

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

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DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.—Notice is hereby given that the SIXTH HALF-YEARLY GENERAL MEETING will be held at the Rooms, 74 Navarino-road, Dalston, E., on Monday Evening, July 14th, 1873, at Eight o'clock precisely, when the Report of the Council with the Balance Sheet for the past half-year, will be submitted to the members for adoption.

THOMAS BLYTON, Secretary.

THE PSYCHOLOGICAL SOCIETY OF LIVERPOOL.

AT A MEETING of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming Conference, and while the Committee earnestly desire Delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the Delegates may wish to read, providing that the substance of such papers is forwarded to the Secretary on or before the 18th of July, so that the reading may be arranged for in a business-like way.

ORGANISATION.

National.

- 1st.—The advisability and practicability (financial, &c.) of a National Union.
- 2nd.—The best means of securing in future Annual National Conferences.

Local.

- 1st.—The advisability of Sunday Services and Week-day Meetings.
- 2nd.—The advantages of special buildings for Spiritual Meetings.

SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

- 1st.—The harmony existing between the Bible and the Teachings of Spiritualism.
- 2nd.—Spiritualism in accordance with Natural Laws.
- 3rd.—The benefit of Physical Manifestations to the Community.

MEDIUMSHIP.

- 1st.—The peculiar temperaments of different mediums.
- 2nd.—The arrangement of different mediums in a given circle for the production of desired results.
- 3rd.—The duality of mediums.
- 4th.—Can any tests be applied to distinguish genuine mediumship.
- 5th.—The best method of developing mediums.
- 6th.—The utility of private circles.

EVENINGS.

- 1st.—Seance.
- 2nd.—Lecture.
- 3rd.—Conversations.

DAVID B. RAMSAY,

Secretary to the Conference Committee.

16, South Castle-street, Liverpool,
June 24th, 1873.

THE ANNUAL NATIONAL CONFERENCE.—At a general meeting of the Liverpool Psychological Society held on the 29th May last, it was decided to hold the ANNUAL NATIONAL CONFERENCE of Spiritualists in the above town this year on the 5th, 6th, and 7th of August, and in order to facilitate the operations of the Committee appointed to carry out the project, I would be glad if the secretaries of societies would communicate with me at their earliest convenience, in order that some idea may be formed as to the number of delegates likely to be present.

DAVID B. RAMSAY,

Secretary of the Conference Committee.

16, South Castle-street, Liverpool.
June 12th, 1873.

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SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

No. VII.

BY J. M. GULLY, M.D.

It is not becoming that persons engaged in an earnest and solemn inquiry should run about seeking the approval of the titled and wealthy of the land, and making use of their presence as a special recommendation of their subject. Unquestionably, learned and accomplished lords exist, but there is not the smallest proof that they are found in relatively greater number than amongst untitled educated men. A century ago, Samuel Johnson uttered his famous antithesis on Lord Chesterfield, that "he was a wit among lords and a lord among wits;" if we must have lords let us choose those with brains and with the humility of the inquirer, and let us not hold that a duke's opinion is more valuable than that of a marquis, or his than that of an earl, for by this *diminuendo* process it would come to pass that the judgment of Mr. Brown, the tobacconist, would be worth nothing at all, whereas it is possible that he may have more spiritual light than the whole House of Peers put together. And let it not be forgotten that the earliest followers of Christ were all in what are called the lower ranks of life; neither the patricians nor the philosophers and scientists of the Roman Empire joined the new spiritual religion until the lower-classed people had made it their own, and the rank and file of the Roman armies were dangerously infected with the "new superstition:" in fact, it was

this last-named consideration alone which forced Constantine to take the name of Christian, although it was *after* he had done so that he committed the worst of his sanguinary crimes, murdering his own wife, his own son, and his own nephew, and exhibiting falsehood and treachery to the end of his life. On the other hand, the most learned men of those ages, the eloquent Porphyry and the all-accomplished Julian, wrote bitterly against Christianity, preferring the material shedding of the blood of sacrificial oxen to the outpouring of the Spirit in its search for the purest and the infinite.

Most probably this will always be the history of moral impulses in men,—impulses, as we Spiritualists hold, the result of the efflux of the Spirit ending in influx into man. The wealthy have not the hard fight with a tough world which the poor have: to them the world is a comfortable world, and leaving it is an uncomfortable prospect, and eschatology is not their favourite study; they are not more sinful than the poor, and their temptations to be so are smaller; but, on the other hand, they have not the motives towards, the yearning for, and the reception of, the facts and teachings which ensure for them another state of being wherein all comfort is dependent on spiritual power and purity, and upon nothing else; these facts, meanwhile, being brought home to their cognisance as plainly as their present earthly surroundings, and these teachings being definite and clear instead of dogmatic, confused, and intangible. When Kant had analysed, classified, and systematised the faculties of the intelligent man, he acknowledged that he stood helpless before the question of moral right and wrong: "it rose like a wall of adamant" before him, and he could neither pierce it nor get over it. And so whilst we, scientists especially, exercise our intellects upon the objects of the material world around us, and live in ignorance of the wherefore of right and wrong, what if it should prove that such intellect as we exert here and on those objects is unfitted for the study of our surroundings when we pass out of our bodies, but that it is rendered capable of finding and appreciating the reasons for right and wrong, and thus of enjoying all the glory of the one with the power of avoiding the other? In all ages and under all forms of religion, it has been acknowledged that intellectual acuteness does not of necessity tend to moral altitude—nay, is frequently opposed to it: the intellect naturally becomes enamoured with the contemplation of things the working of which it can pierce and lay open to its own satisfaction, whilst the wall of adamant presented by the causation of moral right and wrong disgusts because it baffles the search of the self-conscious intellect. Now, when we reflect how different must be the appreciation of things by a freed from that by an embodied spirit, it should render the scientist and the highly educated most chary of the assertion, that all knowledge is to be measured and esteemed only by the forces which they observe at work in the present phase of existence; and of the contempt which they bestow on the words and deeds of the spirits who come to tell us of their life at its present level. It is true that they do not impart as much as we desire to learn, but they have said again and again that it is impossible for them in their state of existence to make us comprehend much of it with our spirits in our state of existence; and this for the same reason that it is impossible for a highly refined and educated man to render comprehensible to a coarse uneducated man the intellectual enjoyments attached to his own state of high mental culture. And

as regards the deeds enacted in our midst by spirits out of the flesh, they testify, as plainly as the sun testifies to-day, that those spirits are acquainted with powers of which we are here altogether ignorant, the freed spiritual condition being necessary to the comprehension and employment of them. It is not possible that the vision which is effected by means of light transmitted through vitreous, aqueous, and lenticular substance can be the same as that which is practised without any of these—nay, is effected, and, so far as facts have hitherto shown it, is effected *better*, without any light at all. And so of any external sense which is said to contribute to internal sense.

From these and many other analogous considerations, I conclude that it is vain to attempt to satisfy the sceptical intelligent man of the presence of disembodied spirits around us; he demands for proof that they shall know only what he knows, that they shall use only the forces with which he is acquainted, that in all things they shall be on the same level as himself; *then* he might say there was some sense in the subject, but then the question of disembodied spirits would have vanished.

But that question will keep alive notwithstanding. The moral if not the intellectual cravings of humanity will prevent its death, now that the proofs of this spirit-world immediately around us daily multiply phenomenally, psychologically, and numerically. Physical science may neglect or sneer at it, but the shortcomings of this present life in the flesh will ever produce seekers into the truth of the after-tomb life, where the law of progress, which spirits tell us is the law of God and humanity, offers at once consolation for those shortcomings and incentives to commence the progress at once, here in the body, and so begin the ulterior heaven which is the involuntary, uncontrollable longing of every human being—saint, sage, or savage. There, in that disembodied life, the “wall of adamant,” the reason for right and wrong, may be removed; and as, in this embodied life, it is given us to investigate, by the intellect, the laws of the material creation through which God rules it; so, when we no more belong to that creation, we may, by means of the untrammelled and untempted moral sense (which is the spirit intent upon transcendental subjects) come to learn the laws through which God rules the mental world of our being, and so the highest vision be added to the highest intelligence, and the spirit, which is the man, be made perfect. That progressive knowledge in the direction of moral causation is the especial and happy probability of our spiritual future may be assumed from the fact that such knowledge has moved in a tedious circle, and has never advanced forwards or upwards during the long history of man’s civilised condition on earth. From Confucius to the present day moral teachers have all repeated each other in substance, varying only in diction or arrangement of matter; the moral spring has been fairly pumped dry, and hence civilisation has run upon the subjects of physical philosophy, mechanical ingenuity, increased commerce and wealth, and with it increased material comforts. These, with their invariable accompaniment of moral corruption, and ultimately intellectual decrepitude, have been the form which the state called civilisation has taken in the histories of all national congregations of men; in them, as in the individual, there is hopeful, enterprising youth, strong and flourishing manhood, and “lean and slipped” old age, *sans* everything that was once their pride and their power.

Shall man rest content to go on always in this upward and downward course? Shall mere increase of wealth, material comfort, ostentatious luxury, and artistic brilliancy, continue to be the only civilisation to be aimed at and valued? Yet what other can be sought for and compassed so long as men maintain that this life in flesh is the “be all and the end all” of our race?—so long as the moral guidance of the world is veiled from our sight, and appears often as a contradictory, if not a cruel device? Is it not a lofty, a holy, a glorious desire, to lift up this veil—a “small corner” of it here, and a magnificent view behind it hereafter? Yet for having this desire are Spiritualists laughed at and socially persecuted, our facts denied and ridiculed without examination, and our conclusions deemed ravings because they lead to no material and money-getting purpose, and because they add not to the civilisation of pride and glitter. And when this “fitful fever” of bodily life shall be drawing to its close, when the ghosts of bygone years flit before us, pointing with cold, unvarying finger from the irrevocable past to the doubted or doubtful future, and the spirit, flickering in its fleshly socket, no longer responds with eagerness to the stimulants which once streamed from the body—what shall it then avail though we have flashed the meteor of a day, though we have filled the social atmosphere with our intellectual, scientific light? At such a time, shall it better avail that, like the butterfly, we have displayed our gaudy wings whilst fluttering, with momentary purpose, from flower to flower of a short summer, or that, like the bee, we have gathered, unostentatiously and sedulously, the honey of sweet and holy thoughts which lie deep in the spiritual source of every one of the phenomena of God’s creation—a source including eternity, infinity, endless summer? Surely, surely not to serve the purposes of this brief and suffering life in this body alone was the glorious gift of *THOUGHT* bestowed upon us, but that we might fly beyond the things we see, touch and hear, and behold their origination and reality in the Great Central Spirit, whose influx into ourselves is the Spirit of Man, and maintains us in sympathy with the spiritual being of all created things.

DISTURBANCES IN CHAPEL VAULTS IN THE ISLAND OF OESEL.*

BY ROBERT DALE OWEN, FORMERLY MEMBER OF CONGRESS,
AND AMERICAN MINISTER AT NAPLES.

IN the immediate vicinity of Ahrensburg, the only town in the island of Oesel, is the public cemetery. Tastefully laid out and carefully kept, planted with trees and partly surrounded by a grove dotted with evergreens, it is a favourite promenade of the inhabitants. Besides its tombs—in every variety, from the humblest to the most elaborate—it contains several private chapels, each the burying-place of some family of distinction. Underneath each of these is a vault, paved with wood, to which the descent is by a stairway from inside the chapel, and closed by a door. The coffins of the members of the family more recently deceased usually remain for a time in the chapel. They are afterwards transferred to the vaults, and there placed side by side, elevated on iron bars. These

* Quoted from *Footfalls on the Boundary of Another World*. Trubner and Co., London. The island of Oesel, in the Baltic, is possessed by Russia, having been ceded to that Power, by the Treaty of Nystadt, in 1721. It constitutes part of Livonia.

coffins it is the custom to make of massive oak, very heavy, and strongly put together.

The public highway passes in front of the cemetery and at a short distance therefrom. Conspicuous, and to be seen by the traveller as he rides by, are three chapels, facing the highway. Of these the most spacious, adorned with pillars in front, is that belonging to the family of Buxhoewden, of patrician descent, and originally from the city of Bremen. It has been their place of interment for several generations.

It was the habit of the country people, coming in on horseback or with carts on a visit to the cemetery, to fasten their horses, usually with very stout halters, immediately in front of this chapel, and close to the pillars that adorned it. This practice continued, notwithstanding that, for some eight or ten years previous to the incidents about to be narrated, there had been from time to time vague rumours of a mysterious kind connected with the chapel in question as being haunted—rumours which, however, as they could not be traced to any reliable source, were little credited, and were treated by its owners with derision.

The chief season of resort to the cemetery, by persons from all parts of the island whose relatives lay buried there, was on Pentecost Sunday and the succeeding days—these being there observed much in the same manner as in most Catholic countries All-Souls Day usually is.*

On the second day of Pentecost, Monday, the 22nd of June (new style), in the year 1844, the wife of a certain tailor named Dalmann, living in Ahrensburg, had come with a horse and small cart to visit, with her children, the tomb of her mother, situated behind the Buxhoewden family chapel, and had fastened her horse, as usual, in front of it, without unharnessing him, proposing, as soon as she had completed her devotions, to visit a friend in the country.

While kneeling in silent prayer by the grave, she had an indistinct perception, as she afterwards remembered, that she heard some noises in the direction of the chapel; but, absorbed in other thoughts, she paid at the time no attention to it. Her prayers completed, and returning to prosecute her journey, she found her horse—usually a quiet animal—in an inexplicable state of excitement. Covered with sweat and foam, its limbs trembling, it appeared to be in mortal terror. When she led it off, it seemed scarcely able to walk; and, instead of proceeding on her intended excursion, she found herself obliged to return to town and to call a veterinary surgeon. He declared that the horse must have been excessively terrified from some cause or other, bled it, administered a remedy, and the animal recovered.

A day or two afterwards, this woman, coming to the chateau of one of the oldest noble families of Livonia, the Baron de Guldenstubbé, near Ahrensburg, as was her wont, to do needlework for the family, related to the baron the strange incident which had occurred to her. He treated it lightly, imagining that the woman exaggerated, and that her horse might have been accidentally frightened.

The circumstance would have been soon forgotten had it not been followed by others of a similar character. The following Sunday several persons, who had attached their horses in front of the same chapel, reported that they found them covered with sweat,

trembling, and in the utmost terror; and some among them added that they had themselves heard, seeming to proceed from the vaults of the chapel, rumbling sounds which occasionally (but this might have been the effect of imagination) assumed the character of groans.

And this was but the prelude to further disturbances, gradually increasing in frequency. One day in the course of the next month (July) it happened that eleven horses were fastened close to the columns of the chapel. Some persons, passing near by, and hearing, as they alleged, loud noises,* as if issuing from beneath the building, raised the alarm; and when the owners reached the spot they found the poor animals in a pitiable condition. Several of them, in their frantic efforts to escape, had thrown themselves on the ground, and lay struggling there; others were scarcely able to walk or stand; and all were violently affected, so that it became necessary immediately to resort to bleeding and other means of relief. In the case of three or four of them these means proved unavailing. They died within a day or two.

This was serious. And it was the cause of a formal complaint being made by some of the sufferers to the Consistory—a court holding its sittings at Ahrensburg, and having charge of ecclesiastical affairs.

About the same time, a member of the Buxhoewden family died. At his funeral, during the reading in the chapel of the service for the dead, what seemed groans and other strange noises were heard from beneath, to the great terror of some of the assistants, the servants especially. The horses attached to the hearse and to the mourning coaches were sensibly affected, but not so violently as some of the others had been. After the interment, three or four of those who had been present, bolder than their neighbours, descended to the vault. While there they heard nothing; but they found, to their infinite surprise, that, of the numerous coffins which had been deposited there in due order side by side, almost all had been displaced and lay in a confused pile. They sought in vain for any cause that might account for this. The doors were always kept carefully fastened, and the locks showed no signs of having been tampered with. The coffins were replaced in due order.

This incident caused much talk, and, of course, attracted additional attention to the chapel and the alleged disturbances. Children were left to watch the horses when any were fastened in its vicinity; but they were usually too much frightened to remain; and some of them even alleged that they had seen some dark-looking spectres hovering in the vicinity. The stories, however, related by them on this latter head were set down—reasonably enough, perhaps—to the account of their excited fears. But parents began to scruple about taking their children to the cemetery at all.

The excitement increasing, renewed complaints on the subject reached the Consistory, and an inquiry into the matter was proposed. The owners of the chapel at first objected to this, treating the matter as a trick or a scandal set on foot by their enemies. But though they carefully examined the floor of the vault, to make sure that no one had entered from beneath, they could find nothing to confirm their suspicions. And the Baron de Guldenstubbé, who was president of the Consistory,

* The religion of the island is the Protestant; though of late years attempts have been made to procure converts to the Greek Church.

* *Getöse* was the German word employed by the narrator in speaking of some of these sounds. It is the term often used to designate the rolling of distant thunder. Schiller says, in his *Taucher*—

“Und wie mit des fernen Donner's *Getöse*.”

having visited the vaults privately in company with two members of the family, and having found the coffins again in the same disorder, they finally, after restoring the coffins to their places, assented to an official investigation of the affair.

The persons charged with this investigation were the Baron de Guldenstubbé, as president, and the bishop of the province, as vice-president, of the Consistory; two other members of the same body; a physician, named Luce; and, on the part of the magistracy of the town, the burgomester, named Schmidt, one of the syndics, and a secretary.

They proceeded, in a body, to institute a careful examination of the vault. All the coffins there deposited, with the exception of three, were found this time, as before, displaced. Of the three coffins forming the exception, one contained the remains of a grandmother of the then representative of the family, who had died about five years previous; and the two others were of young children. The grandmother had been, in life, revered almost as a saint, for her great piety and constant deeds of charity and benevolence.

The first suggestion which presented itself, on discovering this state of things, was that robbers might have broken in for the sake of plunder. The vault of an adjoining chapel *had* been forcibly entered some time before, and the rich velvet and gold fringe which adorned the coffins had been cut off and stolen. But the most careful examination failed to furnish any grounds for such a supposition in the present case. The ornaments of the coffins were found untouched. The commission caused several to be opened, in order to ascertain whether the rings or other articles of jewellery which it was customary to bury with the corpses, and some of which were of considerable value, had been taken. No indication of this kind, however, appeared. One or two of the bodies had mouldered almost to dust, but the trinkets known to have formed part of the funeral apparel still lay there, at the bottom of the coffins.

It next occurred, as a possibility, to the commission, that some enemies of the Buxhoeuden family, wealthy, perhaps, and determined to bring upon them annoyance and reproach, might have caused to be excavated a subterranean passage, its entrance at a distance and concealed so as to avoid observation, and the passage itself passing under the foundations of the building and opening into the vault. This might furnish sufficient explanation of the disarray of the coffins and of the noises heard from without.

To determine the point, they procured workmen, who took up the pavement of the vault, and carefully examined the foundations of the chapel; but without any result. The most careful scrutiny detected no secret entrance.

Nothing remained but to replace everything in due order, taking exact note of the position of the coffins, and to adopt especial precautions for the detection of any future intrusion. This, accordingly, was done. Both doors, the inner and the outer, after being carefully locked, were doubly sealed—first with the official seal of the Consistory, then with that bearing the arms of the city. Fine wood ashes were strewed all over the wooden pavement of the vault, the stairs leading down to it from the chapel, and the floor of the chapel itself. Finally, guards, selected from the garrison of the town, and relieved at short intervals, were set for three days

and nights to watch the building and prevent any one from approaching it.

At the end of that time the commission of inquiry returned to ascertain the result. Both doors were found securely locked and the seals inviolate. They entered. The coating of ashes still presented a smooth, unbroken surface. Neither in the chapel nor on the stairway leading to the vault was there a trace of a footstep of man or animal. The vault was sufficiently lighted from the chapel to make every object distinctly visible. They descended. With beating hearts they gazed on the spectacle before them. Not only was every coffin, with the same three exceptions as before, displaced, and the whole scattered in confusion over the place, but many of them, weighty as they were, had been set on end, so that the head of the corpse was downward. Nor was even this all. The lid of one coffin had been partially forced open, and there projected the shrivelled right arm of the corpse it contained, showing beyond the elbow, the lower arm being turned up towards the ceiling of the vault!

The first shock over, which this astounding sight produced, the commission proceeded carefully to take note, in detail, of the condition of things as they found them.

No trace of human footsteps was discovered in the vault, any more than on the stairs or in the chapel. Nor was there detected the slightest indication of any felonious violation. A second search verified the fact that neither the external ornaments of the coffins nor the articles of jewellery with which some of the corpses had been decorated were abstracted. Everything was disarranged; nothing was taken.

They approached, with some trepidation, the coffin from one side of which the arm projected; and, with a shudder, they recognised it as that in which had been placed the remains of a member of the Buxhoeuden family who had committed suicide. The matter had been hushed up at the time, through the influence of the family, and the self-destroyer had been buried with the usual ceremonies; but the fact transpired, and was known all over the island, that he was found with his throat cut, and the bloody razor still grasped in his right hand—the same hand that was now thrust forth to human view from under the coffin-lid—a ghastly memorial, it seemed, of the rash deed which had ushered the unhappy man, uncalled, into another world!

An official report, setting forth the state of the vault and of the chapel at the time when the commission set seals upon the doors, verifying the fact that the seals were afterwards found unbroken and the coating of ashes intact; and, finally, detailing the condition of things as they appeared when the commission revisited the chapel at the end of the three days, was made out by the Baron de Guldenstubbé, as president, and signed by himself, by the bishop, the burgomester, the physician, and the other members of the commission, as witnesses. This document, placed on record with the other proceedings of the Consistory, is to be found among its archives, and may be examined by any travellers, respectably recommended, on application to its secretary.

Never having visited the island of Oesel, I had not an opportunity of personally inspecting this paper; but the facts above narrated were detailed to me by Mademoiselle de Guldenstubbé,* daughter of the baron, who was residing in her father's house at the time, and was cognisant of each minute particular. They were con-

* At Paris, on the 8th of May, 1859.

firmed to me, also, on the same occasion, by her brother, the present Baron.

This lady informed me that the circumstances produced so great an excitement throughout the whole island that there could not have been found, among its fifty thousand inhabitants, a cottage inmate to whom they were not familiar. She added that the effect upon the physician, M. Luce, a witness of these marvels, was such as to produce a radical change in his creed. An able man, distinguished in his profession, familiar, too, with the sciences of botany, mineralogy, and geology, and the author of several works of repute on these subjects, he had imbibed the materialistic doctrines that were prevalent, especially among scientific men throughout continental Europe, in his college days; and these he retained until the hour when, in the Buxhoevden vault, he became convinced that there are ultra-mundane as well as earthly powers, and that this is not our final state of existence.

It remains to be stated that, as the disturbances continued for several months after this investigation, the family, in order to get rid of the annoyance, resolved to try the effect of burying the coffins. This they did, covering them up, to a considerable depth, with earth. The expedient succeeded. From that time forth no noises were heard to proceed from the chapel; horses could be fastened with impunity before it; and the inhabitants, recovering from their alarm, frequented, with their children, as usual, their favourite resort. Nothing remained but the memory of the past occurrences—to fade away as the present generation dies out, and perhaps to be regarded by the next as an idle legend of the incredible.

ROBERT SCHUMANN A MEDIUM.*

IN 1851, alarming symptoms of a terrible, slowly-developing, and anxiously-watched disease, appeared. Robert Schumann wrote of it, June 11, 1851, "We are all tolerably well, except that I am the victim of occasional nervous attacks, which sometimes alarm me; especially a few days ago, when I fainted after hearing Radecke† play the organ." These "nervous attacks" increased in 1852, and were accompanied by peculiar symptoms. Pre-eminent among them was that difficulty of enunciation from which he had always suffered, though never to such a degree. It was also noticeable, that, on hearing music, he always thought the time too fast; longed to have it slower, and insisted upon it when he led. This was clearly because he was no longer able to follow a brisk movement. His demeanour was sad; and his reception of intimate friends, spite of apparent cordiality, revealed great apathy. He took little interest in the male choral festival held at Dusseldorf on the first four days of August, 1852, although he had been chosen one of the directors; and it was evident that he was exhausted, both mentally and physically, by the slight exertion of leading a few pieces.

The morbid symptoms so often recurring in 1852 not only re-appeared in 1853, but new ones were added. This was the time of "table-tipping," which put Schumann into perfect ecstasies, and, in every sense of the word, captivated him. "Table-tipping" troubled many prudent people at that time, when it went the round of the boudoirs and tea-parties of nervous ladies, and the

studies of otherwise earnest men; but their feelings were different from Schumann's nervous frenzy. While visiting Dusseldorf in May, 1853, I one day entered his room, and found him on the sofa, reading. To my inquiry as to the subject of his book, he replied in an excited tone, "Oh! don't you know anything about 'table-tipping'?" I laughingly answered, "Well?" Upon this, his eyes, generally half shut and in-turned, opened wide, the pupils dilated convulsively, and with a peculiar, ghost-like look, he said, slowly and mournfully, "The tables know all." When I saw that he was in serious earnest, rather than irritate him I fell into his humour, and he soon grew calm. He then called his second daughter, and began to experiment with her aid on a small table which accented the beginning of Beethoven's C minor symphony. The whole scene struck me with terror; and I well remember that I expressed my distress to acquaintances at the time. He wrote of his experiments to Ferd. Hiller, April 25, 1853, "We *tipped the table* yesterday for the first time. Wonderful power! Just think; I asked for the first two measures of the C minor symphony! It delayed longer than usual with the answer: at last it gave them, but rather slowly at first. When I said, 'But the time is faster, dear table,' it hastened to beat the true time. When I asked it if it could give the number *which I was thinking of*, it gave it correctly as *three*. We were all filled with wonder." And to the same, April 29, "We have repeated our experiments in mesmerism: we seem surrounded with wonders."

There were also occasional auricular delusions which caused him to hear an uninterrupted sound, and in his nervous excitement he really heard it, although there was nothing in the slightest degree approaching a sound. The violinist, Ruppert Becker, of Frankfort-on-the-Maine, who then lived in Dusseldorf, told me that he was at a beer saloon with Schumann one evening. Suddenly Schumann threw down the paper, saying, "I can read no more; I hear an incessant A——."—*The Choir*.

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.*

THE tenth ordinary meeting of the above society was held in the Craige Rooms, St. Andrew Square, Edinburgh, on the 4th of June, at 8 p.m., the president, Dr. G. B. Clark, in the chair.

The President said that, following the usual custom of other scientific bodies of suspending business during the summer months, the past session would close with the present meeting. He thought the society would do well to at once get actively through the business, as anything not taken up would have to stand over till the first Wednesday in October.

Mr. Morrison rose to ask the president whether the society would not deem it advisable to suspend the standing orders in regard to the strict admission of members? All members knew, and all outsiders ought to know, that none but approved persons could be admitted to the membership of the society, and that only by being proposed and seconded at one meeting, and, if found worthy, elected at the next. There was, however, present that evening a very worthy young gentleman, the son of one of the lady members who was most anxious to join the summer *seances*. Without being a member he could not do so; therefore, without the society kindly suspended in his favour the standing orders, he could not be a member till the first Wednesday in October.

This proposal being put to the meeting, the candidate (Mr. Black) was at once duly elected an ordinary member.

On the motion of the President, seconded by the secretary, Mr. J. D. Morrison, M.A., was unanimously formally elected the corresponding honorary secretary of the society.

Next came up for consideration and discussion the sub-committees' reports from the different districts, in which most of the members took a lively interest.

* Translated from the German of Wasielewski by A. L. Alger. A national musical festival in honour of the great composer, Robert Schumann, is now being held in Germany.

† Robert Radecke, director in Berlin, who was then visiting Dusseldorf.

* This report reached us too late for insertion in the last number of *The Spiritualist*.

The discussions on the reports of the *seance* and library committees being likely to take up too much time were agreed to be sent for consideration to the office-bearers and the seven of a committee, at a meeting of the whole to be held in the treasurer and librarian's rooms, 31, Princess-street, on the 11th of June, at 8 p.m.

Mr. Morrison, in anticipation of an extra long closing address by the president, withdrew an intended paper, and instead thereof, made the following remarks:—Mr. President, Ladies and Gentlemen,—As all investigators of psychological phenomena like to have the latest news, and for that reason desire to see the *Spiritualist* newspaper, a weekly publication, I may tell you, that, by means of that most wonderful of all extraordinary correlating philosophical instruments (the human brain), the entire force of Dr. Richardson's article on "Hallucinatory Manifestations" has been converted into an impressionary impulse to congratulate my fellow members that, notwithstanding our investigating habits, we remain sane enough to think that we have still left us, not only some reason for the faith that is in us, but that over and above the usual sanity of scientific men, enough remaining to fall back upon, to realise in the session which this evening closes a very decided practical success. When we reflect over three simple facts: firstly, that our society drew its first breath on the 27th of last January; secondly, that notwithstanding the extreme stringency of our rules to the effect that from meeting to meeting the characters of all candidates shall be open to the entire society's scrutiny before admission, we nevertheless number fifty registrations, and continuing our reflections over the third greatly more gratifying fact that no member of our body, in or out of the society, has ever once heard the slightest approach to one jarring word, I think we cannot help coming to one of two conclusions. These conclusions are, either that Spiritualism and its teachings must have on all honest inquirers after truth a most harmonising and humanising influence, or that the ladies, through their higher and holier emotional natures, are in mediumship so susceptible to carrying out Dr. Carpenter's "unconscious cerebration" that, unknown to themselves, they (Nightingale-like) become our ministering angels here in health, as elsewhere in sickness. An impression comes to remind me that this is the last night of the session, and that our worthy president has some very considerable summing up to do. I shall not take up one moment more of your time than to express the hope that that Great Being who directs the atom and controls the aggregate of nature will so guide our true spirit selves, that through a purer life under law we may see more clearly that love ought to be the mainspring of all human enterprise, completing, through civilisation, that circle of sympathy which alone can aid and elevate human progression.

The President, in an eloquent and impressive address, which occupied more than an hour, exhorted the members to go on as they had begun, and to fear not but that there would come a time when the world would follow their humble investigating efforts to leave it better than they found it, and would be readier to realise the grander life in the next.

On the motion of Mr. Morris a vote of thanks was unanimously given to the president for his instructive address.

A TRANCE ADDRESS BY MRS. BUTTERFIELD.

On Sunday evening, June 22nd, a trance address was given at the Cavendish Rooms, Mortimer-street, Regent-street, by Mrs. Butterfield, a Yorkshire medium, who has not had the advantage of a good education, but who, under spirit influence, gives addresses of a somewhat higher order than she is capable of delivering in her normal state. The proceedings began with a short address from Mr. Burns, and the singing of a hymn, after which

Mrs. Butterfield, in the unconscious trance state, uttered a short prayer, returning thanks for the boon to mankind of spiritual communion. At the close of the prayer she asked the question, "What is religion?" She added that in olden times men tried to please an angry and vindictive God by sacrifices and bloodshed, and they considered the measures they adopted to appease His supposed wrath to be religion. In more modern times Protestants point to the blood of Jesus Christ, and say that religion consists in faith in the saving virtues of that blood, yet speak to Protestants about Roman Catholics, they will shudder, and express the opinion that the Roman Catholic system is the "Scarlet Woman" spoken of in the Bible. The Roman Catholic says that it is an act of true religion to confess to the priest, and to ask the priest to

intercede with God for pardon for the penitent. Hundreds of sects go to the Bible; they each get the true religion from it, but they all differ from each other, yet they are all right, and none wrong. "You must be baptised by immersion, or you cannot be saved," says one sect. "It is not necessary. Sprinkling will do," says another. A third says that baptism is unnecessary, and that simple belief is sufficient. If a man replies, "I cannot believe, but will do the best I can," these warring sects shake their heads, and intimate that for him there is no hope. If this be true, there is no hope for nine out of every ten of the human family. Where go they? Down to the dark, dark place where there is no opportunity, say they, of ever rising again. The man who tells the honest truth that he "cannot believe," is called an infidel, after which, if he enters a church, he is thought scarcely fit to be there. That man does better when he takes his little child into the fields on the Sabbath, and as they stand in the midst of the beautiful trees and flowers, with the fresh green grass at their feet, they are brought more face to face with the God who made them; and, as his little child places in his hand a tiny flower, he may indeed ask, "Is it possible that the God who created this for the good of man and beast, can condemn us all for ever?" Then angels unseen draw near. The good and the holy angels shed their influence over him, whilst God is speaking to his soul through that flower, and his is a state of worship indeed, pure and holy. His soul is lifted up, and filled with love, with compassion for humanity. As he passes homewards, perhaps he is met by the "man of God" who has been officiating in the pulpit, but who knows not of the truer religion in the heart of the outcast, and its recognition by the angel world. What do the spirits say is true religion? To do to others as you would have others do to you; to love every living thing; to know yourselves anatomically, phrenologically, mentally, and spiritually, that you may be able to improve yourselves, and thereby to elevate your race. The only barrier between God and man is ignorance. When the righteous get to the other side of the grave they find to their astonishment that they are not angels, but that they are themselves, and that some persons who never pretended to believe in the incredible, are happier than they. The real man finds himself in the place for which he is fitted by his own nature, irrespective of what he believed or pretended to believe on earth, and he may say to a former infidel acquaintance—"How is this? I went to church every Sunday, and took tea occasionally with our parson, yet I find we are both in the same place?" And his friend replies, "I was an infidel, but when I reached the spirit land I had very few creeds and dogmas to throw off, for the mind must be free from such things before it can rise in spirit life." Such is the difference between the man who has lived in the faith, and the man who never paid any attention to the faith. All the returning spirits at spirit circles agree in their statement that within the spirit land men are not happy in proportion to their belief, but in proportion to the goodness of their acts, and of the life they led on earth. The less of creeds men have, the better it will be for themselves and for all the world. Priestcraft and kingcraft have done their work; they are tottering to their fall, and a grander and nobler philosophy than they ever conceived is dawning upon mankind.

There was a collection at the close of the proceedings.

THE editor of the Spiritual periodical *Aurora*, published in Florence, has just issued a pamphlet on "Reincarnation," intended for English and American readers.

WE are glad to be able to state that Mr. Enmore Jones is much better in health; he was able to visit Eastbourne for a short time, but had to leave there because the air did not agree with him.

About thirty thousand of the Spiritual leaflets have now been circulated. They contain an abstract of the results of the investigation made by the Dialectical Committee, also instructions how to form spirit circles at home.

A SECOND edition of *Where are the Dead?* printed on toned paper has just been issued. The binding is much better than that of the first edition. It is a capital book to present to inquirers into Spiritualism.

RECENTLY Dr. Sexton explained, at the Cavendish Rooms, how Messrs. Maskelyne and Cooke, and other conjurors, did their tricks, the said conjurors being present. Dr. Sexton's explanation agreed with that published in these pages a month or two ago. We gave sectional drawings of the cabinet and its mirror.

LECTURE BY DR. SEXTON.

LAST Sunday night, June 29th, Mr. George Sexton, M.D., lectured at the Cavendish Rooms, Mortimer-street, Regent-street, on Spiritualism. To a considerable extent it was the same lecture he delivered to the Dalston Association, and at the Crystal Palace, as already reported in these pages. Dr. Sexton commenced by giving a quotation from Bacon that "the true end, scope, or office of knowledge, I have set down to consist, not in any plausible, delectable, reverend or admired discourse, or any satisfactory arguments, but in effecting and working and in discovery of particulars not revealed before for the better endowment and help of man's life." He then proceeded to enlarge upon the prejudice that always existed against new truths and the strong tendency that there was in human nature to cling to the past, regardless of whether an improvement could not be effected advantageously; this principle after all sprang from a good quality in human nature, but was evil in its operation, because it was always pushed to an extreme. Spiritualism had only to contend with the same kind of opposition that all other new movements had met with. In the end it was certain to prevail, only it required great patience on the part of its advocates to wait, and great courage to fight the uphill battle. He divided spiritual phenomena into—1. Merely physical phenomena such as knockings and rappings; 2. Intelligent responses to questions; 3. Psychological phenomena seen though a medium but not springing from the mental powers of the person affected; 4. Direct spirit action; 5. Spirits recognised by the senses. These, he said, were probably not all the classes of phenomena, but they were sufficient for the present purpose. All these phenomena had been denied by sepietics; by others they were admitted, by others again they were explained away by some whimsical theory or other. A large number of those theories were dealt with or ably disposed of. The conclusion at which the lecturer arrived was that Spiritualism was scientifically accurate and that no other theory could explain the facts. He concluded with a very eloquent peroration, and sat down amidst loud applause.

The subject will be continued next Sunday.

SPIRITUALISM IN DALSTON.

DR. HUGH McLEOD ON SCIENTIFIC SPIRITUALISM.

LAST Thursday, Dr. Hugh McLeod delivered a lecture to the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, on "Scientific Spiritualism." Mr. T. Wilks, president, occupied the chair, and there was a large attendance of members.

The President introduced Dr. McLeod, who then delivered the following lecture:—

Mr. President, Ladies and Gentlemen—When I lectured on Spiritualism six years ago in London, the listeners expressed the opinion that my address was so far in advance of their own knowledge, that they wished I had dealt with facts more in accordance with their own experience. My scientific spiritual experiences have been gained at very great cost in time and money, and I have suffered nearly everything that man can suffer, in learning the truth about Spiritualism. As an example of my close attention to the subject, six years ago I was a member of a spirit circle which sat nightly at Tottenham for six months without intermission, and at the end of the time every sitter was so charged with some kind of influence, as to perceptibly influence everybody with whom they came in contact at other circles.

Science is the Bible of the universe; primary in importance, absolute in authority, and final in all matters of appeal. If we are to be "saved," in any sense, science must be the saviour.

Place Romanism, Anglicanism, Presbyterianism, Lutheranism, or any other so called systems of theology in the crucibles of science for analysis and what becomes of them? Ignorance, delusion, fable, priestcraft, kingcraft, self-interest, fears the most groundless, blasphemy, dust, and ashes. Spiritualism is the only system, or rather philosophy, which, treating of man's eternal nature, demands the most uncompromising scientific investigation. Scientific Spiritualism not only suggests but demonstrates the existence of an interior and divine significance and purpose of all essences and influences in the universe of phenomena. Almost all the churches (circles) have had an honest and spiritual origin; and modern scientific

Spiritualism is the attempt to re-affirm their true character and uses.

With scientific Spiritualism there are no "accidents;" man's capacities, aspirations, beliefs, and acts, are the natural products of his times and their surroundings. He is a parent of the future as well as a descendant of the past. Its greatest axiom is—"That man is the servant and interpreter of nature; capable of knowing and reducing to practice just so much of nature and nature's laws as he may be fitted to comprehend."

Scientific Spiritualism is simply spiritual science. Science simply means knowledge. Judges and juries appeal to science: so do we, and like them with varying success—all depends on the spirit of enquiry. But when the mind is qualified to observe the habits, analyse the methods, and comprehend the relations of her demonstrations, truthful exposition is certain, and failure impossible. Scientific facts or truths, however, are one thing, and scientific opinions another. In the trial of Palmer for the poisoning of a betting man of his acquaintance named Cook, twenty or thirty doctors made affidavit that Cook must have been poisoned by strychnia, and twenty or thirty other doctors made affidavit that he could not have been so poisoned. Once in the north of England a man dug for coal, and discovered some mineral, whereupon the owner of the land thought he had leased it to the finder on too low terms, and sued him for more money. The finder, among other things, pleaded that the mineral was not coal. About fifteen professors of geology appeared as witnesses for the prosecution, testifying that it was coal, and about twenty appealed for the defence who gave the others the lie direct. Men of the highest standing gave evidence on this trial, including Miller, and Professor Wilson, who was not a geologist. The judge very knowingly told the jury that if scientific men did not know what coal was, they (the jury) could not be expected to decide the point, consequently they gave a verdict for the defendant. Scientific opinions and scientific truths therefore, are often very different things.

Admitted scientific truths are sometimes inexplicable. No man can twist mathematics to serve his own ends, yet there are phenomena of numbers which the mathematician cannot explain. Thus in multiplying by nine, the sum of the resulting figures is always nine; for instance, nine times seven are 63, which two figures added together make nine; nine times three are 27, these two figures added together make nine, and so on. Here is a mathematical fact which mathematicians admit, but cannot explain.

Of the ten millions of Spiritualists spoken of by the spiritual newspapers, how many are qualified to observe or understand what they see? (Hear, hear.) What then is the value of the observations of ten millions of Spiritualists? Perhaps of less value than fifty Spiritualists like Professor Hare and Judge Edmonds in America, not to mention a few gentlemen similarly qualified nearer home. These men require no external support for anything they advance in relation to Spiritualism, because their training and education enables them to deal with it efficiently and accurately themselves. Many people who call themselves the mouthpieces of Spiritualism, are not qualified, although they say they are. The beauties of Christianity are many, yet few of these are seen inside popular Spiritualism; the edict "Love one another" may be quoted as an example. Spiritual teachers are not so well paid as Christian lecturers, although the latter are often as ignorant as ignorant can be, quite unfit to speak at all. There is no organisation—nothing to support the disciples of the science of Spiritualism. I know a very decent man, a plumber, whose master threatened to throw him out of work if he dared to utter another word in favour of Spiritualism, and as he had a wife and family to support, he said that he was obliged to keep silence. Such men should be aided, and could be aided were there but an organisation consisting of only two hundred Spiritualists; those two hundred would possess a mighty power.

I have nothing to say against the Bible. It is a most valuable record of spiritual phenomena—of phenomena given through mediums. Some of the manifestations in the presence of Elijah were surpassingly grand, for instance, when he called on his God to send down fire from heaven, to consume his sacrifice before the priests of Baal. The same spirit whose aid was sought by Elijah, I call upon to-night. You may be surprised that I often call on Jesus for aid, for power to tell the truth under all circumstances, and I try to tell it respectfully and kindly; but I call on Jesus as I would on any other bright and glorious spirit, such as Socrates or Aristotle.

The principal of our objects as scientific Spiritualists is to make known to all the world that all systems of intellectual,

physical, or religious education, which are not basic and fundamental in the wholeness of nature are, and ever will be, failures; the offspring of imperfect conceptions and fragmentary constructions, which end in defective education, cruel legislation, discordant socialism, and tyrannical public opinion.

We live in a land of "Bibles;" but science is the bible of the universe. The great books of this "Bible" are—language, grammar, anthropology, geography, climatology, geology, animal and vegetable physiology, phreno-physiognomy, natural history, natural philosophy, chemistry, optics, and astronomy.

How beautifully we may apply analogies of physical science to our Spiritualism may be pleasantly instanced in looking at it through chemistry. For example, chemical affinity is the power which unites two or more *unlike* bodies to form a third substance, whose properties differ from those of its constituents. Chemical affinity, or the capability of union, is not possessed by all bodies. Let oxygen here represent "spirit," as it were, for the sake of spiritual illustration, and let carbon, nitrogen, hydrogen, and the rest of the known elements, represent so many "sitters" at *seances* seeking a "union" or manifestation of its power. The stretch of imagination will not be much, and it will happily be an instructive and pleasant way of making my ideas plain to you on this delicate subject.

Oxygen is the only element capable of forming compounds, chemically, with all other elements. Carbon can unite with sulphur, hydrogen, and some other bodies, but no compound has been formed between it and gold and silver, fluorine, aluminium, iodine, bromine, &c. It is said, therefore, to have "no affinity" for these bodies, or no capability of union with them. The power of union among bodies—or affinity—is exceedingly different in degree, and is much affected by many circumstances, thus:—

A body A may unite with a body B, forming a third body, AB; but if a body C had been present, A might have so much more affinity for C than it has for B as to unite with it, forming AC, while B would remain unaffected. This, spiritually applied, will philosophically account in the main for both the phenomena and force (of spirit), or their entire, or partial absence, which we discover at our sittings for spiritual investigation.

Sulphuric acid and soda will unite, for example, to form Glauber's salts, or sulphate of soda; but if soda and baryta had both been present and sulphuric acid were added, only the sulphate of baryta would be formed and the soda would remain disengaged. I have known individuals,—and it is a very common experience with all observers—to try all accessible mediums, professional and otherwise, and they have singularly failed to get a single satisfactory manifestation, while the addition of a *third* party has instantly affected the medium and the manifesting "spirits" have come in hosts.

The more unlike, as a general thing, any two bodies are, in chemical properties, the stronger is their disposition to unite. The metals, as a class (like mortals) have very little disposition to unite with each other, and when they do, it is not generally in chemical proportions. But they all unite with oxygen (spirit) forming fixed and determinate compounds.

The circumstances which modify the action of affinity are numerous, some of which I will briefly notice, as bearing on my subject. Chemical affinity exists only among unlike particles, and at insensible distances. Intimate contact (being "of one heart and of one accord") among particles is, therefore, in the highest degree necessary to promote chemical (spiritual) union. It is usual to join "hands," but "hands without hearts —," you know. Any circumstance which favours such contact will increase the activity of, or disposition to chemical (or spiritual) combination. Solution—(fair understanding of the matters to be sought, or "discussed!")—brings particles near together, and leaves them free to move among each other; substances, therefore, in a state of solution (understanding) have, therefore, an opportunity to unite, which they do not possess when solid (Standing at hateful distances from one another in ignorance and bigotry!). Carbonate of soda and tartaric acid, for example, in the dry state will never unite; add water, and the dissolution of both will bring about a perfect union. So the sceptic stands in his relation to the believer in Spiritualism. They can make no impression upon each other in the "dry" state—in dry argumentation—until the spirit baptizes them with the water of life and the manifestation of its powers.

Then again there is the "Atomic theory," which well illustrates the conditions of human beings, and the action of each upon the other; but, on the present occasion, my time will

not allow me to touch on it, but nothing is so capable of making us wise, in the arrangements of our circles for spiritual investigation, as a proper knowledge of the influences exerted by one atom upon another, according to the law, or principle, of what is called capillary attraction. Here are a number of sitters at a *seance*, whom we will characterise, for example, as the various metals. The spirit (we shall say oxygen) can act upon all these alike one way or another; but the medium (gold) cannot act upon them in the same generous manner. She, or he, may do so in spirit, but not in body. The gold will show its preference for some metal over others; and no amount of "preaching" or "coaxing" can alter the fact. Thus gold will show its preference for what we call the base metals, lead and quicksilver, while it will have nothing to do with iron or steel. The same illustration may be drawn from the phenomena of capillary attraction seen in the gases and liquids; and if any one thing more than another is ever destined to explain the true nature and action of Spirit upon the human organism, and the action of these organisms upon one another, it is "capillary attraction."

Therefore, I would advise you, after having heard me this evening, to consider well the importance attaching to the selection of men and women in the formation of your circles. See that your members are all well in health, at least, ere they take their seats at your tables, and that you are also arranged like plates in a galvanic battery, man and woman alternately, the positive and the negative, and, if possible, never more in number than seven. Any number of persons may sit apart in the same room, but not at the experimentable. Go seriously to work, and remember that the question is pre-eminently one of life or death.

The last "chemical" quality of the human organism which I shall speak about, and, perhaps, the most important, and investing both body and spirit, is aura. This is the principle or "element" with which mediums and spirits mutually work, and which is spring and essence of all "physical" manifestations. Animals and birds, and even insects, *sense* us by this.

"Every principle wears appropriate garments," says A. J. Davis. "The life within the blood, like the sensation within the nerves, puts on an army of many-coloured atmospheres, compounded of particles derived from within, as grass grows out of the soil, or hair upon the head. These particles which form an atmosphere about a person are pleasing or repulsive, and can be detected by animals like horses and dogs, and, more especially and certainly, by the impenetrable sensitives called mediums. It is this *aura* going before a person or trailing along the path the feet have pressed, which makes it possible for the bloodhound to track the slave, the fond dog to find his master, or for you to realise when a particular acquaintance is near your house, or for two silent persons to think the same thought at the same moment." Insects will sting some people and not others. I remember a story about a sailor who constantly chewed tobacco, and was so saturated with it that when the cannibals caught him and his mates, they let him go as uneatable, but dined on his less fortunate brethren. (Laughter.)

Davis says,—"There is a great reality in this atomic emanation about a person, which, as science progresses, will lead to great discoveries and social revolutions. It will do far more than the ten commandments to regulate the marriage relation and the production of children. Real individuality and spiritual status can only be accurately ascertained and measured by this aural atmosphere, which, in spite of either wish or will, surrounds a person, preceding and following him wherever he goes, and under all circumstances indicating and analysing him more completely than words can impart ideas to the mind."

The lecturer then sat down amid loud applause.

THE DISCUSSION.

Mr. Thomas H. Martin said that on the subject of Spiritualism he was at variance with most of the listeners present; the latter were sincere and earnest believers in it, whereas he was no believer in it at all. He thought that the lecturer had given few arguments in favour of Spiritualism, and he had stated that some men could go through the world honestly and earnestly seeking to see manifestations convincing to themselves, yet might never succeed. If the truth were thus partial and not universal, away with it, it could not be a truth at all.

Mr. G. R. Tapp said that he was struck by the clever way in which Dr. McLeod drew analogies between chemical affinities and the condition of sitters in spirit circles. Dr. McLeod had spoken of an aura or fluid coming from the

fingers of the sitters; would the lecturer kindly give more precise definitions of the nature of that fluid?

Dr. McLeod said in answer to the first speaker, that it was impossible to let all people see with the same eyes. He believed human understanding to be one, and that the souls of all men were *en rapport* with each other, yet the men themselves presented an infinity of diversity. Some persons could not possibly accept Spiritualism; they did not want it, and would not have it; he had met with five or six ladies who intensely desired to be annihilated at death, but he had not yet met with a man who expressed the same desire. Newton's *Principia* and Euclid's *Elements of Geometry* were two of the greatest works in the English language, full of the most unquestionable truth. Most of his hearers would probably admit their contents to be true, yet when he asked "Did they understand the contents?" the reply would probably in most cases be "No," consequently there were some truths in the world which men accepted on the testimony of others, and testimony was none the less true on that account. Much had been published lately about the materialising of spirits, and not a few persons said that the manifestations were not real, simply because they were not present, nevertheless their absence did not alter the fact. His (Dr. McLeod's) clairvoyant had seen the materialising process. The spirits drew emanations from the sitters as well as from the medium; these elements they placed in a bath, and, so to speak, electrotyped the living spirit head or spirit hand which they wished to make visible to mortals. The sitters see merely a materialised image, not the real spirit, for the spirit itself might be brighter than twenty suns. His clairvoyant could look at the sun at noonday, and she stated that the sun was not so bright as the spirit of Aristotle, whom she sometimes saw; she could look steadfastly at phosphorus burning in oxygen, though the light was so bright that others could not do so. The spirit, Katie, clothed herself in matter taken chiefly from Miss Cook, but partly from the other sitters. In answer to the second question, he could not explain the nature of the *aura*, he could only tell what his clairvoyant saw. She saw flowing from the fingers of the sitters a kind of watery substance, which slowly spread over the surface of the table, and rose to a certain level. The spirits outside the circle gradually formed a luminous sphere outside and over the circle, and when a portion of the matter of this outer sphere was thrown upon that collected on the table, there was a rap. She had sometimes seen spirits carrying the matter from the table, and depositing it on objects in other parts of the room. He had not seen this, he only repeated what his sensitive said, and he gave her all credit for truthfulness.

Mr. Martin said he should like to see a clairvoyant read writing so placed that she could not see it by normal vision.

Dr. McLeod said he had seen that a hundred times. Anybody who wished to see it must seek a clairvoyant, such, for instance, as Foster; and the clairvoyant would, probably, require to be paid for loss of time and vital energy. A gentleman once said, he would bury some gold in a garden; he was to do it on what day and at what time he pleased, and if Dr. McLeod's clairvoyant found it within a few minutes after entering the garden, she was to keep it. She entered the garden, saw a luminous star floating in the air which fell upon one particular spot. She touched the place, but the influence was so strong that it knocked her down, as gold always had a strong action upon her when she was in the clairvoyant state. He dug at the place, and found the sovereigns. The gentleman who buried them was not present, so no action of his gave a clue to where the sovereigns were buried, and the finding of them so impressed him that he inquired further, and soon became a Spiritualist. The gentleman narrated the incident to Mr. Sutcliffe, of Newcastle-on-Tyne, who said he should like to see the same thing, and would bury £5 within an area of half-an-acre. The clairvoyant was delighted at the idea; the spirits, however, said that they would not help her to find it. Their mission was not to search out money or to gratify idle curiosity.

The usual votes of thanks to the lecturer and chairman closed the proceedings, and Dr. McLeod left the meeting amid a round of applause. The listeners remained in conversational groups for about a quarter of an hour afterwards, and then dispersed.

MR. C. P. B. ALSOP, Baptist minister, intends to recommend his flock to hold spirit circles. He preaches every Sunday at the Alpha Hall, 207, Roman Road, Old Ford, Bow. Services begin at 11 o'clock in the morning, and 6 in the evening.

SPIRITUALISM IN MANCHESTER.

SPIRITUALISM has taken root firmly in Manchester, but it is in private homes and in private circles that the chief results are to be found, for the local society of Spiritualists is a small one, with but few members, a large proportion of whom formerly belonged to the two Swedenborgian congregations in that town.

On Sunday, June 22nd, Mr. J. J. Morse delivered two trance lectures, one in the morning and the other in the evening, in the Temperance Hall, Grosvenor-street, Manchester. Mr. J. B. Stones, of Blackburn, presided at the morning service, and Mr. Pearce Parry, of Glasgow, presided in the evening. The Swedenborgian hymn-book was used at the meetings. Mr. Charles Blackburn, Miss Blackburn, and the author of the book *Where are the Dead?* were present at the morning meeting. There were large attendances at both of the meetings, especially in the evening.

In the afternoon there was a meeting under the presidency of Mr. T. Dandy. The proceedings began with the singing of a hymn, after which a local medium, Mr. Jackson, rose in the trance state and uttered a prayer.

The Chairman said—My friends, we have all this afternoon before us for what may be called an "experience meeting;" several friends are here from the surrounding districts, and we wish to know how the cause is getting on, not only in Manchester, but in places in the neighbourhood of this town. We, who have been connected with the movement in Manchester from its commencement, know that it has progressed. Ten or twelve of us began our investigation by trying experiments sitting at a table for manifestations; soon we gained experience in Spiritualism, its facts and teachings, we grew in numbers, till now sixty or seventy persons on an average attend our Sunday afternoon meetings. Mediums have developed in our midst, but some of them have gone back to the slavery of the world, because they were charged with being insane, and ridicule deterred them. I know of about twelve mediums in Manchester who are doing their work quietly, but there are private circles in the town of which we know very little.

Mr. Fitton, secretary to the society, proposed that the mediums should begin by relating their experiences, and that Mr. Morse, of London, should be asked to speak first.

THE DEVELOPMENT OF MR. MORSE'S MEDIUMSHIP.

Mr. J. J. Morse said that he did not wish to speak first, but rose because he had been called on to do so. In the summer of 1868 he first heard of Spiritualism, through reading the evidence in the case of Lyon v. Home, and the newspaper comments thereon; this did not cause him to form a high opinion either of Mr. Home or of Spiritualists, and the general conclusion he came to was that Spiritualism was a first-rate thing to enable mediums to get money, a point on which he had since been most completely undeceived. He discovered that he was a medium in consequence of a brace-button coming off his trousers; he had then no wife or relative to remedy such mishaps, so he went to a shop in Bishopsgate-street, London, to buy a needle and thread, and a conversation was going on in the shop about Spiritualism. Seeing that he was interested, the shopkeeper lent him two little books, one of them being *Six Months at Home in Spirit Communion*, and the other Cooper's *Experiences with the Davenport Brothers*. The latter book chiefly arrested his attention, because many intelligent and high people were said to have witnessed the manifestations, so he thought—"Either their names are printed with their consent or without their consent; if the former, Spiritualism is a serious thing; if the latter, there is something worse in Spiritualism than I supposed." He at that time was in a situation as barman. He called again at the shop, asked where he could go to see manifestations, and was recommended to go to one of Mr. Cogman's *séances*, at the East End. So he went one Sunday, and found Mr. Cogman to be a venerable old gentleman, old enough to be his father. There were a good many people present, and he could see nothing unusual in the room, though he looked about for signs of concealed apparatus and wires. Several persons sat round a table; one of the sitters closed his eyes, wriggled about a great deal, then made a nice little speech, at the close of which he said that he was Dr. Young. He (Mr. Morse) did not believe that the spirit of Dr. Young was present; the speaker was a tall, unhealthy looking young man, and the conclusion he came to was that the poor fellow was in an abnormal state and very ill. Just as he came to

this conclusion, his own brain seemed to open and shut; he felt as if a shovelfull of sand had been dropped into his head, and that it was slowly trickling down through his veins, and he found that he could not rise from his seat. He then felt a strong desire to shout; he repressed the inclination with all his power, but at last gave a yell which would have done credit to a wild Indian, then continued to make such a noise that fifty or sixty people assembled in the street outside the house. He was conscious that he was making himself ridiculous, but was utterly helpless. Mr. Cogman said, "Kind spirit, give up the control." He heard Mr. Cogman's remark, but did not believe that spirits were influencing him. Soon afterwards he recovered control of himself and apologised for the disturbance he had been making. "Oh, never mind," said Mr. Cogman, "we are used to such things here. I suppose you never were at a meeting of this kind before?" "No," he replied, "and I'll take precious good care I never am again." (Laughter.) He was white and trembling, and when he returned home came to the conclusion that it was not mesmerism, it was not spirits, but must have been nervous excitement. Afterwards he discovered that he was a writing medium, and among other messages he had one which came from his mother, who told him that Spiritualism came from God. One day at Mr. Cogman's, he met Mr. Herne, the medium, for the first time. Mr. Herne described two spirits whom he saw by clairvoyance near him (Mr. Morse); he further added that the name of one was "Thomas" and of the other "Mary;" certainly the names were right, and his father and mother had been most accurately described. After three months severe drilling, through his own mediumship and that of others, he began to believe that spirits had something to do with the matter. He was literally forced into Spiritualism without any desire on his part. His spirits told him he would have to work in the cause of Spiritualism, but he resolved to keep the situation he held, which was as good as one as any young man similarly circumstanced need desire to have, but a short time afterwards his employer had to give up business. When he first began as a medium he had to put up with the most tremendous abuse. In the first place he was a professional medium, but how could he help it? He found that butchers, bakers, tailors, and those kind of people, did not supply him with their goods for nothing because he was a medium, but charged him just the same as they did other people. In the second place he was a trance medium, and the public supposed trance mediums to fabricate all their utterances themselves. He did not wish to be a professional medium, and if anybody would give him £300 a year, he would give up professional mediumship, but work as hard as at present for the good of Spiritualism, so there was a chance for somebody to do a good action. When the establishment of his employer collapsed, he went to the shop of Mr. Burns, the spiritual bookseller, where he also met Mr. Peebles. Mr. Burns asked him to give a public *séance* on his premises, which he did, and since that time his spirit friends by their ability had won for him the place he had since attained in connection with Spiritualism; those friends had never deserted him, and so long as they worked for him, he had made up his mind to work for them. (Hear, hear.) During the last three years he had lectured under spirit influence in different parts of the country, and he found Spiritualism to be spreading everywhere. Not long since he was in Preston, and was abused by the ministers and the public press; but spirit circles were formed in consequence, and manifestations obtained, so that at the present time there was very much Spiritualism in Preston. Four weeks ago he gave *séances* at a private house in Dorchester, and after he left he heard that some of the people there "wondered why God Almighty permitted such a man as him to live." Really he was disposed to be restive under such abuse as that; he was a quiet, inoffensive person, who tried to lead an upright, honest life, and if God Almighty was frightened by honesty, he was sorry for it. One gentleman in the town took the trouble to have half-a-dozen texts from the Bible printed, as opposed to Spiritualism, and circulated them in every house; but as all the texts quoted stated the reality of Spiritualism they did no harm, and caused copies of his trance lecture to be circulated in opposition.

THE FINDING OF A BODY THROUGH TABLE MESSAGES.

Mr. Jackson, a medium, then addressed the meeting for an hour. He said he first heard of Spiritualism while living in Yorkshire nine years ago, when he went on Sundays to hear trance addresses delivered through the mediumship of a blind man, Mr. John Blackburn, of Halifax. While Mr. Blackburn

was being entranced, there were table motions, and his breathing was checked, but directly he was fully entranced, his breathings were steady, as before. Mr. Blackburn's addresses were very orthodox, and he (Mr. Jackson) was delighted with what he heard. About four years ago, a cousin of his wife's suddenly disappeared, and no trace of him could be found; this was at Hyde, near Manchester. He could not be found after three weeks' search, and the dragging of all the waters in the neighbourhood. Then he had to go on a rainy day to Stockport, and called, drenched through with rain, to see an old woman, who was a medium; they sat at a table which made creaking noises for a time, then spelt out "John Charlesworth"—the name of the deceased—who told him in what water his body was. "But the police have searched that," was his reply. John Charlesworth answered, "That his body could not be found at all unless the water was run out." Afterwards he had a *séance* in his own house, and received the same message. He then called upon the owner of the mill driven by the water in question, and asked him to run off the water, but did not state why he supposed the body to be there rather than elsewhere. The water was then run off four feet, and it took three days to do it; he then found the body, and got it out with a rake.* Soon after that he began to feel spiritual influences at *séances* acting upon his arms and legs; his body was twisted and twirled about very much every evening; after many sittings he became more passive, and gradually became a trance medium. He never sat for manifestations without first offering a prayer to his Heavenly Father.

Mr. Johnson, a Manchester medium, said that he would not take up the time of the meeting by saying anything about himself; he would rather that other speakers should state what was doing in the surrounding district.

MISCELLANEOUS EXPERIENCES IN SPIRITUALISM.

Mr. Edwin Hershaw said that he began four years ago to investigate Spiritualism and was disappointed with it; in fact he had not been converted notwithstanding his prolonged inquiry. Spiritualists admitted he ought to believe nothing but what appealed to his own understanding—(Hear, hear)—and although he had sat night after night, he had not been convinced. It was true he had had messages through tables, but that did not prove to him the communications came from spirits. He had heard Mr. Morse, but that did not convince him, although he wanted to be convinced. He had lost his wife and child, but no message from them had ever come to him, earnestly as he desired one. He was disappointed in Spiritualism after working at it for four years.

Mr. Kenyon said that on several occasions his life had been remarkably preserved. In 1808, while a little boy in petticoats, a cow carried him twenty yards, and pushed him against a stone, without serious injury resulting. In 1813 he was caught in the upright shaft of a mill, and kept there till the man stopped the engine, yet he was not hurt or afraid. In 1824 he was going into a building, when something said "Turn back;" he did so, and had not walked twenty yards before the building fell to its foundation.

A Voice—How are we to know that these are facts?

Mr. Kenyon—By my speaking of them. (Laughter and cheers.) He had found Spiritualism to be a thing which guided and guarded him. One Sunday night he went to a *séance* in Bridgewater-street, and asked the spirits how long ago his wife died; they told him exactly, and all the talking in the world would never convince him that there was nothing in Spiritualism. There was a fact in it—a positive fact.

Mr. Pearce Parry narrated that while in Glasgow the Rev. J. Page Hopps called his attention to Spiritualism, and he began, with a few friends, to investigate the subject. The lady of the house became a writing medium; messages would be given through her hand with great rapidity, often written backwards and bottom upwards; another friend became a trance medium, and the servant spoke wonderfully in the trance condition. She told him the name of deceased relatives and friends of his, and he obtained a *facsimile* at a *séance* of the handwriting of his departed wife. He was a Welshman, and had to learn English when he first came to Manchester. One day a medium, a young man named Simpson, called upon him saying he was "forced to come," and proceeded to go into a trance. He did not wish anything of the kind, he

* Mr. Jackson is a medium. Had he an idea that the body was in the place where it was found before he held the two *séances*? If so, it would raise the question as to the possibility of the messages having been derived in some unconscious way from his own thoughts.—Ed.

shook the medium, tried to wake him up, but it was no good; soon the medium began to talk Welsh to him, and said he was his (Mr. Pearce's) mother, and clasped him round the neck. The medium could not speak Welsh when in his normal state. He had found out that it was not necessary to sit round a table to discover if anybody possessed physical mediumship; sitting quietly and holding a walking-stick horizontally would do; recently, by means of a walking-stick, he discovered five or six mediums in one Scotch family; the stick, by its signals, spelt out the name of the deceased eldest son "Willie" on the first trial, and gave messages from him.

A speaker here rose in the body of the hall, who said that several persons would be glad to see as facts, what had been stated to be facts. He had tried more than five years, and had seen nothing. Why did not Mr. Pearce produce a walking-stick and show the experiment before them?

The Chairman—With reference to the experiences of some of our friends, they will get no good if they go to public-houses to investigate Spiritualism. If the intentions of inquirers are not holy and pure, they will either get nothing, or something related to their own nature.

Mr. Hershaw—We went to a respectable inn, and took a private room for the purpose. I asked my neighbours, who said they would as soon have the devil in the house at once as a circle.

Mr. Roweroft said that he obtained table manifestations about five years ago, and was the first medium influenced in Hyde. If tables moved—or if a human body were floated round a room, that was no proof of Spiritualism, but if some of the sceptical speakers present had had intelligent communications he held the opinion that those messages came from spirits. The fact would not be the less true because the said speakers denied it. Mr. Johnson came to Hyde an atheist, but since he had become one of the best mediums in Manchester. He (Mr. Roweroft) had a friend in Hyde, who was a medium, but who did not believe that the phenomena were produced by spirits.

Mr. Morse said that the objectors admitted the phenomena, and that they had obtained intelligent messages; perhaps they were not yet in the mental and spiritual state fitting them to receive Spiritualism.

Another speaker rose and began to start theological objections to Spiritualism, and to misquote some previous utterances.

The Chairman said he could not hear him further because of his talk being foolish.

The meeting then came to a close in consequence of the time being up.

SPIRITUALISM IN EAST LONDON.

A TEST SEANCE—MEDIUMSHIP AND INSANITY—MR. KINGSLEY'S MEDIUMSHIP.

LAST Tuesday night one of the usual weekly evening meetings for the consideration of subjects in connection with Spiritualism was held at the residence of Mr. Cogman, 15, St. Peter's-road, Mile-end-road.

Mr. Cogman read a letter from Professor Rayes, to the effect that illness prevented his attendance to deliver his advertised lecture. Mr. Cogman therefore thought that the time of the meeting might be profitably occupied if some of the gentlemen present would narrate their experiences in Spiritualism, after which there might be a *seance*, as there was a new physical medium present. He would call on Mr. Alsop to address the meeting.

Mr. C. P. B. Alsop, of High Holborn, said that on that occasion he desired only to give the particulars of a remarkable *seance* he had during his recent visit to America. A doctor of divinity there—a good man, but one who, like Nicodemus of old, did not make public his belief in Spiritualism—introduced him to a medium. Afterwards he called upon the medium and found him alone; the medium at once went into the trance state, and said, "Your father stands by you on your right side, and I see now your mother. I see your sister. There is another sister. There are your father, mother, and two sisters. I see a little child—that child is yours. I see another, also yours. Yes, I see your father, mother, two sisters, and two little children." Then the medium rose from his chair with tears pouring down his cheeks, took him (Mr. Alsop) by the hand, and said, "I am your brother William." The tears then burst forth in his own eyes; he felt that he was indeed in the presence of all the departed relatives who had been so accurately mentioned by a medium three thousand miles from England, who could not possibly have obtained

the information from any external source. He was fully convinced that upon that occasion he was in communication with the world of spirits. He (Mr. Alsop) preached on Sundays at Old Ford, Bow, and, as the congregation increased, he hoped that the members would form circles, and open up communication with the spirit world. He hoped that a holy devotional feeling would pervade the circles, so as to bring down the highest influences from the realms above, bring down the spirits of just men made perfect, and he saw no harm in calling upon the Saviour who spoke such words of love and kindness to all mankind; they might just as well desire His presence as that of John King, for nobody had ever yet set the world a better example of goodness and purity.

A lady here went into the trance state, and delivered a sensible address of about ten minutes' duration, which we have not space at present to publish. She then left the rooms for some time, going out apparently in a state of nervous excitement.

The Chairman expressed his pleasure at hearing that Mr. Alsop, who was formerly a Baptist minister at Old Ford, was resuming Sunday services there, and that he intended to call the attention of his flock to Spiritualism. The lady who had just left the rooms had been brought there twelve months since in a state of insanity; he (Mr. Cogman) was entranced, and made to modify the influence about her, but ten days afterwards she was in an asylum. He told her husband that she would come round again, and his hearers would be pleased to learn that the address she had just uttered was the longest and most sane she had ever delivered. She was a woman with a small brain, but with the organ of veneration largely developed, and when the medial power first came to her it overbalanced her mind for a time. He believed that many poor creatures supposed to be lunatics, and afterwards made lunatics by erroneous treatment, might have been saved if doctors knew more about mediumship. People with large brains were not usually attacked violently in the early stage of their development as mediums. Mrs. Daniels, Mr. Morse, Mr. Herne, Miss Young, and others had their mediumship developed in his house. Mr. Morse and Mrs. Daniels went raving at first. He found that when a new medium was so attacked he could remove the violent influence by taking the medium into a separate room, and making "back passes" over his head; as he had given much attention to psychology and the laws of mind, mediums developed more safely in his presence.

Mr. H. Gannev, of 1A, Clifton-road, Maida-vale, said that his friend Mr. Kingsley, then present, had developed as a powerful medium through sitting a few times at Mr. Cogman's, although a few months ago he knew nothing of Spiritualism. He and two of his friends recently saw Mr. Kingsley float round a room and disappear through the closed door; when the door was opened, Mr. Kingsley was found outside. Another time he disappeared near the ceiling, and after being absent from the room for twenty minutes, he (Mr. Gannev) saw him come back like a cloud falling from the ceiling upon the bed. These events took place in moderately subdued light. He did not expect anybody to believe these statements; he would not have accepted them himself on testimony, but they were nevertheless true. A friend of Mr. Kingsley's was also a powerful medium. They had given two *seances* to Dr. Lynn, the conjuror, and puzzled him, and at the same time had made thorough converts to Spiritualism of Dr. Lynn's two assistants. The spirits who gave these physical manifestations did not profess to teach very high truths, but they gave physical facts which could not be denied.

A *seance* was then held, at which nothing took place, except that Mr. Cogman had some strange visions. Mr. Kingsley had given a *seance* earlier in the day, so probably the power was weak.

MR. MORSE'S MEDIUMSHIP.—Mr. J. J. Morse has long been known as the chief of our English inspirational public speakers; some time ago he gave up his situation as assistant in Mr. Burns's shop, and since then he has been working independently upon his own account, trusting wholly to his trance mediumship as a source of income. The value of his mediumship is fully appreciated by Spiritualists; he is frequently engaged to deliver public trance addresses in Liverpool and Manchester, and when we met him recently in the latter town, he was full of engagements for private *seances*. When he delivers trance lectures in London there is usually a full attendance. Many Spiritualists who have watched his progress for some years, will be glad to hear of his present successful career.

Correspondence.

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

MESSRS. MASKELYNE AND COOKE'S PERFORMANCE.

SIR,—Since my last letter appeared in your number of the 15th May, I have seen some reason to modify what I therein stated. I have now seen the "Davenport trick" three times, and "Will, the Witch, and Watch" four times, and have been on the stage five times. I think that in saying that "they did everything that I have seen the Davenports do," my memory as to what I saw the Davenports do was very likely at fault, as I only saw them once or twice many years ago. I was also, perhaps, wrong in putting their performance on a par with the manifestations through Miss Florence Cook.

It is evident that they vary their *modus operandi* from time to time, so as to dodge their critics; for instance, you say in your note that witnesses have told you that Maskelyne and Cooke do the essential part of the tying themselves, and Dr. Sexton also says that they were not tied to their seats by the committee. On each occasion when I saw them, they were completely tied by the committee for the first part of the cabinet performance (which, no doubt, is very inferior to the second part). Many other things that I saw them do were directly opposed to Dr. Sexton's experience. For instance, there has always been a most palpable duplicate butcher when I have seen "Will and the Witch."

The looking-glass in this last performance is distinctly visible to anyone with good eyes, or an indifferent opera-glass, who knows where to look for it.

If they are mediums, they are naturally most anxious to conceal the fact, lest their profits should diminish and themselves be scouted and vilified by the non-spiritual public, both of which results would, of course, follow their detection.

ALGERNON JOY.

17, Parliament-street, Westminster, S.W., June 26th, 1873.

DR. GULLY ON SPIRITUALISM.

SIR,—I cannot refrain from writing to you to say how gratified I am by Dr. Gully's papers on "Spiritualism." I hope they will be collected in a volume some day, as they are eminently calculated to show how much true philosophy and intellectual ability are ranged on the side of our great cause. I cannot, however, quite follow him in his denunciation of sects, churches, and scientific men. It is quite true that all human corporate organisations are liable in time to become stagnant, apathetic, dogmatic, intolerant, and formalistic; but the frequent and almost inevitable result should not lead us to infer that the formation of societies for the propagation of certain forms of truth is impolitic and unwise, although these societies may ultimately degenerate. To give practical and useful effect to our ideas, we must not neglect "to assemble ourselves together," and organise our teaching in some tangible and authoritative shape.

With regard to men of science, I think, the more eminent they are the more we ought to struggle to win them over to our side. Dr. Gully is himself a refutation of his own argument. He was a distinguished man of science before he became a Spiritualist, and now we could not easily find a more potent "defender of the faith" than he has shown himself to be. "Babes and sucklings" are all very well as disciples in their way; but for leaders we want trained and cultivated men: the higher their endowments the better champions they must become; and there is no mind so great that it will not be improved and elevated by a thorough study of Spiritualism.

NEWTON CROSLAND.

Blackheath, 17th June, 1873.

PSYCHOLOGICAL INFLUENCES AMONG THE LOWER ANIMALS.

SIR,—We have many of us seen people who are quite illiterate in their normal state, become the reverse when in the spiritual or ordinary mesmeric trance. It has occurred to me that it might be possible to carry this a stage further, and in a manner which, if successful, would have a weight which no other phenomena have, as yet, possessed.

I propose that all those who have access to, or keep monkeys, should endeavour to mesmerise them, or take them into developing circles; for if illiterate people, when entranced, can (and do) write and speak in foreign tongues, why should

not a monkey, when entranced, write if not speak, when under "control?"

If any difficulty be experienced in getting the monkey under control, the following aids might be tried, as they have great effect upon some people, and help them into the trance state when mesmerism alone is insufficient:—

1. Breathe a little sulphuric ether; it should be very pure, and not made from methylated spirit.
2. Chloroform; ditto, ditto.
3. Indian hemp (very effective.)
4. Belladonna, given in quarter-grain doses.

When once the trance state is well induced, these should be discontinued, because the communications are not likely to be of any value if the body be in an abnormal state.

Only get a few monkeys, who, when entranced, can write (or speak), and no lack of money will be experienced for the further prosecution of the subject.

T. E. R.

[As high aspirations and pure thoughts in a medium and all the members of the circle, are desirable to secure high revelations and good manifestations, and safety from the occasional tricks of malicious spirits, it is not likely that the introduction of a monkey to a developing circle will improve conditions or conduce to spirituality. On the other hand, scientific experiments as to the influence of mesmerism or sulphuric ether on the lower animals might be useful. Some animals are certainly sensitive to mesmeric influences; we know an editor of a London scientific newspaper who mesmerised a kitten till it became insensible, and its body quite limp, when he carried it about the room by its tail. Will our readers bring forward what facts they can about the psychology of the lower animals? Do dogs dream? Are the statements true that dogs and horses often see spirits, when men with normal vision cannot do so? Is it anything but the influence of their own fear which causes birds sometimes to be fascinated by snakes? The great value of any discussion, on a subject like this, will consist in a full authentication of the circumstances stated, by the writers publishing their names and addresses.—Ed.]

THE REV. J. MURRAY SPEAR.

SIR,—The following is a list of the subscriptions received for the fund for Mr. Spear:—B. I., £10; A. L. Elder, Esq., £5; Mrs. Gregory, £5; Thomas Grant, Esq., £5; Mr. Tebb, £5; Dr. Newton, £2; Mr. G. N. Strawbridge, £1 1s.; Mrs. G. N. Strawbridge, £1 1s.; Mrs. Cooper, £1; A Friend, £1.

MARY E. TEBB.

20, Rochester-road, Camden-town, N.W.,

June 24th, 1873.

[Subscriptions may be remitted to Mrs. Tebb.—Ed.]

MR. PEEBLES IN NEW ZEALAND.

THE *Otago Daily Times* of March 24th, published in Dunedin, New Zealand, contains the following report:—

The Queen's Theatre was crowded, especially in the lower part, to its utmost capacity last evening, to hear farewell addresses from Messrs. Peebles and Dunn, who leave on Tuesday for Hong Kong.

Dr. Dunn made one or two personal explanations before speaking on the subject of his address, which was, "The Want of a New Religion." Referring to a quotation from the "Biography of Mr. Peebles," which appeared in the *Daily Times*, and which, without explanation, might leave the impression that he had been a horse-thief, a spy, and a forger, he said that when living with his widowed mother, in Sandusky, Ohio, he was carried off in the night when only nine years old, by a gang of horse thieves, who kept him for nine months in the Black Swamp, when he made his escape, and the information which he gave led to their apprehension and punishment. When about seventeen years old, he was picked up by Mr. Peebles, who trained and educated him, and made him what he was. Having made this explanation, and another referring to Dr. Copland, he contrasted Christianity as it existed at present in the world with what it should be as taught by Christ, and argued that the time had come for the inauguration of a new religion. If man would look within, and examine his own heart, he would find therein love for his fellow-man, which had been turned from its true object by the teachings of a corrupted Christianity. As he lived in and by others, it was his duty to live for others.

Mr. Peebles said he was brought up in the Calvinistic faith, and had often asked the question,—"If angels communed with men in ancient times, why not now?" At length, the faith which he had in their existence, and that of immortality, was converted into knowledge. He was no sectarian now, but he believed it would be better for a man to be an orthodox Christian, and live an upright, honest, pure, and Christlike life than to be a Spiritualist, and lead a life of dishonesty and vice. He cherished no ill-feeling towards the clergy.

Why should he? He had been for many years a clergyman himself, and he was just as sincere then as he had been since. In America he often exchanged pulpits with clergymen, but he had been here almost two months, and not a pulpit was opened to him. He expressed his thanks for all the kindness shown to him and his friend during their stay in Dunedin. Their meetings were largely attended, and choice friendships were formed. The press had treated them with great fairness and impartiality, and the kindness and hospitality of their friends would never be forgotten. He said they would leave now for China, on their way home, by China, India, Ceylon, Palestine, and England.

The amount taken at the doors was £18 3s. 10d., which would leave about £11 for the benefit of the Benevolent Institution.

DURING his stay in New Zealand, the utterances of Mr. Peebles caused much contention among the preachers; the Rev. Dr. Copland attacked Spiritualism in a public lecture, and, according to the *Otago Times* of March 24th, alleged it to be founded upon imposture.

THE visit of Mr. Fegan-Egerton, the chief physical medium in Liverpool, to London was postponed in consequence of an attack of bronchitis. He will be in London in about ten days' time, and remain in town for a week, during which period he will be ready to enter into engagements for *seances*. His address is 22, Martensen Street, Wavertree Road, Liverpool.

A NEW BOOK entitled *While the "Boy" Waits*, by Mr. J. Mortimer Granville, and published by Mr. Frowde, Paternoster-row, is one of the cleverest we have seen for some time, notwithstanding its eccentric title. It consists of essays, some of them witty and all of them thoughtful, about various powerful social influences. We strongly recommend it to the notice of all who are interested in the study of the moral forces now governing English society.

SPIRITUALISM IN WALSHALL.—At present Spiritualism is at a low ebb in Walsall, there being only about a dozen thorough Spiritualists in the town, and perhaps two dozen other persons to some extent interested in the subject. There is a trance medium there, Mr. William Russell, who was first influenced about eighteen months ago. Mr. Blinkhorn also works actively in the endeavour to promote the spreading of Spiritualism in Walsall.

SPIRITUALISM IN LIVERPOOL.—A letter received by us from Mr. John Lamont, just before going to press, states that last Sunday Mr. J. J. Morse gave a logical and interesting trance address in Liverpool, in which he attacked the theological ideas that the world had been formerly destroyed by a flood, and would hereafter be destroyed by fire. On the preceding Sunday, Miss Barlow delivered a trance address in Liverpool; the teachings were of a Swedenborgian character. We hope to publish one of Mr. Morse's Liverpool trance lectures in our next.

BARON LOUIS GULDENSTUBBE.—One of our most eminent Spiritualists, the Baron Louis Guldenstube, departed this life on the 27th May, at his residence, 29, Rue de Trevis, Paris, in his 53rd year. The Baron was principally known by his studies and researches in the science of positive and experimental Pneumatology, to which he contributed several valuable works and considerations, amongst which may be especially mentioned his contribution upon direct spirit-writing, *La Réalité des Esprits et le Phénomène Merveilleux de leur Ecriture Directe*, obtained between the mediumship of himself and his sister, the Baroness Guldenstube. These experiments rendered him very notorious in Paris at one period, and the police are alleged to have interfered, at the instigation of the Jesuits, to stay the results he obtained from the sepulchral monuments of the city. Of Swedish origin, Baron Guldenstube belonged to an ancient Scandinavian family of great historical renown. Two of his ancestors, Knights of the Order of the Grand Templars, and of the same name, were burnt alive in 1309, in company with Jacques de Melay, by order of Pope Clement the Fifth. The pedigree of the family shows many illustrious alliances. The Baron Guldenstube lived a very retired and sober life, associating with none but sympathisers with his studies. He will ever be affectionately remembered for his noble, gentle, and urbane nature; for his numerous liberal and unassuming charities. He was unmarried, but found a dear companion and aid in the person of his accomplished and erudite sister, the Baroness Guldenstube. —*Spiritual Magazine*.

He is most free whose freedom slavery itself cannot take away, and over whom fear and desire have no power.

CLEAR writers, like clear fountains, do not seem so deep as they are: the turbid look the most profound.

AN attempt is being made at the East-end of London to form a new local Spiritual society, to meet weekly at Mr. Cogman's Rooms, 15, St. Peter's Road, Mile-end.

MR. VOLCKMAN has recently issued a pamphlet published by Messrs. Trübner and Co., suggesting practical methods of reducing the poverty which afflicts the larger portion of the English people. He, of course, recommends very great changes in the land laws, which are the cause of so much national suffering.

WITH reference to the list of subscriptions for the fortnightly publication of *The Spiritualist*, we have received nearly all we asked for in support of the step of making such a large addition to the literature of Spiritualism. We shall be glad of any further immediate support from well-wishers, and the list will shortly be closed.

TO-DAY'S number of the *Spiritual Magazine* has a paragraph headed "A Misstatement Corrected," under which the editor asserts that the author of *Where are the Dead?* wrote to the *Spiritualist* newspaper "in correction of one of its misstatements." The author in question did not correct any misstatement, and we do not think that good feeling is promoted or Spiritualism aided by an editor drawing thus upon the powers of his imagination for the benefit of his readers.

DR. SEXTON A TRANCE MEDIUM.—To-day's number of the *Christian Spiritualist* contains a report, four columns long, of a *seance* at which Dr. Sexton, of London, was the medium, and gave a trance address from the spirit of Robert Owen; further, it appears from the report that Dr. Sexton is also a seeing medium, for he saw the spirit of Robert Owen. The same paper also announces that Dr. George Sexton is a "Christian Spiritualist," and that the editor announces him as such at Dr. Sexton's own request. The present number of the *Christian Spiritualist*, therefore, contains some unexpected news about our new lecturer.

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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 evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MR. J. J. MORSE, TRANCE-MEDIUM, IS OPEN TO receive engagements in London or the provinces, to attend Seances, or address public meetings. Mr. Morse holds a Seance every Friday evening at 8 o'clock, at 13, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford-road, Bow, E.

MISS HUDSON, Normal Clairvoyant and Prophetic Medium, is at Home daily (Sundays excepted) between Twelve and Six o'clock, to hold Private Seances. Terms—Five Shillings each visitor. 46, Great Russell-street, Bloomsbury (directly opposite the British Museum).

TO MANCHESTER SPIRITUALISTS.—A number of investigators wish to make arrangements for Mrs. Olive Trance and Test Medium, to visit Manchester. Those who are willing to join in forming circles or having private seances during her short visit to this place, are requested to communicate with me as soon as possible.—Richard Fitton, 34, Walnut-street, Cheetham, Manchester.

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HOW TO FORM SPIRIT CIRCLES.

AN experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena, and this is the best way for enquirers to begin. At the same time, and as no fully developed medium is present among those who have never obtained manifestations before, possibly there may be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every successful new circle thus started without a medium, there are three or four failures, but no accurate statistics on this point have yet been collected. Consequently, to save time, investigators should do as the Dialectical Society did, form several new circles, with no Spiritualist or professional medium present, and at one or other of them results will probably be obtained. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and 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 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 usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.
 3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.
 4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
 5. 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. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
 6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and 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 signals 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.
 8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
 9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.
- The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.
- Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles B. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq."

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

- "1. That sounds of a very varied character, apparently proceeding from

articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

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