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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE PROGRESS OF PSYCHOLOGY.*

BY EDWARD W. COX, SERJEANT-AT-LAW, PRESIDENT OF THE PSYCHOLOGICAL SOCIETY.

HAS psychology made any and what progress during the five years of the existence of this Society? That is the question I propose to answer to-night.

To do so, I must revert to the origin of our Association.

THE RELATIONSHIP OF PSYCHOLOGY TO MATERIALISM.

Materialism—by which term I mean the dogma that man is material merely, soul a myth, and existence after the mechanism of the body has ceased to be, the dream of poets or the delusions of priests—materialism, in this sense, was proclaimed by the high priests of science upon public platforms and in popular periodicals.

It had become "the fashion," under divers names. To question it was to be voted unscientific. Hope and faith were shattered in many minds, and all minds were more or less disturbed.

A cry of anguish and despair went up from multitudes whose confidence in man and his destiny had been thus rudely shaken. "Can it be," they said, "that man everywhere and at all times has believed soul, that is, himself, as being something other than the body, if there be no truth in such a creed? Is there no *evidence* of the existence of soul? Is there no *proof* of its being? Is such proof really unattainable, as the scientists say? Is psychology a baseless science? Why have we not a society that will investigate the mechanism of man precisely as the other sciences are investigated—a society for observation of phenomena, gathering of facts, and reasoning to conclusions from those facts; a society that will combat materialism with its own weapons, meeting it not with dogma but with demonstration?

This Association was an answer to that complaint.

Our programme was short and explicit. The Psychological Society of Great Britain was formed purposely to investigate the forces by which the mechanism of man is moved and directed. Two facts were not disputed. The motions of that mechanism are automatic. The motive force is *within* the mechanism. But in addition to this there is a *directing force*—a force also within the mechanism—that determines the amount of the motive force, the manner of its exercise, *the ends to which it shall be applied*.

When it is charged against us that psychology is a very vague science (if it be even entitled to the name of science), we answer with this definition, which has the merit of brevity, simplicity, and comprehensiveness, and may challenge comparison with the definition of any other science.

* The sixth annual presidential address to the Psychological Society of Great Britain, delivered on Thursday, last week.

The promulgation of this definition of psychology was in itself a great step in the path of progress, for hitherto the name had been very vaguely used. We now know precisely what we mean by psychology, and we are enabled to convey that meaning distinctly to others. No adversary can now pretend that he does not understand what psychology is, nor can any now deny that it has a very real *something* to investigate, and that the subjects of it demand investigation.

PSYCHOLOGY AND METAPHYSICS.

The second forward step has been the severance of psychology from metaphysics. This has been the triumph of very recent years. Many among us can remember the time when psychology was looked upon as a purely metaphysical study, and was so held and treated even by its votaries. Most of those who, with myself, are declining in the vale of years, and on whose brows, to use the beautiful Welsh metaphor, the flowers of the grave are blooming, will remember with what eagerness they plunged into that which was called "Philosophy;" how they revelled in diverging theories of mind, its powers and capacities, as imagined by the ingenuity of such thinkers as Reid, and Stewart, and Hamilton, and Browne—theories evolved from their inner consciousness, and moulded entirely from introspection instead of observation; how they rose from these studies charmed but not enlightened; their intellects, indeed, refined and strengthened by exercise, but nothing added to their positive knowledge. The first conception of a real psychology, based upon observation and experiment—as a *science founded upon facts*—was undoubtedly due to Gall and his fellow-labourer Spurzheim, who taught that mind must be explored, like the body, by noting its various developments in various persons, and then seeking if there be in the structure of those individuals any and what peculiarities apparently associated with these developments. If they were successful in their researches, if the coincidences they noted were actual or only accidental, is still a subject of dispute. But not the less to them is due the merit of having removed psychology from the realms of fancy to the region of fact. They taught the right method of pursuit, even if they failed to secure its object, and from that moment we may date a new departure in mental and psychical science. The influence of that method was manifest in the works even of its opponents. Gradually it grew in favour, while its authors were disowned and discredited. The most notable of its acknowledged disciples were George and Andrew Combe, whose works will live to benefit future generations. They acknowledged the obligation and boasted themselves disciples. Others less scrupulous, as the manner is, learned the lesson and ignored the master. Abercrombie, in his *Intellectual Powers*, Dr. Moore, in his *Duality of the Mind*, and many of lesser fame, made practical application of the new and true method of psychological science. They proved what might be accomplished for mental science by noting phenomena and facts, and now they are but few who venture to treat of psychology on any other basis. Although dissenting from many of his conclusions, and protesting against the unfairness, because onesidedness,

of many of his judgments, and lamenting that so keen a mind should be so much the victim of prepossession and dominant idea, it would be unjust not to recognise the service done to psychology by Dr. Carpenter by accepting the new conditions of study, by the valuable collection of observed facts he has stored up in his books, and by the popularity which he has thus given to a science which had been formerly the property of but few, when in truth it is the science that more than any other ought to be the possession of every man, because it is the knowledge of himself.

MR. HERBERT SPENCER ON PSYCHOLOGY.

But more than to any other is psychology indebted to Mr. Herbert Spencer for its present position. He has fully accepted the method of investigation by observation and of study by fact rather than by fancy. He has examined mind as he would have examined body, noting its operations—that is to say, what it *does* under various conditions, and how the forces that move and direct the body manifest themselves in action; but his great achievement—that which will make his works for ever valuable, if only as museums of psychological facts—is the bold endeavour to apply to mind the Darwinian theory of evolution. Accepting that new basis of philosophy as indisputably true, he contends that, if it be true, it must be applicable to mind as to body. If man is a development, so must be the mind of man. If the law of "the survival of the fittest," which is the necessary accompaniment of evolution, be a reality, and not a magnificent dream, traces of it will be found in the mental condition of man as exhibited in the actions and thoughts of men under the various conditions of their being—their present and past histories, and the environments of climatic and other influences. With enormous labour he has gathered together a vast mass of these facts, materials to be hereafter classified, compared, and examined. It is much to be lamented that this great student of psychology should have neglected that which, more than any other, must supply material for the investigation of the forces by which the mechanism of man is moved and directed—namely, the action of those forces when the mechanism is disordered; the observation of mind in its abnormal conditions—in sleep, in dream, in insanity, in somnambulism. If Mr. Herbert Spencer would apply the same laborious industry to collection of the facts and phenomena thus exhibited by mind itself, he would lay deep and broad the foundation which at present is only a partial one.

And this raises the question why he has avoided so obvious a source of knowledge? It is not a dread of unpopularity, for he dares an open acknowledgment of materialism. Wherefore, then, does he decline to enter this straight pathway to what he most desires to learn?

The reason is too plain. He fears whither it will conduct him. Even *his* great mind is not free from the influence of prepossession and dominant idea. With the late Professor Clifford, Huxley, Tyndall, and indeed the vast majority of our most eminent scientists, he has embraced two conclusions as absolute truths. First, he assumes that the mechanism of man is nothing more than the perishable structure perceptible by our senses; and, second, that whatever our senses cannot perceive, even if it be, must

necessarily be unknown and unknowable, and therefore that it is a waste of time and toil to seek for it. Absolutely confident of this assumption, he and those who hold with him at once and peremptorily reject as false or fanciful any phenomena that appear to be inconsistent with that assumption. It is not with them a question of evidence—of degree of proof. No amount of proof will be accepted, because in their minds the alleged fact is simply impossible. "It cannot be," he says, "and therefore it is not. It is useless to look when, even if I saw, I should not believe. I will not accept the evidence of my senses as against my preformed mental judgment. I should prefer to conclude that all my senses are deceiving me rather than that my mental convictions should have failed me."

With such a mental condition it is impossible to contend. It is deaf to argument. In vain it is urged that we are as yet on the threshold merely of science—that our knowledge of Nature and of Nature's laws is still very limited—that proofs present themselves almost daily that things science has pronounced impossible nevertheless come to be. Dogmatism is not to be moved. But still, as ever it must, the denied fact lives, and in due time is established, and then it is found to square with all other scientific truths because its causes and conditions have been explored and examined.

(To be continued.)

SPIRITUALISM IN THE PROVINCES.

NORTHAMPTON.—Public advocacy of Spiritualism in this town is almost discontinued. A hall was opened a few years ago, but, owing to dissensions, had to be given up. Several mediums, mostly ladies, still carry on private circles and give tests, but there are no strong physical mediums. Mrs. Blunt at one time used to deliver trance addresses, but now simply holds a private *séance*. When a professional trance medium visits the town audiences of from two to three hundred persons can be easily obtained. Mr. Ward generously opens his house weekly, and occasionally holds social tea-meetings, and an effort is being made to secure or build a place to hold meetings in. A few earnest individuals struggle against the general apathy, and hope for better days.

LEICESTER.—Spiritualism in this town is being brought more prominently before the public. Many private circles are regularly held, and mediums are developing who bid fair to be of great service. Sunday services are held both morning and evening in the lecture room, Silver-street, and there is a week night meeting for development at the same place on Thursdays. Mr. J. Bent has had to fight the battle almost single-handed for a long time, seconded when possible by Mrs. and Mr. Burdett; but new members are coming in, advertisements are put into the papers, and more harmony prevails. When Miss Brown, Mr. Morse, or Mr. Wallis have visited the town, the lecture room has been well filled with respectable audiences, numbering about two hundred and fifty. The Rev. J. P. Hopps is doing a great deal to popularise the spiritual philosophy; he constantly preaches it in his sermons and lectures, though he does not mention Spiritualism.

LOUGHBOROUGH.—There are a few Spiritualists here, notably Mr. and Mrs. Gilbert, who are always ready to do their best to defend and advance the principles they cherish, and they are ably seconded by Mr. and Mrs. Canm, of Quorndon. There are others in the town who are quite convinced of the facts, but Spiritualism is not respectable enough at present to permit being publicly accepted by them. There are Spiritualists in the surrounding villages, but the prejudices of the masses are too strong for these to do much, except in the quietness of their own homes.

COVENTRY.—There are probably fifty Spiritualists in this town of historical note who dare openly avow themselves, but many more who, Nicodemus-like, dabble in it. Mr. Gutteridge, an intelligent self-taught working man, has been a Spiritualist many years, and does much by consistent conduct and logical defence to win respect from opponents; but the lack of local mediums is greatly felt, there being none, either physical or trance, of any merit.

BIRMINGHAM.—At one time Birmingham was a perfect hotbed of liberal and spiritual thought and advocacy, but now the forces are scattered, and nothing like combined effort seems possible. Last winter the Psychological Society held a series of public meetings at the Templar Hall, Lady Wood. In point of attendance and respectability these meetings were very encouraging; but it seemed as though a kind of dry rot set in, one after another the promoters fell away, till Mr. and Mrs. Groom, the hardest workers, were left alone, with a debt of several pounds to meet. Messrs. Harper and Mahoney are both intelligent advocates, and are more or less inspired in their efforts; but their services have been called for more frequently away from Birmingham than at home. Mrs. Groom is a good healing clairvoyant and trance medium, who labours assiduously, both privately and in public, with little or no remuneration for her services. Mr. Perks strives manfully to keep open house, and he conducts Sunday services in a room adjoining his home, but he is far too orthodox to suit the majority of Spiritualists, consequently he meets with little support. There are many well-to-do people in Birmingham who are Spiritualists, and among their friends proclaim their acceptance of the facts, but they will not identify themselves with any public efforts. It seems very remarkable that in a town like Birmingham so little energy should be manifested.

WALSALL.—Walsall, near Birmingham, has done itself and the cause justice. A few friends formed a society, rented a large room in the Exchange Buildings, and by the aid of the valuable services of Miss Blinkhorn, the local medium, with occasional assistance from Mrs. Groom, Miss Keeves (of London), Mr. F. O. Matthews, Mr. E. W. Wallis, Mr. Morse, Mr. Harper, and Mr. Mahoney, they have established regular Sunday services, with an average attendance of over a hundred members; and on a recent visit of Mr. Wallis his lecture was listened to by over two hundred persons, while others were shut out, the room being already crowded to excess. Many converts have been made, and Spiritualists, having become a power in the town, are recognised

as a body and respected. The newly-formed Midland District Committee has materially aided in bringing about these results by sending speakers to this and other towns in the district to hold meetings under their auspices.

DERBY.—The first anniversary of the Midland District Committee was recently held in Derby, and in the evening a lecture in the trance state was delivered by Mr. J. J. Morse, and was listened to by a large and very appreciative audience. The Psychological Society of Derby, with Mr. J. J. Morse as president, has had much to contend against from within its ranks as well as from without, but is now on a firm basis and harmonious in its working, and the coming winter will see increased efforts made to demonstrate its usefulness. Here, also, the difficulty prevails of lack of local mediums to be depended upon. What mediums there are are not inclined to work publicly. The Midland Committee has not met with the appreciation and support this form of organisation is entitled to receive, mainly owing to the fact that its claims have not been sufficiently made known in the district.

NOTTINGHAM.—Nottingham is in an unenviable position; it has no spiritualistic place of meeting, no united effort, but, instead, a divided house and in-harmony. I said "No place of meeting;" I ask to be excused, but there certainly is not any place of meeting where Spiritualists of all shades of opinion can meet with benefit and comfort. "The Universal Church of Christ, or Christian Spiritualists," holds Sunday services in a small building in Barker-gate, and also in an old chapel in Shakespeare-street, where addresses are delivered by Mrs. Barnes and Mrs. Dutton. Years ago a successful Lyceum for the young existed in this town, but it fell through, and until within the last year regular Sunday meetings were held by the "Progressive" Spiritualists in Church-gate. But the lease expiring the place was sold, and the free gospel of Spiritualism could be preached there no longer. As no other place could be obtained these Spiritualists are without a home. There are many Spiritualists in Nottingham in all classes of society, and not a few mediums of more or less trustworthiness, but there seems to be no possibility of united effort for public dissemination at present; nevertheless, a few of the more earnest are determined to make an attempt to start a society this winter, and to take advantage of having Mr. E. W. Wallis as a resident in the town by securing his co-operation.

BELPER.—In this little picturesque village, nestling among the hills, with so much natural beauty and food for reflection and admiration, it would be wonderful if no Spiritualists were found. Though it works quietly without any great public show, there exists a small and select, but harmonious and intelligent body of Spiritualists; and since Mrs. Hitchcock, a well-known trance medium and earnest spiritual worker, late of Nottingham, has taken up her abode here and made it her home, a room for meeting has been secured, and happy hours of spiritual communion are spent. Mr. W. P. Adshead, and lately Mr. and Mrs. G. Adshead, and Mrs. Ford, late of Derby, Messrs. Smedley, Wheeldon, Bodell, and others, well-known and prominent business persons in the town, lend the weight of their influence and

presence to the movement; hence the opposition and intolerance met with in other places is not felt here.
—EXCELSIOR.

Correspondence.

FORM MANIFESTATIONS.

SIR,—In my recent letter my object was to show why the weighing machine had no logical relation to spirit materialisations, and I only incidentally said that it would be desirable if two sceptical observers like Mr. Massey and Mr. Joad could corroborate from their experience the evidence of Mr. Blackburn.

I am sorry Mr. Blackburn should mistake my meaning, which simply was that in these obscure subjects three witnesses are at least three times as good as one witness.

For myself I have had about fifteen opportunities of testing form manifestation, and in no instance has the supposed spirit-form differed from the medium except in appearance. I believe in materialisation, because I have seen and felt such hands in the presence of Home, the Davenport Brothers, Lotty Fowler, and many others; and if hands can be formed, why should the entire body not be formed?

It would seem, however, that hands are probably about twenty times as easy to form as the entire body, and hence the entire body is rarely completed.

I further believe in the materialisation of the entire body from the evidence of Mr. Crookes, Miss Kislighury, Mr. Tapp, Mr. Stanton-Moses, and others; and I believe in the astounding appearance of Samuel Wheeler in the light, Monck being at the same time visible and in the light, on the testimony of Mr. Moses, Mrs. Going, and others; and, lastly, such productions are entirely in conformity with my spiritual philosophy.

I gladly accept every permission to attend *séances* for this object, and I do trust that one day I may be able to say, "I am as certain of the reality of these forms as I am absolutely convinced of the reality of slate-writing."

These are profound subjects, and it behoves us to be as wise and truthful as possible in their investigation.

I never attended a *séance* for form manifestations when on the appearance of the white figure the audience has not said—"It is impossible that can be the medium, for it is from six inches to a foot taller."

In all these cases I have carefully observed the height of the figure, and on afterwards comparing it with the medium I have found the height exactly the same, notwithstanding the power some mediums have had of elongation. It is the white dress which gives the optical delusion of greater height.

Nolan, a spirit who speaks through Mrs. Billing, says that "in many instances the supposed spirit is only the medium, covered with an outer garment produced by electric force, manufactured from the air. Spirits have thus the power to make female mediums appear even as men."

If so, this may explain the almost instantaneous way in which the supposed spirit disappears and the medium is found alone and in her ordinary dress; although it does not explain how naked feet can be converted into booted feet. But does this change ever take place instantaneously?

GEORGE WYLD, M.D.

A REJOINDER.

SIR,—I have never had anything but the highest opinion of Dr. Slade and his great gifts; and he was *not* the American medium who was in my mind during the interview. I must decline continuing a controversy unbecoming to gentlemen and Spiritualists. Mr. Massey need not trouble about an apology. He commenced the controversy, and he can close it when it best suits him. I am quite indifferent to what he may say.

J. WILLIAM FLETCHER.

22, Gordon-street, London, W.C., November 8, 1879.

MR. G. C. JOAD has left England, and intends to pass the winter, as usual, in the South of France.

MISS K. S. COOK's private and free *séances* are held every Tuesday evening, at half-past seven, at 33, Museum-street, Holborn, under permission of Mr. C. Blackburn. Admissions obtainable only from Miss Cook, 53, Eleanor-road, Hackney, London.

A MS. BALLAD, SEVENTEENTH CENTURY.

Has the following ballad ever been printed? It is taken from a MS. copy in a hand of the beginning of the seventeenth century, the words in brackets being supplied where the paper is decayed.

[Farye well the c]lmrch of Adlingtunne,
 [The windows] be of glass;
 [Full often times] have I gon that way,
 [When Ch]rist hath binn at mass;
 [And all] was for that bonny wenches sake,
 [That now is] dead, allas!
 [For allake!] shall I never se hir no more.

[Farye well] the clark of Adlingtunne,
 For he will mak ady,
 [Who bu]ilded the chireh of lime and stome
 [Upon t]he hill so high;
 [And all] was for that bonny wenches sake,
 [That] now she lies therby!
 For allake! shall I never se hir no more.

Farye well the streates of Adlingtunne,
 That be so many fold;
 Full often times hav I gon that way,
 To chavng whyt mony for gould;
 And all was for that bonny wenches sake,
 That now she lyes full could;
 For allake! shall I never see hir no more.

Farye well the water of Adliugetunne,
 That runs so dark and dime;
 Full often times hav I gon therby,
 To se the white swam swime;
 And all was for that bonny wenches sake,
 That now she lies therein.
 For allake, &c.

Farye well the buttes of Adlingtunne,
 That standes vnder the hill;
 And often times hav I gon therby,
 And with so good a will;
 And all was for that bonny wenches sake,
 That now she lyes full still;
 For allake, &c.

Now will [I] sell my slotting glove,
 My braser and my bowe;
 And wend vnto som far cuntrey
 Wlier no man shall me knowe;
 And all was for that bonny wenches sake,
 [That now she lyes full lowe]
 For allake, &c.

Now will I sell my dager,
 So will I do my kyfe (knife?);
 And all was for that bonny wenches sake,
 That shold have ben my wife.

G. F. W., *Notes and Queries*.

A DIFFICULTLY SITUATED ECCLESIASTIC.

A MAN who knows how to write thus describes in *Truth* some of the difficulties of the Dean of Christ Church, Oxford:—

“The Principal of Cardinal College, as old Wolsey wished his foundation to be called, is a functionary who, I suppose, fills about the most difficult position in Christendom. He rules without being allowed to govern some two hundred and fifty lads of from nineteen to twenty-three, a majority of whom are drawn from the ranks of the wealthiest aristocracy in the world. The fashion in this little world is generally set by one or two peers' sons, supported by a banker's ditto. A few years ago the heir of a famous Welsh family, who, as the papers would say, 'was prosecuting his studies at Christ Church,'

received £3,000 a year from his parents to enable him to do so with proper comfort. Now the Dean's authority over gentlemen of this kind must necessarily be very small. At the same time he cannot mete out different measure to Mr. de Mowbray with £3,000 a year and to Mr. Smith with £150. And yet he is held equally responsible for the behaviour of both. During the Seven Years' War the British Government wished to send out some young English officers to learn the art of war under Frederick the Great. Frederick politely but firmly declined the offer. He was obliged to explain in confidence to Mitchell that as he could not very well shoot refractory Howards and Cavendishes, he should scarcely have any hold over them; while, if they were allowed to live as they pleased in camp, they would corrupt his whole army. The task from which the Iron King recoiled might well prove too much for a kind-hearted clergyman of the Church of England with no means of enforcing order at his disposal save 'gating' (and Cerberus loves cakes), and rustication, or 'sending down,' which youthful opinion does not consider a disgrace, unless the punishment be inflicted for an offence which men of honour would admit to be disgraceful. To keep Christ Church in an efficient state of discipline, the Dean would require all the authority which the captain of a man-of-war has over his midshipmen. He has from time to time made some frantic efforts to turn Christ Church into an educational establishment. The methods he has employed have been various. Perhaps what has done most for the cause of scholarship at Christ Church has been the example of the Dean himself, who is nothing if not a scholar. The dictionary which he compiled in conjunction with the Dean of Rochester is a noble monument of industry, for which successive generations of students will bless the names of Liddell and Scott. No work is without faults; but for a comparatively small Lexicon (it had but 1,600 pages, I think, when I saw it last) it is wonderfully full of the precise information a person who cannot read Greek easily requires. The definitions are often models of lucidity, and the quotations excellently chosen. Indeed, the dictionary is itself, like Johnson's, very good reading, and if any one will glance over a dozen pages he will realise certain tendencies of the Attic mind which are extremely suggestive. At a time when Dr. Liddell took a Greek class, his grateful pupils (and they ought to have been very grateful) exercised their minds in devising hard questions for the Dean, and subsequently noting aloud that his answers pointed to a difference of opinion between himself and his Lexicon. But Dr. Liddell could always get out of the scrape by explaining that Dr. Scott was responsible for that portion of the work. I presume that the same comedy was played when the latter presided over Balliol; and doubt not that there are articles in the Lexicon for which nobody is responsible. The *History of Rome* is a charming book, capable of pleasing boys and men. The Dean says he read attacks on it at the time of publication in nine different reviews; all of which he had reason to believe were written by the same person. Nevertheless, he has a great respect for the press, as becomes a good Liberal who

always voted for Mr. Gladstone. And yet the Liberalism of an Oxford don is a thing fearfully and wonderfully made. A young man came to matriculate at the House, and explained, in reply to preliminary interrogatories, that he was a Dissenter. It was probably kindness on the Dean's part which induced him to suggest to that young man that Durham was a capital university, and that he might find himself more at home in the bracing atmosphere of the North than in the more relaxing air of Oxford. Certes, a Nonconformist would be about as much in his place at the House as a guardsman at a Methodist tea-party. Dr. Liddell is not unpopular at Oxford either with dons or men, albeit he never forgets that he is the Dean of Christ Church, and made of finer materials than other deans. 'The Dean of Pembroke presents his compliments to the Dean of Christ Church,' read Dr. Liddell aloud from a note which had just been handed to him. 'H'm! Alexander the coppersmith presents his compliments to Alexander the Great.' He of Pembroke, however, was rightly served, for the dean of a college is a very small, though a very comfortable functionary.

"THE THEOSOPHIST."

THE first number of *The Theosophist*, a Bombay monthly periodical, edited by Madame Blavatsky, was published in India on the first of October. It is a large, well-printed journal, full of interesting reading, much of it contributed by natives of India, and affording an insight into the religious thought of the far East.

The Editor, in answer to the question, "What is a Theosophist?" gives Vaughan's definition as a good one, namely, "A Theosophist is one who gives you a theory of God, or the works of God, which has not revelation, but an inspiration of his own for his basis." The man of science is inspired in like manner with new ideas, but he puts them to the test of experiment in the outer world, whereby he discovers perhaps four-fifths of his speculations to be false, but proves the truth of the other fifth. The Editor of *The Theosophist* does not say by what standard the speculations of Theosophists who draw upon their inner consciousness are to be tested, for the purpose of verification or rejection.

The Theosophist says:—"The primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely, the disembodied souls." Probably no educated Spiritualist holds the creed thus put into his mouth. Obscure physiological and mesmeric influences are probably at the root of a large proportion of the phenomena, and all are agreed that good instances of proof of spirit identity are exceedingly rare. Moreover, probably no Spiritualist has any objection to admit the action of sub-human intelligences in connection with the phenomena, if any theosophist can give conclusive evidence of the presence thereof. No reason exists, that we know of, why theosophical inquiry should not be one of the sub-departments of Spiritualism.

The Theosophist prints the following from an anonymous writer, but one known to the editor.

A HAUNTED BUNGALOW.

"There is a bungalow in Kussowlie called 'The Abbey,' and one year some friends of mine had taken this house for a season, and I went to stay with them for a short while. My friends told me the house was haunted by the ghost of a lady, who always appeared dressed in a white silk dress. This lady did really live a great many years ago, and was a very wicked woman, as far as I remember the story. Whether she was murdered, or whether she put an end to herself, I cannot say, but she was not buried in consecrated ground, and for this reason, it was said, her spirit cannot rest. Her grave may be seen by anybody, for it is still at Kussowlie. When my friends told me this I laughed, and said I did not believe in ghosts; so they showed me a small room divided from the drawing-room by a door, which they told me was an especial pet of the ghost's; and that after it got dark they always had to keep it shut, and they dared me to go into that room at ten p.m. one night. I said I would; so at ten p.m. I lighted a candle and went into the room. It was small, had no cupboards, and only one sofa, and one table in the centre. I looked under the table and under the sofa, then I shut the door, and, blowing out my candle, sat down to await the appearance of the ghost. In a little while I heard the rustle of a silk dress, though I could see nothing. I got up, and backed toward the door, and as I backed I could feel something coming toward me. At last I got to the door and threw it wide open and rushed into the drawing-room, leaving the door open to see if the ghost would follow after me. I sat down by the fire, and, in a little while, my courage returning, I thought I would go again into the little room; but upon trying the door I found it was fast shut, and I could not open it, so I went to bed. Another evening, a lady friend and I were sitting at a small round table with a lamp, reading; all of a sudden the light was blown out, and we were left in the dark. As soon as lights could be procured, it was found that the globe of the lamp had disappeared, and from that day to this it has never been found. The ghost walks over the whole house at night, and has been seen in different rooms by different people. Kussowlie is between thirty and forty miles away from Simla, in the direction of the plains.

"I may also tell you of something that came under the observation of my mother some twenty years ago. An acquaintance of hers, a young Mr. W—, was on a ship which in a terrific gale was wrecked on an island off the coast of Africa. News of the disaster was brought to England by another ship, and it was supposed that every soul on board had been lost. Mr. W—'s relatives went into mourning, but his mother would not, for she was convinced that he had escaped. And as a matter of record she put into writing an account of what she had seen in a dream. The whole scene of the shipwreck had appeared to her as though she were an eye-witness. She had seen her son and another man dashed by the surf upon a rock, whence they had managed to crawl up to a place of safety. For two whole days they sat there without food or water,

not daring to move for fear of being carried off again by the surges. Finally they were picked up by a foreign vessel and carried to Portugal, whence they were just then taking ship to England. The mother's vision was shortly corroborated to the very letter; and the son, arriving at home, said that if his mother had been present in body she could not have more accurately described the circumstances."

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday, last week, the opening meeting of the sixth annual session of the Psychological Society was held at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox, a portion of whose opening address is published in this number of *The Spiritualist*.

Mr. William Crookes, F.R.S., said—I have listened with much interest to the thoughtful and eloquent address of our President. It was also a great pleasure to me to listen to the address of Professor Allman at Sheffield; but profound and learned as it was, and worthy to be compared with previous addresses from that chair, it still left on my mind the impress of a want, and this want it is the function of this society to supply. Dr. Allman laid down a broad distinction between matter, life, and consciousness, and it is this very subject of consciousness that this society should investigate. I think that many psychologists—our President, perhaps, among the number—slightly mistake the functions of physical science. Physical science has nothing whatever to do with psychological subjects, and willingly admits that to deal with life and consciousness is entirely outside its province. It is a great advantage to this society that it has as President a man who year after year gives us from the chair such learned addresses; who is accustomed to thoroughly think out his subject; and who is so well able to weigh and sift evidence. I hope that our President will allow his address to be printed and circulated, and I have much pleasure in proposing him a hearty vote of thanks. (Applause.)

Professor Plumtre, of King's College, in seconding the vote of thanks, said that it had been his good fortune to have been present at every one of the six presidential addresses delivered to the society: all of them had been full of far-reaching thought, but none of them had riveted his attention more than the address of that evening. Psychology, to minds free from dogmatism, opened wide the door of investigation; it gave facts, which should be examined, and the value of which should be considered. The members of the society wished to hear testimony as to the facts, and to subject it to severe cross-examination.

The vote of thanks having been passed with acclamation,

Mr. F. K. Muntion, the honorary secretary, announced that next Thursday Mr. C. C. Massey would submit to the society some facts he had witnessed, and that he was prepared to be cross-examined in relation thereto.

The proceedings then closed.

COUNT DE BULLET's former medium, Mr. Furman (who wishes his name to be spelt thus in future, because of the objection of his relatives to Spiritualism), is now giving *séances* regularly in London, at 26, Southampton-row. Mr. Harrison Green has presented him with a test cabinet of perforated zinc, not yet completed in construction; when it is finished it is likely to be a useful adjunct for presenting the phenomena under unquestionable conditions.

SPIRITUALISM IN EDINBURGH.—Mr. Thos. Walker, of Australia, gave an inspirational address on "Spiritualism," on Thursday, Nov. 6th, to a select audience, numbering about fifty persons, who had been invited by circular to the Bible Society's Rooms, St. Andrew's-square, Edinburgh. Mr. Alex. Porteous presided, and read some twenty or thirty questions handed up to him; these were answered by the lecturer. Dr. Bowie and Mr. MacCraw expressed their approbation not only of the answers, but of the able address they had also listened to. When the meeting broke up it was found that a practical joke had been played by some lively individual, who had attended some other lecture in another part of the building: he had locked the door on the outside. Mr. E. W. Wallis will be in Edinburgh to give public and private *séances*, Nov. 6th to 28th inclusive. During the coming winter any physical mediums travelling in the north will find an opening in Scotland for their services.

A MANIFESTATION IN THE ABSENCE OF THE MEDIUM.

BY CAPTAIN JOHN JAMES.

ON Tuesday evening, the 4th Nov., a *séance* was held at my rooms; Mr. Rita was the medium. The usual phenomena attending a dark *séance*, including the materialisation of a spirit using his own light, were produced. About an hour after the departure of the medium, while sitting alone, I was suddenly disturbed by the fall of some object, and on advancing to the spot indicated by the sound I found a shell which I had placed that morning on the mantelpiece of the adjoining room.

Nearly three weeks ago Charlie—Mr. Rita's control—promised to pay me a visit without his medium, saying he should not be able to show himself, but that he would signify his presence by throwing something down, so as to attract my attention. This was done according to his promise, and probably it was easier for him to produce this manifestation soon after a *séance* than after the lapse of a greater length of time. The shell weighs two ounces and a half, and made a considerable noise, sounding as if it had been dashed on the floor, rather than falling with the mere impetus of its own weight. The same shell had on two previous occasions been brought by spirit agency from my bedroom, and thrown or dropped down in full light, while the medium was seated at the table.

The fall of objects in full light, and while the medium's hands are in view, is common enough after *séances*, but the phenomenon occurring in the absence of the medium appears to me to be worth recording.

Mr. Rita has for some time past kindly given me *séances* once a week at my own rooms, and on these occasions, at my desire, there is neither tying, binding, nor holding of hands, the sitters—seldom more than four or five—being, with the exception of myself, all more or less mediumistic. We have left nearly all the experiments to the discretion of the controls, who, we find from experience, can give us much better tests than we could devise. I have on two occasions placed on the table at the beginning of the *séance* a folding slate, securely tied lengthways and crossways, the knot sealed with my own seal, with the additional precaution of pasting slips of paper over the crevice between the leaves; the cleaning of the slates, tying, and sealing were performed in the presence and with the assistance of one of my visitors, and on both occasions writing was found on the slate.

On Tuesday evening, by the direction of "Charlie," the slate was held by General Maclean and Signor Rondi, and when the light was struck the seal, tying, and slips of paper were found intact. On cutting the string and opening the slate a short message was found, a mere scrawl certainly, and difficult to decipher, but nevertheless, in my opinion, as satisfactory a proof of spirit power as if it had been a first-rate specimen of calligraphy. On the above occasions the writing was executed in perfect darkness; but, probably, should Mr. Rita sit frequently for this kind of manifestation, he would eventually succeed in obtaining it in the light.

129, Gower-street, London, Nov. 8th.

THE WEIGHING MACHINE EXPERIMENTS.

As more experience has been gained, the experimentalists engaged in weighing mediums during *séances* are unanimously agreed that the automatic diagrams recently published were not obtained under satisfactory test conditions, and improvements are being made before new experiments will be undertaken.

To the Editor of "The Spiritualist."

SIR,—A letter from Dr. Wyld appeared in your number of October 24th, and our names being mentioned in it we had prepared a reply, stating that during the *séances* held lately in Museum-street we had neither seen nor felt both medium and form at the same time. This we did not publish, thinking it better to wait the result of further experiments. We now feel compelled to say publicly that we look upon the diagram in your number of October 17th as not only worthless as any test of materialisation, but as likely to mislead. We do not believe the fact of a certain amount of weight being recorded upon the drum of the machine to be any proof that the medium was not wholly outside the cabinet at that moment; nor do we think the mere use of a weighing machine (without additional precautions) any security against fraud, it being quite possible, by simple mechanical means, to hold down the cabinet, so that an apparent weight is indicated upon the diagram when, in fact, the cabinet itself is actually empty. The above remarks apply solely to the *séances* of which an account has been published, and have no reference to those held with other mediums.

C. C. MASSEY,
Temple, Nov. 10, 1879.

GEORGE C. JOAD,
Oakfield, Wimbledon.

SPIRITUALISM.

To the Editor of "The Pioneer" (Allahabad).

SIR,—I am rather an inquirer than a propagandist in reference to Spiritualism, so I offer my experiences to others in the same frame of mind, on the Christian principle of doing as I would be done by, not in the expectation of making converts. I like to hear what other people have seen when I am sure they are giving me truthful accounts, so others may be glad of my report.

I was at home for some months a few years ago, and had previously had little to do with this subject. The first person I saw at Charing Cross Station was an old friend who had come to meet me, and almost the first thing he told me was that he had, to his own amazement, become a partial believer in Spiritualism. In his own drawing-room, with none but members of his family about, except a medium whom he had held the whole time, chairs and other things had been moved about the room in an unnatural manner, &c. He formed no theories, but felt convinced there was "something in it." I may add that my friend is a man of culture and some literary reputation—a *Saturday Reviewer*, and so forth. I was soon drawn into the vortex, and became deeply interested. My friend's family and my own form a large connected group. We held repeated

séances amongst ourselves. Many of these failed absolutely; at some we received faint raps and movements of tables, which we believed ourselves not to have been produced in any ordinary way. Some of the communications spelled out by raps or tilts were coherent, though none were of a nature to be worth recording as evidence. Some other phenomena were once observed which I will speak of directly. My acquaintance rapidly spread through Spiritualistic society. I went to many public and semi-public *séances* of professed mediums. Not to speak of raps and movements of objects in the dark, which are not in the least impressive at the houses of professional mediums, I saw on two or three occasions some partial "materialisations" which were very extraordinary. They happened in this way:—Four or five of us, *i.e.*, of the family group above referred to, were sitting in the dark on one occasion at the rooms of the well-known medium Williams, no other stranger being present. We saw what are called "spirit lights" flitting about. These lights appeared like little sparks, which travelled through a short course, and then disappeared as a rule. Suddenly one of them, instead of disappearing, paused in mid air above the table and our heads, and expanded into a little luminous cloud, which at once assumed the appearance of a face. Expanding downwards, there came shoulders, covered with some sort of white garment. The head was covered with a white turban. The face became perfectly distinct and self-luminous. When I saw it nothing was visible below the shoulders, but the head and shoulders moved about without any reference to what was underneath; that is to say, being at one moment at the further side of the room, at the next it would advance to within a foot or so of me, and remain suspended above the table. At another *séance* of a similar kind, which my wife and other members of our family attended, but at which, I regret to say, I was not present, the same face appeared in the same way, and the materialisation went a step further. Arms and hands developed. The "spirit," said to be "John King," shook hands with my wife, and spoke to her and others. Of course, if this had taken place at our own house the phenomenon would have presented itself to our minds irresistibly as what it professed to be; but occurring at a professional medium's house, one's suspicions go hunting round and round the circumstances in search of some possible explanation on the assumption of imposture. However, I have never been able to work on any theory of that kind. The effect could not have been produced by any magic lantern apparatus, nor by the simple machinery of "Pepper's Ghost," which has impressed your not very scientific though ever-delightful London correspondent. For myself, I may remark that natural science has always been my hobby from a boy, and its ordinary resources, as applied to conjuring, are very familiar to me. No optical effects of the conjurer's kind will bear looking at *all round*—as we looked at what was said to be "John King" while he remained over the table, descending low down on to it, too, so that the head was no more than two feet above the surface of the table. And a collateral fact that has impressed me is this: once at one of our quite private *séances*,

with no medium or stranger present, we saw little sparks in the air, just like the more vivid spirit lights of Williams's *seance*, though in our private case, for want, as a Spiritualist would say, of sufficient mediumship, they did not develop into visible facts.

Again, on one occasion when Williams was present at a private house where I attended a *seance*, the "John King" face appeared just as I saw it at Williams's lodgings. That is a striking fact to me, because at the house in question Williams could have had no apparatus.

In the midst of my researches I was introduced to a lady, whose name I think I may mention here, because she has become so very celebrated in connection with this subject—I mean Mrs. Guppy. Mrs. Guppy, since re-married, was at that time a widow of ample private means, living at Kensington, and *sui vie* by hunters after Spiritualism to that degree that though she used to hold *seances* about three evenings a week, one had to get permission to attend these some time in advance. People had no conscience about begging to be allowed to come. However, during my stay in London, Mrs. Guppy kindly invited me on three occasions. It would take columns to describe all that occurred. Mrs. Guppy has been described as the "Empress of Physical Mediums," and all the physical phenomena so often referred to in writings on this subject occur in her presence in myriads. Such a Castle of Enchantment as I found that comfortable house in Kensington to be, I can hardly expect your readers to realise. Mrs. Guppy's guests would assemble in the drawing-room about eight or nine o'clock, and when all were there, we used to go up to an almost empty room on the upper floor where the *seances* were held. The phenomena in the habit of occurring would have been ruination in a drawing-room with much furniture and ornaments about. Two or three gentlemen would sometimes go up first to look about the room, and Mrs. Guppy, I remember, sent me up in this way in advance of the rest on the first evening I was present. The room was of moderate size, with one window and one door. A jet of gas turned over the mantelpiece; a bare round table with a hole in the middle, and a dozen or so of common cane chairs, constituted all the furniture. The window shutter was in one large solid piece of wood, going over the whole window, and fastened into its place with long iron screws. I assisted to put it up on the evening of which I speak. Then the party all came up, about fifteen in number; some sat round the table, some stood about. While these arrangements were being made, loud raps, as loud as might have been made with a small hammer, were clattering all round the room, on walls, floor, and ceiling. Trifles of that sort were not much noticed at Mrs. Guppy's. Then the gas was turned out and the door shut. I may mention that the door was fastened in a more effectual manner than by bolts or bars. If it was opened an inch light streamed in from the hall below. There could never be any doubt as to whether it was shut or open. Well, closed in as we were by four bare walls and that huge shutter, darkness was no sooner established than we heard a swishing through the room. I felt drops of water on my face, and felt myself brushed

about in an unintelligible way, and people began calling out for a light. One of the gentlemen appointed to the charge of the candle and match box struck a light, and we found the room strewn all over with the branches of trees—large branches several feet long, wet with rain, and freshly torn from wherever they had been growing. There were not two or three, you will understand, but more than one person could have carried on his arms, all over the floor and table. Darkness was re-established, and other things came; quantities of flowers; and on one occasion, with a tremendous smash on the table, a big block of ice weighing many pounds. I cannot now relate all that occurred in the order of its occurrence, but as I go on I record my recollections of the whole series of three evenings when I was present. "Spirit hands" came touching us once, and then, to see something that had been brought, a light was called for. While the candle was still burning, spirit hands showed themselves at the hole in the middle of the table. Many of us, as I myself, rested our hands on the table at the edge of this hole, and the spirit hands would flutter up and touch them, thus coming plainly into sight. Much time would be spent in conversation by raps between various persons present and spirits with whom they found themselves, or thought themselves in communication. One evening we had a professional medium present—a Mrs. Hardy—who went into a trance and spoke in strange voices, but I was not interested much in this. Quantities of little objects would be brought to some of the sitters from their own houses at a distance, but this did not happen to me. Then people would suddenly feel their rings taken off, and these would be as suddenly slipped on to the fingers of people in a different part of the room. All this sort of childishness is very irritating to a person seriously trying to make out the truth about great marvels, apparently hinging on to mysteries of the supremest importance. But, unfortunately, Spiritualism has a great attraction for foolish as well as for intelligent persons, and large *seances* will generally be leavened with a painful element of silliness. When the *seances* used to be over and we went downstairs, raps and other phenomena would follow us. It used to be Mrs. Guppy's hospitable practice to have supper laid out in the dining-room on *seance* evenings. Once I remember about fourteen people had gathered sitting round this supper table, and a few others, of whom I was one, were standing about the room, when the table began to jerk and jump. Our hostess was more anxious for the safety of her glass and china than for further manifestations just then, and we all, as far as appearance went, tried to hold down the table. I know that one intimate friend of my own, sitting at the end of the table, tried to do this, all he knew; and that I, standing behind and leaning over his shoulder with both hands on the table, pressed down on it with my whole weight, and felt it nevertheless rise up against me with a force far beyond my control. Certainly none of Mrs. Guppy's guests were underneath the table trying to smash her things; some held on, and some helped to remove the breakables.

My return to India put an end to my Spiritualistic researches, I am sorry to say, and out here it is next to impossible to carry on the subject, in the midst

of pressing occupations and social engagements, and, above all, in view of the way one moves about from place to place in India, and the blank ignorance of the whole subject which, for the most part, characterises Indian society. I was very much pleased, however, to read Mrs. Gordon's letter; and though I did not keep notes of what I saw when spirit-hunting myself, I have thought it likely that some of your readers would be interested in my evidence, such as it is. The instinct of a lifetime, meanwhile—perhaps the stupid instinct at war with the plainest facts, bewildered and at bay, but still doggedly asserting itself—leads me to sign myself

STILL IN THE DARK.

SPIRITUALISM IN GLASGOW.

THE Glasgow Association of Spiritualists held its quarterly *soiree* on the 4th November, at 7.30. Mr. Jas. Walker, president, occupied the chair. Mr. Thomas Walker, of Melbourne; Mr. Hay Nisbet, the publisher of the *Psychological Review*; and Mr. Robertson, occupied the platform. Seventy persons sat down to tea. Messrs. Torrance, Orr, Broadly, Walker, and Bowman contributed to the harmony of the proceedings with songs, sentimental and comic, also with recitations. The Chairman opened the proceedings with an able address, and stated the object of the meeting, namely, to hear the secretary's report, and to elect a committee to carry on the Association's work in another quarter.

The report set forth that the object of the society was to disseminate a knowledge of Spiritualism among the public by means of lectures and *seances*. It advised the members not to re-elect the retiring managers if possible, but to put in new ones, as such action would tend to prevent centralisation and needless officialism. The report also set forth that Mr. Baird had been appointed librarian. Mr. David Duguid's Friday evening public *seances* had been doing good work for Spiritualism, and Mr. Robertson had the management of the Children's Lyceum. All the public meetings had been better attended of late, and the receipts had increased. The society numbered forty members. The report stated that during the past quarter "we have had in addition to the Sunday morning lectures nineteen public lectures—four by Mr. Morse, of Derby; four by Mr. E. W. Wallis, of Nottingham; two by Mr. Alexander Duguid, of Kirkcaldy; one by our President, James Walker, Esq.; one by Mr. Harper, of Birmingham; one by Mr. Porter; and a few by your Secretary to fill up the gaps between appointments. Mr. Thomas Walker, of Australia, began the course for this quarter with great satisfaction to both Spiritualists and the public, and we hope to have him with us again before he leaves the country next spring."

The report was unanimously adopted, after which a trance address was delivered by Mr. Thomas Walker, of the quality of which the Chairman and Mr. Hay Nisbet spoke highly.

MR. C. E. WILLIAMS has returned to London from Switzerland, renovated in health, and has been obtaining unusually powerful manifestations at his *seances*.

A NEW FEATURE IN MR. WILLIAMS'S *SEANCES*.

BY CHRISTIAN REIMERS.

LAST Thursday, the 6th instant, I went with Dr. Friese, of Breslau, to Mr. Williams's *seance*, and a very fine one indeed it was, in his newly-decorated rooms. John King appeared over the table and outside the circle with rare brilliancy and definition, and the voices indulged in more intelligent conversation than usual.

Last Saturday a kind of incense was placed, burning, on the mantelpiece, and after the light was put out the burning incense went about the room in all directions, and was used by John King to show himself by; he did this by blowing the little flame which served as the lamp, thereby evidently saving much power, as he used it a long time. Mr. Williams's power seems to be in full swing after his holiday.

Mornington-road, London, N.W.

CONDITIONAL IMMORTALITY.

RECENTLY, both in England and in this country, the fanciful notion of "conditional immortality," that is, an immortality given or withheld according to one's life and character, on earth, has been discussed. It is a very ancient idea, and is reproduced every now and then as if it were really something new. Some of the theosophists prove it. Dr. B. Beach brings it up in the *Journal* of October 4th, and says he is convinced that "only a fractional part of humanity would be able to attain immortality." He thinks that Jesus practically taught the doctrine—an assertion which we think it will be rather difficult to verify. The man who lifted the fallen Magdalene, and who said to the thief on the cross, "This day shalt thou be with me in Paradise," was not the person to believe in the annihilation of any being, especially of one who had once felt the strivings of human consciousness.

There could not well be a doctrine more opposed to all the inductions, deductions, and analogies of Spiritualism than this of conditional immortality. There could not be a more audacious assumption than that of the man who says to himself, "I am worthy of immortality than the assassin or the thief." He puts himself below the assassin and the thief by the very entertainment of the thought. The etymology of the word *immortality* gives the lie to his assumption, since it teaches that what we call death is transition—the mere casting off of an old and earthly organism for a new and spiritual.

Spiritualism, by its exhibition of such transcendent undeveloped powers as clairvoyance and prevision, proves that every human being has in him powers which transcend all the needs of this life, and points to an inevitable future. There are many persons, no doubt, so sunk in depravity, that they crave annihilation; but they cannot have it. The soul is wiser than the fleeting consciousness which gives colour to the thoughts of the moment. The soul of every conscious being must live. The universe is large enough for all, and time is long enough, and Providence is bountiful enough. Whatever other creed may assimilate this chimerical doctrine of "conditional immortality," it is not Spiritualism, the promulgator of a democracy of souls.

Dr. Beach says of fractional salvation:—"This is

a hard and apparently a crude doctrine; but is it a loss or a punishment to lose that which was never in our possession?" But it is already in our possession. The facts of Spiritualism declare it; our daily phenomena verify it. Man is even here and now an immortal being. He does not die; he passes from this world to a spiritual, and it is his outward, visible envelope only that mingles with dissolving matter. If conditional immortality be true, then Spiritualism must be false. There is no escape from the dilemma. Man is a spirit even while in the flesh; and the experiences that prove this are innumerable.—*The Religio-Philosophical Journal.*

AN ANALYSIS OF DREAMS.

MACNISH, in *The Philosophy of Sleep*, thus minutely examines into the origin of one of his own dreams:—

"I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived, either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have, in a dream, any idea whose elements did not, in some form, strike him at a previous period. If these break loose from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape. As this is an important point, and one which has never been properly insisted upon, I shall illustrate it by an example:—

"I lately dreamed that I walked upon the banks of the Great Canal in the neighbourhood of Glasgow. On the side opposite to that on which I was, and within a few feet of the water, stood the splendid portico of the Royal Exchange. A gentleman, whom I knew, was standing upon one of the steps, and we spoke to each other. I then lifted a large stone, and poised it in my hand, when he said that he was certain I could not throw it to a certain spot which he pointed out. I made the attempt, and fell short of the mark. At this moment, a well-known friend came up, whom I knew to excel at *putting* the stone; but, strange to say, he had lost both his legs, and walked upon wooden substitutes. This struck me as exceedingly curious; for my impression was that he had only lost one leg, and had but a single wooden one. At my desire he took up the stone, and, without difficulty, threw it beyond the point indicated by the gentleman upon the opposite side of the canal.

"The absurdity of this dream is extremely glaring; and yet, on strictly analysing it I find it to be wholly composed of ideas which passed through my mind on the previous day, assuming a new and ridiculous arrangement. I can compare it to nothing but to cross readings in the newspapers, or to that well-known amusement which consists in putting a number of sentences, each written on a separate piece of paper, into a hat, shaking the whole, then taking them out one by one as they come, and seeing what kind of medley the heterogeneous compound will make when thus fortuitously put together. For instance, I had, on the above day, taken a walk to the canal along with a friend. On returning from

it I pointed out to him a spot where a new road was forming, and where, a few days before, one of the workmen had been overwhelmed by a quantity of rubbish falling upon him, which fairly chopped off one of his legs, and so much damaged the other that it was feared amputation would be necessary. Near this very spot there is a park, in which, about a month previously, I practised throwing the stone. On passing the Exchange on my way home I expressed regret at the lowness of its situation, and remarked what a fine effect the portico would have were it placed upon more elevated ground. Such were the previous circumstances, and let us see how they bear upon the dream. In the first place, the canal appeared before me. 2. Its situation is an elevated one. 3. The portico of the Exchange, occurring to my mind as being placed too low, became associated with the elevation of the canal, and I placed it close by on a similar altitude. 4. The gentleman I had been walking with was the same whom, in the dream, I saw standing upon the steps of the portico. 5. Having related to him the story of the man who had lost one limb, and had a chance of losing another, this idea brings before me a friend with a brace of wooden legs, who, moreover, appears in connection with putting the stone, as I know him to excel at that exercise. There is only one other element in the dream which the preceding events will not account for, and that is the surprise at the individual referred to having more than one wooden leg. But why should he have even one, seeing that in reality he is limbed like other people? This, also, I can account for. Some years ago he slightly injured his knee while leaping a ditch, and I remember jocularly advising him to get it cut off. I am particular in illustrating this point with regard to dreams, for I hold that if it were possible to analyse them all they would invariably be found to stand in the same relation to the waking state as the above specimen. The more diversified and incongruous the character of a dream, and the more remote from the period of its occurrence the circumstances which suggest it, the more difficult does its analysis become; and, in point of fact, this process may be impossible, so totally are the elements of the dream often dis severed from their original source, and so ludicrously huddled together."

ST. ANDREW'S, TAVISTOCK SQUARE.—Mozart's *Requiem* was sung at St. Andrew's, Tavistock-place, Tavistock-square, on Sunday last after the evening service. The morning anthem, "Blest are the departed" (*Spohr*), was very beautiful. Archdeacon Dunbar, the incumbent, preached morning and evening. An oratorio is sung at this church every Sunday evening throughout the year after the seven o'clock orchestral service. St. Andrew's is proprietary. The choir and orchestra are entirely professional. The oratorio next Sunday will be Rossini's *Stabat Mater*.

PAPERS ON SPIRITUALISM.—Mr. J. A. Campbell writes to us that as he finds it utterly impossible, on account of weak health and many duties, to reply individually to the kind letters which he constantly receives regarding his published thoughts on matters connected with Spiritualism, he proposes to issue monthly a letter to his friends, in which he will endeavour to set these before them in order as power is given to him, provided they are willing to pay the small cost of printing. He would be glad if those who have any interest in this proposal, and who desire to receive copies, would write to him (not on post-cards) to Barbreck, Loch-Gilp-Head, Argyllshire, so that he may judge whether the number required be sufficient to save him from paying a tax on his own labour.

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

By the late Wm. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*; discoverer of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zöllner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

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