

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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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.

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(ESTABLISHED 1870.)

THE COUNCIL have much pleasure in announcing to the MEMBERS and METROPOLITAN SPIRITUALISTS generally that, in response to the desire of numerous friends, they have made arrangements for a

NEW YEAR'S GATHERING,

In the form of a

CONVERSAZIONE AND BALL,

To be held at the
CAVENDISH ROOMS (71, Mortimer-street, Regent-street, W.),

ON

WEDNESDAY EVENING, THE 5TH JANUARY, 1876.

The proceedings of the *Conversazione* will be presided over by the President of the Association,

HENRY D. JENCKEN, ESQ., M.R.I. (Barrister-at-law),

Who will take the chair at 7 o'clock.

The following friends have kindly volunteered their services in connection with the *CONVERSAZIONE*:—Madame Ourry, Miss Sexton, and Messrs. J. A'Bear, G. Sexton, jun., Herbert J. Derham, S. Derham, E. Parkinson Ashton, F. M. Sexton, and A. G. Ogan.

THE BALL

Will be opened at 9.30 o'clock. The following gentlemen will act as M.C's.:—E. PARKINSON ASHTON, AND ARTHUR MALTBY, ESQs.

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The Doors will be opened at half-past six o'clock.

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N.B.—Early application for tickets is particularly requested, as tickets will not be sold at the doors.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

FRIENDS wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kislisbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C. of whom copies of the Constitution and Rules may be had upon application. The entrance to the offices is in Woburn-street.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings; and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

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

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

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The Spiritualist Newspaper,

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

VOLUME SEVEN. NUMBER TWENTY-SEVEN.

LONDON, FRIDAY, DECEMBER 31st, 1873.

THE INDUCTIVE METHOD APPLIED TO THE DOCTRINES OF ALLAN KARDEC.

We have received the following letter from Miss Anna Blackwell, the able translator of Allan Kardec's *Spirits' Book* :—

To the Editor of "The Spiritualist."

SIR,—I trust that you will kindly allow me to ask your own attention and that of your readers to a few considerations which I beg to offer in reference to the following points raised in the leading article of your paper of Oct. 8 :—

1. It is an open question "whether Allan Kardec ever had anything to do with the Jesuits or not."

2. *The Spirits' Book* is not a product of the inductive method, but deals in "assertions;" it adduces only questionable "facts," is theological in character, and "must be accepted (if at all) on authority."

3. It "displays inexperience of mediums, manifestations, and spirit-messages."

4. The qualification of "*Spiritual Philosophy*" on its title page "is unjust to English Spiritualists, because they have not accepted it as such."

5. "The doctrine (reincarnation) has not, up to the present time, been taught through any medium of any kind in England."

Point 1. No slander, more utterly baseless as well as base, was ever invented against any human being than the malicious falsehood which has vainly tried to couple the name of Allan Kardec with that of his bitterest enemies. He made no open war on Catholicism, both because to have done so would have brought him into collision with the priests, the police, and the Government, and also because he regarded it as a duty not to attempt to unsettle any one's religious convictions, but to leave each mind to its own spontaneous action in regard to creeds. But his education under Pestalozzi, and in a Protestant country, led him, while a mere lad, to reject the entire Catholic dogma, and to study the Bible for himself, a study which caused him, through the whole of his subsequent life, to hold entirely aloof from all churches, creeds, and dogmas. Though a sincerely religious man, and holding much the same views as the English Unitarians, he never entered any place of worship, and, in accordance with his wishes, frequently expressed, his funeral was what is called in France a "civil" one, that is to say, his remains were interred by his friends without the intervention or presence of any priest, clergyman, or minister whatsoever.

Point 2. The inductive method is undoubtedly the only safe one for those who are trying to find out something they do not yet know; but it is never employed by those who have to state something already known to them. For instance,—astronomers, having ascertained certain facts in regard to a given planet, and wishing to find out something about the conditions of existence in that planet, deduce from those facts, by induction, the conclusions, in regard to those conditions, which are implied in the facts from which they reason. The inductive method is clearly the only one that could be safely employed in such an inquiry. But if some means of direct communication were established between us and the people of that other planet, neither we nor they would dream of using the inductive method for getting at the details we should both be so eager to learn; and all the statements we should make to each other, concerning our respective worlds and ways, would be made, not as inductions, but as "assertions." It is in this latter way that *The Spirits' Book* was produced, and that, consequently, it should be judged. Allan Kardec was in no sense the author or producer of that work, which is simply a record of, and comment on, a series of conversations between himself and certain spirit-interlocutors; and as the latter claimed to be at a higher standpoint than ours, and to speak of things seen and known by them, their statements (intended to assist us in our search after knowledge which, it would be easy to show, cannot, in the nature of things, be arrived at through any efforts of inductive reasoning on our part) were necessarily made under the form of "assertions."

To the charge of non-reliability made against the facts adduced in *The Spirits' Book* I can make no specific reply; no instance of such non-reliability having been brought forward in proof of that charge. On the other hand, is it not an interesting and significant "fact" that the existence, nature, and functions of the perispirit, and the part played by it in the production of spirit-phenomena—the unity of matter and the nature of the impressions made by it on consciousness—the kinship between the lower races and man—and

other subjects of an equally recondite character, and that had not even come up for discussion at that time, are lucidly treated of in this initiatory work of over twenty years ago, and that the explanations therein given have been confirmed by the subsequent development of the great movement of which it was one of the earliest pioneers?

The Spirits' Book does not profess to deal with the phenomena of spirit-manifestation; it professes to deal simply with the principles to which those phenomena, and all the phenomena of life, are due. It deals with principles, and reasons upon them; and it is, consequently, not "theological," but philosophical. And so far is it from claiming to be accepted "on authority," that the most exhaustive examination of its contents would fail to supply a single quotation implying any demand, on the part of its spirit-authors or of their human condjutor, for the acceptance of its statements on any other ground than that of their intrinsic reasonableness.

Point 3. As just remarked, *The Spirits' Book* only professes to deal with principles; to have discussed in it "mediums, manifestations, and spirit-messages" would have been a departure from the plan of that work, as determined by its spirit-authors. But those subjects are fully treated of in *The Mediums' Book*, the second of the Kardec series; and with such profound insight that this work—published in 1861, when spirit-manifestations were still, comparatively, in their infancy—will be found to throw a vast amount of light on the most advanced phenomena of the present day.

Point 4. To this objection I beg to oppose the following passage from *The Spirits' Book* (Introduction, p. 1)—"Spiritualism is the opposite of Materialism; every one is a Spiritualist who believes that there is in him something more than matter, but it does not follow that he believes in the existence of spirits, or in their communication with the visible world. Instead, therefore, of the words 'Spiritualist,' 'Spiritualism,' we employ, to designate the latter belief, the words 'Spiritist,' 'Spiritism,' which, by their form, indicate their origin and radical meaning; and we reserve the words 'Spiritualism,' 'Spiritualist,' for the expression of the meaning attached to them by common acceptance. . . . In a special sense, *The Spirits' Book* contains the doctrine or theory of Spiritism; in a general sense, it appertains to the Spiritualist school, of which it presents one of the phases. It is for this reason that we have inscribed the words 'Spiritual Philosophy' on its title-page."

By appropriating to themselves a generic term as old as the world of letters, and one that is the common property of all thinkers, Anglo-Saxon believers in spirits and mediums have done, in the domain of literature, just what is done, in daily life, by those who enclose a common, or cut off an old foot-path; and, in so doing, they have sinned against public right, as established by dictionaries, and by immemorial usage, to the detriment of the general convenience. Now that they have wrongfully taken possession of the term "Spiritualist," how are future writers, in treating of the two great schools of philosophy—viz., the materialistic and its opposite—to designate the latter? and, in writing of Fichte, Berkeley, Cousin, and the other great advocates of what has always been understood, in all languages, as "Spiritualism" (but which has nothing to do with spirits and mediums), by what awkward circumlocution, or by what new term, shall they replace the old generic terms of "Spiritualism," "Spiritualist," of which common parlance has thus been defrauded? In placing the designation "Spiritual Philosophy," according to the true and legitimate meaning of those words, on the title-page of *The Spirits' Book*, Allan Kardec exercised an evident and indefeasible right; and for me, his translator, it was at once a matter of right, and a duty, to maintain those words where, in 1854, he placed them.

Point 5. That reincarnation, though frequently insinuated through mediums in England, has not hitherto been openly "taught" by them, only proves the prudence of the overrulers who, directing the movement, have postponed a statement which would have thrown an additional difficulty in its way. When the broad fact of spirit intercourse is sufficiently established, and when the contradictoriness of the multitude of mediums shall have cleared the ground for teachings from a higher plane, the systematic statement of the law of reincarnation (supposing it, for argument's sake, to exist) will evidently be made through mediums in England and America. Meantime, let me point out that, underlying the merely secondary question of reincarnation, is the great primary question of the pre-existence of the soul; that it is on this substratum of the matter that the question of the unity or plurality of our existences must eventually be decided; and that, while abstaining from a premature raising of the question of reincarnation in centres that were not prepared for its consideration, the overrulers have, nevertheless,

caused the pre-existence of the soul to be explicitly admitted by our three most eminent Anglo-Saxon mediums.

The spirit of Mr. Livermore's wife, "Estello," when materialised through the mediumship of Miss Kate Fox, said to her husband (Vide *Spiritual Magazine*, Nov. 1861, p. 488), "I have learned, Charley, that we commence to live here before we are born into the world."

Mr. A. J. Davis, in describing a very beautiful vision in which the substance of the earth became transparent to him, so that he saw its interior, says that he beheld soul in everything—in the gases, the rocks, the plants, the animals, all of which were perceived by him as successive departments of the great laboratory of soul development, from its dim beginnings up to man. Lord Adare (now the Earl of Dunraven), in his book recounting his experiences with Mr. Home, states (p. 67) that a spirit, questioned as to what had become of the soul of a lapdog, replied, through Mr. Home, in a state of trance, that its soul was "a sort of electric spark, that might retain a likeness to the dog form for a short time, so that a spirit seeing it might like to catch it; but it could not be kept, as it must necessarily be soon absorbed in a higher animal." At p. 91 of the same work, Mr. Home, entranced, being questioned as to the destiny of animals, replies, "No creature that crawls, i.e., that can do nothing to preserve its life, has immortality." "Do you mean that they have no future?" "Oh, yes, they have indeed a very important future before them; I mean that they differ from you as regards their individuality." "Can you tell me where the line is drawn?" "There is no exact line."

All of these statements, it is almost superfluous to point out, concede the whole question of the pre-existence of the soul;* the statements made through Mr. Home being specially important in regard to the progressiveness of soul-development. For, if the "soul" of the animal has before it "a very important future," and yet is not divided from the human soul by any "exact line," it is evident that the soul of the animal is on the same path with the human soul; while, if the soul of the animal "differs" from ours only "as regards the individuality" to which we have attained, but to which the animals have not yet attained, it is evident that we have travelled up to the human degree through innumerable anterior embodiments, that our present fleshy envelope is certainly not our first one, and that analogy would, therefore, lead us to infer that it will not be our last one.

Let me add that when *The Spirits' Book* first appeared, there were, in the whole world, just three "Spiritists," viz., Allan Kardec, his wife, and his intimate friend and convert, the late eminent Paris publisher, M. Didier, who brought out the first edition of that work, and had the satisfaction of witnessing its unparalleled acceptance. Wherever this book has been introduced, it has made its own way; and, with the firm conviction that it will do the same in England, I now leave it in the hands of the general English public. I thank you, sir, for the hospitality you have accorded to me in your columns, but feel the necessity of avoiding controversy for the present, my time and attention being fully absorbed by the labour of bringing out my translations of the other books of the Kardec series.

ANNA BLACKWELL.

Wimille, Pas-de-Calais.

Some of those who have not read our article thus criticised might erroneously infer, from the comments upon Point I in the above letter, that we perpetrated a slander upon Allan Kardec by intimating that he might be a tool of the Jesuits, whereas the article said that the book was conscientiously written, and with good intentions; the allusion to the Jesuits was founded upon the statement of Baron Holmfeld, the accuracy of which is now admitted, that Allan Kardec was an employe in the office of the Jesuitical newspaper *L'Univers*, but it has since been shown that this was merely a matter of business, that he had nothing to do with its editing, nor any sympathy with its teachings.

The second item in Miss Blackwell's list is the all-important one; it is the vital point by which the *Spirits' Book* will stand or fall, so far as the modern scientific world is concerned, and because of its weakness at that point we consider it to be beyond doubt that the *Spirits' Book* will fail to make a solitary scientific convert of high standing in this country. Trustworthy information given by spirits in the way stated by Miss Blackwell can be proved to be such only by inductive methods, in the same way that the Royal Geographical Society tests the information it receives about newly-discovered countries. The members of

the society and the world at large cannot see those countries for themselves, but they can examine witnesses separately, can gain general knowledge of their veracity and accuracy, and if communications are given by telegraph can eliminate errors due to imperfections in the means of transmitting messages. Now in the first instance, spirits in speaking through English mediums have not yet taught reincarnation. If they had done so, we have the evidence of Mr. H. D. Jencken, the husband of the earliest medium in connection with modern Spiritualism, that the vast majority of the messages given through strong physical mediumship are "objectless lies," and we are sorry to say that other persons intimately acquainted with the facts of strong physical mediumship have, as a general rule, had similar experience. Knowledge on this head is merely a question of long and intimate experience. Turning to the higher messages given through trance, clairvoyance, and writing, there is abundant evidence that, as a general rule, they are greatly coloured by the mind of the medium, and the identity of the communicating spirit is rarely proved. In the majority of cases, if the messages given by different spirits through the same medium are examined, they will be seen to contain the same phrases, and to include sentences of the same grammatical construction; the difficulties in communicating are probably much the same as several mortals would experience, did they in turn try to signal messages to a congregation by sounds from the church organ. The listeners would soon discover that the separate individuality of the players could not do away with the tone of the organ, and they would have a difficulty in learning "Who's who?" But the organ has no ideas of its own, whilst the human mind has plenty, so there is a greater disadvantage in sending messages through the latter. Seeing, then, that Allan Kardec withholds even the names of his mediums, that he does not state that he tried experiments and finally did away with the sources of error just stated, and that he thus cuts off from readers all power of verifying the accuracy of the messages upon which all his book depends, he presents the doctrine of reincarnation in such a way that it must be accepted upon his authority and not upon evidence. The ideas of sitters in circles have often a strong influence on the utterances of sensitives. How much of the revelations in Allan Kardec's book were due to his presence at the circles? He was so inexperienced as scarcely to be aware of the existence of this palpable source of error.

In all that has been stated in this and the previous article on the subject, it should be noticed that nothing has been said as to the truth or error of the doctrine of reincarnation itself; the argument has been that no good evidence has been adduced that it is entitled to be withdrawn from the region of speculation into that of philosophy, if "philosophy" is understood to be synonymous with "science." Experience proves that for every true speculation there are scores of false ones, but the true one, after being proved to fit in with experience and facts, takes rank at last as a philosophy. It is good and necessary that the human mind should leave hard facts for a time, and enter the eloud-land region of pure speculation in the search after truth, but the well-balanced mind will not continually indulge in the easy and happy work of dreaming; it must, after its season of spiritual relaxation, test the ideas thus gained with that which is actual, and thus, by a healthy union of thought and work, establish that which will be recog-

* Not one of them asserts the pre-existence of the human soul as a conscious individuality, though Mrs. Livermore's statement implies it.—Ed.

nised as true throughout all ages. For high tone and for pure thought the *Spirits' Book* is one of the best ever introduced into Spiritualism, but it presents little proof of the truth of the doctrine of reincarnation. If a philosophy is to be prematurely welded to the facts of Spiritualism, we think that that of Berkeley would be more likely to prove in the end to be true than that of Pythagoras and Allan Kardec.

A true Briton loves nothing so much as a grievance; he would not be happy without it, and it gives him an interest in the eyes of the public. Although several reincarnationists have written to us saying that their ideas are not fairly treated by the Spiritual press, it is a fact that we have printed in full every letter in favour of reincarnation which has been sent to this journal, and that such letters have taken up much more than twice as much space as those on the other side of the question; indeed, the length of the letter of M. Leymarie put us to serious inconvenience, in addition to somewhat defeating his own end, for long letters are seldom read. However, as he was the editor of *The Revue Spirite*, in it went, and as Miss Blackwell is the translator of *The Spirits' Book*, and a recognised authority in relation to the doctrine, she has now had her say. Further, we have not thrown mud at Allan Kardec, but acknowledge him to be an honourable man; we have considered his speculations on their own merits, without bringing in side issues, and have given a full and fair hearing to the whole question. Does any grievance remain? If so, it should be carefully guarded, as a valuable piece of property.

HEALING MEDIUMSHIP.

To the Editor of "*The Spiritualist*."

We have received the following letter:—

SIR,—A lady friend in London frequently sends me your paper, but having seen no spiritual manifestations, I am not able to give credence to all the extraordinary statements I see in your columns. I am, however, a mesmerist, and take interest in facts bearing on that subject sometimes published by you. It has occurred to me that you may be glad to give to your readers the enclosed account of Mr. Valentine Greatracks. Frederick Anthony Mesmer was a native of Switzerland, born 1735, and it was not until November, 1773, that he commenced his experiments in what we now call after him "mesmerism." Thus Greatrack in 1666 had discovered what Mesmer rediscovered in 1773. It seems strange that no one should have tried to copy Greatrack's *modus operandi*. Greatrack's *Brief Account* is a very scarce book; I have, however, seen a copy, possessed by a gentleman now in London, who is a Spiritualist. If you felt disposed to reprint it in your columns in weekly portions, I dare say he would lend it for the purpose. E. B. I.

Dublin.

VALENTINE GREATRACKS.

From the "*Dublin Penny Journal*," June 15, 1833.

Mr. Valentine Greatracks, who is represented in the above woodcut as engaged in the act of curing a poor blind boy by the simple process of stroking the part afflicted, is, in my opinion, worthy of being placed in one of the niches of your gallery of Irish characters. The extraordinary cures he performed, the irreproachable character which he bore, the number of distinguished individuals who gave testimony to his healing powers, and the apparently inadequate means which he employed to effect his purposes, all induce me to consider him as an uncommon person; and without at all desiring to ascribe miraculous gifts to the individual, we must be brought to the conclusion that changes can be produced in the human frame through causes which are not dreamt of in our philosophy. There lies before me a tract published in the year 1666, entitled, "A Brief Account of Mr. Valentine Greatracks, and divers of the

strange cures by him performed, written by him-self, in a letter addressed to the Hon. Robert Boyle, whereunto are annexed the testimonials of several eminent and worthy persons of the chief matters of fact therein related."

This autobiography, which occupies forty-two small quarto pages, I shall attempt to contract, so as to give the readers of *The Penny Journal* a short account of the man and his performances:—

"I was born the 14th February, 1628, and was son of William Greatracks, of Aflane, in the county of Waterford, who died while I was an infant. My mother was daughter of Sir Edward Harris, Knight, one of his Majesty's justices of the King's Bench. She was a virtuous and discreet woman, an excellent neighbour, and a most indulgent, and at the same time provident parent, who took care of my education, and sent me to the free school of Lismore, erected by the charity of the late Earl of Cork. There I made some proficiency in learning, and was designed for the College, but was prevented by the breaking out of the rebellion in Ireland, from whence I was forced to fly and take refuge with my uncle, Mr. E. Harris, who looked after my studies, and perfected me in humanity and divinity. On arriving at man's estate, finding that my mother's means were too small to maintain me along with her other children, I determined to return to Ireland, and there either regain my estate, or lose my life. My poor country was at that time in a deplorable state, for I saw differences that to me seemed unnatural, and I resolved not to intermeddle therein till the mist of confusion was over. I retired to the castle of Cappoquin, where I spent a year's time in contemplation, and saw so much of the madness of the world, that my life became a burden to me; my soul was as weary of this habitation of clay as ever a galley slave was weary of the oar."

Mr. Greatracks goes on to describe in a very feeling way (in which he exhibits the sentiments of a true patriot and a Christian) the state of Ireland until the restoration of Charles the Second, on which occasion he was made Clerk of the Peace for the county of Cork, and a magistrate, which functions he discharged with integrity and a good name. He thus describes his first feeling of being possessed of healing powers:—

"About four years since I had an impulse which frequently suggested to me that there was bestowed on me the gift of curing the king's evil, which for the extraordinariness thereof I thought fit to conceal for some time, but at length I told my wife, for whether sleeping or waking I had this impulse, but her reply was that it was an idle imagination. But to prove the contrary, one William Maher, of the parish of Lismore, brought his son to my wife, who used to distribute medicines in charity to the neighbours. My wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the evil grievously in the eyes, throat, and cheeks, whereupon I laid my hands on the places afflicted, and prayed to God, for Jesus' sake, to heal him. In a few days afterwards the father brought his son so changed that the eye was almost quite whole, and to be brief (to God's glory I speak it), within a month he was perfectly healed, and so continues."

He subsequently cured another patient, to the utter astonishment of the physician of the neighbourhood, who said if he cured that person he would not question but he might heal all manner of diseases. Accordingly

he received an impulse which discovered to him that he had the gift of healing in a more extended way, and shortly afterwards "there came unto me a poor man with a violent pain in his loins, so that he went almost double, and having also a grievous ulcer in his leg, very black. He desired me, for God's sake, to lay my hands on him; whereupon I put my hands on his loins and flank, and immediately went the pains out of him, so that he was relieved, and could stand upright without trouble; the ulcer also in his leg was healed, so that in a few days he returned to his labour as a mason."

It appears that Mr. Greatracks, though in general successful, was not so in all instances, and he attempts to explain the circumstance as follows:—"Many demand of me why some are cured, and not all; to which question I answer that God may please to make use of such means by me as shall operate according to the dispositions of the patient, and therefore cannot be expected to be alike effectual in all. They also demand further of me why some are cured *at once* and not all, and why the pains should fly immediately out of some and take such *ambages* in others, and why it should go out of some at their eyes, some at their fingers, some at their ears or mouths. To which I say, if all these things could have a *plain* account given of them, there would be no cause to count them strange. Let them tell me what substance that is which removes and goes out with so great expedition, and it will be more easy to resolve their questions. Some will know of me why or how I do pursue some pains from place to place till I have chased them out of the body by laying my hands on the outside of the clothes only (as is usual), and not *all* pains. To which I answer, that many have been abundantly satisfied that it is so, though I am not able to give a reason yet; I am apt to believe there are some pains which afflict men after the manner of evil spirits, which kind of pains cannot endure my hand, nay, not my gloves, but fly immediately, though six or eight coats or cloaks be put between the persons and my hand, as at the Lady Ranelagh's, at York House, in London, as well as in Ireland, has been manifested. Now another question will arise, whether the operation of the hand proceeds from the temperature of my body, or from a Divine gift, or from both. To which I say, that I have reason to believe there is some extraordinary gift of God."

OPPOSITION OF THE CLERGY TO THE HEALING OF THE SICK
AND THE LAYING ON OF HANDS.

Such being his power and pretensions, an immense number of people, not only from the adjoining parts of Ireland, but from England, resorted to him, so much so that he could neither follow his own business nor enjoy the company of his family and friends. His stables, barns and other outhouses were filled with the sick of all sorts of diseases, and he remarks, that it was no small instance of an interposing Providence that none of his own family were infected by them, nor did they affect each other. In the meantime the clergy of the diocese of Waterford took up the matter seriously, we cannot say wisely, and the Dean of Lismore cited him to the Bishop's Court, where, upon being asked where was his license for curing, as all physicians ought to have from the Ordinary of the Diocese, he replied—"That though he had no such license he knew no law which prohibited any person from doing what he could to his neighbour." He was nevertheless prohibited from

laying hands on any for the future; which wise order puts us in mind of the similar enactment of the French king against the working of the Jansenist miracles at the tomb of the Abbé Paris, which caused the following epigram to be written:—

Our king commands his God to cease
From working wonders in this place.

The Ordinary of Lismore had worse success than the King of France, and Greatracks proceeded in his healing until his fame reached the higher order in England, and he was entreated to come over to cure the Viscountess Conway of an obstinate headache. This Greatracks consented to do, merely stipulating that a sum sufficient to bear his expenses should be provided him. On landing in England it was surprising what crowds followed his footsteps, who in great numbers were healed. Greatracks fairly acknowledges that he did not succeed in relieving the noble patient for whose sake he came, but, honoured and munificently treated by Lord Conway, he cured many, in the neighbourhood of Ragley, of divers diseases, and from thence was summoned up to London by his Majesty King Charles II., who was pleased to recommend him to the notice not only of his courtiers, but his physicians. "In London," says Mr. Greatracks, "I was persuaded to stay, doing daily what the good Lord enabled me, until I met with your lordship (the Hon. Robert Boyle), who was pleased to be an eye-witness of what I did, and to bring several other learned and worthy persons with you to bear testimony to the truth of what appeared, and to encourage me to give the account to the world." Mr. Greatracks concludes his narrative as follows:—"Now, whether I have done my duty as a Christian in employing that talent which God had entrusted me withal to the good of people distressed and afflicted, or no, judge you and every good man. Thus far I appeal to the world, whether I have taken rewards, deluded or deceived any man. All further I will say is, that I pray I may never be weary of doing well, and that I may be found a faithful servant when I come to give up my last account."

RECOGNITION OF THE FACT OF MESMERIC HEALING BY THE
ROYAL SOCIETY.

Mr. Greatracks remained in London some time, and resided in Lincoln's-inn-fields, where he became the wonder of many, and the subject of ridicule to others. Dr. Lloyd, the Chaplain of the Charterhouse, wrote a book against him, entitled, *Wonders No Miracles*, and it was in answer to this treatise, which was certainly uncharitably severe, that Greatracks wrote his *Brief Account*. The wits of Charles's court made themselves also very merry at his expense. The lively and accomplished Frenchman, St. Evremond, who at that time resided in England, wrote a novel called *The Irish Prophet*, in which he made the people's credibility with respect to Greatracks, the subject of his sarcasm. But fortified by the testimonials of both physicians and divines, he rose superior to his detractors, and a Mr. Love, who had on a former occasion unjustly ridiculed him, stepped forth to assure the world that he was witness to his curing the falling sickness in a way beyond ordinary credibility, and he says, in a letter to Lord Orrery, that the Royal Society and other modern philosophers, unable to dispute the fact, found words to define it, and called the strange effects "A Sanative Contagion in the Body which had an Antipathy to some particular Diseases, and not to others."

Indeed, this most learned society has not disdained to hand down to posterity the memorials of this man, for a Mr. Thoresby has in their *Transactions* given some remarkable instances of cures performed by him, and in particular on his own brother, "who was seized with a violent pain in the head and back. Mr. Greatracks (coming by accident to the house) gave present ease to his head by only stroking it with his hands. He then fell to rubbing his back, which he most complained of, but the pain immediately fled from his hand to his right thigh, then he pursued it with his hand to his knee, from thence to his leg, ankle, foot, and, at last, to his great toe." As it fell lower, it grew more violent, and when in his toe it made him roar out, but upon rubbing it there it vanished." He also gives another instance of his uncle's daughter, "who was seized, when a girl, with a great pain and weakness in her knees, which occasioned a white swelling; this followed her for several years, and having used divers means to no effect, after six or seven years' time, Mr. Greatracks coming to Dublin, she was brought to him. He stroked both her knees, and gave her present ease, the pain flying downwards from his hand till he drove it out of her toes, and the swelling in a short time wore away, and never troubled her after." I do not find any record of how long Mr. Greatracks remained in England; he was in Dublin in the year 1681, but how long he lived afterwards is uncertain. His family, I believe, is not now resident in the county of Waterford. A writer in *Blackwood's Magazine*, if I recollect aright, says, "that to a Mr. Greatracks, a descendant of his, some have attributed the honour of being the author of Junius's letters." R. Y.

A number of certificates of cures follow the treatise of Mr. Greatracks, signed by the most respectable, pious, and learned men in England, amongst whom, besides the above-named Robert Boyle, are Bishop Rust, Cudworth, author of the *Intellectual System*, Dr. Whichworth, Dr. Wilkins, Dr. Simon Patrick, the Countess of Devonshire, &c. As one of the best testimonials of the probity and powers of this extraordinary man, it may be well to give from the *Rawdon Papers* the following extract of a letter from Lord Conway to Sir George Rawdon:—

DEAR BROTHER,—I have received yours of the 29th January, but the former letter, therein mentioned to have been written to me on your coming to Dublin, is not yet come to my hands. Mr. Greatracks hath been here a fortnight to-morrow. My wife is not the better for him; very few others have failed under his hands of many hundreds that he hath touched in these parts. I must confess that before his arrival I did not believe the tenth part of those things that I have been an eye-witness of; and several others of as accurate judgment as any in this kingdom, who are come hither out of curiosity, do acknowledge the truth of his operations. This morning the Bishop of Gloucester recommended to me a prebend's son in his diocese to be brought to him for a leprosy from head to foot, which hath been judged incurable above ten years, and in my chamber he cured him perfectly, that is, from a moist humour—'twas immediately dried up and began to fall off; the itching was quite gone, and the heat of it taken away. The youth was transported to admiration. The dean saw this as well as myself, but it is not the hundredth part, and I am confident at the least of forty that we have seen, among which are many pleasant passages done purposely to satisfy our curiosity and experience, so that I wonder he had not a greater esteem in Ireland. But after all this, I am far from thinking them miracles, or that his cures are at all miraculous, but I believe it is by a *sanctive virtue* and a *natural efficiency*, which extends not to all diseases, but is much more proper and effectual to some than to others, as he doth also despatch some with a great deal of ease and others not without a great deal of pains. This enclosed is a letter of his to his wife, which I desire may be sent carefully to her; and as to his concerns in Ireland, I fear he doth not mind them so well as he ought to do. Probably Sir Thomas Stanley may inform you how they stand, and if you can do him any service I shall take it extremely kindly, for he takes a great deal of pains about my wife, and is very affectionate to do

all that lies in his power. I had a letter also from my brother Francis. I am confident Mr. Greatracks would recover him or the Bishop of Down, for I do pretty well know what distempers he can cure and cannot.—So I rest yours, &c. CONWAY.

Bagley, 9th February, 1665.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

A FORTNIGHT ago we published the substance of the following document, but now quote the full text for the purpose of placing it on permanent record:—

To His Excellency Marshal MacMahon, President of the French Republic.

We, the undersigned, Spiritualists, and representatives of Spiritual Societies, of Great Britain, consider that, in venturing to approach your Excellency with the present respectful and humble memorial, we may in truth claim to do so on behalf of many thousands of our fellow-Spiritualists of the United Kingdom. With equal truth may we also say not only that the Spiritualists of Great Britain include in their body a long array of persons eminent in science, in literature, in social rank, and in all the learned professions, including the press, but also that the bulk of them consists of persons much above the average in point of intelligence, education, and powers of observation and reasoning, who have been led to adopt this grand faith and philosophy from no weak credulity, but against the resistance of their own prejudices, through the overwhelming evidence of facts, according to the strictest principles of inductive science.

The same description may fairly be said to apply to the Spiritualists of the world, who are conceded to number millions, every one of whom may be said to have been converted by proof in spite of anterior disbelief and prejudice, from sovereigns on great thrones to the lower ranks of educated and thoughtful men. We are very sure that the object of this memorial will command the sympathy and concurrence of the whole of these in mass.

That object is to solicit your Excellency's clemency on behalf of M. Leymarie, the Editor of the *Revue Spirite*, now under sentence to a year's imprisonment on the false charge (as we are convinced) of complicity with the photographer Bugnet, the author of fraudulent spirit-photographs.

We do not mean to imply the slightest disrespect to the magistracy and judiciary of France, when we declare our conviction that M. Leymarie is not only an innocent enthusiast for a great truth, but a highly honourable and conscientious man; and that, through a combination of unfortunate circumstances and deceptive appearances, justice has been misled; a lamentable accident which occasionally happens to the most enlightened and most honourable tribunals of any country. We all associate ourselves with that noble colonel of artillery of the French army, who, in open court, after the rendering of the sentence of M. Leymarie, in the presence of the judges, and aloud, went forward and embraced him publicly, declaring that "he was proud to give him that testimony of his esteem and respect."

All persons ignorant of the wonderful facts of Spiritualism, and of the multitude, variety and conclusiveness of the proofs by which they are established to the satisfaction of the most searching investigation, are necessarily incredulous of them, and strongly prejudiced against the doctrine as imposture, and its adepts as dupes. To such persons these facts are not only incredible until they have witnessed for themselves, but inconceivable. Such was, unfortunately, the case not alone with M. Leymarie's judges, but even with his advocate, who was thus unable, notwithstanding his great eloquence, to do more than very imperfect justice to his defence. Unfortunately, too, these phenomena are often partially imitated by charlatans, and even some of the mediums by whom they are really produced are occasionally found to superadd fraud, for the sake of money-making, when their genuine power fails them—a power which is always variable, and never wholly certain. We cannot blame those who have never witnessed and never investigated thoroughly for themselves, for setting the whole down as a "colossal imposture," as, in their ignorance of the facts, the magistrates and the judges naturally did in this case.

Among the mysterious phenomena of Spiritualism that which is called *spirit-photography*, or the production of photographic portraits of deceased persons, still really existent though invisible to our sight, is one of the most incredible and inconceivable to those who have never witnessed it for themselves. We—or at least a large number of us—know it to be a reality and a truth. We know it to have been judicially established in America after a long and searching trial. We know it to have been produced by various photographers, not professional mediums, but disinterested persons of high respectability, in England and on the Continent, as well as in America. We know that there are many hundreds of attestations of the genuineness of these marvellous likenesses by surviving relatives and friends. All this, utterly unknown to the magistrates and judges, was known to the Editor of the *Revue Spirite*; and when he found a Paris photographer (Bugnet) claiming to be a medium and producing those spirit-photographs similar to those which had been amply proved in England and America to be genuine realities—when he had subjected Bugnet's manipulation to the repeated inspection of successive scientific friends without the

detection of any trickery—and when he saw a couple of hundred letters from relatives certifying the accuracy of the portraits thus produced by Buguet—Leymarie could not but believe in Buguet as a genuine medium and spirit-photographer. As Editor of the *Revue Spirite* he could not omit to publish some of these certificates with the accompanying photographs, as proofs and arguments in favour of the doctrine of which he was a devoted advocate, especially when he was urged by his Spiritualist friends to do so. And the whole of the offence charged against him was that of having published about a dozen of these, that is to say, one in each number of his monthly review for about a year! And if a small commission was charged for the sale of these portrait cards, as specimens of this strange phenomenon, at the *Librairie Spirite*, of which he was the manager, as a central point of reunion of the French Spiritualists, nothing, we respectfully submit, was more natural or more legitimate. And yet this was the slender foundation for the arrest of M. Leymarie by the police on the charge of complicity with Buguet in the frauds which the latter was detected in practising in the fabrication of a portion at least of his portraits!

Buguet took too many incontestably genuine spirit-photographs in London to leave it possible for us to doubt the reality of his mediumship. Unfortunately he could not take many genuine ones in a day, and often the force or faculty so far failed him that he could not take any. The need and thirst of money then tempted him into a system by which he could supplement with fraud his insufficient and variable power as a medium, and save his failing health in the exercise of it. In this system of fraud he was detected and arrested by the police. Of a feeble nature and weak moral sense, the torture of solitary imprisonment, and suggestions and persuasions from quarters which are unknown to us, and which we abstain from dwelling upon, led him to believe that he would find indulgence and safety in co-operating with the strong prejudices against Spiritualism which existed in the police and the magistracy. He thus adopted the system of repudiating Spiritualism, and even of becoming a false witness against M. Leymarie, the Editor of the *Revue Spirite*, and the present recognised leading person in French Spiritualism. He thus deceived and misled the magistrates and the judges, persisting in that system even before the Court of Appeal, still believing that by his system he was to escape that imprisonment which he dreaded like death. Sixteen days after his definitive condemnation he proceeded to Brussels. Once in safety there remorse prompted his letter of full retraction, dated 27th September, 1875, addressed to the Minister of Justice of France, in which he explains how he had been tempted and terrorised into the falsehoods he now abjures, and in which he bears full testimony to M. Leymarie's innocence of any knowledge of his trickery. Nor can it be pretended that this retraction was not sincere and true, for it is in full accordance with his own long antecedent letters to M. Leymarie, which were produced on the trial, though unfortunately (and erroneously, as we think) they were "excluded" from the case, notwithstanding the conclusive evidence which they presented of M. Leymarie's innocence.

It is not to be wondered at that magistrates and judges, unacquainted with Spiritualism, should have been misled by Buguet's falsehoods, even though he did not after all go further, when pressed a little closely, than to say that he had always "believed" Leymarie to have known that he practised deception. But it is manifest that if they had had this retraction before them before they rendered their sentence, it would have been impossible for them to have done otherwise than give M. Leymarie an honourable acquittal.

Unfortunately the Court of Cassation takes cognisance only of defects of formality, or of points of law in the anterior proceedings, not of the merits of the case, nor of the justice of the sentence, nor of testimony subsequently coming to light, such as is contained in Buguet's retraction, confirmed as it is by his anterior letters. No remedy seems to exist in such a case, to prevent the consummation of a cruel injustice, except in that high prerogative of grace which the law places in the worthy hands of your Excellency, and the exercise of which we venture thus humbly to invoke.

We do not ask your Excellency to accept our doctrine, with which it is little probable that your Excellency can have had the opportunity of becoming acquainted, though the sovereigns of certain other great nations well know it to be true, as did also the late Emperor of the French. We only solicit the remedy of an act of unfortunate injustice into which the honourable magistracy of France has been misled by perjury, subsequently retracted by its author. And we venture to submit to your gracious consideration that if it is allowed to be carried into execution there are many millions of honest and intelligent persons in all the countries of the civilised world, each one of whom will feel wounded in the person of a victim and martyr, guilty only of the crime of enthusiasm for a great truth, and for a religion in which all religions can meet and harmonise; while on the other hand, from all their hearts, if the prayer of this Petition is granted, will rise an incense of grateful admiration, and of prayer to the supreme SPIRIT of Spirits for the prosperity and greatness of France, and for the still brightening lustre of that ancestral British name which in her service your Excellency has made so glorious.

ENLARGEMENT OF *THE SPIRITUALIST*.

NEXT week, with the commencement of the new volume, *The Spiritualist* will be enlarged, as already announced. For a long time past we have had such an influx of interesting news and valuable articles, that the contents of this journal have been set in smaller type than has been satisfactory to its readers; further, the rapid increase in its circulation during the past year, and the international character which it has gained as the recognised organ of intelligent and educated Spiritualists at home and abroad, warrant the important step about to be taken. The preparations for the change have been going on for some time, and there is every reason to suppose that the improvements next week will give rise to a considerable amount of satisfaction among all friends of Spiritualism. Those who wish to specially encourage the step, are requested to take two copies weekly—one for home reading and to give away afterwards, the other to keep clean for binding.

THE RELIGIOUS AND SCIENTIFIC ASPECTS OF SPIRITUALISM.

BY J. M. GULLY, M.D.

THE two first articles in your number of the 24th December, appear to me so important in their bearing on the subject to which your journal is dedicated, that I desire space to supplement your remarks.

You will bear witness to the fact that in all the past hostile observations on the part which men of science do, or ought to take in the investigation of Spiritualism, I have never attacked them by throwing at them the too easily received opprobrium of being "materialists." As you put it, there is nothing in the position taken by Mr. Tyndall, in his exposition of the result of scientific inquiries so far conducted, which at all militates against the possibility of him and his followers being men of the loftiest moral sense and practice, and therefore of their being men of the highest religious instincts. My personal knowledge of Mr. Charles Darwin dates from more than twenty years back, and I aver that it would be hard to find in society a person more reverent to every moral obligation, and more active in his sense of this than that gentleman. The day is gone by when religion was deemed impossible without a certain, or very fluctuating, creed of orthodoxy. Cultivated minds have gone beyond that sort of stuff, and daily social experience shows the wisdom of abolishing such a test. Men of science are quite right to treat with indifference the accusation of materialism, and, therefore, of irreligion; there is no necessary connection between the assertion of the molecular moving condition of matter, and the assertion that it is no sin to steal your neighbour's goods, character, wife, or anything else that is his. On that ground, therefore, I do trust that Spiritualists will not waste their powers of adverse criticism, or become sectarian,—as scientific men are.

There, in that exclusive and contemptuous sectarian spirit, lies one *casus belli* with Mr. Tyndall and his followers. They acknowledge that having ascertained to their own satisfaction the ultimate action of matter in its ultimate organisation, they are still utterly in the dark as to the *cause* both of the organisation and the function; that all beyond this is mystery,—the mystery of matter, they call it. Now, every advanced step that was ever taken in scientific research since the search began, has been mystery until it was inquired into. Not only so, in the course of that search new forces have been

THE *Glasgow Evening News* has reprinted most of the article from the *Liverpool Courier* about the *fracas* at Mr. Horne's *seance*.

discovered, their *modus operandi* exhibited, and their correlation established. Meantime, a new series of phenomena crop up which apparently (remark, I say, so far, apparently) contradict the action of forces already known to scientific men, and by which they give a reason for the phenomena which they have hitherto considered as satisfactorily proved and explained. But is any reasonable man—any man not blinded by sectarian sufficiency—prepared to say that because he knows so much to be fact he is warranted in stopping there and saying, "I will seek no further because your phenomena contradict our previous knowledge, and point to the existence of powers which are not those I already am acquainted with?" This sort of sectarianism is more intolerant and intolerable than any merely religious bigotry that I know of, inasmuch as in the latter no pretence of inquiry is put forward, or is, indeed, possible, and all *must* be taken on faith, whereas in the case of the scientists loud proclamation is made that nothing is taken on trust, and all must be subjected to searching experimental inquiry. True, it is said that Mr. Tyndall once attended a *seance*; it is also said that at that *seance* he accounted for a certain noise in the room by the friction of his whiskers against a wineglass. It may have been a daring thing of him to be at a spiritualistic *seance* at all, but it seems to me a much more daring thing to tell other men who wore whiskers that his own caused all that noise in the room! The true spirit of inquiry was assuredly not there; and it is that which we demand from him, and not any proof that he is not a materialist.

As to the development or absence of the *religious thought* among Spiritualists, I observe that your article terminates with a mild rebuke to that section of men for their want of *practical benevolence*, which may or may not exist with religious thought; heathens and pagans have been, and may be again as practically benevolent as the most fervid Christian professor. And I should question whether, numbers of people being taken into account, the Spiritualists would show so badly in the comparison as the writer of your article insinuates. You quote one charitable association, but it seems to represent millions; whilst Spiritualists are counted by only hundreds of thousands, and those not composed of many blessed with superfluity of means, as is the case with the rank and file of orthodox religionists. But be this as it may, I cannot help thinking that the mission to be fulfilled by Spiritualism (apart from the *scientific* curiosity which it provokes, and, I trust, will ever provoke) is to induce the mind to measure all mundane things by a standard of being and truth, much higher than that which ordinarily prevails, even among those who are sincere about their religious beliefs. Convinced by experiment, not by mere dogma, that this life is only an incubation of another more progressive, more lofty in aim, more intelligent, and more bright in opportunities, the Spiritualist's religion should consist, in my view, in the constant prospect of this other life, in the constant aspect of all around him, as dependent on a cause which is eternal in action and transcendental in essence; on a cause which minimises all earthly strivings and maximises all strivings beyond earthly life; on a cause which, in our poverty of language, we call spirit, but which thought can compass in all its power and its beauty, and can reverence sometimes as Good, sometimes as God. I remember that Andrew Jackson Davis places matter in the following sequence: solids, fluids, vapours,

ethers, essences, law, principles, ideas, God. Now, the Spiritualist ought to occupy himself with the four last, fixing his present joy and future hopes on them alone; Akenside told us, 140 years ago, that mind alone contains the germs of the beautiful and sublime. If spirit be, as we believe, the synonym of mind, if spirit alone survives of the human being, if every act of creation, of continuance, of dissolution and reconstruction throughout nature, is effected by the power which we call spirit; if the highest exhibition of that power with which we are acquainted is the mind of man, we, or Spiritualists, cannot fail to see that everything of the world around us shrinks into insignificance in comparison with the cultivation of that Power within us which is capable of embracing in its intelligent grasp not only this passing stage of existence, but the immortality towards which we are all hastening. Once saturated with this conviction, the solids, the fluids, all the solid puddings and all the frothy syllabubs of mundane life do but nauseate the moral stomach and destroy the moral health, bodily life meantime dragging wearily along, craving and always dissatisfied when fruition arrives, aspect, retrospect and prospect alike all lowering. In the cultivation of his spirit alone lies the Spiritualist's religion, not according to this or that creed or system, for such only cramp or mislead it, but in accordance with what he ascertains to be his faculty and mission after strict inspection of himself, which itself ever calls other spirits to aid him to a result. All this, it may be said, has been uttered by the churches before, and if the churches had said and done nothing more, it would have been well for humanity. The Spiritualist belongs to no church save that which is represented by the spirit within him, and its sympathetic communion with other spirits in more intelligent spheres of existence; and this alone must prevent the formation of any religious body to be called Spiritualists; the instant such body shall be formed that moment will the responsibility of the individual spirit be merged in that body, and spiritual effort be stupefied in sectarian indolence or strangled by sectarian bitterness. I strongly hope that Spiritualism may never be a religion in the corporate sense, and that the ever present thought that he is an immortal spirit, with immortal hopes of progress, may be the sole article of his creed. All the rest will follow; charity of thought, benevolence of deed, effort to help others, abnegation of self, horror of falsehood and meanness.

MANIFESTATIONS WITH THE FAKIRS IN INDIA.

No. V.—(CONCLUSION.)

BY DR. MAXIMILIAN PÉRTY,

Professor of Physical Science at Berne. Translated from "Psychic Studies."

JACOLLIOT had often seen the fakirs exercise their peculiar influence on the growth of plants, so that, according to their account, results could be attained in a few hours which naturally require months, and even years, to arrive at; the missionary Hue had also reported similar accounts from Thibet. Jacolliot had always regarded this as a very clever juggling trick, and had given it no further consideration; but now he desired to see Covindasamy perform it, as he considered his power really wonderful, and worthy of his best attention. When the fakir appeared at three o'clock in the afternoon he thought the suggestion would be a surprise to him, but Covindasamy said, with his usual calmness, "I am at your orders." "Wilt thou let me choose the seed, the earth, and the flower-pot, with which thou art to perform?" "The seed and the flower-pot, certainly, but the earth must be brought from the *cavias*' (termites) nest." The attendant was ordered to bring a potful of the earth and various seeds, and to bruise the earth well between two stones, for the insect-slime renders it as hard as the mortar in a wall. In less than a quarter of an hour the materials were ready, and Jacolliot dismissed the attendant, for he

would not allow him the chance of any complicity with the fakir. He then gave the earth to the fakir, who stirred some water into it, at the same time murmuring his *mentrams*. Then he asked for the seed, and a few yards of some kind of white cotton material. Jaccoliot took up at haphazard a melon-seed, and asked whether he might mark it. Being permitted to do so, he cut a small slit in the outer rind, and handed it to the fakir with several yards of mosquito netting. "I shall presently sleep the sleep of the spirits," said he; "swear that thou wilt touch neither myself nor the flower-pot." Jaccoliot having promised, the fakir planted the seed in the earth, which was now of the consistency of fluid mud, placed his seven-jointed stick, the attribute of the initiated, from which he never parted, in a corner of the pot, and spread the muslin over all. He then crouched down, stretched out both hands horizontally, over the apparatus, and fell into complete catalepsy. When he had remained half an hour with his arms extended, which no waking person could do, and when a whole hour elapsed and not the slightest twitching of the muscles was apparent, and the almost naked body, bronzed and shining with the heat, looked like a polished statue, with the eyes fixed and staring; Jaccoliot, who was seated opposite to him, could bear the sight no longer; the whole scene swam around him, doubtless in consequence of his long-strained attitude of attention, and he was obliged to remove to the end of the terrace, where he could look alternately at Covindasamy and at the river. At the end of two hours a gentle sigh caused him to start; the fakir had become conscious again; he made a sign to him to approach, raised the muslin cover, and showed him a fresh young shoot of the melon-tree about twenty centimetres high. Guessing Jaccoliot's thought, he dug into the earth, drew out the young plant carefully, and showed him the slit he had made two hours before in the outer skin, which was still hanging to the root. Jaccoliot remarks that the fakir did not know before he came what was expected of him; he could conceal nothing beneath his clothes, since he wore scarcely any; neither could he know that Jaccoliot, out of whose sight he had not been during the whole time, would choose from among the rest a melon-seed. It was just one of those cases where the senses fail to discover deception, and yet reason will not be led captive. After the fakir had enjoyed his astonishment for a few minutes, he said, not without a touch of pride, "If I had continued the invocations, the melon-tree would have blossomed in eight days, and borne fruit in fourteen." Remembering the stories of Huc, and certain phenomena which he had himself witnessed in the Carnatic, Jaccoliot said there were magicians who could perform as much in two hours. "Thou errest," replied Covindasamy, "that of which thou art thinking was the *transporting* of fruit-bearing trees by spirits; what I showed thee is *growth*; never has the pure fluid which is under the guidance of the *Pitris* germinated, blossomed, and ripened into fruit in a single day." Jaccoliot further informs us that if, under an Indian sky, the seed of certain vegetables is sown in damp earth, and well exposed to the sun in the early morning, the young plant will shoot above the earth at noon, and at six in the evening will be nearly one centimetre high, but that a melon-seed requires at least fourteen days to germinate.

At ten o'clock on the evening of this day, Covindasamy came silently as usual into Jaccoliot's room, having left behind him on the flight of steps his *lanquity* or small garment which was his only clothing, and having fastened his seven-jointed bamboo-stick to one of his long plaits of hair, "Nothing impure," said he, "must touch the body of the invoker, when he wishes to come effectually and powerfully into communion with the spirits." The thought struck Jaccoliot at this moment whether the Gymnosophists formed by the Greeks on the Indus, were not similar to Covindasamy.

The experiments were conducted that evening on the terrace, and in Jaccoliot's bedroom, both of which, communicating together, were effectually closed from without; in each was a hanging lamp of cocoa-nut oil, enclosed in a glass globe. All Indian houses are provided with little copper vessels, always filled with glowing coal, in which at intervals it is customary to throw a fragrant powder of sandal-wood, orris-root, myrrh, and incense. The fakir placed a similar vessel in the centre of the terrace, and beside it a copper plate covered with the powder; he then covered down in his usual manner with crossed arms, and began a long incantation in an unknown language, repeated his *mentrams*, and remained immovable, with his left hand upon his heart, and the right leaning on his staff; from time to time he raised his hand to his forehead, as if to clear his brain by passes. Suddenly Jaccoliot trembled, for a faintly luminous cloud began to form in his chamber, from which hands rapidly came out in all directions, and returned to it again; presently some of the hands lost their shadowy look, and appeared more human and material; others became more luminous; the first were opaque, and cast shadows, the others so transparent, that objects could be seen through them; altogether Jaccoliot counted sixteen. Jaccoliot asked whether it would be possible to touch one of the hands; scarcely had he done so, when one left the group, floated towards him, and pressed his offered hand; it was small, moist and supple, and like the hand of a young woman. "The spirit is there, although only one of its hands is visible," said Covindasamy; "thou canst converse with it, if thou wilt." Jaccoliot asked playfully, "if the spirit, to whom this charming hand belonged, would leave him a *souvenir*;" thereupon he felt the hand melt away from his, saw it float to a bouquet of flowers and break off a rose bud, which it threw at his feet; it then

vanished. For two whole hours things occurred enough to bewilder the strongest mind; hands stroked Jaccoliot's face, or fanned him with a fan, showered flowers all over the room, or wrote fiery letters in the air, which disappeared as soon as the last was made; and flashes as of lightning passed along the terrace and through the chamber. Two of the Sanscrit phrases, which Jaccoliot had written first with a pencil, had this meaning—*I have taken on a fluidic body*; and thereupon the hand wrote—*thou wilt attain happiness, when thou art freed from this perishable body*. By degrees the hands vanished, the mass of cloud in which they seemed to have been materialised was partially dispersed; and in the place where the last hand had faded away, they found a wreath of those strongly-scented yellow *immortelles*, which the Hindoos use in all their ceremonies.

A moment afterwards, while the fakir was still earnestly engaged in invocation, a darker and thicker cloud formed near the pan of coals, which Jaccoliot, at the fakir's wish, had kept replenished with coal; gradually this cloud took a human form, and appeared as the phantom of an old Brahmin, kneeling and offering sacrifice. He had the sacred sign of Vishnu on his forehead and the threefold cord of the priestly caste round his body; his hands were joined above his head, and his lips moved as if in prayer. At a particular moment he took a pinch of the sweet-smelling powder and threw it into the glowing coal, at which a thick smoke filled the air; when it had dispersed, Jaccoliot saw the phantom at two steps from him, holding out its withered hand; Jaccoliot took it in his own, and found it warm and living, though hard and bony. "Art thou also," he said aloud, "a former inhabitant of this earth?" The question was scarcely put when he saw in phosphoric light on the phantom's breast the word *Am* (Yes) come and go. And when Jaccoliot asked him, "Wilt thou give me a token of thy passing visit?" the spirit tore off his girdle, made of a triple woollen twist, and vanished where he stood. Jaccoliot thought the sitting was ended, but the fakir appeared to have no thought of leaving his place. Suddenly a strange melody was heard, which seemed to proceed from the harmonica previously used, but which the Peishwa had had taken away the evening before, and which was no longer in Jaccoliot's apartments. The tones at first sounded as if at a distance, afterwards nearer, and lastly, as if in the bedroom; but presently Jaccoliot perceived the shadow of a pagoda player glide along the wall, holding an harmonica, from which were proceeding the monotonous plaintive tones peculiar to the religious music of the Hindoos.

The phantom glided through the room and along the terrace, and vanished, leaving behind him the instrument, which was in fact the harmonica belonging to the rajah, and yet the doors were effectually closed. Covindasamy now stood up, bathed in perspiration, exhausted to the last degree. In a few hours he was to begin his journey. "I thank thee, Malabar," said Jaccoliot, addressing him by the name of his beloved country, "and may He who unites the three mysterious powers in his own person (the Brahminical Trinity) protect thee in thy journey to the lovely southern land, and mayest thou find that peace and happiness have dwelt in thy home during thine absence!" The fakir replied with still more emphatic words, took the offered present without looking at it, or returning thanks, paid his last melancholy greeting, and disappeared as silently as was his wont. When Jaccoliot looked out on the river in the early morning he saw a black spot, and by means of the telescope discovered it to be the fakir who was crossing the Ganges on his way to Trivanderam, to the blue sea, the cocoa palms and his own hut, of which he had so often spoken. After a few hours' sleep in his hammock, the past night appeared to him as a dream and an hallucination, but the harmonica was still there, the flowers still strewed the terrace, the wreath of *immortelles* lay upon the divan, and the words he had seen in the writing of flame were written, as at first, upon the slate. Jaccoliot could discover as little deception as the Abbé Huc had been able to do in Tibet.

About four years afterwards Jaccoliot was travelling through Madras, Bellary, and Bedjapoor to the province of Aurungabad, to visit the underground temple of Karli, whose celebrated crypts, like those of Ellora, Elephanta, and Rosach lie in the mountain ranges of the Mahratta country, which, being well provided with forts, for centuries resisted the invasion of the Moslems. The entrance to the rock-hewn crypts of Karli is about three hundred feet above the foot of the mountain; the road to it is very like the bed of a torrent, and leads to a terrace, which is a worthy forecourt of the magnificent interior. To the left of the portico stands a massive pillar, covered with unintelligible characters, and bearing on its capital three scarcely distinguishable lions; passing the threshold, one enters an enormous chamber, ornamented throughout its whole length of six hundred feet with arabesques and sculptured figures of men and animals; and on each side of the entrance are three huge elephants covered with trappings; the vaulted roof is supported by two rows of pillars, with an elephant above each, bearing on his back a male and female form. This dark and imposing interior is a celebrated pilgrimage for fakirs from all parts of India; many of them put up a dwelling near the temple, castigate their bodies, and live in solitary contemplation. Cowering day and night over perpetual flames, which are fed by the faithful, with a bandage over their mouths so that they may breathe nothing impure, eating nothing but a few grains of rice moistened with water and strained through a cloth, they waste away by degrees to skeletons; their spirit-power

declines rapidly, and before their last hour comes they have passed through a long stage of physical and intellectual weakness which can no longer be called life. Every fakir who would reach the highest transformation in the upper world must subject his body to these terrible castigations. Jacoliot saw one fakir who had come a few months before from Cape Comorin. He was lying between two pans of glowing coal, in order to induce a more rapid decay of the physical organs, and was then nearly unconscious. How astonished was Jacoliot to recognise, by a broad scar on the side of the head, the fakir of Trivanderam! He asked him, in his beloved southern language, whether he remembered the *Franguy* of Benares. A light shot for a moment into his fast-sinking eye, and he murmured the two Sanscrit words which came in fiery letters at their last sitting: "*Divyaqpur gatwá*" (I have taken on the fluidic body). This was the last sign of intelligence given by him who was called the Karli Sava, or the corpse, the phantom of Karli. So end, says Jacoliot, in languishing infirmity and imbecility, the mediums of India.

THE ST. PETERSBURG INVESTIGATION OF SPIRITUALISM.

RETURN OF THE PETTY BROTHERS TO NEWCASTLE.

THE following account is copied from the current number of *Psychic Studies* (Leipsic), which is edited by M. Alexandre Aksakof:—

"The boys Joseph and William Petty, aged thirteen and seventeen years, were chosen by the editor during his recent visit to England on behalf of the St. Petersburg committee, because the manifestations which he had the opportunity of witnessing in their home at Newcastle, were produced when they sat outside the curtain, with a moderate amount of light; so that their every movement could be seen. Under the same conditions the movement of objects which had been placed behind the curtain, was also regularly obtained, without human contact. The mother of the boys had always been present at the *seances*, being the principal medium in the family. Her state of health, however, did not admit of her accompanying the boys to Russia. It was a matter of some importance and difficulty as to whether the medial power of the boys could be elicited without the mother's presence. M. Aksakof had two sittings with the boys alone in their own house, and the manifestations were very good, but the mother afterwards informed him that although she had been in another room, she felt great exhaustion while the *seance* was going on. M. Aksakof then had a sitting with the boys away from their home. The manifestations occurred, but were much weaker. As, however, no other mediums had at that time placed themselves at his disposal, M. Aksakof resolved to give the boys a trial. Two *seances*, held at Berlin, had moderately good results, and gave promise of something better to come. The first sittings at M. Aksakof's house in St. Petersburg were pretty good; but from that time the power of the mediums declined, and even weak manifestations could only be obtained in the same house in complete darkness; six *seances* with the committee were entirely without result. In order to fix a limit to the investigation, the committee had already resolved that if, after forty *seances*, nothing worthy of its present attention nor of subsequent study should transpire, it should feel justified in closing the inquiry. In the face of this it was clearly evident that to continue the *seances* with the Petlys would only be to compromise the whole matter. M. Aksakof therefore considered it his duty to break them off, and to recommend the committee to await the advent of a medium of more decided power. He hopes that his efforts in this direction may be finally crowned with success; and that in January, 1876, he may have the pleasure of announcing the arrival of such a medium in St. Petersburg."

SPIRITUALISM IN ITALY.

THE Baroness Guldenstübbe has written to Mrs. Makdougall Gregory, stating that she intends to pass the present winter in Italy, and will search out most of the little societies connected with Spiritualism in that country, in order to learn what hold the movement possesses in Italy; she says that several Spiritualistic schools for very young children have been established. In Venice there is a small society, under the presidency of M. Engoue Bolnida, who, after following commercial pursuits for many years at Trieste, has retired at the age of fifty-two to Venice, where he is working to extend a knowledge of Spiritualism. The Baroness Guldenstübbe also informs Mrs. Gregory that should her health permit, she hopes before long to visit London, and to become personally acquainted with the members of the National Association of Spiritualists.

THE last number of *The Spiritual Scientist* gives a long extract from Mr. J. T. Rhodes's paper on Spiritualism among the Working Classes, which was read at the National Conference in November last.

THE BAMFORD BROTHERS.—Mr. Bamford, of Macclesfield, writes—"As my two boys are at Brighton with Mr. J. N. T. Marthezo, giving *seances*, will you please announce in *The Spiritualist* that they will not be at home to give *seances* for a week or two."

Correspondence.

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

PRIVATE SEANCES IN MANCHESTER.—A GOOD TEST.

SIR.—Last Wednesday, the 22nd inst., I had a *seance* under remarkable test conditions. With two yards of common net-lace, or what is called "stiff net," a kind of bag was made, which I pulled over the medium, and I fastened the tape (which ran through the seam) tightly round the waist, binding it behind in several knots. Thus the arms with hands crossed over the chest, were quite secured, and no chance of any great movement without tearing the net-work. I placed the medium behind the curtain and took my seat before the aperture of the cabinet, the light dimly burning. After a short time I saw the top of the bag (the aperture being rather low) gently moving to the right, and the spirit-form came beautifully distinct. A fresh life-like face, with golden band or crown appeared, like a visitor from fairyland, and remained for a considerable time conversing with me in such a manner that I forgot entirely the perplexing conditions, and enjoyed my *tête-à-tête* like greeting an old friend. After it vanished I found everything as before; the peculiar knots behind the medium were perfectly intact. A short time after the sitting, I placed my small hand-bell between us on the table, put a paper-box over it, and finally the table-cloth. I turned down the gas, but the freelight revealed plainly enough the motionless medium. Our song was nicely accompanied by the bell in that exceedingly small concert-room.

The medium told me of some remarkable results that Count — obtained by her power, and I begin to share his indignation at new test inventions after such convincing experiments. I think tests ought to be applied more to *investigators* to ascertain whether they are qualified to be proper judges, and are honest enough to lay their individual conviction before the scoffing majority. I know of people who in the morning speak like free thinking men, and in the evening, when the wife is knitting blue stockings, as good husbands, obligingly hold the yarn to it. C. REINERS.

Manchester, Dec. 24th, 1875.

DR. CHILD, OF PHILADELPHIA.

SIR.—Your hypothesis is not quite in accordance with the facts. When the imposture of the Holmeses was discovered, the sale of Dr. Child's book was stopped, and for some months not a copy was to be got. But, shortly before my visit to Philadelphia, it was again offered for sale. This fact requires some explanation. The copy which I bought was exposed on an open bookstall, in Philadelphia, where Dr. Child resides.

The fact that, when others had detected the imposture, Dr. Child turned against the Holmeses, and they, in return, "threw plenty of mud at him," does not disprove the charges made against Dr. Child by persons who had evidence quite independent of any statements made by the Holmeses to go upon.

Dr. Child's "slender business connection" with the Holmeses is said to have been a partnership, Dr. Child receiving a portion of the profits. This statement has been made publicly, and has, I am told, never been answered by Dr. Child.

ALGERNON JOY.

Junior United Service Club, Lenden, S.W., 26th Dec., 1875.

THE EDDY BROTHERS.

SIR.—Mr. Massey asked the other day whether I had seen Mrs. Cleveland. I had a long conversation with her, and feel convinced of her integrity. She herself told me of her money difference with the Eddys, and her account agreed exactly with what I heard in other quarters. Mr. Massey argues that she must have discovered the imposture long before she disclosed it. She assured me that she did not, but that her suspicions having been aroused by an accident, she gradually became convinced that they were well founded; and I see no reason to doubt her statement. I hope to send you a full account of my experiences shortly. ALGERNON JOY.

26th Dec., 1875.

WHAT CONSTITUTES MATERIALISM?

SIR.—I had not the advantage of being present at the first debate of the Psychological Society, when Professor Tyndall's Belfast address was under discussion, and I may therefore be in error as to the exact nature of the question proposed, but surely it was not "The Fundamental Nature of Matter" at any rate. Had I thought so, I should have ventured to protest more strongly than I did in the few remarks that I made. It seemed to me that we were beating the air in discussing whether or not Professor Tyndall is a materialist, whereas I conceived the point at issue to be, as the president put it, Has man a soul, and can we give any evidence that he has, against that standpoint rightly or wrongly called materialistic, which maintains that he has not? To discuss this seems fairly within the province of a psychological society; to split hairs about materialism does not. It was in this connection strictly that I referred to the statement that in "matter is the promise and potency of every form of life," and said that if that were not

materialism, words had no meaning. The latest and best dictionary to which I have access defines a materialist as "one who denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organisation of matter in the body;" i.e., as one who sees in matter the promise and potency of all, and does not need to go outside of it for any explanation of what he observes. Rightly or wrongly (it does not here matter which) this is called materialism, and the opposite view, that spirit emerges through matter, is that which the school of Professor Tyndall ("who denies the existence of spiritual substances") will not admit. The question before the society was, Can we give any evidence in favour of this latter position?

The question of atheism is beside the point; nor, speaking for myself, can I see why it should be deemed a term of reproach to call a man a materialist. If, in company with the eminent man whose words are being criticised, he can account for everything on purely material grounds, I do not see why he should be blamed for doing so, though I can understand that the Spiritualist, who finds an indeterminate and unprovable cause for every obscure phenomenon in the intervention of spirit, may lay himself open to the charge of credulous and unscientific dealing. Certainly there is "no more atheism or materialism in the statement" of Professor Tyndall than in the "analogous statement that in the egg is the promise and potency of the form of the living bird." Each statement is equally materialistic in the strict etymological sense of the word, as well as in that conventional application which is in use amongst us. The question is not, is the statement materialistic, but is it true?
W. STANTON MOSES, M.A.

THE PSYCHOLOGICAL SOCIETY AND MATERIALISM.

SIR,—I have been misunderstood by yourself and your correspondent. It is impossible in discussion to define every term as it is used. When I wrote of "matter" and "materialism," I desired to use both terms in the sense in which they are commonly understood. By "matter" I intend molecular structure, which alone our senses are constructed to perceive. By "materialism" I intend the theory that man is composed of molecular matter only; and when I alluded to Professor Tyndall as "a materialist," I designed to assert only that he does not accept the existence of soul or spirit, or any other being in man than his mortal body. Our discussion was not intended to be, as it was for the most part treated, whether Professor Tyndall was or was not a materialist, but whether materialism is true or false. Certainly, when the Professor writes a long article avowedly to defend materialism against its opponents, it is a reasonable conclusion that he personally accepts the doctrine he defends. If not so, he should so have stated. But, in truth, he might have determined for ever the question by five simple words, if such is really his creed: "I believe man has a soul," would have saved the labour of writing twenty pages, and proved from his own pen his qualification to become, as one of the speakers thought he might be, a valuable member of the Psychological Society.

It was objected to us that we assume the existence of soul, which is yet to be proved scientifically. Not so. We assert only that the being of soul is possible, is probable, and that it is capable of being proved by psychological facts and phenomena. The primary object of the society is to collect these facts from all sources as material from which scientific deductions may be made. The members are for the most part confident that such facts and phenomena are to be found, and that they will prove man to be constituted as a non-molecular being, enveloped in molecular substance for the purposes of an existence in a molecular world. This is as yet a speculation only; it remains to be proved by sufficient evidence, which it is part of the work of the Psychological Society to seek after.

The complaint I prefer against Professor Tyndall is not that he declines to investigate psychological phenomena, but that he pronounces judgment upon them without investigation. It is quite permissible in him to say, "I am devoted to physical science. It suffices to occupy all my time and thoughts. I have not leisure to look into physiological or psychological science. I must leave that to those who make it their pursuit, as physical science is mine." This would be rational and fair; but he does more than this. He not only pronounces a dogmatic opinion upon that which he admits that he has not studied, but asserts its facts to be delusions or impostures, and its investigators to be fools or rogues. If a psychologist were to publish of Professor Tyndall's experiments with flames—which he had never seen—that they were the "intellectual whoredom of acoustics," would not the Professor indignantly denounce the injustice of one scientist passing out of his own science to condemn another science of which he knows nothing? Eminently applicable to him is the proverb, "*Ne sutor, &c.*"

EDWARD W. COX,
President of the Psychological Society of Great Britain.

ARE MANIFESTATIONS PRODUCED BY OTHER THAN HUMAN SPIRITS?

SIR,—Allow me to offer a few observations on a discourse on Spiritualism delivered by Dr. Hallock last evening at the Cavendish Rooms. He took for granted the truth of certain manifestations (and which I do not deny), and assumed that they were produced by the spirits of our deceased friends. It appears to me that it is very far from proved that the spirits of our deceased friends are the

agents in these manifestations. It is very difficult to believe that the ordinary phenomena at physical seances are due to this source. The utter frivolity of some of them—not frivolous in the sense of being simple movements of furniture and rappings, for the spirits must use the means at hand; but the grotesque, childish, elf-like tricks invariably seen. The trick-like antics with musical boxes, and a variety of similar phenomena seem to point to another kind of agency. In other words, these phenomena seem totally "unraisable" to the human spirit of the lowest nature. Supposing a mixture of spirits, human and other, as some Spiritualists imagine, it would be simply a conspiracy between them to deceive. If not a "*suggestio falsi*," at least a "*suppressio veri*," for other than human spirits are never taught by them as being active in manifesting. Then the lies and deceit of all kinds practised with no particular object in view by the spirits. Does this look like the acts of the deceased human being, who does not lie without reasons? In other words, it is not the badness or goodness of the spirits that makes us think them not to be human, but their unhuman character. They look more like the tricks of fairies, elves, and gnomes.

Dr. Hallock claimed that the spiritual philosophy satisfied the human aspiration; meaning that as we made ourselves here so were we in the other state. But if we are, as science declares us to be, to a great extent at least, automaton, does this satisfy? I finish my note by a quotation from Professor Haeckel's *History of Creation*:—

"The will of the animal, as well as that of man, is never free. The widely spread doctrine of the freedom of the will is, from the scientific point of view, altogether untenable. Every physiologist who scientifically investigates the activity of the will in animals and man, must of necessity arrive at the conviction that *in reality the will is never free*, but is always determined by external or internal influences. These influences are for the most part ideas which have been either formed by adaptation or by inheritance, and are traceable to one or other physiological function. As soon as we strictly examine the action of our own will we perceive that every apparently free action of the will is the result of previous ideas which are based on notions inherited or otherwise acquired, and are therefore dependent on the laws of adaptation or inheritance."

If this be true, how does the "what we have made ourselves" doctrine satisfy our ideal conception of a future?

Reform Club, December 20th, 1875.

BARRISTER-AT-LAW.

MATERIALISM.

SIR,—As I have figured somewhat prominently as a materialist—as, for instance, in my *Letters to Miss Martineau*—and many years before Professor Tyndall, you will allow me to make a few observations. The more profound thinkers, from Democritus to Bacon, Goethe, Humboldt, and Sir William Lawrence, have all referred to matter as the source of all effects, and argued that spirit can only be a rarer condition of matter or it is nothing at all. The grander poets have for the most part been of the same opinion, from Lucretius to Shakespeare and Milton; those who talk of gross matter are the incompetent and superstitious, who fancy they explain the great mystery by the change of a word. Bacon says that the fundamental nature and subtlety of matter are far beyond the sense and understanding, yet all must be referred to that source, or philosophy must be abandoned, since we have no knowledge of anything else.

The words of Tyndall are: "If these statements startle, it is because matter has been defined and malign'd by philosophers and theologians, who were equally unaware that it is, at bottom, essentially mystical and transcendental." In Shakespeare's philosophical play, *Timon of Athens*, we have a grand utterance, beginning thus:—

"Common mother thou,
Whose womb unmeasurable and infinite breast
Teems and feeds all; whose selfsame mettle,
Whereof thy proud child, arrogant man, is puff'd,
Engenders the black toad and adder blue,
The gilded newt and eyeless venom'd worm,
With all the abhorred births below crisp heaven."

Then in Milton's *Paradise Lost*, book v., it is finely expressed how all things are gradually evolved from matter, beginning:—

"One first matter all,
Endu'd with various forms, various degrees
Of substance, and in things that live, of life:
But more refined, more spirituous, and pure,
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More airy; last the bright consummate flower
Spirits odorous breathes: flow'rs and their fruits,
Man's nourishment, by gradual scale sublim'd,
To vital spirits aspire; to animal;
To intellectual give both life and sense,
Fancy, and understanding."

Here we have the observed and natural sequence which many Spiritualists and others would reverse, and the "one first matter all" as the "common mother" and source of all effects without exception; and materialism rests triumphant as the only possible and true philosophy. Henceforth it will only be the incompetent and the ignorant that will talk nonsense about gross matter and dead matter, since it is the basis and source of all life and action.

HENRY G. ATKINSON, F.G.S.

Provincial News.

LIVERPOOL.

ANOTHER FIASCO IN LIVERPOOL.

IT is our painful duty to record another miserable *fiasco* in connection with public *seances* in Liverpool. It was considered advisable, after the recent *contretemps* with Mr. Egerton, to engage Mr. Herne to give a series of those *seances* which are said to have met with such unbounded success at 15, Southampton-row, London. The proprietor of the Spiritual Centre, 38, Russell-street, Liverpool, accordingly engaged Mr. Herne for a series of six sittings. Mr. Herne was in great request, and eagerly sought after by intelligent Spiritualists, who wished to retain him for private sittings; but such was the nature of his engagements that he could not comply, being bound, per arrangement, to devote his time and able gifts to the well-being of the Spiritual Centre, and the cause in general, which was said by some weak-kneed Spiritualists to have suffered severely through the *exposé* of Mr. Egerton.

A number of prominent Spiritualists, as well as sceptics, attended the series, which was not remarkable for anything great in elementary physical manifestations, such as raps, or table-movements, &c. In the matter of tests Mr. Herne promptly and willingly submitted to those suggested by the sitters, but on no occasion was he secured in the cabinet, which consisted of a simple curtain arrangement in one corner of the room. Mr. Herne was searched by sceptics prior to sitting for materialisations, "as he was," says Mr. Coates, our informant, "during the last and most unfortunate sitting of all." Mr. John Priest, Mr. Casson, Mr. Shaw, and Mr. Jolu Fraser, and other well-known sceptics and members of the Liverpool Psychological Society were present. After the preliminary sitting arrangements were made for the cabinet *seance*, it was hoped that John King would be able to overcome the pernicious influences that were about, and give them (the sitters) some greater demonstration of the reality of spirit presence and power than hitherto. The circle being arranged, with Mr. Fraser at one pole and a mysterious individual at the other pole, and Mr. Shaw to superintend the gas, supplying the place of Mr. Wilson, who formerly managed this important business, after some singing, and the appearance of something not clearly seen by everybody present, Peter put in an appearance, and entertained the audience by bantering Mr. Shaw for not bringing wax to take a cast of his toes according to promise. Peter then retired, the curtains parted, and the redoubtable form of John King was seen in close proximity to the stranger, who, without any more to do, seized in his grasp—not the spirit, but the medium. A cry and struggle were heard, the light was turned on, and Mr. Herne found secured on either side by Mr. Shaw and the stranger who first seized him. Around his legs were found two newspapers, which had originally been pinned inside the curtains to exclude any light that might penetrate them; there was also found a scarf wrapped up in such a manner as to form a turban, "the medium himself having a sort of dazed, stupid appearance." The whole thing looked like imposture of the grossest kind: at least such was the opinion expressed in no mild terms by the sitters, who, at the conclusion, resolved themselves into a committee of investigation, Mr. John Priest taking the chair. The witnesses each gave their version of the affair. The chairman was deputed to wait upon Mr. Herne, and ask what light he was able to throw upon the matter. He "stated that he positively knew nothing about it; he was perfectly unconscious during the time he was in the cabinet; the scarf was his, but was up stairs in his room during the time he was searched, and how the papers came upon his legs he could not tell."

Mr. Coates says:—"Before Mr. Herne, in the confusion and anger of the moment, is hastily, and perhaps unjustly, condemned, I would call attention to one or two things. 1st. There is no evidence that he was not unconscious; that he was not the hapless instrument of a power outside himself. 2nd. There is no evidence that he had the scarf upon him when he was rigidly searched prior to entering the cabinet. 3rd. What has become of the spectacled, unknown stranger who seized Mr. Herne, and who was allowed to enter, give his evidence, and depart without even giving his name and address?" Mr. Coates then goes on to question the trustworthiness of two of the strangers and their testimony.

In a subsequent communication Mr. Coates says that Mr. Wilson, in whose house the *seance* was held, altogether exonerates Mr. Herne, and repudiates the testimony of the strangers, upon whose assertions, it seems, the more vital points of the accusation are founded. Mr. Herne suffered so much that he was spitting blood at the close of the *seance*, could not eat or sleep, and he returned next day to London.

Information has been sent us from another source that searching investigation into the antecedents of some, at least, of the strangers and others present will be made, before their assertions are accepted without question.

We have published nothing about Mr. Herne for many years, although he undoubtedly possesses strong medial powers. In the present instance it is quite possible that if there was imposture it was the work of bad spirits, brought about him perchance by unspiritual influences in the circle. By quiet, honest, yet crucial investigation, it has been proved that the unseen beings about physical mediums can bring commonplace drapery into cabinets,

and take it away again before the *seance* is over. It is a fact, though the outside world may not believe it, that if a medium is happy, surrounded by friendly and spiritual people, he can often give the severest tests, indeed evidence of the most convincing character; yet surround the same medium with an inharmonious antagonistic circle such bad results as those obtained at Liverpool may be presented, the work of lying spirits, and not necessarily of their unfortunate instrument. Spiritualists in Liverpool, and some of those who were present at the *seance*, are divided in opinion as to whether the witnesses, the spirits, or the medium are responsible in this matter.

SOUTH SHIELDS.

A SPIRITUAL CONFERENCE.—A conference of Spiritualists took place in the Central Hall Auction-rooms on Monday afternoon, a half-past two o'clock. The meeting was presided over by Mr. Robertson. Spiritualists from Newcastle, Sunderland, and North Shields were present, and numbered altogether about eighty persons. The meeting was organised by the South Shields circle, held at the house of Mr. Lambelle.—Mr. Robertson, in the course of a few remarks from the chair, said that Spiritualism begat many enemies, but as an investigator, and from experience, he found that the principles and facts of Spiritualism were true, and that there was a great connection between Bible Spiritualism and its inspiration, and the modern phenomena. For the benefit of those present who were unacquainted with the phenomena, he explained why mediums were necessary, and what were some of the conditions of mediumship; he said that he had unbounded confidence in the spirits who were present, and who would explain what were the benefits derived from Spiritualism.—Mr. Lambelle was then controlled, and in the trance state said that Spiritualism was the greatest problem ever offered to the human mind. While the Church taught that man had a soul and lived after death, Spiritualism went further and showed what was the condition and state hereafter; it also brought that evidence which is now wanting. Spiritualists did not wish to fight against the churches of the present day, but wished to support them by giving them that evidence in which they are lacking.—Mr. M. Robertson said that the object of the meeting was to call together the friends in South Shields, so as to promote the cause in the neighbourhood; but as there were so many friends from a distance, and notably Mr. Armstrong, the President of the Newcastle Society, he would call upon him to give a little of his experience.—Mr. Armstrong rose and explained the supposed nature of trance mediumship; he argued that the medium was the mesmerised subject of a spirit.—A gentleman present rose and stated that from the announcement in the *Shields Daily News*, the object of the meeting was to form a society in that town.—An animated discussion followed.—Another meeting took place in the evening at the same place, and was well attended.

NEWCASTLE-ON-TYNE.

NEWCASTLE SPIRITUAL SOCIETY.

ON Wednesday evening, Dec. 22nd, about twenty of the members of the Newcastle Spiritual Society met at their rooms in Weir-court, when Miss Wood entered the cabinet and was placed in an arm-chair, with her wrists strapped to the arms of the chair by one of the members. On the curtains being drawn together, Miss Wood was entranced by a spirit who carried on a conversation with the members for some time, but said she would not be able to materialise, as there were some troublesome spirits present, and according to her direction the medium was carried out of the cabinet, chair and all, and placed in the room outside. No physical phenomena occurred; two of the circle who had medial powers were entranced, and it was with considerable difficulty the controls were induced to give up possession of the mediums. At about half-past nine it was decided to end the *seance*. About half of the company left, but Miss Wood was motionless, not a word having been spoken by her for half an hour or more. One of the members present was then influenced to make a few passes over her head, the result being that a few gentle shocks passed through her frame. The spirit again spoke through her, and informed these present that if they liked to stay a little longer she would try and do something, as she was anxious to satisfy one or two new members who were present. As the conditions were then better, she directed that the medium be again carried into the cabinet as before; this done, those present, about ten in number, rearranged themselves in a circle, and a lively conversation was carried on for some time. The spirit calling herself Pockky made her appearance at the entrance of the cabinet, and after playing and chatting for some time, she retired. Almost immediately afterwards one of the curtains was drawn on one side, showing a tall figure about 5ft. 8in. high—as much taller as that of Pockky was shorter than the medium. The *seance* ended by the singing of the Doxology, shortly after which Miss Wood was heard speaking in her normal condition, having been in the trance for three hours and a half. The *seance* closed at 11.30 p.m., and the medium was released from the chair by the same gentleman who secured her. A tea meeting of the members and friends will be held on New Year's Day at the above hall.

BIRMINGHAM.

BIRMINGHAM SPIRITUAL SOCIETY.—The committee of the society operating at the Athenæum, Temple-street, Birmingham, states that after a four months' campaign, holding two meetings per Sunday, the society is not only out of debt, but has a small balance in hand. The committee wishes it to be known, however, that for this result, as well as for the payment of the balance of debt left by Mr. John Collier, the society is largely indebted to Mrs. Groom, who has freely given aid, by means of *seances*, to the above objects. The New Year will open under more favourable auspices than heretofore. On Sunday, January 2nd, at 11 a.m., a series of friendly discussions will be commenced upon "Spiritualism versus Positivism." Mr. Starling will lead on the side of the latter, and Mr. Harper on that of the former. The public are invited to take part also. Admission free, and no collection. On the same day, at 6.30 p.m., Mrs. Groom will share the platform with Mr. Harper, and deliver an address in the trance state. This lady has already spoken two or three times off the platform in the Athenæum, under the control of a spirit who gave the name of the late Rev. John Angel James. The committee invites the attendance of any who feel disposed to join the society and they are requested to bring their friends.

THE BAZAAR.—The responses on behalf of the bazaar have been so much more numerous and cordial than was at first anticipated, that, in view of securing a better result, it has been decided to postpone the bazaar and entertainment till January 24th, when they will take place at the Athenæum, Temple-street. The bazaar will open at 3 p.m., and the entertainment begin at 8 p.m. This entertainment is expected to be of a superior description, two or three professional singers having kindly promised their services. This bazaar and entertainment will be the first of a series of efforts, purposed to be extended over two years, for the formation of a fund towards the building of a hall and Spiritual Lyceum.

NEW PUBLICATIONS.

The large penny pamphlet advertised on another page, and full of evidence that Spiritualism is true, will be of the full size of *The Spiritualist* newspaper, and contain the same number of pages. It will be the most useful and cheapest thing ever printed in favour of Spiritualism for distribution among the general public, and for sale at Spiritual meetings. As it will very shortly go to press it is necessary that authors, mediums, and others who desire extended and cheap publicity should send in their advertisements at once to "The Manager, *Spiritualist* Newspaper Branch Office, 38, Great Russell-street, London, W.C."

A sixpenny pamphlet, by Mr. Christian Reimers, will shortly be issued from the same office, bringing the power of caricature into the spiritual movement. The pictures, which are of a clever and amusing character, show how two men of science try by testing a medium to do away with spirits, but after a series of truly remarkable adventures the spirits come off with flying colours.

Mr. Duguid's book, *Hafed*, may be obtained at the same office.

A penny pamphlet is now in the press, giving information to the public and to inexperienced Spiritualists how to conduct spirit circles at home.

The National Association of Spiritualists has printed leaflets—which may be had of the Secretary—for free distribution, to counteract misrepresentations as to its aims and objects, which have been circulated among badly-informed Spiritualists in outlying districts in the provinces.

Other books, pamphlets, and leaflets are in preparation.

PROFESSOR TYNDALL ON SCIENTIFIC REVELATIONS.

LAST Tuesday afternoon the 1875-76 session of the Royal Institution began with the delivery of the first of the usual Christmas series of six lectures adapted to a juvenile auditory. The lecturer was Professor Tyndall, who had chosen Electricity for his subject. The theatre of the institution was full from floor to ceiling, and the proportion of young people present was larger than for many years past. They probably outnumbered those of elder growth in the ratio of about ten to one; but there was a fair sprinkling of well-known men of science to whom even the most elementary experiments tending to unveil the great secrets of nature seem never to lose their freshness. Among the ladies and gentlemen present were Lady Stanley of Alderley, Lord W. Hay, Dr. Warren de la Rue, F.R.S., Admiral Codrington, Sir H. Paulett, Dr. E. Frankland, F.R.S., Madame Novikoff, Lord J. Percy, Mr. R. Hannah, F.S.A., Lady Belcher, the Rev. J. Newbould, Dr. J. H. Gladstone, F.R.S., the Hon. H. Law, and Sir T. F. Buxton.

Professor Tyndall said that it was fifty-one years ago since the managers of the Royal Institution proposed to give a course of Christmas lectures on astronomy, "adapted"—to use their own stately phrase—"to a juvenile auditory." So far as could be ascertained, these lectures were not given; but the first Christmas course of the kind was delivered in 1827 by the late Mr. Faraday—the most beautiful of lecturers, or, at all events, the most beautiful of characters—(Applause)—and Christmas lectures for young people

had been continued at the Royal Institution ever since, until it fell to his (Professor Tyndall's) lot to give the discourses upon the present occasion. It had been said that it was difficult to teach science to boys and girls, that they did not care about it, and that the apparatus was expensive, for which reasons the introduction of science into schools was impeded. He would therefore try to show by what simple means a large knowledge of science might be obtained, for he would illustrate the truths of electricity by means of most homely, most inexpensive apparatus, such as could be made by boys who had a very small allowance of pocket money; indeed, most of the materials with which he would make his opening experiments might be purchased for about four shillings altogether. Experiments, he said, were questions put to nature; men of science did not gain fresh knowledge from books, but by their experiments they obtained replies direct from nature, after which they reasoned upon the facts, and obtained a knowledge of the truths of the universe which book-learning could never give. He then proceeded with his lecture, which he illustrated with most interesting experiments.

DR. SEXTON AT THE CAVENDISH ROOMS.—On Sunday next Dr. Sexton will deliver two discourses at the Cavendish Rooms on the following subjects:—Morning, at eleven, "The Great Enigma of the Universe;" evening, at seven, "Twenty Years' Personal Experience of Scepticism, Sceptical Teaching, and Sceptical Teachers."

CONVERSAZIONE AND BALL.—The Dalston Association of Spiritualists has taken the Cavendish Rooms, 71, Mortimer-street, Oxford-street, for a New Year's gathering, next Wednesday, of its members and metropolitan Spiritualists generally, and the proceedings are announced to commence with a *conversazione* at seven o'clock. The following, amongst other items, will be included in the programme, viz.: Introductory observations by the president of the Association; song, "The Children's Victory," by Miss Sexton; a violin solo, by Mr. J. A. Bear; sketch, "Old Fozzle in Paris," with song, "It serves you right" (by permission of Mr. F. Maccabe), by Mr. Albert G. Ogan; a recitation, "Damon and Pythias," by Mr. F. M. Sexton; introductions and variations on the favourite Russian "Krankoviak," arranged as a flute solo; "Dimple," by Mr. Herbert J. Derham; reading, by Mr. E. Parkinson Ashton, "The Old Coaching Days," pianoforte solo, by Madame Ourry, "Scotch Ains" arranged by that lady; recitation, "The Three Preachers," by Miss Sexton; flute duet, with pianoforte accompaniment, by Messrs. Herbert J. and S. Derham and Madame Ourry; song, "The School (Bored) Teacher," by Mr. Albert G. Ogan; violin solo, by Mr. J. A. Bear; song, "Stage Struck," by Mr. G. Sexton, jun. Mr. J. J. Morse writes to the hon. secretary: "I may be at home on January 5th, and if so will certainly be present, and do anything I can to assist." A copy of the memorial to Marshal Macmahon on behalf of M. Leymarie will be upon a table for signature during the evening. The ball will afterwards be opened between nine and ten, under the control of Messrs. E. Parkinson Ashton and Arthur Malby, who have kindly consented to act as M.C.'s. Tickets are to be obtained prior to Wednesday next, 5th January, as they cannot be sold at the Cavendish Rooms. For further particulars see advertisement. The usual National Association *soirée* will be postponed for a week, that it may not interfere with the ball of the Dalston Association.

"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.R., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, the Naturalist; Prince Emile de Suy-Wittgenstein (Wiesbaden); The Countess of Caithness; the Duke of Leuchtenberg; Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (New York); Mr. Ejes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Makdougall Gregory; the Hon. Alexandre Aleskof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honeywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon.); Mr. James Wason; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. G. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.L., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.B.; Mr. C. Constant (Smyrna); Mrs. F. A. Noworthy; Mr. William Orley; Miss Kitchingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. R. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen.

Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dols. 7 cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to "The Manager, *Spiritualist* Newspaper Office, 38, Great Russell-street London, W.C." [December, 1875.]

A CHRISTMAS GATHERING FOR BIRMINGHAM SPIRITUALISTS.

MR. J. W. MAHONY begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place on Monday, December 27th, 1875, at the Athenaeum, Temple-street. Tea on the table at half past five o'clock. After tea Mr. Mahony will recite the following popular pieces:—"Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," Dimes and Dollars," and the celebrated piece on the Irish Rebellion of 1798, entitled "Shamus O'Brien." Mr. Pycies will exhibit his beautiful dissolving views and spirit-photographs by lime-light. Several friends with ability have promised their services to enhance the enjoyment of the evening. Music, singing, dancing, and Christmas games will be included in the programme. Tickets 1s. each, which may be obtained from Messrs. Gow, Perks, Gifford, Turner, Smith, Rooke, J. W. Russell, and Mr. Mahony, 1, Cambrian-place, Anglesey-street, Lozells. Admission after tea 6d. each. Entertainment to commence at seven.

CHRISTMAS AND NEW YEAR'S PRESENTS.

THE "STURMBERG" PLANCHETTE writes answers to your thoughts, whether by Spirit Agency or not, all should judge for themselves. Of most fancy dealers, or from J. Stormont, 59a, Constitution-hill, Birmingham, 8s., 5s. 6d., 4s. 4d., 2s. 9d., and 1s. 9d. post free.

MAGNETIC HEALING.

A LADY MAGNETISER attends patients at their own homes for Headache, Neuralgia, Sore-throat, Gout, Rheumatism, Sprains, &c. To Public Singers and Speakers the benefit is invaluable. Letters to Mrs. Newton, 53, Hollywood-road, West Brompton, S.W.

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

THE SPIRITUAL SCIENTIST, of Boston, U.S., will, early in January, commence the publication of a translation of the works of H. Cornelius Agrippa, and it is devoting considerable space to Occult Philosophy. Subscriptions, 13s. per annum, including postage, from America. Money orders to be made payable to J. Selwood, 38, Great Russell-street, Bloomsbury, W.C.

IMPORTANT NEW PUBLICATION.

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

PRICE ONE PENNY.

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

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

From the large circulation thus secured, it will be a

VALUABLE CHANNEL FOR ADVERTISEMENTS

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

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

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

All communications on this subject should be addressed to the Editor of *The Spiritualist*, 38, Great Russell-street, Bloomsbury, London, W.C.

ANNALI DELLO SPIRITISMO IN ITALIA.—Rivista Psico-logica di Niceford Filelete. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

PSYCHOPATHIC INSTITUTE

FOR THE CURE OF NERVOUS AND MUSCULAR DISEASES, opposite St. Chrysostom's Church, 74, Queen's-road, Everton, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. J. COATES, Principal.

Now Ready, pp. 592, demy 8vo, handsomely bound, extra cloth, 10s.; by post, 11s.

HAFED, PRINCE OF PERSIA. His experiences in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium, with an appendix, containing communications from the Spirit Artists, Raifadal and Steon.

Illustrated by Fac-similes of Forty-five Drawings and Writings, the direct work of the Spirits. London: James Burns, 15, Southampton-row, W.C. Glasgow: H. Nisbet, 219, George-street.

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.

A new series of the Magazine commenced in January, 1875, and this presents therefore a favourable opportunity for new subscribers to commence taking it regularly.

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

PROSPECTUS OF THE MANCHESTER FREE PLATFORM AND SPIRITUAL INSTITUTE.

IT has been often a source of remark and surprise that in this populous, industrial and intellectual centre, abounding as it does with freethinking Spiritualists, there should be no institution in existence at which Spiritualism may find a centralised home. And this we say without the slightest disparagement of any present existing institution, since it will be seen that the present scheme will work upon such a widely different basis as not in any degree deleteriously to interfere, but will rather strengthen the hands of all reformatory workers, in whatever sphere of action.

THE PROPOSAL

then, briefly, is as follows:—To start upon a very small scale, so as to allow full scope for development, an institute under the above title. The objects in view are, to form a

CENTRAL HOME FOR SPIRITUALISM,

at which Spiritualists of all grades of opinion may freely mingle, and facilities be given for social conference, and the reception of public and private travelling Spiritualists, together with their introduction to the Manchester public and Spiritualists.

In short, to offer, as far as possible, upon the small basis upon which it will originate all the facilities of a

SPIRITUALISTIC CLUB

At which progressive workers generally may also feel at home.

Also to establish courses of readings, lectures, *seances*, &c., as may be afterwards determined, together with a *public shop* and *free reading-room*, at which the English spiritual journals, and, as far as possible, foreign papers will be exposed for sale and perusal.

It is also proposed in time to establish a progressive library.

METHOD OF FLOATING THE CONCERN.

That not less than fifty persons donate £1 each, to be considered as a gratuity, which fund in the aggregate will be devoted solely and entirely to the establishment of the affair.

TO WORK THE INSTITUTE

It will be necessary to establish a permanent income—to ensure which it will also be necessary to have at least eighty members, at a subscription of 2s. 6d. per month, or 7s. 6d. per quarter, payable in advance, which, together with the profit upon literature, *seances*, &c., is considered adequate to commence upon.

THE COMMITTEE

Is to consist of fifteen, elected from and by the members, and will remain in office six months. All officers to be honorary, save the manager, who will also act as secretary.

Voting by ballot.

It is requested that all promises of membership and of subscriptions to the £50 fund, and all inquiries may be forwarded to R. Buxton, 44, Princess-street, Sussex-street, Lower Broughton, Manchester, before the 15th ult.

It is also announced that a public meeting will be held to discuss the project and hear suggestions thereon on Friday December 3rd, at the Temperance Hall, Ordell-lane, Regent-road, Salford, at eight p.m.

COMMITTEE, PRO TEM.

- MR. CHISWELL,
- GEORGE DAWSON,
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- ARCHIBALD PROCTOR,
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CALIFORNIAN 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.

TO MR. RICHMOND.—Geo. Smith would be glad of an opportunity to correspond with the gentleman named Richmond, who was staying at Richmond Hotel, Bowling Green, Kentucky, U.S., in December, 1872, if he will kindly send his address to G. J. Smith, *Spiritualist* office, 38, Great Russell-street, London, till called for.

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

MR. S. R. REDMAN, Professor of Animal Magnetism, begs to inform inquirers and others that he is prepared to attend Public or Private *Seances* at the houses of investigators or otherwise, and give his unique illustrations of Mesmeric and Psychological Phenomena, as recently given by him before the members of "The Britton Psychological Society." For terms, etc., apply by letter to Mr. S. R. Redman, Brixton-hill, S.W.

MESMERISM, ELECTRO-BIOLOGY, FASCINATION.

How to mesmerise, fascinate, and produce electro-biological phenomena. How to know SENSITIVE SUBJECTS. How to develop CLAIRVOYANT MEDIA. How to produce SLEEP in any one at will.

DR. MOSES RIGG can teach any person efficiently by post. Pamphlet and testimonials gratis, or by post, 1d. stamp. Address, 9, Granville-square, London, W.C. At home daily from 10 till 5.

LE MESSENGER, a fortnightly Journal, published on the 1st and 15th of every month, at 36, Rue de la Cathédrale, Liège Belgium. Price 2d., or 2 francs yearly.

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 LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR 1875.

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THE object of this Association is the discovery of truth in connection with Psychology. The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable. 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation. 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers. 3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion. February, 1875.

The 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. J. Schwold, 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. Editor's Office, 38, Great Russell-street, Bloomsbury, London, W.C. City Publishing Office, E. W. Allen's, 11, Ave Maria-lane, London, E.C.

TESTIMONIAL TO MR. W. H. HARRISON.

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Secretary and Treasurer. Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the Spiritualist newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unweary and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the Spiritualist for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has, for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing

Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All subscriptions to this fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to send in their names to Martin R. Smith, Esq., care of Miss Kishlingbury, 38, Great Russell-street, London, W.C.

LIST OF SUBSCRIPTIONS TO NOVEMBER-15TH,

Table listing names and subscription amounts. Includes names like Mr. Martin R. Smith, Mr. Charles Blackburn, Mrs. Honywood, etc., with amounts ranging from 0 5 0 to 50 0 0.

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