

# The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

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DEAD ARE STILL ALIVE,

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**THE LIVERPOOL CONFERENCE.**—This Conference will be held in the Islington Assembly Rooms, Liverpool, on Tuesday, Wednesday, and Thursday next, being the 5th, 6th and 7th of August. The daily sittings will be from ten to twelve o'clock, and will be resumed at two o'clock. On Tuesday evening a spiritual seance will be held in the same place, commencing at eight o'clock, and on Wednesday evening a public lecture will be delivered in Hope Hall, Hope-street, Liverpool, by Mr. George Sexton, M.A., M.D., LL.D., subject, "The Philosophy of Spiritualism, with criticism of adverse theories regarding the phenomena." Doors open at seven; Lecture to commence at eight o'clock. Admission: reserved seats, 2s.; body of the hall, 1s.; gallery, 6d. Tickets may be obtained of Mr. W. Pullen, stationer, Castle-street, and Brunswick-road; Mr. John Chapman, 10, Dunkeld-street; Mr. A. Lamont, confectioner, 85, Islington; Mr. John Lamont, confectioner, London-road; at Wall's Temperance Hotel, 1, Islington Flage; and the Rooms of the Liverpool Psychological Society, Islington, Liverpool.—J. CHAPMAN, Secretary to the Liverpool Psychological Society.

## SPIRITUAL CONFERENCE OF 1873.

**THE COMMITTEE** beg to call attention to the **COMING CONFERENCE**, which appears in this week's issue of the *Spiritualist*; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding subscriptions to defray the expenses necessary for carrying out the project, to Mr. John Chapman, 10, Dunkeld-street, off West Derby-road, Liverpool. Receipt of the subscriptions will appear in the next issue of this paper.

DAVID B. RAMSAY,  
Secretary to the Conference Committee.

16, South Castle-street, Liverpool.  
30th June, 1873.

## 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.—Conversazione.

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.

**EAST LONDON SPIRITUAL MEETINGS.**—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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### THE SEQUESTRATION OF ALLEGED LUNATICS.

Mrs. Louisa Lowe, who recently applied to the Court of Queen's Bench for a criminal information against all the Commissioners in Lunacy, because she had been imprisoned as a lunatic without just cause, has at all events had the satisfaction of drawing an unusually large amount of public attention to her particular grievance, her *ex parte* version of the circumstances having obtained such wide publicity by means of the newspapers. Although the other side has not been heard, it is easy to conceive that ignorance on the part of the Commissioners of the nature of writing mediumship, and the inspection of eccentric messages given by automatic writing, may have unduly biased their judgment for a considerable time. Mrs. Lowe's recent address at the Cavendish Rooms was clear, logical, and delivered in a ladylike manner, betraying no trace of insanity.

Apart from the individual case put by Mrs. Lowe, the difficulties besetting the enactment of perfect lunacy laws should in fairness be considered from all sides. "Let the alleged lunatic have trial by jury," say Mrs. Lowe and Dr. Pearce. "No," says the physician, "a man in the stage of incipient insanity would be so much excited by a jury trial, that the cure of his disease might thereby be rendered impossible; he should no more be taken into a public court than a patient sick of the cholera should be taken there, instead of to a hospital." Mrs. Lowe suggests that proof of lunacy shall "lie solely in actions." Suppose, however, that

an insane man were to avow to Mrs. Lowe that he intended to cut her throat on the first convenient opportunity, would she *then* argue that he should be allowed to commit the act first, and to be locked up afterwards, and that laws were wicked which incarcerated him before his thoughts ultimated in action? Alleged lunatics, says Mrs. Lowe, should be allowed to send letters to anybody they please; there should be no power of suppression. But as the majority of the insane were driven mad by anti-rational theological teaching, not a few of them have peculiar ideas of their own on the subject of the "beast," or the scarlet lady mentioned in Revelations, or upon the approaching end of the world, and they often labour to disburden their opinions upon these weighty topics in letters to the Archbishop of Canterbury, or the Queen, or the Pope, or Mr. Whalley, or to Mr. Gladstone. Is it an act of justice that these eminent personages should be allowed to receive such an exclusive supply of valuable theological literature? We recently heard a good story about a gentleman who sent a vast number of telegrams to eminent personages, announcing that "Christ was coming," the "Lord was the God of Israel," and giving similar useful information. When he had spent all his money, the clerks refused to send more messages unless he paid for them, and the story goes that he telegraphed to Mr. Scudamore—"The Lord is the God of Israel. Your clerks will not send my telegrams unless I pay for them," and that Mr. Scudamore replied—"What you say is very true, but you *must* pay for your telegrams." Still, in this matter of the detention of letters, Mrs. Lowe seems to have made out a very good case, and the difficulty we have mentioned might be partially obviated, if the patients were authorised to write only to individuals to whom they are personally known. Mr. Isaac Hall, the gentleman who seconded the resolution at the Cavendish Rooms, has written, as he said, things which persons did not understand; but that is not necessarily a reason why he should be treated as a lunatic. He has written a pamphlet in which he calls himself *The First Beast*; had the Commissioners in Lunacy called him by that name, he might have thought it offensive. The title of the pamphlet is, "*The Mystery of the Conception of the Child Jesus Revealed*. Author: The First Beast, to whom the Lord hath appeared in the Burning Bush." The first paragraph in the pamphlet runs completely through one whole page and into the next one, before the first full stop is reached. Street preachers are proverbially long-winded. Mr. Hall, however, spoke quietly and sensibly at the Cavendish Rooms, and it would scarcely be fair to say that he deserved incarceration if he has exhibited only these and similar signs of eccentricity.

It is rather to be regretted that the speeches at the meeting were all on one side, since the subject should be considered in all its bearings. But Mrs. Lowe and the members of the committee will do good if they cause the Commissioners to visit the asylums at short intervals, if they secure less suppression of letters written by the patients, if they throw much more legal responsibility upon the medical men and relatives who first take away the freedom of an alleged lunatic, and if they keep a close watch upon all abuses connected with the lunacy laws. The Statute Book proves that the landowners, lawyers, and ecclesiastics, who, in trades union assembled, make our national laws, have a very keen eye to their own class interests, as opposed to the

welfare of the nation. But in the matter of making good lunacy laws, their own interests do not induce opposition to beneficial legislation, so it is probable that the lunacy laws have been well considered, and that imperfections in them may be readily remedied.

### SPIRITUALISM AND ANTHROPOLOGY.

BY WILLIAM HITCHMAN, M.D., LL.D., F.L.S., PRESIDENT OF THE ANTHROPOLOGICAL SOCIETY OF LIVERPOOL.

IN the initial process of phenomenal evolution, revealed to us by the splendid discoveries of organic science, we cannot but observe in the free light of catholic, impartial inquiry, that there is, and must be, the primal cause in *spirit*, or potential factor of Supreme Will, in which, and of which, chemico-physical forces are—so to speak—but molecular means to the Divine end. Possessed of free light, each unbiassed truth-seeker shall hereafter be privileged to deal with psychic phenomena of modern Spiritualism, altogether transcending those of mere animal existence, as those of organic life transcend those of chemistry and material attractions, or as the natural laws of chemical affinity, in their turn, rise superior to others, in the department of mechanical philosophy. On a *prima facie* view, for example, of the scientific relations of brain and mind, the resemblance between the *genus homo*, and the anthropoid *mammalia*, is extremely close. *Inter alia*, the chimpanzee, by cranial and dental structure, the orang by its details of cerebral organisation, the gorilla by anatomical and physiological conformation of upper and lower extremities, and the like. Nevertheless, as we advance in the study of organic nature, we find that quite independently of the vast difference that exists between them, universally, in attitude, gestures, movements, profuse clothing of hair, and *facial* diagnosis—which relegates the most human-looking ape, at once and for ever, to the fixed, inexorable brute creation, or animal kingdom proper, there are other positive and negative characters which pertain to the science of ourselves and, as it were, zoology in common. Each animal, being duly considered, is fundamentally co-ordinated with an exclusive sphere of natural action, whereas, man—the *spirit*—an organic outcome from the same causation as regards mere physical basis of life and mind is, himself, adequate to the analysis of his *own* sensations, emotions, passions, will, choice, and character, and their present connection with protoplasmic matter, as well as absolute totality, spiritually, mentally, physically. Combining together physiological and psychological studies, in the wide domain of natural history of man, with a view to their advancement by reciprocal illustration, we find organic philosophy has an interest, or magic charm, peculiarly its own, in life, death, or resurrection. Mental actions, biologically, are the vital actions of living germinal matter, but not the exclusive product, as affirmed by Dr. Tyndall, of “a molecular condition of brain!”

Animals low in the scale of organisation, as *Planaria*, *Polypi*, and *Annelida*—for instance, the *Naiades* and *Nereides*—propagate their species by spontaneous division; and, moreover, each portion of such animal may be divided and subdivided over and over again, meanwhile, continuing to evince a separate will and *special* desires; and that, too, be it remembered, without any definite molecular condition of brain at all. Cells themselves are merely protoplasm, yet differ materially, in a scientific sense, as may be judged from the fact that

some contain glycogen, some cholesterine; others are endowed with protagon, myosin, &c., &c. The atomic composition of organic principles may be enumerated as follows:—Starch,  $C_{12}H_{10}O_{10}$ ; gum,  $C_{12}H_{11}O_{11}$ ; sugar from the sugar-cane,  $C_{12}H_{12}O$ ; sugar of milk,  $C_{12}H_{12}O_{12}$ ; sugar of grapes,  $C_{12}H_{14}O_{14}$ ; thus showing that they all consist of carbon and the elements of water, but in different proportions. The juices of vegetable nutriment of animal bodies contain only three nitrogenised substances—viz., fibrine, albumen, and caseine, precisely identical, too, in their natural composition, and properties, with the fibrine, albumen, and casein derived from each organic structure of the animal kingdom, whose fleshly soul, like that of man himself, is molecularly constituted of  $C_{18}H_{35}N_6O_{14}$ . Withal, such is the everlasting phasis of organic matter that even sugar, to go no farther in this direction, the crystallisable substance most widely distributed in organised nature, may be at once changed by nitric acid into a deadly irritant poison, whose action on the human stomach, heart and nervous system, is so fatal in its influence that, unless immediately removed from the body by means of the stomach-pump, the unfortunate recipient, whether monarch or mendicant, will be speedily converted into water, carbonic acid, and ammonia.

Again, falling back, by way of recapitulation, upon the higher department of organic philosophy, and with entire independence, as it appears to me, of the vexed question, whether the *different* brains of mankind derive their material origin from one primordial germ or several primordial germs, I have seen in the negro exalted aberrations, in form of talent, allied to genius, flying off, as it were, at a tangent, from the general organic type, like unto distinguished Europeans themselves. Individuals, moreover, of the Caucasian variety, have hair as crisp and woolly as that of “God’s image, though carved in ebony.” The negro conformation of both head and face, likewise, occurs amongst true Europeans. Besides the ordinary oval form of the human cranium may be found, in each large town at home and abroad, skulls of purest elongated and quadrangular forms—examples, in truth, of close sporadic approximation to the special Ethiopian and Mongolian types. We know, too, that the capacity of the cerebral cavity of the cranium is often exactly the same in different kinds or races of men, how vastly different soever the mere external forms of skulls may be, osteologically. And, what is more, as a matter of medical observation or surgical experience, this alleged molecular origin, and physical identity of brain and mind, is altogether untrue, as belonging exclusively to the attraction of cohesion, exhibited by solids, and chemical affinity. *The deathless spirit of Man is not unfrequently awake, nay active, within its own nature, amidst suppurative disorganisation, and, it may be, putrid decomposition of hemispherical ganglia, sensory and motor.* I affirm, therefore, that mental science proves, by these very immaterial operations, that *all* thought, sense, and emotion, yea, every fact of human self-consciousness, are not “invariably” dependent, for spiritual existence, on the physical phenomena of organised cerebral fatty matter. Were “the things of the spirit” ordained otherwise than modern Spiritualism demonstrates, how could we explain, scientifically or rationally, the magneto-spiritual sense of vision, for example, by virtue of which have been seen clearly the minutest details of our common humanity, in time and space, even when distant

more than 3,000 miles, as now proved demonstratively by photologic relations? Verily, psychic force and modern Spiritualism are matters of highest and profoundest import, and mightily concern the best interests of all mankind,—like the white intellectual Caucasian, with large cranial cavity and small face, the jet-black African, the red man of America, the yellow Mongolian, the brown South-Sea Islander, the gigantic Patagonian, the dwarfish Laplander, or finest Grecian forms of rarest beauty and most exquisite proportion, as well as fairest colour, whose peripheric sensibility, arising from the peculiar conformation of outward integument, and tactile *papillæ*, are the physical equivalents of the sense *géométrique*—and scarcely less, the flat nose, thick lips, retreating forehead, and advancing jaws of the Austral Negro, or “Sidney Bull-Dog.” Surely, such scenes and foretaste of spiritual life, liberty, and love, as are now witnessed in the Metropolitan and Provincial *seances*, cannot prove false to the yearning aspirations of each anxious inquirer after another and a better world. *Res rebus quantum distant!* Things molecular, I say, philosophy tells us, are but the preliminary steps from matter to spirit; they may condition it for the temporary purposes, or passing materiality of this our planet—from a genetic standpoint—but Spirit conditions *them*, teleologically. Yes, majestically does spiritual philosophy now look upon the furious storms yet gathering in the gloomy horizon of *ex parte* physical or materialistic science (and its causative fragments of molecular genesis or meteoric stones, as sole-origin and nature of mankind), and cannot be shaken. And serenely she *will* look, as a heaven-born angel of purest light, nay, calmer and calmer, as looked Schiller on death, when, swan-like in dying, he sang his last song, *TATH* lighting up the brilliant vista of yon spirit-shores, new heavens to scan, brighter and more beautiful worlds to see and know, in the endless harmony of God’s loving Providence:—

Ruhig und ruhiger. Vieles wird klar und verständlich!

#### OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE “LIFE OF SWEDENBORG.”

“You say you are persuaded,” writes a friend, “that God wants souls of just as many patterns as there are men, women, and children in this wide world. So comfortable a persuasion is one that I would gladly share with you, if only I knew on what authority or evidence it is founded.”

The inquiry is pertinent and requires an explicit answer. As for authority, I have none to offer apart from evidence. What is not credible in itself, I would not attempt to enforce by Bible, Church, or Pope. Carlyle’s adjuration is to me irresistible—“what the light of your mind, which is the direct inspiration of the Almighty, pronounces incredible,—that, in God’s name, leave uncredited; at your peril do not try believing that.” Not that I profess indifference to what is commonly known as authority in matters of faith. On the contrary, what many men, wise and good, have found credible and useful is a strong recommendation to attention; and if we have to dissent from Catholic opinion, our dissent is quite as likely to proceed from deficiency as from supremacy of understanding. Yet in either case, a man is bound to be true to himself. If he is blind, or purblind, or is “deaf to heavenly voices,” let him not pretend to see or hear; and (which is much

harder) let him not despise those who see or hear where he only recognises darkness or silence.

Dispensing therefore with authority, where is my evidence? and here, I daresay, some will think that I have been dexterously run aground. But let me observe that such evidence as we have in the simplicities of outward or natural science cannot be commanded in the complexities of social and spiritual relations. If I say that the angles of every triangle are equal to two right angles, or that so much alkali will neutralise so much acid, I can place my assertions beyond question by ocular demonstration; but if I say, “Honesty is the best policy,” I may be checked with the qualification that it is so generally, but not invariably; or if I affirm, “Death is birth into another world,” I may be repulsed with, “Nonsense; death is just what it appears, namely, cessation of life;” and it is plain that I might struggle for weeks over such points and leave an antagonist unconquered.

Yet because incontrovertible evidence is unattainable are we therefore delivered over to scepticism? Surely not. Exact evidence is desirable and strict logic is admirable, but every day we draw conclusions, form judgments, and commit actions with little of either. Indeed it must be said, much illusion exists under the name of “inductive philosophy.” It assumes to rise from evidence to hypothesis, when the fact is that hypothesis commonly anticipates and predicts evidence; and it is questionable whether any great discovery or invention was ever achieved on the Baconian method. The sagacious man is he who perceives a principle of order—the key to the position, where others see nothing or are bewildered in the confusion of details. As I read lately in the *Pall Mall Gazette*, “The one talent, which is worth all other talents put together, is the talent of judging rightly on imperfect materials.” It is a talent which is innate, which no rules will ever teach, and which we may describe as Alice in *Sylvia’s Lovers* describes mother-wit and sexual fascination, “Lad! it’s not schooling, nor knowledge, nor book-learning as carries a man through t’ world. It’s mother-wit. And it’s noan schooling, nor knowledge, nor book-learning as takes a young woman. It’s summat as canna be put into words.”

How then do I propose to justify the assertion that “God wants souls of just as many patterns as there are men, women and children in this wide world?” No otherwise than by presenting a variety of considerations that tend to that conclusion in my own judgment with the hope that they may tend likewise in the judgments of others. Some will, of course, be unaffected, some contemptuous, some dissentient, more or less, whilst a few may wonder why I waste so many words in the fortification of an assertion which is to them axiomatic. “Many men many minds:” we can do no more than state our opinions and leave them with equanimity to the indiscriminate verdict.

In the line of such considerations, I may adduce an observation of Swedenborg. He, it may be remembered, teaches that all mankind constitute one Grand Man wherein every individual has place and function according to the speciality of his character; and he meets the inquiry as to the use of tribes and nations ignorant of Christianity or any religion with the remark, that as the Grand Man is perfect at all points, internally and externally, such tribes and nations form what corresponds to skin and bone and cartilage in the said Grand Man.

"Ridiculous!" exclaims a reader; but why ridiculous? What out of man can be made but man? What is a community but a large man? and what is a nation but a larger man? and what can universal mankind be but Humanity, that is, a Grand Man? There are many of Swedenborg's sayings that appear wild on first acquaintance, which develop into divine matter-of-fact after reasonable familiarity; and this statement about the Grand Man is one of them.

Indeed it has been to me a most fruitful and comfortable idea, explaining much and reconciling me to much. For with even a slight acquaintance with the world we discover in no individual perfect manhood, but only a section of perfection, or, to be accurate, a section of *possible* perfection; and this discovery is apt to beget dissatisfaction and cynicism. In the fervour and ignorance of youth we look for much, and experience disappoints us with little, or with something widely different from our expectations. But why should we demand so much of human nature, and be offended with its inadequate response? "Blessed," said Swift, "is he that expecteth nothing, for he shall not be disappointed;" but we may expect, and expect bounteously, if only we shape our expectations rationally, that is to say, in accordance with the order of the universe, otherwise the Divine Will.

Looking, therefore, upon individuals as fractions of Humanity, we find ourselves in that attitude which is generally recognised as catholicity, charity, tolerance, liberality. We are content to take men for what they are, just as we take plants or animals. We are not distressed because we do not find roses on apple-trees, or peaches on butter-cups, nor angry because horses are not likewise cows, or cats sheep, or pigs larks, or nightingales poultry. Each creature satisfies us for what it is, and why not men and women? We are too exacting, and are miserable because our demands are unfulfilled. We require of individual human nature what individuals never can supply. Aurelia, in *Wilhelm Meister*, says, "My brother, who had undertaken to conduct the theatre, wished much to have a helper, and lighted on a young man who wanted all that my brother had—genius, vivacity, spirit and impetuosity of mind; but who also in return had all that my brother wanted—love of order, diligence, and precious gifts in housekeeping and the management of money. Enough, our affairs went prosperously forward." Examples of this kind, where efficiency on one side makes up for deficiency on the other, we may see everywhere if we look about us; and what I have to say is, that if we could so organise society as to post special capacity at every point we should have a perfect Man. In this world, as I remarked on a former occasion, such organisation is not possible. Our continuance here is too brief, too uncertain, and too disturbed for more than rough and provisional arrangements. Our earth is a place of birth, not of abode, and of it we may say with St. Paul, "The whole creation groaneth and travaileth in pain." But the very disorder wherein we are begotten has its purpose. Out of our misery and anarchy is bred a sense of the value and sweetness of the harmony of righteousness; so that we may again write with St. Paul in the assertion, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Many, like Hamlet, are called to offices for which they are unequal, and feel, if they do not say—

"The time is out of joint: O cursed spite  
That ever I was born to set it right;"—

whilst others are bound to petty drudgeries,—

"Hands that the rod of empire might have swayed,"—with abilities in vast excess of their circumstances. "Poor souls! they pass away, wasted, and without chance. Ever such is the cruel irony of life and fate." Nay, not so: they pass away to enter into the joy and fruition of opportunity. Why should we be so faithless? Why shut our eyes and proclaim darkness? The Maker and Sustainer of the universe is a consummate economist, who turns the most insignificant matters to account, and is it likely that He should be lavish or careless where His handiwork is most excellent?

"I might allow so much concerning good people," my friend may say; "for it is reasonable to suppose that in Heaven there will be endless gradations of affection and intellect; and it may be as you assert, that the celestial organisation is in the human form; but my difficulty is not with good people but with bad. Now, you have not said a word about bad people; and what I want to know is, how God disposes of thieves, murderers, adulterers, liars, and such like."

Just so. It is well to be brought face to face with the worst at once; and the question I shall try to answer in another article.

#### MAORI SPIRITUALISM.\*

BY J. M. PEEBLES.

ACCORDING to Tasman, Cook, D'Surville, and other navigators, New Zealand, when discovered, was thickly inhabited by a most interesting people—one hundred thousand or more in number. In colour they were of a yellow brown, or olive. Those I have seen on camp grounds or strolling along the streets were of a light copper hue. Blood in many of them is strangely mixed with that of Europeans. In height they are above middle stature, erect, well-proportioned, and muscular. Their countenances are open, eyes dark, foreheads finely developed, noses large, broad at the base, and often aquiline, and their hair black, waving, and often inclined to curl. Some of them have as fine heavy beards as Americans. Their hair never falls off from their heads, but gradually turns grey. The old natives affirm that their ancestors lived to be very aged, and then died by slowly wasting away, as a lamp goes out for lack of oil. The ancient Maoris, as museum relics demonstrate, were certainly semi-civilised. Those yet living are degenerate specimens of their fathers, who, in social life, were industrious, good-natured, temperate, and cleanly. They dwelt together in large fenced villages. When these Maoris met, they did not shake hands, but affectionately rubbed their noses together, and this is the present practice. While some American women carry poodles for pets, these natives carry little pigs. They are very hospitable to strangers. Cannibalism was unknown in their earlier traditionary times. Their decline commenced with the advent of the missionaries. The last *Wanganui Herald*, in an able editorial upon the "decline of the native race," says:—

Let one get into conversation with any of the old settlers, principally whalers, whose recollections date back some forty years, and he will be astonished to learn how these tribes have disappeared off the face of the earth, and how that the present representatives of these departed races, noble specimens of civilised savages, as some of them are, bear com-

\* From the *Banner of Light*, Boston, U.S.

parison in stature, appearance, mental qualifications, or social influence among their respective tribes, with their departed ancestors. It is almost saddening to watch the gradual though certain diminution among those once powerful hapus; and it is no less humiliating to have to acknowledge that in the majority of instances death and disease can be unerringly traced to their intercourse with the (in many cases) less civilised pakeha. In Otagi, the centre of missionary influence on this part of the coast, will be found the greatest immorality, the most degraded mental and physical condition, and consequently the most rapid and certain decline among the natives as a people. . . . Yearly statistics unerringly state that so far from the natives being benefited by their religious, political, and social intercourse with ourselves, the reverse is the case. Disease and death are on the increase, and crimes, often of a heinous nature, are committed more frequently in proportion to the progress of their acquaintance with our manners and our customs, our habits and our views, our treachery and our falsehood. This seems an appalling picture, but nevertheless it is a true bill.

Men, civilised and savage alike, are naturally religious. These New Zealand Maoris believed in a plurality of invisible gods, and a future existence, although the *tapu* took the place of religious observances. They had priests and "sorcerers," and held intercourse with their "ancestral dead." They were troubled with demons. The heads of the chiefs were tabooed (*tapu*), no one being allowed to touch them, or hardly allude to them, under fearful penalties. They believed in charms, and wore them. Death, to them, was the passage to the *Reinga*—the unseen world, or place of departed spirits. They did not fear to die, yet preferred living in their mortal bodies. They believed that individuals occupied different apartments in *Reinga*, according as their earthly lives had been good or ill. Messages were frequently given to dying persons to take to deceased relatives in this shadow-land of souls: All of their funeral wails over their recent dead ended with, "Go! go dear one, away to thy people!" It is a singular coincidence that the Fijians, Tahitians, Tongans, and Samoans, as well as the New Zealanders, consider the places of departure of the spirits on their way to the unseen world as the western extremities of their islands.

Relation to and communion with a world of spirits are beliefs almost, if not completely, universal. The native tribes and clans of these islands are not only aware of the method of holding intercourse with the so-called dead, but they understand its abuse, often using their medial privileges for selfish ends. During their wars with the English, they were uniformly made acquainted by vision, clairvoyance, or clairaudience, with the movements of the British troops before action in battle. Not a plan of her Majesty's officers could be kept from them. The leading chief of the *Han* *Hans* was a noted medium and medicine-man. He distinctly said that the "spirits of the dead" guided him to his victories. The Maoris in the north island still own much territory, have their king, and hold but little intercourse with *pakeha*—the white man.

The medium-priest in a tribe is called *Tohunga*. The Maoris meet in close apartments, and chant their songs till the flickering fire fades away, when the *Tohunga* goes into his ecstatic state, and the spirit controlling tenders counsel, describes his new habitation in spirit-life, gives the names of those whom he has met, and bears messages in return to kindred in the higher life. That these Maoris of New Zealand talk with immortals, no intelligent man having lived among them disputes. Are they Spiritualists, then, or *spiritists*? Spiritualism is the synonym of the harmonial philosophy; Spiritism is the bare fact of spirit converse.

In travelling by railway, the conductor is the "guard," car is "carriage," baggage is "luggage," the depôt is a "station," and all aboard is "take your seats." The forest is a "bush," and a field a "paddock." A shilling is a "bob," a pound a "quid," and fifty pounds a "pony." A drink is a "nobbler," rowdies are "larrikins," candies are "lollies," intellectual men are "clever;" a miner with his pack is a "swag," a glass of liquor is a "smile," a man drunk is said to be "screwed," and if robbed he is "stuck up." These terms and phrases sound exceedingly odd to an American. There are two corners of the mouth to laugh from; and, further, all the impudence in the world is not fruiting in Yankeelands. No fleet steed on Western prairies could become more accustomed to gnats and flies than I to the jeers of lads and "larrikins," both in Melbourne and Dunedin. Christians should teach their Sunday-school weaklings good manners, if nothing more.

When the *Melbourne Daily Telegraph* called me a "long-haired apostate," I said, "By the gods (putting it in the plural makes it no swearing), shears shall not touch my locks so long as I tarry in the Colonies. Earth and hell combined can neither alarm nor drive me." Something is out of joint. I am either a long way ahead of the times here, or lagging far in the rear. Spiritualism occupies much the position in these islands that it did in America fifteen years ago. Do the scheming, worldly, business masses care to hear of the spiritual phenomena, of the spiritual life, self-denial, and purity of heart? Not they. In my next I will speak of the closing up of our work in New Zealand. On Tuesday we sail for Hong Kong, China.

Dunedin, New Zealand, March 22nd, 1873.

### THE LUNACY LAWS.

On Thursday evening, July 17th, a public meeting was held at the Cavendish Rooms, Mortimer-street, Regent-street, London, to consider the question of Lunacy Law Reform. Mrs. Louisa Lowe, the writing medium, who had been incarcerated in an asylum for some months as a lunatic, read an able, logical paper on the subject. Mr. George Sexton, M.D., M.A., presided.

The Chairman said that the lunacy laws were very objectionable, since they could be put in force at any moment by a few private individuals, to deprive English men and women of their liberty. Any two medical men may, by signing a certificate, deprive a British subject of liberty; nay, he might say that one medical certificate was enough, since the second signature was easily obtained, and most of the responsibility rested on the doctor who signed first. It might be said that the Lunacy Commissioners went round to hear what the patients had to say, but how difficult it was for any individual to prove himself sane; if he were locked up, and then asked to prove his sanity, his first impulse would be to knock the speaker down (laughter), and would therefore, perhaps, be locked up for the rest of his life. Most lunatic asylums were little better than prisons, and, in some cases, the patients were treated worse than felons: there were grievous cases of injustice in connection with these places, but he would call on Mrs. Lowe, who herself had been locked up, to give her own narrative.

Mrs. Louisa Lowe then read a long paper on the subject, saying that for fifteen dreary months she had endured that most horrible of moral tortures, imprisonment among maniacs, in four proprietary madhouses, because she was a writing medium. After stating that the certificates given by two doctors, did not give sufficient security from wrongful incarceration, she said that she thought that the preliminary proceedings in alleged lunacy should be conformed to those in alleged infractions of the law as much as possible, but to secure the necessary despatch a statement in writing should be accepted as adequately proved; but then every falsehood in such statement should rank as perjury to defeat the ends of justice, be invariably prosecuted by the Crown as such, and visited with the heaviest penalty attached to that crime. In the metropolitan district the Lunacy Commissioners must pay



at least six visits of inspection annually to each madhouse. The dates of such visits are left entirely to their own discretion, consequently four or five months often elapse without any inspection at all; the legal number being on these occasions made up by a very rapid succession of visits at the close of the year. Patients should have perfect liberty to communicate with their friends by letter. The nation's will in this particular was expressed in 25 and 26 Vic., c. 100, and runs thus:—"Every letter written by a private patient shall be forwarded to the person to whom it is addressed, unless the superintendent prohibit the forwarding of such letter by endorsement thereon, and every letter so endorsed must be laid before the visitors or Commissioners at their next visit. Any superintendent failing to lay such letters before Commissioners or visitors, or being privy to the detention by any other person of any letter detained in contravention of this section, is to incur a penalty not exceeding £20." The intention of Parliament, then, evidently was that, as a rule, patients should not be gagged, but allowed to tell their own tale, and get help and comfort from without. It was deeply to be regretted any discretionary power of suppression was vested in any one, for no communication from a real lunatic could carry much weight or do much harm, whereas this license of suppression was fraught with danger to the whole community. Several of her own letters, including one addressed to her London solicitor, containing lists of witnesses to sanity, and instructions how to proceed for her liberation, were suppressed. All the time that her letters were being tampered with, she had no suspicion thereof. The superintendents allowed her to write, they cited the Act as proof that her letters must go as directed, and artfully implied that the absence of answers was due to her position; in fact, that friends might hear from but not write to restrained persons without special permission. So in November, 1870, about midway between two inspections, she wrote a letter which it was of vital importance to her should reach its destination untampered with. She sealed it, and herself delivered it to the posting agent; yet within a week its contents were known to a person unacquainted with him to whom the letter was addressed, and who, she believed, never received it. Here, she argued, was a clear case of infraction of the letter of the law. With reference to measures of reform, she proposed that a small asylum, close to the county town, and with court-house attached, would greatly facilitate a jury trial for all alleged lunatics. Each should be committed thereunto in the first instance, and lunacy assizes should be held there at short stated intervals for the trial of new cases and the revision of others. After condemnation as insane, the patient should be removed to the place selected for his permanent detention, but only for a definite time named by his judges, at the expiration of which he should be entitled to reappear before the nearest lunacy court; he would thus go into captivity with hope in his heart, and the strongest incentive to exert whatever will-power remained in co-operating with his guardians for his own recovery. The time for such reappearance would, of course, be fixed in accordance with medical estimates of the probable course of the disease; but as such estimate can never be certain, the superintendents should be strictly enjoined to produce a patient at the lunacy assizes next after his recovery, whenever that might occur. On such occasions reasonable facilities for defence should be allowed the patient, and all evidence given in his hearing. As to remedial measures, Mrs. Lowe said that when once it is conceded that allegations of lunacy shall be based on actions alone, and that men shall no longer be incarcerated on account of their opinions, or because their eyes do not move according to scientific rules, it will probably also be thought that the fittest person to grant lunacy commitments, and direct the preliminary coercive measures, would be the nearest stipendiary magistrate, or other law officer. Such matters, however, would become of very secondary importance. So long as men secured (1) presumption or proof of lunacy to lie solely in actions; (2) those actions to be stated in writing, and falsehood to be felony; (3) care of lunatics to be vested exclusively in the state; (4) trial by jury soon after incarceration, and again before enlargement, with improved and public supervision; so long as these points were secured, much would have been done—more, she thought, than had ever yet been achieved—to protect society from the curse and the crime of false lunacy warrants on the one hand, and the danger of unrestrained lunatics on the other. It was for the glorious creed of Spiritualism that she had ostensibly suffered; it was the mere belief in "the action of mind" part from humanly material brain," that the Commissioners did, in 1871, adjudicate to be insanity. They had thus debarred them-

selves from ever commanding the liberation of anyone holding the belief.\*

The Chairman said that the lunacy law was in several respects iniquitous, and was much abused. Besides, it was very hard sometimes for the cleverest man to draw the line between sanity and insanity. An article in a recent number of *The Globe* newspaper, stated that lunacy had for many years been on the increase, and that at the present time one person in every hundred and fifty was mad and under the charge of keepers. The writer jocularly calculated that in fifty or sixty years the lunatics would be in the majority, when they would probably put all the sane people in asylums. Very large money interests were often at stake in connection with patients imprisoned in proprietary madhouses. He did not say that those influences had an effect upon any of the officials, but he did say that the temptation ought not to be there. Proprietary lunatic asylums would be difficult to abolish, huge interests were at stake in connection with them, and their medical officers received high salaries.

Mr. C. T. Pearce, M.D., said that he was a stranger to Mrs. Lowe until a few days previously, when he met her accidentally. Fourteen years ago his attention had been called to the working of the lunacy laws, for he had some difficulty in getting a sane man out of a madhouse. The medical officer said that he had no power to let him out. The patient, who had been brought up and educated as a gentleman, had been locked up in the county asylum for open-air preaching. The second medical certificate had been obtained without difficulty, for the doctor who signed the first one drove off with the patient to a friendly surgeon, and said to him, "I have a lunatic in the carriage, and want you to sign another certificate," and the surgeon accordingly gave the second certificate. Another case came under his notice in Northampton. He succeeded in aiding to draw public attention to the incarceration of several sane persons, consequently, in December, 1858, a very large meeting took the matter into consideration. The Lord Chancellor sent somebody down to inquire into the facts, when several of the officers were dismissed and the persons liberated. The *Daily Telegraph* had recently pointed out how the wife of a tradesman in Tottenham-court-road had obtained a certificate and shut up her sane husband. He would move—"That this meeting considers the state of the lunacy laws to be subversive of the rights and liberties of the subject, and will endeavour to take such steps as may be necessary to bring about an alteration of the law." He suggested that a committee should be formed of such of the listeners as would come forward and volunteer to take part in the work.

Mr. Isaac Hall seconded the motion, adding that he had been locked up in the county asylum at Lancaster for sixteen weeks, because he put forth statements which people did not understand. He was an open-air preacher in the town of Southport, near Liverpool.

Mr. Burns advocated organisation. He said that the people interested in lunacy law abuses should be confronted by an organisation of men and women, their equals or superiors in social position. He had known Mrs. Lowe for years, and when he lost sight of her, wondered where she had gone to; and when she came back after her liberation he saw no difference in her; she was the same courteous, intelligent lady she had ever been.

Mr. Harper said that he was ready to take down the names of those who were willing to act upon the committee.

Several ladies and gentlemen then entered their names. Mrs. Lowe put her name down for a subscription of £25 at once, and £5 5s. annually, and other subscriptions were promised.

The proceedings then closed.

MR. J. C. LUXMOORE is now cruising off the south coast of England in his schooner yacht the *Ariadne*, and will return to London for the winter, when it is to be hoped he will work as actively as in former years for the benefit of Spiritualism.

THE *Hong Kong Times* published the following paragraph about the arrival of Mr. Peebles on May 27th:—"The Hon. J. M. Peebles, late United States Consul in Turkey, arrived on Saturday from New Zealand. To-morrow he goes to Canton. He is on a tour round the world, gathering materials for a volume on the customs of religions of Polynesia and Asia. He is accompanied by Dr. Dunn."

\* Mrs. Lowe's paper is printed in full in the last number of *The Medium* newspaper; she entered into the details of her own case, and stated much about the internal management of lunatic asylums.

## SPIRITUALISM IN AUSTRALIA.

LAST Sunday evening Dr. Richardson, who has just arrived from Australia, gave an address at the Cavendish Rooms, Mortimer-street, Regent-street, London, on the growth and position of Spiritualism in that colony. Mr. Burns presided, and the services commenced in the usual way by the singing of a hymn, and the reading of a chapter from the Bible, containing a description of spiritual manifestations.

Dr. Richardson, in the course of his address, said that he came from that country where, according to Mr. Gathorne Hardy, the State Church having been abolished, no man speaks without swearing, and every man gets drunk. He came from a land where every labourer had reasonable hours for work and recreation, and where every honest man could sit under his own vine and his own fig-tree; from a land where Spiritualism had taken root, and was fast undermining ecclesiastical authority. Australia was in advance of England in beneficial legislation and the carrying out of democratic principles; executions took place there in private before the same practice was adopted in England; vote by ballot was established there years ago; there the State favours no religious sect; and in Australia marriage with a deceased wife's sister is already legalised. (Applause.) Spiritualism was introduced into Australia about ten years ago, but some few advanced minds were prepared to receive it, in consequence of having given attention to mesmerism, and studied the contents of the *Zoist* and other psychological publications. In October, 1870, eleven persons, including one lady, met together in Melbourne, and formed a Spiritual Association, which grew apace, and at the present time has 150 members, under the presidency of Mr. John Ross; it has also a children's lyceum, which in April last, when he left Melbourne, had 120 members. Apart from the association in Melbourne, a clergyman, who is a Spiritualist, the Rev. Mr. Tyerman, is doing good work. Mr. Tyerman once had an orthodox church at Kangaroo Flat near Sandhurst, and when Spiritualism broke out among the members of his flock, instead of denouncing the manifestations without enquiry, he thought it merely honest to gain some knowledge of their nature first, so he attended *seances* and discovered himself to be a powerful physical medium, or "motive" medium as it is styled in Australia. Accordingly one day the venerable Archdeacon Crawford called upon him, and asked him "If he believed in Spiritualism?" Mr. Tyerman replied that "If by Spiritualism was meant that the departed had the power to communicate with mortals, he certainly did believe in Spiritualism." The Archdeacon suspended Mr. Tyerman at once, and in one month's time he was turned out of his parsonage. The Spiritualists of Melbourne at once subscribed more than three hundred pounds, and presented the amount to the victim of ecclesiastical persecution, who is now working energetically in Melbourne for the good of the cause. At Sandhurst, a mining town of some 30,000 people, Mr. Denovan, an independent gentleman, lectures every Sunday upon Spiritualism, and his listeners number several hundreds. Mr. Leech, a barrister, lectures at Castlemaine, another large mining town of some 25,000 people. Mr. J. M. Peebles recently visited Australia, and lectured in its principal cities. The Spiritual newspaper there is *The Harbinger of Light*, very well managed by Mr. Terry. He must not omit to mention the work of Mr. B. S. Naylor, a gentleman seventy-eight years of age, who, after arriving in Australia from New Milford, South Wales, investigated Spiritualism, discovered it to be true, and for some time started and conducted at his own expense *The Glowworm*, the first spiritual periodical ever published at the Antipodes. Mr. Naylor now holds an appointment for a year, as lecturer to the Spiritualists at Stawell. Many *seances* are held in the colony, and a Mr. P. at Castlemaine, who holds a government situation, and who professes not to be a Spiritualist, obtains every kind of manifestation through the mediumship of his wife and daughter. The members of one circle there brought much discredit upon rational and scientific Spiritualists, by believing everything in the shape of a message which they obtained, without applying common sense to it; they acted upon blind faith, superstition, and fetishism, and promulgated the most ridiculous statements, including one to the effect that the world would come to an end before the year 1878. Dr. Richardson closed his lecture by very ably reviewing the scientific and theological aspects of Spiritualism.

Mr. H. Cholmondeley-Pennell asked if he might be allowed to say a few words.

Mr. Burns said that it was not the custom, nor was it desired, to introduce discussions at the Sunday evening services,

but if Mr. Pennell particularly desired to speak, perhaps the rule might be waived for once.

Mr. Pennell said that he thought the cause of Spiritualism suffered generally by the prominent way in which leading Spiritualists quietly assumed in their remarks, that the people who came to that hall on Sunday evenings were Unitarians. He thought that Spiritualism was like a silver cord running through a chain of beads, uniting many people otherwise differing in opinion. He was what is called an "orthodox Christian," and with him, if it came to the question, should he let the Bible go, or let Spiritualism go, he should say, "In the name of God, let Spiritualism go." Spiritualism undoubtedly had a tendency to attract freethinkers, but he did not think that the terms "Spiritualism" and "Anti-Christianity" were necessarily synonymous. He was much pleased with the part of the lecture relating to Australia, and for one had much pleasure in returning thanks for the same.

Mr. Burns said that that was a meeting of Spiritualists, and that he and the other speakers stood upon that platform, to utter what they believed to be true, and were not to be put down, or to have their remarks modified, to please any living man whatever. If Mr. Pennell and others hanging upon the outskirts of Spiritualism, did not like what they heard, they were at liberty to set up a tabernacle at home or elsewhere, but in that hall none but truthseekers were asked to darken the threshold. He should not put the vote of thanks, it was contrary to custom, and the attention the listeners paid to the words of Dr. Richardson was a proof of the interest they felt in his address. Applause, by making a noise with the hands, was not an intelligent way of expressing approbation.

Mr. Pennell rose to reply, but Mr. Burns proceeded steadily to read the concluding hymn, which was sung, and the proceedings closed.

## SPIRIT FORMS AND LIGHTS.

On Saturday evenings, semi-public *seances*, advertised "for Spiritualists only," are given by the professional medium, Mr. C. E. Williams, at 61, Lamb's Conduit-street, Holborn. There is usually much spiritual harmony among the sitters on these occasions; the medium feels at ease in consequence of having several of his friends present; the rooms and cabinet are well charged with those imponderable emanations from the medium which enable spirits to control common matter; wherefore the manifestations at these *seances* are usually powerful.

Last Saturday week, after an ordinary dark *seance*, at which the manifestations were good, a cabinet sitting took place. The medium was bound with cord to one end of the cabinet, and the room and cabinet were placed in darkness. In a short time a light began to shine through the cracks of the cabinet, and the spirit, John King, came out, robed in white drapery, holding the light in both hands in front of his breast so as to illuminate his face. His hands and the light were covered with the gauzy white drapery. He came out several times about a yard from the cabinet, and on two or three occasions withdrew the light from the drapery and held it up for inspection. It was like a flattened cake of wax, nearly circular in form, about four inches in diameter, and glowing with a strongly phosphorescent light, which clearly lit up his breast and features. The light was steady at all points, and emitted no smoke or smell, in which respects it was unlike common phosphorus, being, moreover, of double the brilliancy. In steadiness of glow it resembled Bologna phosphorus, but then at times it steadily increased and decreased in brilliancy, equally at all points, while the observers were looking at it; in short, it resembled no light at present producible by students of physical science.

A gentleman from Shropshire stretched out his legs, and moved them about under the spirit form, where John King's legs ought to have been. He said that there was nothing there.

Once John King left the cabinet about a yard, then rose up till his head was perhaps eight feet from the floor, from which height he steadily and vertically sank, talking all the time, till his chin nearly touched the floor, between Mr. Harrison's feet, who with his hands on his knees, was gazing downwards at the sinking form. As John King's head neared the ground, the light slowly faded out. This took place in the presence of, perhaps, about a dozen spectators.

Last Saturday evening, at another *seance* for Spiritualists only, Mr. H. Cholmondeley-Pennell was among the spectators who attended.

There was a want of harmony in the circle, and the manifestations were poor.



In America there are now very many mediums in whose presence spirits can materialise themselves, and the manifestations take place under very good test conditions. For instance, Mr. J. R. Buell writes in the *Banner of Light* (Boston, U.S.) of July 12th:—

Mrs. Stewart, who has been holding *seances* at Dr. Pence's building for several months past, is a similar medium to Mrs. Andrews, of Moravia, N.Y. She uses a cabinet, at an opening in which appear materialisations of various persons, including whites, Indians, and negroes. Mrs. Stewart wears dark clothing altogether at her *seances*, and is usually examined by a committee of ladies, stimulated by a standing offer of five hundred dollars, should they find any masks, spectacles, rings, bracelets, white clothing, &c., which are shown from time to time, adorning the spirits who appear at the window of the cabinet.

The other medium is a young girl of some eleven years of age, by the name of Laura Morgan. Her *seances* consist mainly in playing instruments of music and making various noises in a cabinet, while the medium is secured by small chains which are locked around her ankles, wrists, and neck, and securely fastened and locked to the cabinet.

For the genuineness of the manifestations of either Mrs. Stewart or Miss Morgan I am willing to risk my reputation as a man of judgment; and all persons wishing for tests in these directions should not fail to attend their *seances*, which are given regularly each week.

### ORGANISATION.

THAT organisation would be as good for London as for Liverpool Spiritualists, probably nobody will dispute, and it is scarcely probable that anybody adverse to organisation will recommend, as a necessary consequence, the disbanding of all those Spiritual societies throughout the country, which are doing so much good.

As organisation among London Spiritualists is necessarily only a question of time, the principles on which a metropolitan society should be framed should be well considered beforehand. Like the existing societies, it should not deal in any way with theological matters, or a firebrand of discord would be introduced; it should be formed for purely business purposes. It also should not interfere with private enterprise, but rather strengthen the hands of all individuals who may be carrying on work for the good of Spiritualism in a reasonable manner. We think that no member of the organisation having any direct or indirect commercial interest in Spiritualism should be eligible either to vote, or to occupy a seat on the council, which should be composed of a dozen or more elected ladies and gentlemen, and all the proceedings of the council should be published regularly.

What would be the first work of an organisation? Perhaps to establish Sunday evening lectures in London, and to recompense the lecturers, who as a general rule, with a few exceptions, have hitherto given their services gratuitously. Lecturers of ability, such as Mr. Morse, Dr. Sexton, or Dr. McLeod, can draw good audiences, and on such occasions the collections at the doors much more than clear the expenses of the use of the Cavendish Rooms. An organisation could secure the assistance in turn of these best lecturers regularly, and the least it could do would be to pay them, say £3 per lecture, involving a total expense of about £150 a-year.

Also, energetic publishing business in connection with Spiritualism ought to be supported. Six years ago spiritual publishing in London cleared its expenses, and as there is still no opposition or competition, presumably it does so now, especially as the movement is trebled in extent. Still, energy in this work might legitimately be encouraged by an organisation, and the spiritual bookseller be awarded, say £100 a year (which means a good place of business rent-free), so as to be secured against all possible loss.

There are some who think that by public subsidies a weekly newspaper should be kept going in Spiritualism before its natural time, while the movement is yet too small for one. This advantage is readily obtainable by an annual grant of £150 for two years, if desired.

On adding these items up, it will seen that they amount in all to £400 a year, and secure energetic publishing, weekly news, and remunerated weekly lecturing in connection with the movement. If, as at present, the lecturing item be struck out, £250 a year in the hands of an organisation is enough for the other two purposes. But as the present influx of subscriptions, with no organisation, amounts certainly to much more than that, and probably to £400 a year, an organisation would have the power of properly remunerating Sunday evening lecturers all the year round, as well as of carrying out the other two objects.

Moreover, as very many Spiritualists do not now subscribe towards public work in London, because there is no organisation to control expenditure, an organisation would have a much larger income than £400 a year, consequently a surplus available for other beneficial purposes. We have often thought

that one of the greatest losses caused by absence of organisation is, that Mr. Gerald Massey's great literary and elocutionary talents have not been permanently and constantly engaged on behalf of Spiritualism during the last few years.

The Liverpool Conference may very possibly consider the subject of public income and expenditure in connection with Spiritualism; and, if the members deal with each of the three great items of expenditure separately, and fix the exact amount, they may gain much useful information; whereas, if they consider the expenditure as a whole, excluding leading details, all may be mystery and fog.

Possibly an organisation might decide that other objects than any of the above were more worthy of support, and should take priority; in such case, the discovery of any better methods of aiding the cause would be welcomed by all true Spiritualists. The governing body of the organisation should consist of duly-elected independent Spiritualists, free from commercial interests, with no bias in favour of this or that lecturer, this or that publisher, this or that newspaper, or this or that medium. It should have a strong sense of justice, tempered by kindness, and do its work with a single eye to the benefit of Spiritualism.

MR. JOHN HEYWOOD, publisher, of 143, Deansgate, Manchester, is about to make special efforts to push the sale of *The Spiritualist* in that town. As we have many subscribers in Manchester, who for the most part receive this journal from London by post, we shall feel obliged if they will order extra copies now and then of Mr. Heywood, and give him general encouragement.

SPIRITUALISM IN DALSTON.—Last Saturday week Mr. A. Fegan Egerton, of Liverpool, gave a *seance* to the Dalston Association of Enquirers into Spiritualism, at their rooms, 74, Navarino-road, Dalston. It was a dark *seance*, given under stringent test conditions, the hands of the medium being held by members of the association all through the *seance*; in fact, everybody joined hands with his neighbour, and there was not a free hand in the room. Under these circumstances a piano was played, a chair was floated over the heads of the sitters and placed on the table, all the sitters were gently touched on the head or hands, and a chair was strung upon the arm of Mrs. Corner, while she held the hand of the medium, the phenomenon being thus presented of matter passing through matter. The direct spirit voice was heard, but not strongly. Mr. Egerton obtains manifestations much resembling those through the mediumship of Mr. Williams, but with not so much power as yet, his mediumship being less completely developed.

THE DIALECTICAL REPORT.—The cheap edition of the Report of the Committee of the Dialectical Society on Spiritualism has just been issued. It is neatly bound, and is an excellent book at the price. It also has been much improved by the abridgments. A massive portion of the advertising matter, however, at the end of the volume, tends greatly to impair its usefulness, for the public are therein told, at great length, that there is a "Spiritual Institution" in England, with a "Central Office," at 15, Southampton-row, supported by a "system of organisation;" that "travelling representatives" of this Institution visit circles and societies, and that there is a "deficiency of £500 per annum," in connection with the Institution, which "has been in no single year met by subscriptions from other Spiritualists, hence a very heavy amount of responsibility has devolved upon the managing representative." It is further stated that "honorary deputations from the Central Institution visit localities and assist in the work of organisation." So British Spiritualists are charged with starting an Institution, and leaving the manager to meet a deficiency of £500 a-year,—a shabby line of action which will doubtless draw the censure of newspaper editors who review the Dialectical Report. The real truth of the matter is that there is no Spiritual Institution at all in London, but that a publisher calls his private place of business by that name. There is no organisation of London or Metropolitan Spiritualists; and the only deputation ever sent from the alleged "Institution" is the publisher himself. Instead of Spiritualists having left a manager in the lurch, they have given a private individual hundreds upon hundreds of pounds annually (because he says he works energetically), and have asked for nothing in return, so the charges cannot be substantiated. There is much very strong feeling in London, though less in the provinces, about these misrepresentations. So far as our experience goes, Spiritualists are, on the average, far more liberal, financially, than non-Spiritualists.

## Poetry.

## RESIGNATION.

SHOOK and trembled in the winds,  
With the blast of coming winter,  
A sturdy oak, the forest king.  
Heavily sighed the leaves,  
Heavier sighed the branches,  
Talked they among themselves—  
Talked together leaves and branches.

This is what the branches said:  
"We are bare when leaves are gone,  
Naked to the wintry winds,  
Chilled as we when leafless.  
Follow not the call of winds,  
Stay with us for ever."

Said the leaves unto the branches:  
"We must follow when the winds call,  
'Tis our fate and we must leave you,  
Yellow, sere, all autumn tinted,  
We must go whene'er our time comes,  
When the murmuring breezes call."

Sighed now heavier, deeper  
Sighed the forest oak king,  
Through the night till morning,  
Till the sun's rays thrilled it,  
Till the sun awoke its hopes,  
The hopes that faded with its leaves.  
Then sang loud in gladness,  
Sang the oak, the forest king:  
"Beautiful fallen or falling leaves,  
I'll not weep for falling leaves,  
But wait patiently wait, without fear,  
Till the storm time goes,  
Till the spring time comes,  
To bring me a mantle of leaves,  
Of beautiful, new, green leaves."

ARBOL L. BREAY.

## Correspondence.

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

## SPIRIT FACES IN MANCHESTER.

SIR,—On Friday evening last, I went to a *seance* given by a married lady acquaintance of mine, who has never been to any other *seances*, and knows next to nothing of Spiritualism, except through reading your paper and the paper called the *Medium and Daybreak*, for the past seven or eight weeks; she was thus tempted to try for manifestations. The lady's name I give to you herewith, but I desire you not to publish it, because her husband will not sanction it, their position in life being altogether beyond doubt as to respectability.

There were seven of us—viz., three gentlemen and four ladies. The room was darkened, except one gas-light, and after the lady had sat at the piano, and one of the gentlemen played most delightfully on the violoncello by way of drawing us into a harmonious condition of mind, the medium went into a summarily formed cabinet in one corner of the room, merely partitioned from us by two yards broad of black, glazed calico, with a hole about one foot square for faces, and about five feet two or three inches from the floor, in the usual way. She sat upon a chair placed inside; we then reduced the light a little more, and sang "Sweet Home," and other airs, accompanied by the musical-box, which we made to play. The medium soon became entranced, for two faces—small, like children's—appeared at the square hole, with white drapery on their heads and on their shoulders; after a little time they seemed to float about, then sunk out of our view. I instantly asked them to come outside amongst us; in obedience to this they both made the attempt, one peeped out at my side of the loose calico *exactly at the same moment* that the other did on the further side, but could not do more. Then I heard a whispering voice from inside the cabinet say, "Come and look inside." I quickly looked through the square hole, and saw the medium in deep trance, and one of the white figures apparently sat upon her left shoulder. The voice again spoke, and said, "My sister has gone." Then it said, "The other company may come, you go away! Go away!" I did so, and all the others went up and saw what I have stated. Directly we had got seated I stated that the voice came from the medium, who was in black attire, and not from the white form. Then the medium spoke loud, and said, "I must come out, or I shall be suffocated," and out she came amongst us.

I leave you and your readers to form their own conclusions, full well knowing this subject is much ridiculed. I write you what myself and others have witnessed, and not at any paid medium's residence.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester.

SIR,—Mr. Blackburn informed me that he sent you a report of our last *seance*, so, perhaps, a sketch of the development of our private *seances* from the beginning may be of interest. About four months ago, my friend, the husband of our medium, expressed his astonishment at my believing in Spiritualism, and his battery of objections drew from me the question, "Have you seen anything?" "No." "Well, then, go and investigate, and let us drop the subject until afterwards." After some weeks he informed me, with marked interest, that his views were undergoing a change. Out of fun he had tried table-moving in his house with surprising results. "Well," I replied, "may be it is simply nervous excitement." "Nay," said he, "but the raps?" "The table is perhaps creaky, send it to the joiners." "No, no! the raps give decided and intelligent answers, and said that my wife would be a very powerful medium."

Now we arranged a sitting, a lady friend and myself making four for the circle. I at once detected unmistakable signs of power. Messages by raps, tiltings, &c., increased with each sitting (twice weekly), and at the third, knocks came on the floor and wall. At the fourth *seance*, I proposed total darkness, and the furniture around us began to move and toss about. The effect of this on the husband—a firm sceptic up to this time—was remarkable. Rapidly we progressed now in successive sittings to our increasing delight and wonder. About this time a powerful professional medium, noted for face manifestations, arrived in Manchester. We invited her to a *seance*, and expected something extra by the presence of two mediums, but the result was very unsatisfactory. After this professional medium left, all except myself shouted out, "Humbug! shameful imposture!" all were raging with indignation! A few days after, when I came to our *seance*, I found a cabinet arranged for faces, and, surprised, I said, "Hallo! what is this?" "Well," said our medium, "I shall try faces to-night." "You are rather sanguine." "Never mind." Our *seance* began, and after sundry marks of spirit presence, I asked, "Has our spirit friend power to materialise and show herself to-night?" Three very loud raps on the floor. We arranged the cabinet, and certainly a spirit form was seen several times, but not distinctly. We were, of course, deeply impressed with this unexpected success, and, going to supper, a lively conversation followed. The most remarkable and amusing turn in the development of our circle must here be noted. With a hearty laugh, Mr. ——— stated, that "his wife intended to play a trick on us by producing sham faces," but the three very positive knocks made her drop that plan. Thus began her *debut* in this phase. From this time the faces improved with each sitting, but the first distinct appearance of features and head-dress we shall never forget, the impression being stupendous. Long before (I forgot to mention) our spirit gave her name, and stated she lived in the sixteenth century; and imagine our astonishment when the form came in the head-dress of that time. In spite of our glorious progress, our medium, being annoyed by foul slander and quite downhearted, expressed her intention of giving up the *seances*, and with much persuasion only she consented to go on.

After this painful conversation, we sat for a *seance*, and my indignation about the stupid slanders gave vent to many sharp remarks, which were responded to by raps, increasing in loudness, and when I raised my voice and shouted out, "Is it not downright shame to listen to silly talk while in the face of glorious truth," three tremendous blows, as if from a sledge-hammer, almost terrified us. "Well," I said, "these blows must have stamped out the last doubts about your mission, madame." To this the medium said, "Yes!" and since then we have been going on faithfully. C. REIMERS.

Manchester, July 27th, 1873.

## SPIRIT IDENTITY.

SIR,—In your favour of the 23rd ult., you ask to be furnished with the evidence we have of John Watt's separate and distinct mental individuality, apart from the mental individuality of Mrs. Everitt. The request will strike many of your readers as superfluous, especially after what has already been published in most of the spiritual periodicals, showing his intelligence and mental powers to be superior to those of his medium.

You must have been very unfortunate if, with all your experience, you have never had any information given or intelligence manifested beyond the *natural* ability and acquirements of the medium.\*

\* Mr. Everitt is in error in supposing that we ever made any such statement.—ED.

I hope to show John's separate and distinct existence and recognisable identity, and also superior mental powers, by the following facts. At the *seance* referred to by Mr. Hinde in your last issue, conversation was carried on by medium and spirit. The medium's voice always came from the same spot where we knew she was sitting, but the spirit's voice came from different elevations and various parts of the room, sometimes not less than six or seven feet above us, and the next instant it was close to the table at which we were sitting, nor could it be said from what part the voice would next be heard. When anybody asked a question, it could not be foretold from what part of the sphere surrounding the medium the voice would sound. When the medium was spoken to her voice always came from the same place, and while she was answering a question or talking to us, John Watt was knocking at the ceiling, or perhaps tapping some of us on the head; and, as Mr. Hinde truly says, he answered her questions while she was asking them, he also gave her information on the subject of her inquiries for which she thanked him. In listening to the two voices in conversation, no one could fail to perceive a marked distinction between them, John's being a deeper toned voice, and his sentences uttered with more force and power, implying a broader chest and more powerful lungs than Mrs. Everitt's.

As another proof of his individuality, we have observed his language is peculiarly unique and polished, especially when the conditions are such that he can enter freely into conversation; so much is this the case, that one of our greatest critics, on hearing him, said, "That certainly was the voice of a gentleman, and an educated gentleman, and a voice I should like to hear again." Another of our great *savans*, scarcely less distinguished in the literary world, said, "The voice is certainly that of an educated gentleman." Many such observations have been made by persons moving in the best society.

John has been seen by several seers at different times, who have always recognised him by the name of John Watt, and their accounts agree in the main with Mrs. Everitt's descriptions of his personal appearance and characteristics. She has not only seen and conversed with him in her normal state, but when entranced has frequently met and conversed with him in the spirit world.

Many persons can testify that his voice has been heard at the same time and recognised as distinct from hers. He has sometimes brought the tube down upon her head with considerable force, and sharply insisted upon her being quiet. She, displeased and mortified at such a peremptory request, has claimed and insisted upon her right to talk, if she thought proper. John has said, "Then I must leave," and has thrown down the tube and left us.

Much more might be said on this head, but we will now proceed to prove his superior intellectuality.

Quite recently he gave us, by request, a number of words from which to choose a name for our new home, and among them were a Hebrew and a Greek word. He gave their signification, and pronunciation, and told us how to spell them, neither Mrs. Everitt, myself, nor son, who were present, ever heard the words before; this fact proves the presence of an intelligence beyond our united attainments. On one occasion John gave in direct writing a sentence in the Japanese language, phonetically. He has several times given the pronunciation with a beautiful euphony and ready utterance, while Mrs. Everitt's attempts to pronounce it correctly have utterly failed. He told us it was an answer to a question put by him to a Japanese gentleman, when in Japan, during his earth life. He has also given us, in the audible voice, an account of the manners and customs of the Chinese, which Mrs. Everitt, with myself and others, heard. We were so amused and delighted with it that we tried to remember it, and wrote down as much as we could think of it, but felt certain it was not more than half of what John had said, and that not in the order in which he had said it, so we asked him the next day to give it us in writing, which he did through Mrs. Everitt's hand. She being in her normal state, it was given with great rapidity, but she did not know a word she was writing.

It was afterwards stated that this had appeared in the *Times* newspaper some years before. Still, whether this was the case or not, it does not alter the fact that she had not heard it before in her life, and could not remember it after she had listened to it, although she was pleased and amused, and anxious that he should give it us in writing. This also proves the existence of a distinct intelligent being, possessing knowledge that had never entered the mind of Mrs. Everitt. Again, John has a knowledge of psychology and metaphysics,

and when conversing on these subjects—which he does readily and freely—he knows how to clothe his ideas with the most suitable and beautiful language, expresses sentiments of a refined and elevated character, and displays a knowledge of and experimental acquaintance with these subjects far beyond the capacity of Mrs. Everitt. I have never known her to read any works on abstruse subjects, or take any interest in them. I believe her to be utterly incapable of entering into conversation on these subjects, in which respect she is dissimilar to John. We have shown by these facts that John Watt, who has been seen, heard, felt, and conversed with, and who has been acknowledged by persons competent to form a correct judgment to be an "educated gentleman" (certainly the mother of a family of children, whatever her attainments, can never be called an "educated gentleman"), who has a knowledge of things, places, and subjects far beyond the compass of Mrs. Everitt's capabilities, is as distinct an entity as Mrs. Everitt herself.

Had you extended your request to communications in general. I should have referred to the style, composition, and subject matter of those papers in direct writing, containing Latin quotations, matters of ancient history, short metaphysical essays, &c., which could never have been produced by the united efforts or talents of any circles sitting especially for the purpose, in so short a time as has sufficed for their production. No ordinary Latin scholar who may have occasionally been present, has been able to translate quotations given, but which have been subsequently translated by Latin professors, who have pronounced them genuine, and in some instances such as must have come from a highly educated Latin scholar.

In reference to John's earth-life, he has given us some particulars which have been already published, but I am not aware that any one has attempted to verify them.

Hendon, N.W. July 24th, 1873.

T. EVERITT.

[Mr. Everitt begins by speaking of the separate physical individuality of the voice spirit and his medium, which we admitted in our last issue, so it was not necessary to recur to that point. There is very much in this letter about the superior intelligence of John Watt, but as mesmeric sensitives, when entranced, sometimes have their normal intelligence doubled, and some of their spiritual powers developed for the time being, distinct mental individuality is not thereby proved. Towards the middle of his letter Mr. Everitt gives evidence directly bearing on the question, telling how John Watt gave a Hebrew and Greek word not known to Mrs. Everitt. Did he do this by the direct voice, or were the words given in writing under circumstances rendering it possible that the writing was done by one of those other spirits, who appear to have much more power of proving separate identity than the spirits allied to the medium in the manner which exclusively forms the subject of this discussion? What were the two words? What is the evidence that it was John who wrote the sentences in the Japanese language, and who has verified and translated the communication, certifying it to be Japanese? We have also met, with two or three rare cases of the voice-spirits speaking Hindustani, German, and languages not known to the medium, but in one case the spirit said the words were obtained in consequence of the presence of a sister who could speak German, and in all cases somebody was present who understood the language spoken. Mr. Everitt has had many messages in languages unknown to the medium and to all the sitters present, but the point is, has John Watt ever given one under those conditions? If Mr. Everitt gave the details of a good instance of the kind, with the names of the witnesses, and full particulars shutting out all loopholes for cavil, it would be a valuable addition to the general stock of spiritual knowledge. Altogether Mr. Everitt seems to have contributed the elements of a rather good "case," but deficient in details, which should fully prove that John Watt gave the foreign communications, and not one of the other spirits the consideration of whose powers are excluded from this discussion.—ED.]

#### FOOD.

SIR,—One of the most attractive features of Spiritualism to many persons is the circumstance that it teaches its followers to improve the body in every way, to make it a fit dwelling-place for the soul. The body acts upon the mind, and if bodily pains prevent a certain course of study during earth-life, the freed spirit is to that extent made more ignorant by the state of the body, the man being the same man still, after passing through the death-change. Thus the subject of food is intimately connected with that branch of Spiritualism which teaches the cultivation of perfect human bodies. Moreover, food has a temporary psychological influence, since heavy suppers cause some people to dream unpleasant dreams.

Having thus pointed out that food and psychology have a certain amount of relation to each other, I wish to raise the question as to the relative value of animal and vegetable food, and to receive instructions from those of your readers who can give information upon the subject. I have never read much on the point, and my knowledge thereof is altogether superficial.

Some three or four years ago, one bright summer's day, a little lamb ran up to me in the fields, and rubbed its head

against my legs in perfect happiness and glee, whilst its mother, who had had more experience of the world as it is, though perhaps not as it may hereafter be, bleated in terror. I at once thought about that lamb—"Well, if I had to cut your throat for a dinner, I would not do it, and would certainly turn vegetarian rather than kill my own meat. I like lamb, but is it not cowardly to put another man—a butcher—to do what I would not do myself?"

Shortly afterwards I narrated this to a venerable friend, who laughed at my sentimentality. He was a materialist—that is to say, he was a communicant of the Church of England, and believed all her forms, and ceremonies, and dogmas, to be spirituality; the very idea of opening up communication with the angel world he would regard with horror, and the normal spiritual inspiration of Shakespeare and Goethe he would regard with suspicion, either as "dangerous," or not inspiration at all. He laughed at the story about the lamb, said it was another new mental freak of mine; he, however, a few days previously, had passed a slaughter-house, and heard a pole-axe crashing into the head of a bullock; he heard the animal sink to the ground with a groan. As he finished his narration, beef was put on the table for supper. Although no vegetarians, we did not eat much that night.

Thoughts like these led me to make occasional inquiries as to the health of the few people in this country who never touch animal food. There is one gentleman in the General Post Office who never touches animal food, and looks twenty years younger than he really is. One of your contributors, the author of a "Life of Swedenborg," is a vegetarian; his mental condition is certainly good, so also, I am told, is his general health. The proprietor of a spiritual book shop in London is a vegetarian, together with his children, and all have excellent health. In short, from the casual inquiries I have made, nobody seems to be the worse for vegetable diet. During the last three years I have eaten, on an average, but half the quantity of meat I once did, and feel all the better for it; in fact, nothing prevents me from breaking it off altogether, but the force of habit, which has implanted a dislike to a purely vegetable diet.

Have the vegetarians in England an organised society? If they ever meet in public, one would like to attend and look at them, besides hearing what they have to say. What does a vegetarian think of a public dinner? Does he consider it a cemetery connected with the Zoological Gardens, and that the guests are feeding off an unusual number of dead bodies?

One day I asked an eminent chemist what he considered to be the chief objection to a purely vegetable diet. He replied, "I do not see where vegetarians can get a sufficient supply of phosphorus."

The general result of such slight attention as I have given to the subject now proposed for discussion, is the opinion that if the English people, as a body, would eat much less meat, and much more pies and puddings, the public health would be improved. At present we are the greatest meat-eaters, perhaps, in the world.

The psychological question as to the influence of food upon dreams also deserves consideration. If I have meat for supper and go to bed directly I always dream, but never do if I take no meat at that time. It is impossible to generalise from the experiences of one individual; perhaps others may add their testimony. X.

July 13th, 1873.

#### DR. DEE'S CRYSTAL.

SIR,—It may interest the readers of the excellent article in the last number of the *Spiritualist*, upon Dr. Dee and his doings, to know that the identical crystal in which the "skyrer" Kelley saw such wonders, is now in the British Museum collection.

When I saw it there, some four or five years ago, it was placed in an out of the way case in a room then partly empty. It is an irregularly shaped sphere, the size of a large cricket ball, apparently of cloudy rock crystal. The accompanying label described it as "Dr. Dee's Show Stone," and, if I remember rightly, some few words indicating the mode in which it was used were added.

Possibly the rapid growth of Spiritualism, and the great increase of public interest in psychological phenomena, may have induced the museum authorities to exhibit this interesting relic of the early English *seances* more conspicuously; but, if not, the curious will no doubt be able to find it out with the aid of the catalogue, and patience.

Another noted seeing crystal, once the property of the un-

fortunate Countess of Blessington, is now in possession of some private collector. It was exhibited at the farewell *soirée* given to Mr. Peebles, at the Cavendish Rooms, a few years ago.

It would indeed be interesting if, as suggested in the article in your journal, the original papers written by Dr. Dee were edited and published. Interpreted by the better knowledge of modern Spiritualism, much useful information might be obtained from them. There are several eminent literary Spiritualists who could probably undertake this work with credit to themselves and advantage to the cause—Mr. Howitt, for instance, whose "History of the Supernatural" is a standard text book; or Mr. Shorter, whose abilities as a chronicler of the Spiritual movement are so widely known and appreciated. G. R. TAPP.

18, Queen Margaret's-grove, Mildmay-park, N.,  
July 19th, 1873.

#### BLIND FAITH AND BLIND SCEPTICISM.

SIR,—In the article on Dr. Dee, you say,—"The life of Dr. Dee is a warning to the few exceptional Spiritualists who yield to the authority of spirit messages, and allow themselves to be governed thereby." Yes, if people would only take the warnings and experience of the wise, what a deal of sorrow and suffering they might escape! But will they? *Can they?* Was it the intention of their Creator that they should? Do you, the writer, believe in the atonement, or vicarious suffering of one for another? Must we not, one and all, go through our personal and necessary discipline? Can we judge what sort of discipline is best for ourselves and others? Have we any power to alter people and make them other than they are, except to a limited extent by education?

The Honourable Mrs. Norton sang,—

"Love not, love not,"

Very good advice, if anyone would take it, perhaps; but she wisely added,—

"Oh warning vainly said!

In present hours as in years gone by."

Does not everyone, I ask, take Spiritualism—as he takes love—according to his temperament? Can a man help it if he is an enthusiast, born full of faith, and hope, and love, into this cold, calculating world. He cannot see with the eyes of our more worldly natures, nor avail himself of our good advice and caution. Do the "children of light" ever take the right course for commercial or social success in this life? No, they are born martyrs and will fulfil their destiny like the rest of us. If scepticism be the highest virtue, how is it to be attained, or how is faith to be acquired? I have often been blamed for a want of faith, but I have yet to learn that either belief or unbelief is a virtue or a vice, since I do not think we can command either. If I could I would gladly acquire more faith in spirits. I am too sceptical, or too virtuous—which you please—for my own happiness, and would thank anyone who would give me more faith or belief. Brixton, July 23rd, 1873. HOPE.

[The many questions put by our correspondent are intimately connected with the subject of the philosophy of pain; wherever there is a want of balance in the mind, pain with its experiences steps in exerting its corrective influence. Where a cause of sorrow is seen, and efforts combined with desire attempt its abolition, relief is probably only a question of time. How many of our bodily and mental defects are hereditary, quite beyond the power of the individual to completely remove in this life! The study of these questions, and prompt action when accurate knowledge is gained, should be leading characteristics of Spiritualists.—Ed.]

#### PHYSICAL MANIFESTATIONS.

SIR,—An interesting dark *seance* was held on Tuesday, July 15th, at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, W. There were present, besides the hostess, the Rev. Maurice Davies, D.D., Mr. F. Percival, Miss Poyntz, Mr. Herbert Noyes, Mr. John Rouse, Mr. Williams being the medium.

The circle was arranged by spirit direction, and the medium was placed between Mrs. Gregory and Mr. Rouse, who held his hands continuously during the *seance*. A large and heavy musical box was placed on the table; and all hands being joined, was wound up by the invisibles. Messages were rapped out by the novel method of opening and slamming its lid. The box itself was frequently taken up, and floated round the room, keeping time to the music in a very remarkable way, and moving with great velocity whenever a certain run occurred in one of the tunes. It was

brought and placed on the head of one of the sitters (who sat opposite the medium) immediately on his wish to that effect being silently formed. Spirit lights, too, floated about like fire-flies, and Mr. Rouse distinctly saw a spirit hand which guided them. But John King said he was unable to make his spirit-lamp that evening, so no cabinet *seance* was held, and the materialised form was not seen. But all the sitters were frequently handled by spirit hands, and Miss Poyntz was lifted on to the table by a hand which continued to grasp the fingers while her arm was raised at full stretch towards the ceiling, as she stood on the table. John King and Peter conversed freely with the circle in their usual tones, and several other spirits were visible to Mr. Rouse, who is clairvoyant. He was powerfully mesmerised by them, controlled to write, and apparently almost entranced; and he was informed that he would develop into a fine trance medium. It was the general opinion that no sceptic who had had the good fortune to be present could have failed to be convinced of the genuineness of the remarkable phenomena which occurred.

July 16th, 1873.

#### SPIRITUAL VISION.

SIR,—My beloved grandpapa was a well-known Independent minister, who occupied one pulpit for fifty-six years. Possessed of a cultivated intellect, and well balanced mind, I am sure I may truly say that not one of his numerous circle of friends, who loved and respected him deeply, would have doubted his word, even had he asserted anything most unlikely or apparently extravagant. It is therefore to be regretted that he did not let it be more generally known that he was in frequent communication with the spirit of his eldest son, who was the first of four of his children who in early manhood were taken from him, in rapid succession, by consumption. My knowledge of this interesting fact came about in this way. My beloved mama had recently passed on to her spirit home, and shortly afterwards her spirit had appeared and spoken to dear papa.\*

I was alone with grandpapa, driving slowly along a lovely country lane, and in reference to this circumstance, I said to him, "Grandpapa, do you believe in spirits?"

"Oh yes!" he answered; "indeed I do!"

"Have you ever seen one?" I asked, quite startled by his earnest look, and tone of reply.

"Yes," he replied; "I often see your Uncle S. He comes to me at night, after you are all in bed, and stays for an hour or more talking."

"What do you talk about?" I said.

"That I must not tell to you, or to anyone. But he often suggests subjects for sermons."

"Have you seen any of the others?" I asked.

"Yes, I've seen M—a few times, not often, but your uncle I often see."

F. J. THEOBALD.

St. John's-road, Lewisham, S.E.

#### PURITY OF THOUGHT.

SIR,—The following thoughts on the subject of prayer, were penned by a lady after reading *Heaven Opened*:—

"It seems to me that all earnest, pure-souled thought is prayer—such an unutterable yearning to be possessed of a Divine power that should enable us to carry strength to the feeble, noble aspiration to the mean of-mind, broad charity to the censorious, sweet-eyed hope to the despairing—in short, to free the souls of the thousands by letting in the light of Heavenly sympathy."

"If only they could be brought to comprehend even a little of the joy of that sympathy, how different would their daily lives be! It is such a terrible thing for people to go on year after year indulging in cruel, wicked murderous thoughts—all the time blindly ignorant of the sad fact that each successive moment of such indulgence is adding hardness to the already hard crust that shuts in their foolish hearts against all sweet and healthful influences. Ah! isn't it sad! What would even they say if they were told that a man—looked upon as sane—deliberately chose to have some horrible cancerous disease in his face that all the world might gaze and wonder at? They would be sure to think him mad. Yet they quite as deliberately encourage a fearful and most unsightly disease in their souls, for (not man) but God and the angels to gaze and wonder at. It is very, very sad! The dear ministering spirits had need have patience and depths of pity."

Manchester, July 23rd, 1873.

A. B. C.

\* Full particulars of this are given in *Heaven Opened*, part 2.—F. J. T.

#### THE CLAIMANT.

SIR,—It may not at first seem very clear what on earth that mass of flesh we know of as "the Claimant" can have to do with Spiritualism. Well, Spiritualists have to do with a good many claimants, and the trial going on shows the difficulty of proving identity, and that it is not quite so easy a matter as some seem to think, though, in regard to the Claimant, we know how most persons jumped to a conclusion one way or the other. The object of my writing is to illustrate method. Deduction is the leaping to a conclusion, be it right or wrong; anyhow it must be verified before being accepted. Induction arrives at its results by a slower process, step by step, and by exclusions leaving a residue. Bacon has well exemplified this in his instance as to the nature of heat, which was a really very important discovery, now acknowledged. Bacon was a lawyer, and his method is simply what occurs in a court of law, which you may study in the law reports in any newspaper. Bacon would accept nothing until it had been put upon its trial. He did not ignore inference or deduction, but insisted on verification. "We must not be content," he said, "with anticipation but only with true interpretation." Like Newton, he was not content with an hypothesis, and he ignored metaphysics or idealism such as Professor Huxley has been overmuch indulging in of late, in experimental science. With Faraday suggestion must anticipate or direct an experiment or test. Questions in abstract mathematics, of course, are different, as being more subjective, but Descartes likening man to a machine was not a very subjective view. HENRY G. ATKINSON.

18, Quai de la Douane, Boulogne-sur-Mer.

#### PSYCHIC FORCE ON THE SLATE.

To the Editor of the "Scientific American."

SIR,—I wish to invite the attention of scientific men to the phenomenon called Spiritualism, as it has lately been developed here. Although somewhat ridiculous, yet it is wonderful; and if intelligent people will investigate it thoroughly and discover the source of the mysterious power which some mediums possess, they will confer a boon upon mankind. I am not credulous, I do not believe it to be spirits, but I am at a loss to explain it. I will describe the apparatus so that all may experiment, but I understand that the medium power is possessed but by few; yet the reader of this, or perhaps some of his friends may possess the power. Try it.

Cover a table with some fabric that will exclude the light from underneath, as it seems that darkness is necessary to success. Then provide an ordinary school slate with a lot of short pencils. Place a chair so that you can hold the slate under the table. Take the slate in one hand, hold it by the frame horizontally under the table. After having placed a piece of pencil on the slate, be sure the curtain is down to exclude the light. If you possess the right medium power, it will soon make itself evident by raps, or you will hear the piece of pencil fall on the floor, sometimes striking the table violently. When the pencil falls, replace it with another. If there is any demonstration, ask "if there is a spirit present; if so, make it known by rapping on the slate." Three taps signify "Yes," two "no," one "don't know." If the answer is "yes," ask if it can write. If "yes," then ask any question you wish, and an answer will be written on the bottom of the slate. The pencil falls as soon as it has done writing. You can distinctly hear it writing, dotting the i's and crossing the t's. I have seen the above performance, and have been allowed to hold one corner of the slate, and could detect nothing unfair on the part of the medium. I have held his arm just below the elbow, where I could detect the slightest movement of the fingers, and could discover none except when the pencils would fly violently off; then there was a slight twitter of one of the muscles, but I cannot see any possible way for that to be fraud. Place a piece of pencil on a slate and hold it horizontally in one hand, and try to throw it upwards without much effort.

Now the problem is "how is the writing done?" If you have never seen this mystery, I advise you to do so and satisfy yourself before you express an opinion. The whole thing is ridiculous, I must confess, but the charm is the mystery, and the wonderful writing is in different styles of penmanship. If a lady spirit writes, the writing is peculiarly correct, punctuated, &c., &c. Each individual spirit writes in its own peculiar handwriting, differing from others as we mortals differ in our writing. I could continue this communication to some length, but my object is not to relate my experiments, but to have others experiment for themselves.

Chattanooga, Conn.

S. C. DODGE.

## SAPIA PADALINO'S CASE.

RECENTLY we were present with a medium in whom clairvoyant powers were developed for the first time, and her statements, which were recorded as follows by a gentleman present, appear to refer to Sapia Padalino. We should be glad to hear from Signor Damiani, Naples, whether the description is accurate. There is no doubt as to the integrity of the medium, but the question at issue is the reliability of the clairvoyance:—

I am a long way from home. Such a curious place, tall, heavy houses; the streets are narrow, so very narrow. I can just see the sky at the top—it is blue, bright blue, so clear and beautiful. Now, I am in a low room, right up above in one of these houses; such a strange place, so dirty; there is a bed in one corner, no curtains to it, or on the window. Oh! there's a girl here in the room. She is very plain and rather stout; she is not clean. I don't like to touch her. Now, she goes downstairs, and I am going after her. Oh! what a number of stairs—down, down, now we are out in the street. She walks along, stopping every now and then, as if wishing to go back. Ah! she can't go back. There's a man following her. Oh! what a bad man. He's dark and sneering. Wears a black cloak. Oh! how I dislike him. The girl don't see him, but he makes her do what he pleases. Now she is off again, and he follows her.

*How is the girl dressed?*

She wears a short red gown, very dirty, and a curious thing on her head and hanging down her neck at the back. She has no shoes or stockings, and her hair is all untidy like.

She is walking along quicker now. That man is making her do it. They go on, on, on. I am going after them. He sees me now; he don't like me; but he can't come near me. Now, we are in a wider street, such fine white buildings—columns like marble. What grand houses! Now we are in an open place; oh! how lovely. There's water; it is quiet; it can't be the sea, it is such a pretty blue colour; there's a walk along one side of it, like half a circle, and the lamps all round it. It is beautiful, and the sky is so bright and blue, with thousands of stars. What a number of strange-looking people! What curious carriages! The folks are all strolling about enjoying themselves and talking. I can't understand what they say, it is so strange.

*Do you see the girl still?*

Oh, yes. I am following them. She goes on. She must go on; now she stops at a stall—such a curious one—a man is cooking something at a stove. She buys something, and lets it drop into her mouth. She eats with her fingers. She is not a clean girl at all!

Now she is off again—the man after her. They leave the open place and go into a street, then another, and another. Oh, what a horrible place she is in now! The houses are all nearly in ruins, and heaps of filth are lying all over the path. She still goes on, and that man after her. I won't go after her any more. I am afraid. It is such an awful place!

That man can make her do just what he likes. She must do it. Her friends should take that girl away—a long way off. He can't follow her out of that part. She would get better then, and they could teach her what is right; but so long as she remains where she is now, he will always torment her.

I am coming back now; don't speak to me for a little while. Who am I? I don't know. [You are —.] No, I am not. I can see —, and I can see you all sitting there. Isn't it curious. Now I can see myself. I will be back presently.

In the course of the vision she also found herself alone in a room with a marble floor; all the people in the house appeared to have gone to bed, it was so still. Some birds were in one corner, covered over. She said, "Poor little things! They will be smothered; it is so hot."

MR. T. EVERITT will preside over the conference of Spiritualists to be held at Liverpool.

Mrs. Lowe and her friends are forming a Lunacy Law Reform Association, and a letter from her on the subject has reached us too late for insertion in this number. About £40 have already been subscribed in support of the Association. All communications on the subject should, for the present, be addressed to Mrs. L. Lowe, care of Mr. Burns, 15, Southampton-row, Holborn, W.C.

Mr. C. E. Williams, the medium, will shortly pay another visit to Holland.

THE present address of Mrs. Emma Hardinge-Britten, is care of Mr. Thomas Ranney, 251, Washington-street, Boston, U.S.

THE announcement of the prospect of the early weekly publication of *The Spiritualist* is hailed with general satisfaction, and promises of support are flowing in daily.

"ZETETES," Dublin, has kindly forwarded £2, and Mr. J. S. Crisp, Camberwell, 10s., towards *The Spiritualist* subscription list, which is now closed.

MISS COOK, the medium, left London about two months since with several ladies and gentlemen on a yachting excursion in the *Ariadne*, and is now visiting friends in the Isle of Wight.

THE article forwarded to us by Dr. Hitchman, and printed in this issue of *The Spiritualist*, formed a portion of a lecture on "The Spiritual Nature of Man," which he recently delivered in the Theatre of Anthropology, Liverpool.

The Spiritual leaflets are doing good work. As they are the cheapest things printed for disseminating information about Spiritualism among the general public, they are exceedingly useful for distribution. They should be well circulated in country districts and in fashionable watering places.

SPIRITUALISM IN PIMLICO.—The "Pimlico Association for the Investigation of Spiritualism," 47, Charlwood-street, Belgrave-road, S.W., is in course of formation; rules have been drawn up, rooms taken, and seances are held on Mondays and Thursdays at eight o'clock. Direct spirit-writing and somewhat powerful physical manifestations, have already been obtained. The planting of Spiritualism in the locality has created some little opposition and excitement, and as the secretary, upon whom, as in every case, much of the real work falls, performs his duties in a business-like way, and seems, with several of the other members, to be determined to fight through all the early difficulties of establishing a new society, public support should be given to the undertaking. It will be advantageous to the cause of Spiritualism in London to establish a good working organisation in such a good neighbourhood. The rooms are within ten minutes' walk of the Victoria or Grosvenor-road Railway Stations, so can be reached very quickly from Brixton. As so many Spiritualists in Brixton have been in want of a local society, they may do much good by joining the Pimlico society for a time, if not permanently.

SPIRITUAL EVIDENCE SOCIETY.—The second seance of this society was held on Tuesday, the 22nd July last, at the society's rooms, 15, St. Peter's-road, Mile-end-road, E., Mr. Snelling, President of the Society, in the chair. After some routine business had been transacted, the circle, consisting of sixteen members and one visitor, was formed. Owing to the intense heat of the weather, some time elapsed before the spirits could manifest their presence; but at last a lady member was entranced by the spirit of a deceased relative, who delivered an address upon the difficulties of inquiry into spiritual phenomena, and recommended the sitters to be patient, and not to form a hasty judgment upon what they saw or heard. A gentleman was then entranced and controlled by a spirit who, when on earth, was an army corporal. This spirit spoke in short sententious phrases, like one accustomed to military life; and the medium, under this influence, assumed the stiff manner and appearance of a soldier in a very striking way. "Corporal Norris" declared his intention of interfering to prevent a certain undeveloped spirit from influencing a lady member. Notwithstanding, this spirit, on the retirement of the corporal, took possession of his medium, but behaved more reasonably than was his wont, and after a short control, during which he only answered such questions as he chose, he withdrew, to manifest, as he stated, at a circle held the same evening, some few miles away. Shortly afterwards, the circle broke up, the spirits evidently being unable to do their work under the conditions. No physical manifestations took place.

## ANSWERS TO CORRESPONDENTS.

Letters on Spiritualism and Christianity, and Robert Schuman's Mediumship, kept over for want of space in this number.

R. F.—Periodicals in connection with any movement, to be trusted, should be free from trade interests, and have no bias in favour of any lecturers, or of the books issued by any publisher, but should survey all workers with an impartial eye.



Lady Caithness has been unwell for some time, but we are glad to hear from Mr. Blackburn that he has had a letter from her, stating that her health is rapidly improving at the seaside.

Members of any of the Spiritualist societies in the United Kingdom, will be admitted to the morning meetings of the Liverpool Conference, on presentation of the record of membership.

M. Alexandre Aksakof has left St. Petersburg for Germany, and intends to visit England in September. He has done so very much to diffuse a knowledge of Spiritualism on the Continent, that we hope English Spiritualists will take care to give him a warm reception.

**MISS GODFREY, CURATIVE MESMERIST AND RUBBER.** Clairvoyant Examination and complete Diagnosis, One Guinea. Mesmerising or Rubbing, One Guinea per week, and travelling expenses.

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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 15, 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).

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London: J. Burns, 15, Southampton-row, W.C.

**SPIRITUAL LEAFLETS.**—Handsomely-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

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## 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 R. 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 Volkman, 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."

## HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

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.

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