Room and Large Airy Bedroom, overlooking and having access to large garden. Thorough cleanliness, and home comforts studied. Near to Rail and Omnibus. C. P., 102, Clarendon-road, Notting hill, W.

By Royal Letters Patent.

"KRINE COSMETIC," THE HAIR BEAUTIFIER,

PROMOTES THE GROWTH OF THE HAIR, AND IMPARTS TO IT A HEALTHY BRILLIANCE; IT CLEANSSES THE HEAD, AND RESTORES TO GREY HAIR ITS ORIGINAL COLOUR. It is a Preventive of Cold in the Head, and affords a grateful relief to Headache.

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

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

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

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

CHARGE FOR ADVERTISEMENTS:—Half a crown for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements Five Shillings per inch. Reduced terms for extended periods. "The Spiritualist" is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

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

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

City Publishing Office, E. W. Allen's, 11, Ave Maria-lane, London, E.C.

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