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# The Spiritualist.

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

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### NATIONAL ORGANISATION OF SPIRITUALISTS.

THE London members of the Council of the National Association of Spiritualists met for the first time at Lawson's Rooms, Gower-street, a fortnight ago, and some of the Liverpool members, with their accustomed energy, made it their business to attend, and were in London for that special purpose. A committee was appointed to draw up rules and a constitution for submission to the Council for consideration and revision. A gentleman in the City kindly placed his offices at the disposal of the committee for the purpose of holding their evening meetings, and at those meetings a great deal of work was done, or carefully considered, a business-like set of rules and constitution having been drawn up and unanimously agreed to, which rules are now in the hands of the printer.

Of the ladies and gentlemen invited by resolutions passed at previous meetings to take office on the Council, very nearly all have expressed their willingness to act. The principle suggested at Liverpool as to the gradual formation of the Council has been acted upon—that is to say, a few earnest workers only were invited to take part at first, as the hardest part of the business of organising could be performed more expeditiously by a few than by many. The idea was that from time to time the Council could enlarge itself, and that, as the whole project gradually developed and assumed shape and form, more and more friends should be asked to join in the work. The plan has hitherto answered well, and, so far as we are able to gather the general opinion of the members, another enlargement of the Council will shortly take place, and a

president, ten or twelve vice-presidents, honorary secretary, assistant secretary, solicitor, treasurer, and other officers be appointed. A general understanding prevails that the Association will not interfere at all with theological matters, but is formed for purely business purposes; and we are glad to hear that at the meetings already held it was a point of honour on the part of members holding opposite religious views not to attempt to introduce or to gain any advantages on behalf of their individual theological opinions. Moreover, there is a desire that there shall be a very large Council—far too large to represent any clique or party. Two very important officers will be the president and the honorary secretary; from the nature of their functions it is necessary that they should be generally popular, and not strong partisans; consequently, some care should be taken in their election. Hitherto the work of organising has progressed very favourably, and as there is already a good Council, which means to carry on its work, and is recognised by all the chief Spiritual societies in most of the large towns of the kingdom, it can do much to benefit Spiritualism as it stands at present; but, as many other good men are known to be ready and willing to work on the Council when it is still further enlarged, the aspect of the Association is such as to warrant strong public confidence, so far as can be seen at present.

At no distant date, the Association will very probably be wielding very great powers, so intending members should carefully examine the system of voting, which will regulate the annual election of members of the controlling body, to see that they shall have the power of giving their votes without difficulty. Perhaps it might best be done by the issue of voting papers—one to every member.

The minimum annual subscription will probably be very low, that nobody need be shut out, and when it is seen that a properly organised body is formed, controlled by an honourable and intelligent Council fairly elected by the popular vote, it is to be hoped that the volunteered maximum annual subscriptions will be very high, especially when it is seen that the Council will administer the funds with rigid economy, and publish regular balance sheets. There is much speculation afloat as to the first work which the Association may undertake, and two courses will lie before it. One idea is that a National Association should get up gigantic meetings in the centre of London, and make a general sensation to begin with, thus skyrocketing away large sums of money which it might or might not be able to afford, but which, in either case, would raise prolonged public speculation as to how long the Association would be likely to exist. It is a bad thing to hamper a young society with debt; the Anthropological Institute is one example of this, though it is now rapidly clearing off liabilities incurred in years gone by. Our opinion is, that at the outset, the National Association of Spiritualists should have as one part of its constitution a standing rule that it shall never get into debt. Suppose, for instance, that some such rule as this were passed, would it not tend to inspire confidence?—

“That this Association shall incur no liabilities until it has sufficient paid-up subscriptions in hand to liquidate the same. That not more than two-thirds of the capital in hand shall be expended over the general business of the Association, and that one-half of the remainder shall be set aside as a reserve fund to be drawn upon only on exceptional occasions, the other half to be set aside as a building fund.”

On the one hand, some such rule as this might neces-

sitate that the Association should begin with quiet, unostentatious work. On the other hand it would tend to increase the higher annual subscriptions, because those who wish to aid Spiritualism to a reasonable extent with capital, would know that it was contributed to a steady-going organisation, and not to one which might run into debt, and incur liabilities which the richer members might be asked to liquidate. The Association should keep in a position of safety and permanence, and on the principles just suggested, it can never fail for want of funds, even if the sum total of its subscriptions amount to but £10 a year. The plan would not only strengthen the confidence of the public, but the members of the council would feel that whatever happened, the Association was not going to die in a hurry. Perhaps the best plan would be for the Association to "feel its way," and begin by doing little things, until it gets into experienced working order, but there should be no mistake about those little things being done efficiently.

At first, in promoting Spiritualism, attention should be turned to London, which for some time past has been behind Liverpool in establishing permanent Sunday meetings all the year round, and in remunerating the speakers. If the Dalston Society, and the Brixton Spiritualists were offered a hall by the National Association rent free on Sunday evenings, no doubt, in response, local energy would find speakers. It has been ascertained that the chief hall in Brixton can, if taken regularly, be had one evening per week for £40 a year, and it may be assumed that in the less expensive neighbourhood of Dalston a hall may be had somewhere on the same terms; total, £80 a year, or say £50 for six months. As the work is not likely to begin before January, and as many Spiritualists leave town in July and August, six months would be a long enough engagement at first. If Mr. Cogman, who gives very good trance lectures, would undertake to carry on his present work at the East-end for a year, if £20 over and above his present receipts were offered him by the Association he would probably do it; the quiet, respectable little establishment he has fitted up there is a very good one for the neighbourhood, and ought to be publicly supported to a moderate extent. This would increase the suggested expenditure of £50 to £70. Kilburn and Marylebone Spiritualists have not done anything very flourishing as yet, being unaided by the richer Spiritualists, but have worked steadily, and if they were offered moderate assistance, they would probably undertake to hold a permanent series of Sunday evening meetings. The St. John's Association has a small debt which ought to be cleared off by public aid; but its present work is probably nearly self-supporting. On adding up all these items, and allowing a very large margin, it will be seen that a judicious expenditure of less than £150 will establish steady Sunday evening services in several widely-separated parts of London. The grants should be gradually lowered and withdrawn as each locality finds itself competent to bear its own expenses.

Experience has proved that the most efficacious method of proselytising in Spiritualism is the establishment of Sunday services, and that no discussions should be allowed except on week-days, as discussions have been found to provoke annoyance and disturbance. This is the general experience in the provinces, and the Liverpool Society has found the stopping of Sunday discussions to promote peace and quietness.

On considering all these points, it will be seen that a National Association can, by means of an exceedingly low

outlay, do much good, even if its income should amount but to the microscopic sum of £150 a year. Its real income will, in all probability, be a very high one.

#### PSYCHOLOGICAL REVELATIONS AND PHYSICS.

The power of clairvoyants to see scenes hundreds of miles away, and the faculty conferred upon trance mediums of revealing truths relating to the life hereafter, naturally raise hopes of the noblest description in the breasts of novices in Spiritualism. Here, think they, is a key, which, when properly applied, will give to man a true and an unquestionable religion; here is a power whereby we shall be enabled to establish communication with residents in other planets; here is the lever whereby the secrets of the life hereafter may be brought from the regions of hazy speculation into the bright sunlight of scientific truth—that is to say, into clear and definite knowledge. With prolonged experience these natural anticipations are damped. The discovery is made that hard work must be applied to this, just the same as to any other subject, before the fruit can be reaped, and a very good law this is, however disappointing it may at first sight appear to be. The novice soon becomes aware that a proportion of clairvoyant revelations are unreliable, and that trance revelations are coloured more or less, quite unconsciously, by the mind of the medium, or at least by the organs of expression of that mind. Hence, by hard work, and much research, these sources of error have, hereafter, to be eliminated.

Mrs. Tappan's trance lecture on "Spiritualism and Science," delivered at Westbourne Hall, last week, furnished several illustrations of the truth of these remarks. The good quality of her inspirational addresses, the extreme beauty of some of the poems given through her mediumship, and the large proportion of spiritual truth contained in her utterances are unquestionable, but when these powers are bent to deal with physics, they come down from things spiritual to things temporal, into a region where their reliability as regards material things can be accurately estimated. On this occasion her utterances formed no exception to the general rule, for, as in the case of revelations about physical things given through all the trance mediums we have ever met as yet, truth and error, reliability and unreliability were intimately blended. Therefore, the following critical remarks do not apply in spirit more to the utterances of Mrs. Tappan in particular, than to trance media in general.

In her lecture, Mrs. Tappan narrated how the great clairvoyant, Andrew Jackson Davis, revealed the existence of the eighth planet, Neptune, before it was discovered by astronomers. The American spiritual periodicals often assert the same thing, but what is the value of the statement?

In March, 1846, Andrew Jackson Davis said, in the trance state, that there was an eighth planet; three months later Leverrier mathematically demonstrated its existence, and gave information where to find it; three months later still, in September, 1846, it was first seen. But what was the value of the utterance of Andrew Jackson Davis? Long before he made it, it was a matter of great contention whether an eighth planet existed or not, and it was just as easy for him to say that there was an eighth planet as that there was not one. Mr. Morse, in the trance state, might now say that the defendant is the real Tichborne, but what

would be the value of the utterance? If the assertion proved to be true, it could never be considered more than a common-place guess; but, if substantiated by evidence, his statement would be a different matter. The trance mediumship of Andrew Jackson Davis revealed nothing whatever about the controverted subject; but three months later Leverrier's mathematics told the world where to find the planet.

Davis further asserted that the eighth planet had  $\frac{4}{5}$  the density of water. Taking the density of the earth as 100, that of water is 18 $\frac{1}{10}$ , and that of Neptune 17. But the seer made the density of Neptune 14 $\frac{1}{2}$ ; he was, therefore, in error in the proportion of 14 $\frac{1}{2}$  to 17. He said also that the eighth planet has six satellites; as yet only one satellite has been seen by telescopic aid.

Mrs. Tappan stated, as the American spiritual periodicals have also recently asserted in many articles, that Davis further announced the existence of a ninth planet, which ninth planet is the one discovered a few months ago by astronomers. But the truth is that there are about a hundred little planets between Mars and Jupiter, and that a great many of these planets have been discovered since Davis's revelations in 1846. In the little observatory on the north bank of the Thames, near Twickenham, Mr. Hind has spent many years searching after new planets, and has discovered several of these small ones. Which of these is the ninth planet?—for the planet just discovered is one of the little ones—and no ninth great planet has yet been discovered by man. Any trance medium anywhere may say there is a ninth planet, and so may anybody without going into the trance; but what is the value of the assertion, now or hereafter, without information where to find the orb? Although the mediumship of Andrew Jackson Davis has been of great value and interest, it has proved unreliable when dealing with physics.

Here are the names of most of the minor planets discovered since 1846:—

Hebe, Iris, Flora, Metis, Hygeia, Parthenope, Victoria, Egeria, Irene, Eunomia, Psyche, Thetis, Melpomene, Fortuna, Masilia, Lutetia, Calliope, Thalia, Themis, Phoebe, Proserpine, Enterpe, Bellona, Amphitrite, Urania, Euphrosyne, Pomona, Polyhymnia, Circe, Leucothea, Atalanta, Fides, Leda, Lætitia, Harmonia, Daphne, Isis, Ariadne, Nysa, Eugenia, Hestia, Aglaia, Doris, Pales, Virginia, Nemausa, Europa, Calypso, Alexandra, Pandora, Melete, Mnemosyne, Concordia, Olympia, Echo, Danaë, Erato, Ausonia, Angelina, Maximiliana, Maia, Asia, Leto, Hesperia, Panopea, Niobe, Feronia, Clytie, Galatea, Eurydice, Freia, Friga, Diana, Eurynome, Sappho, Terpsichore, Alcmene, Beatrix, Clio, Io, Semele, Sylvia, Thisbe, Julia, Ægina, Arethusa, Ægle, Clotno, Ianthe.

There have been, moreover, five or ten other planets discovered since 1846, including the one of which Mrs. Tappan spoke. Which is Andrew Jackson Davis's "ninth" planet?—for they are all so very much alike that, as the Wiltshire nurse said of the twins:—"One's so much like both, I can't tell t'other from which."

Mrs. Tappan, quoting a prophecy by Davis, that man would hereafter navigate the air in commodious ships, added that the balloon, altered and improved, would bring about the result. It would be wrong and dogmatic to deny this; still the balance of evidence is powerfully against the fulfilment of the prophecy. If ever man navigates the air, it will probably be on the same principle that birds navigate it—and their principle of navigation is utterly opposed to the principle of the balloon. A balloon is lighter than air, therefore rises in the atmosphere. A bird is heavier than air, and sinks unless aided by the mechanical powers of its

body; hence it moves in the air on different principles to that of the balloon. Balloons hitherto have not been navigable because of their necessarily large size, so that the wind, acting upon such an extended surface, carries the balloon at its mercy. A vulture, after luxuriously gorging itself beneath the burning sun with putrid animal matter, will stretch out its long neck and gory beak, and take a run along the ground, whereby the air becomes more condensed under its breast. This artificially-produced pressure tends to force the bird upwards; then it begins to flap its wings, and up it goes, but keeps its elevation only at the expense of muscular exertion. If a thin inclined plane, say a sheet of zinc a yard square, placed at an angle of forty-five degrees to the horizon, were made to run very rapidly along the ground in the direction of its uppermost edge, the increased pressure of the air underneath would tend to make it rise. On the same principle, perhaps, ships to navigate the air may hereafter be formed, but to keep up prolonged flight, machinery of excessively light weight and great power is necessary, so the solution of the problem does not appear to be hopeful. Still, the Royal Aeronautical Society is probably of the unanimous opinion that this principle of navigating the air is infinitely more likely to be successful than the principle of the balloon.

Mr. Morse asked Mrs. Tappan, whether there was any connection between the phenomenon of the mirage and the materialisation of spirits and the disappearance of solid objects, occasionally occurring at *seances*. Mrs. Tappan replied that the two descriptions of phenomena were connected, and that the mirage was caused by a "spiritual substance whereby light was refracted." The fact is the mirage is a physical phenomenon due to well-known causes, and is not connected with any phenomena seen at *seances*. The bending of the rays of light in passing through vast layers of air of varying density above the hot sand, causes distant objects to appear to be in a place where they are not, and produces certain other phenomena of colour all due to well-known optical laws, and producible at will on a small scale, by experiment. Professor Everett, of Belfast College, has made many an artificial mirage by means of layers of different liquids in a glass vessel, whisky and water—which in one sense is a spiritual substance—forming one of the layers. He substituted layers of liquid for layers of air in the experiment, because the latter could not possibly be obtained artificially of sufficiently large size.

A long time ago, Mr. Morse, while in the trance state, was questioned about the sun, and gave plenty of information opposed to facts which physical science proves to be true. It appears to be an illegitimate thing to question departed spirits about material problems which we ought to solve for ourselves; it would be a bad thing if spirits returned to earth to relieve men from the trouble of using their own brains, or to teach inquirers how to make money. Probably also, owing to the difficulty of communicating as well as to moral causes, they usually have not the power if they have the will. At all events the Koons family in America, and nearly all persons who have trusted to spirit guidance in commercial matters, have been brought to commercial ruin.

One of the spiritual laws of this wonderful universe seems to be that if men give their time, their energies, and the best of their abilities to the unveiling of the secrets of nature, they shall receive the reward their honest industry deserves; consequently it would be a hardship to them, if media could outstrip them in the

revealing of truth, by simply going to sleep, and permitting other intelligent beings to use their material organism. This may be one reason why neither trance nor clairvoyance has yet made one single addition to human knowledge of physics, of any practical value. But dogma, authority, and blind faith in the incomprehensible, have, at the present time, hidden the bright light of spiritual truth from the masses of the people. Hence, in the latter case there is no injustice in the teachers of heaven stepping in to relieve some of the miseries caused by the deviation from the path of truth of many of the spiritual teachers of earth, who are now in large numbers, seeking the loaves and fishes of this world, more than the spiritual truths of God.

#### OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE "LIFE OF SWEDENBORG."

SAYS my friend, "What I want to know is, how God disposes of thieves, murderers, adulterers, liars, and such like?"

It looks a hard question, but like many difficult questions, perhaps its difficulty consists in its presentation in mass. Taken in detail it may not prove unanswerable.

First, let us observe, that the most disagreeable, degraded, and disorderly specimens of human nature are fragments of human nature. There is nothing in the worst man living that is not in the best man living. The propensities of the worst are included in the best, but in the best are held in subordination by superior forces or faculties. In the worst, on the contrary, superior forces are either absent, or latent, or inadequate. Deprive the best of his superior faculties, and his animal and selfish propensities would lead him into any and every offence for which circumstance provides opportunity. On the other hand, confer on the worst the superior faculties of the best, and his animal and selfish propensities would be reduced to order, and receive just such indulgence as is wholesome and consistent with social welfare.

"Then," says my friend, "I suppose you mean to say that in the other world bad people will develop superior faculties wherewith to control their lower ones?"

No! I do not mean to say so. Without reference to unknown possibilities, and taking men and women as we know them, my contention is that by government and organisation, their several imperfections may be made good, and their excesses restrained by the perfections of others; and that service may be assigned to every man and woman, perfectly adjusted to his or her special character, in which service the nature of each shall have full scope and satisfaction, the universal activity being blent into the harmonious unity of humanity, otherwise the Grand Man.

Let me repeat, for the accomplishment of so much, I assume no radical change in human nature, but that men and women preserve the individuality hereafter which they have inherited and made their own here. I require only that they be organised in the human form; and so organised, it seems to me, there is function, use, and happiness for every conceivable type of character, even for what we, in our arrogance may designate as despicable.

And, at the risk of offence by iteration, I would once more enforce the importance of the conception of com-

munities and universal humanity as human forms. Indeed, deprived of this conception, I should feel as if the ground were taken from under me. And let me say, it will not avail to dismiss the conception as a Swedenborgian whimsey. No one has made more of the conception than Swedenborg; yet it was no discovery of his, whilst it is highly instructive to see how the truth is revived continually, and re-stated more or less adequately. For example, Mr. Herbert Spencer has been testifying, in the *Contemporary Review*,\* as to its importance for whoever would have a right understanding of Sociology. "Figures of speech," he remarks, "very often mislead, by conveying the notion of complete likeness where only distant analogy exists. It is thus with the phrases 'body politic,' 'political organisation,' and others which tacitly liken a society to a living creature; they are assumed to be phases having a certain convenience but expressing no fact—tending rather to foster a fiction. And yet metaphors are here more than metaphors in the ordinary sense. They are devices of speech hit upon to suggest a truth at first dimly perceived, but which grows clearer the more carefully the evidence is examined. That there is a real analogy between an individual organism and a social organism becomes undeniable when certain necessities determining structure are seen to govern them in common." He then proceeds to show how, as protoplasm is simple, so savagery is simple; and that, as protoplasm becomes organism, it is—as Milne-Edwards demonstrates, by "the physiological division of labour"—even so savagery advances to civilisation as "different groups of members devote themselves to different industries for which they acquire special aptitudes, and surround themselves with special facilities"—that, in a word, society is an evolution from the individual, is the faculties of the individual distributed and specially developed, or, in Swedenborg's phrase, reconstituted as grander man. With all his wide reading, the probability is that Swedenborg is unknown to Mr. Spencer, and it is, therefore, the more gratifying to have the doctrine of the humanity of society fortified with his authority.

But to return. If we see and admit that what we call a bad man is a fraction of human nature out of subordination, we are prepared to see and admit that if brought into subordination he will cease to be a bad man—mark, I do not say a heavenly. For as there is no propensity in any creature which in itself is evil or mischievous, but useful when under proper regimen, so we may reasonably argue that even the worst man, who may be described as little else than a couple of lusts, may be turned to excellent account if only he is rightly placed and controlled in communal man as similar lusts are placed and controlled in the brain of the best man. In fine, what I assert is, that for "thieves, murderers, adulterers, liars and such like" nothing is requisite save government to convert their offensiveness to usefulness—government not arbitrary but reasonable, vigorous and inflexible, but ordered by a consummate acquaintance with the nature of its subjects.

Let us take a case. A thief commits murder, is hanged, and is ushered into the other world. He is received there, says Swedenborg, by such angels as have a gift for the discovery of character. "They look into his face, and extend their examination over his whole body, beginning with the fingers of each hand.

\* August, 1873. *The Study of Sociology*, p. 327.

I was surprised at this, and the reason was thus explained to me—

“Every volition and thought of man is inscribed on his brain; for volition and thought have their beginnings in the brain, whence they are conveyed to the bodily members wherein they terminate. Whatever, therefore, is in the mind is in the brain, and from the brain in the body, according to the order of its parts. Thus a man writes his life in his physique, and thus the angels discover his autobiography in his structure.”

Some may smile at the matter-of-fact recital, but what, I ask, can be more reasonable and credible, if we admit the reality of existence hereafter? The thief is thus estimated and understood, and the verdict may be, “Here we have a creature whose ruling forces are acquisitive and destructive,” what is to be done with him? Why, what does the best man do with his acquisitive and destructive propensities? does he attempt to crush or annihilate them? Surely not. He subordinates them to his higher faculties, beneficent and conservative. Then let the same be done with this homicidal thief, this fraction of humanity. Let him go to his place in the acquisitive and destructive faculties of the Grand Man, but which in the Grand Man, as in the best man, are kept in harness, withheld from all excess, and bound to the implicit service of supreme benevolence.

“It is well that you have another world for such romance,” observes a reader. “For my part, I prefer to argue from present experience of human nature.”

Is not that precisely what I am doing? To revert to Swedenborg, he shows us how in this world the lower faculties of human nature are subjected to social welfare, and in that respect the future life is merely the perfection of the present. To the inquiry why the Divine Providence permits the wicked to acquire riches and honour, he replies—

“The fact is, they can be as useful as the good, yea more useful, for they see themselves in their work, and according to the heat of their lust, so is their activity. The Lord rules the wicked who are dignitaries by their passion for fame, and excites them thereby to serve the Church, their nation, city, or community, for the Lord’s Kingdom is a kingdom of uses, and where there are only a few who are ready to be useful for the sake of usefulness, He causes self-seekers to be advanced to offices of eminence, wherein they gratify their propensities in the public service.

“Suppose there was an infernal kingdom on earth (there is not) in which self-love, which is the devil, had perfect sway, would not every member do his duty with greater vigour than in any other kingdom? All would have in their mouths the public good, and in their hearts nothing but their own good.

“Inquire everywhere, and see how many at this day are governed by aught else than the loves of self and the world. You will scarcely find fifty in a thousand who are moved by the love of God, and of these fifty only a few who care for distinction. Since, then, there are so few who are ruled by the love of God, and so many by the love of self, and since infernal love is more productive of uses than heavenly love, why should any one confirm himself against Divine Providence because the wicked are in greater opulence and eminence than the good?”

“To me,” rejoins the reader, “such discourse is the very ecstasy of cynicism. Are the majority of us indeed

self-seeking devils, whose rage God uses to drive His mill?”

Graphic is the observation, but unfair as graphic. What we have to deal with is facts, and if the facts are so, it is idle to get Byronic over them. It seems to me that if creatures are satisfied with their life, and have full play for all their faculties, the goodness and wisdom of their Creator is vindicated in them. If devils drive God’s mill, and are delighted in driving it, what more can we ask? “It is manifest,” says sagacious Bishop Butler, “that nothing can be of consequence to mankind, or any creature, but happiness.” It is a common fallacy to ascribe apathy or misery to those who do not share our enjoyments. The student is a mystery to the athlete, and the ascetic to the voluptuary; and it is only by a mental wrench that an enthusiastic soul can be brought to confess that the pleasures of a mole are probably every whit as intense as those of a skylark.

Yet whilst arguing from the order of this world to that of the other, we have again to repeat that the order here is rough and provisional, and mingled with disorder, is a modified anarchy. The prime condition of true order is beyond us, namely, an accurate knowledge of materials. We do not know what each man is, nor what he is fit for—few of us, indeed, know ourselves, and much less others; and without such knowledge what sort of social organisation is possible? Then, too, we lack the condition of permanence. If the right man did get into the right place, the appointment would be transitory. An Oliver Cromwell may reclaim a nation for a season, but Cromwell dies, and the nation returns to wallow in the mire with a gusto begotten of abstinence. Then, too, there is lacking the power, as well as the discrimination, to inflict the pains and penalties requisite to maintain and enforce right order—and, heretical as it may seem, I question whether even the Kingdom of Heaven could hold together without pains and penalties. It is only under the stimulus of hunger and cold that the populations of the temperate zone are held to that labour which confers civilisation, and it needs little argument to prove that, if good warmth and shelter could be had gratis, the mass of Europeans would glide through idleness and self-indulgence to destruction. But in these respects—of consummate knowledge, permanence, and discipline—the other world may be expected to exhibit perfection. By the nature of the case, the order of this world is bound to be, and to remain, of a rough and ready description. It is our duty to pray and to strive that God’s will be done as in heaven, and His will is fulfilled in the prayer and the strife. This world is a place of birth, and not of abode—of experiment, and not of fruition; and the neglect, disappointment, and injustice we experience are preparatives for the omnipotent equity of the life to come—an equity enforced not so much from without as from within, even as by the influence which transforms and conveys the contents of the stomach to brain or skin, eye or ear, heart or hand. As Swedenborg testifies, “The Lord compels no one, nor urges any against his will, as a man drives an ox with a whip; but He draws him that is willing, and afterwards leads him continually, and with such gentleness that it seems as if he moved of himself.”

And again, “The operation of the Divine Providence in saving man commences with his birth, continues to his death, and is prosecuted to eternity. The Lord sees what man is, foresees what he desires to be, conse-

quently what he will be, and therefore provides places for the wicked in hell and for the good in heaven. Unless He did so, neither heaven nor hell could subsist—they would lapse into chaos."

I wonder whether I have made myself understood. My thesis is, that men and women only require to be organised in the human form to be useful and happy; and that all types of character have place and scope in that form, however vicious or insignificant, inasmuch as no man or woman, however vicious or insignificant, is anything but a fragment of humanity, and is only offensive, or mischievous, or miserable because out of place, unemployed, and masterless.

Says my friend, "I understand you perfectly, and consider your doctrine exceedingly dangerous. It seems to me that you give a license to all iniquity. We may do as we like, and all will come right whether our lot be hell or heaven."

It is obvious that I am not understood, but I must reserve explanation for another occasion.

#### THE MYSTERY OF EDWIN DROOD.

*The Banner of Light*, of September 20th, announces that the name of the medium through whom *The Mystery of Edwin Drood* is in course of completion, is James, *The Boston Post* of September 11th, 1873, says of him:—

In regard to the "medium" who is exciting such general interest, the descriptions of his character, that have been floating about through the papers, seem somewhat unjust to those who have known him here. He certainly has exhibited none of the shrewd, sharp qualities of the adventurer, but has simply appeared a hard-working, commonplace person, who would never excite remark or attention, were it not for the peculiar circumstances which have brought him so prominently before the world. Ever since coming to Brattleboro' he has been engaged as foreman in the printing office of the *Vermont Record and Farmer*, and Mr. Cobleigh, the editor, speaks in the highest terms of his fidelity, his attention to business, and his peculiar fitness for the place. During all the time in which he has been engaged in this other work, he has still attended to his duties in the office until a short time since. He was a regular attendant at the Episcopal Church, and entirely sceptical regarding Spiritualism and spiritual manifestations, and no one was more surprised than he when it was discovered that he possessed remarkable mediumistic powers. A little time after coming to this village, he moved into a house which was owned and partially occupied by a widow lady, well known in town as one of the prominent Spiritualists in this portion of the State. Circles were frequently held in her parlours, and about a year ago Mr. James was induced to attend one of them. The manifestations were more wonderful than usual, and the new power was traced to him. He was comparatively a stranger to nearly all present, and yet he wrote the most astonishing communications to several in the circle, signing them with names of persons dead years before he ever came to Brattleboro'. After this he became a constant attendant at the *seances*, and it was at one of these that he received a message asking him to sit alone in his room on a certain evening, which was named, the message being signed Charles Dickens.

A few weeks since, Mr. James quietly left town, and for awhile another mystery was added to that which was already most mysterious. "Cleared out," said the triumphant sceptics; "cheated us all he could, and left." But both mystery and triumph were of short duration. It was soon announced by the initiated and interested, that, in place of running away in disgrace, Mr. James had gone to a neighbouring town in order to finish his work, which is very near completion, in quiet. During the latter part of his stay in Brattleboro', he was subjected to such constant interruption and annoyance that he was almost entirely unable to work; and this mysterious power by which he seems controlled bade him go away, and signified the place where he was to go. The book is nearly finished now—so, at least, those say who profess to know about it; and after its completion, nothing remains to do but prepare it for press and find a publisher. \* \* Those who know the medium all agree that he could not do this

work unaided, even if he were ever so close a student of Dickens. In the first place, he has not the power, and if he had, he has not the education sufficient for the purpose. *Whatever it is, it surely must come from a power outside himself.* Even those who are the most sceptical are acknowledging that."

Charles Dickens, in the first part of *Edwin Drood*, makes that magnificent egotist, Sapsea, write the following epitaph over his late wife, Ethelinda:—

"ETHELINDA,  
Reverential Wife of  
MR. THOMAS SAPSEA,  
AUCTIONEER, VALUER, ESTATE AGENT, &c.,  
OF THIS CITY.  
Whose Knowledge of the World,  
Though somewhat extensive,  
Never brought him acquainted with  
A SPIRIT  
More capable of  
LOOKING UP TO HIM.  
STRANGER, PAUSE  
And ask thyself the Question,  
CANST THOU DO LIKEWISE?  
If Not,  
WITH A BLUSH RETIRE."

In the professed new portion of *Edwin Drood*, as given through the hand of the medium, Mr. Sapsea tries his hand at writing his own epitaph in advance, as follows:—

"HERE LIES  
HON. THOMAS SAPSEA,  
The possessor, while living, of  
AN ENLARGED MIND,  
Which comprehended all things  
At a Glance.  
Notwithstanding that Nature had bestowed  
Upon him  
GIFTS  
Which few persons are allowed to possess,  
He was not unmindful of the  
Ignorance of his fellow-men, and  
Strove to impress them at all times  
With the  
POWERFUL MENTAL RESOURCES  
Of his Nature.  
The Almighty will appreciate the entrance  
To Heaven of such  
A MIND,  
In that it will be so much easier to  
Govern the Planetary System  
Than before.  
STRANGER,  
PRAY THAT ONE SUCH MIND MAY EXIST  
DURING EACH SUCCESSIVE AGE."

The latest news to hand about this remarkable book, is contained in the following statement, published in the *Banner of Light*, of October 4th last:—

The book will contain forty-three chapters (embracing that portion of it which was written prior to the decease of the great author), making one complete volume of about six hundred pages, in handsome cloth binding, and will be issued from the well-known press of Clark W. Bryan and Co., Springfield, which is a sufficient guarantee of the superior excellence of its typography.

Colby and Rich will offer the volume for sale—price two dollars per copy, postage free—at their Bookstore, No. 9, Montgomery-place, Boston, on or about the 15th of October.

WINTER SPIRITUAL MEETINGS.—Mr. Enmore Jones has sent us the following on a post-card:—"Spiritual Institute of England. Commenced 17th September, 1873. J. Enmore Jones, Esq., President, Enmore-park, S.E.; Henry Bielfeld, Esq., Hon. Secretary, Euston-road. Public meetings will be held in all the metropolitan postal districts. For those meetings, fifteen of the gentlemen who co-operate have consented to officiate as speakers. The Spiritualist Institute of England has been created by Christian Spiritualists, but denominational theological tenets are rigorously excluded. The Institute is to spread correct information on a subject at present puzzling the minds of many persons.

## WEEKLY PUBLICATION OF "THE SPIRITUALIST."

The next number of *The Spiritualist* will be issued on Friday, November 14th, which will be one day earlier than usual. It will afterwards be issued weekly, coming out regularly every Friday.

The price will be reduced to Threepence.

Liberal subscriptions in aid of this step have already been guaranteed by many friends of Spiritualism, and a list will be published in our next.

## NATIONAL ASSOCIATION OF SPIRITUALISTS.

IN pursuance of the resolution agreed to at the recent Conference held at Liverpool, to form a National Association of Spiritualists, a general meeting of those gentlemen who had been invited to act upon the Council was held at 145, Gower-street, London, W.C., on Monday evening, the 20th October, under the presidency of Mr. Thos. Everitt. The attendance was encouraging, and the Liverpool Spiritualists were well represented.

In opening the business, Mr. Everitt read the following address:—

"DEAR FRIENDS,—I have to thank you for the ready response you have given to the circular inviting you to act upon this Council, and to congratulate you upon the success which has attended our efforts and upon the unanimous countenance of Spiritualists all over the country given to this Association. At the Conference at Liverpool this Association was felt to be a national want. All the great towns and principal spiritual societies of the kingdom were represented by deputation or otherwise on that occasion; moreover, many of the letters read at the Conference, from well-known workers in Spiritualism, were in favour of national united action.

Let us, as the executive of the National Association, ever bear in mind that theological differences have hitherto prevented permanent organisation among Spiritualists both in America and England, and the unanimous opinion expressed at the Liverpool Conference was that the Council should, as far as practicable, be constituted of influential Spiritualists, who wish to work together, and who can yield personal desires, whenever it is necessary to do so, for the general good of the cause. Common sense teaches us that this idea is right in principle, and let us strive to act up to a principle which is undoubtedly right, thereby also meeting the wants of the general body of Spiritualists in this country.

Persons of orthodox and unorthodox views should be pretty evenly balanced on the Council, which should as much as possible confine itself to business work, and not interfere with theological questions.

The President should, I think, be a gentleman with no great bias either way, and the vice-presidents should as much as possible fairly represent different phases of religious opinion among Spiritualists.

We shall also have to appoint an honorary secretary. I think the feeling will be unanimous that Mr. T. Blyton should be requested to act as assistant secretary. He is well up in this kind of work, he has rendered me valuable help, and everybody knows what important and disinterested aid he has given to the Dalston Association of Enquirers into Spiritualism.

These are merely suggestions; they are made in no dictatorial spirit, but because it was necessary that something definite should be prepared for your consideration this evening.

In this work I have been aided by Mr. T. Blyton, who will submit for your consideration a code of laws as a basis, from which you will, we hope, form a wise constitution. I may also state that the Conference at Liverpool thought it would be for the good of the movement that the head-quarters of the Association should be in London, and the desire was expressed that London Spiritualists should co-operate heartily in this matter with their brethren in the provinces. I was requested, as president of the Conference and as a London Spiritualist, to call together in the metropolis those friends who had been invited by vote to act upon the Council, and was asked to make known to you the unanimous opinion of British Spiritualists as expressed through their many representatives at the National Conference, that a general organisation should be formed at the present time. Shoulder to shoulder we are strong; disunited we are weak; banded together in one common cause we are powerful.

I have now performed the duty which devolved upon me, and have done so to the best of my ability, after giving much time and attention to the matter, being alive to the necessity of having a national organisation. From private letters received, and from many other sources of information, I am fully aware of the public interest felt in our undertaking, and know full well that our work is of a very responsible character. Having executed the pleasant task which devolved upon me, henceforth your officers will take the management, and I hope that we, as a body, shall so conduct all our transactions as to command the respect, not only of Spiritualists, but of the nation at large, whereby we shall be able to exert an influence for good over both the public and the press, to an extent never before witnessed in connection with Spiritualism, and impossible in the absence of united action.

As we have much business before us this evening—more, perhaps, than we can get through at one sitting—I respectfully suggest that all discussions shall be brief and to the point."

The secretary *pro tem*, Mr. Thos. Blyton, announced that the following persons had already accepted the invitation to assist in forming a Council, viz.: Mr. Thos. Everitt, Mr. J. M. Gully, M.D., Messrs. A. C. Swinton, A. Leigh, J. Dimsdale, Dr. G. B. Clark, Messrs. J. Shepherd, N. F. Dawe, M. Theobald, T. Harper, E. D. Rogers, J. Lamont, J. Thornton Hoskins (of the Reform Club), John Chapman, Mr. Stanhope Templeman Speer, M.D., Mrs. Speer, Messrs. J. Lamont, C. W. Pearce, and Mr. Robert Theobald, M.D. Replies from other friends were expected. The meeting resolved itself into a committee to discuss the constitution and regulations for the government of the Association. Upon the motion that the name of the Association be the "National Spiritualists' Association," an animated discussion arose. It was contended that whilst English Spiritualists, residing in the United Kingdom, would know the Association to be an English one, residents in foreign countries would be misled by the title into supposing the Association to be indigenous to the country in which they resided. Eventually it was agreed to adopt the title, National Association of Spiritualists; it being understood that upon the constitution being brought up for final settlement, the word "British" would be proposed to be substituted for "National."

The next three sections, referring to the objects of the Association, classes of members, the number and composition of the council, and the names of the officers, were provisionally agreed to. The "object" of the association was to assist in the development and promulgation of Spiritualism. A definition of Spiritualism was asked for by one of the committee, which led to a discussion, ultimating in the unanimous conclusion that it was beyond the power of the association, as an Association to do more towards the definition than to state the *fact* of demonstrable open communion between the inhabitants of the spiritual and natural worlds.

The number of the members of the Council was not determined. Thirty was mentioned, but the words, "With power to add to their number," were inserted with a view to the maturing a suggestion for the judicious enlargement of the same without impairing its executive efficiency. The committee then adjourned to Thursday, 23rd inst.

On that evening there was a full attendance of the committee, and the remainder of the regulations provisionally agreed to. It was ordered that they should be printed, and placed in the hands of the committee a few days before its next meeting, when they will be settled provisionally, and their adoption recommended to the Council.

The election of officers was deferred, the committee being generally of opinion that they would best serve the interests of the association by simply recommending to the full Council the names of suitable gentlemen from whom the Council would make a selection.

DR. HUGH McLEOD's recent lecture to the St. John's Association gave great satisfaction to the members, so he will shortly be invited to deliver another to them.

JUDGE EDMONDS.—The *Religio-Philosophical Journal* (Chicago), of October 18th, says of the English testimonial to Judge Edmonds, which Mr. Coleman is getting up:—"We are always glad to know that prominent Spiritualists are being appreciated. No one stands higher in the estimation of the people than Judge Edmonds of New York. He is one of the pioneer labourers, and is universally esteemed. The following, which we clip from the London *Spiritualist*, should strike a responsive chord in the hearts of the people of this country."

## SPIRITUALISM IN FINSBURY.

LAST Thursday night there was a discussion at South-place Chapel, Finsbury, E.C., on the subject of Spiritualism. Mr. H. K. Moor occupied the chair.

The Rev. Guy Bryan opened the proceedings by reading a paper consisting chiefly of speculations as to the nature of the Deity, which ideas, he asserted, were entertained by Spiritualists.

Mr. Owen said that he had been a Spiritualist for thirty-nine years, and in 1852 had had *seances* with Miss Kate Fox in New York. Once he was at a *seance* where Professor Mapes, the American agricultural chemist, held a conversation with some men of his, who had been killed a short time previously by a gunpowder explosion. Once the spirits, without his own volition, had moved his hand to knock down Professor Anderson on his own platform. (Laughter.)

Mr. Moncure D. Conway said that he had heard all Mr. Bryan's theories before. His heaven was only the old orthodox heaven with the hell-fire taken out of it, and everything left in a nice, easy, sugar-candy condition. But was it true? Mr. Bryan had not gone into the question of the reasonableness of spirits returning to interfere in the affairs of this world, and there was nothing anywhere in nature analogous to the rapping on tables by immaterial beings. He had an *a priori* difficulty in accepting Mr. Bryan's views. Once he was called by the audience to go upon the platform to tie one of the Davenport Brothers, which he did very securely, but was not allowed to examine the tying of the other "brother," which was done by somebody else from the audience, who professed not to know the brothers, but who he thought was a confederate. As they did not examine each others tying, it vitiated everything which took place. He believed that the performance was essentially fraud and humbug from beginning to end. He had paid much attention to Spiritualism, and tried to deal with it in a scientific spirit; he regretted that scientific men had not applied themselves to the subject. Men of science were a little too indifferent to what was passing among the vast masses of people around them. He had tried since 1853, and had not been able to hear good intelligent raps, and had never seen anything. Forster, who was said to be a very good medium, passed two evenings at his house, and tried to do something wonderful, but did not. He had spent many delightful evenings with Andrew Jackson Davis; he was a very pleasing, intelligent man, but he never saw anything supernatural about him. He could not see the slightest ground for belief in Spiritualism, and he said this after twenty years experience in following up the subject.

Mr. Stephens quoted the verdict of the Dialectical Society, and of various scientific men who had inquired into Spiritualism, and he opposed their experience to that of Mr. Conway. He added that once he was 120 miles from home; spirit raps told him to return at once, or he would never see his child again alive; he delayed for two days, and when he returned the child was dead.

Mr. Emden admitted the reality of the phenomena, but argued that they did not originate with spirits.

Mr. T. Shorter stated his experiences, and said a great deal about spirit photographs.

Mr. George Dixon wanted to know whether spirit photography was a fraud, and whether tricksters had ever been exposed.

Mr. Stephens said that for a time it was supposed to be imposture, but when persons recognised the portraits of their deceased friends, it proved all the pictures not to be due to trickery. ("Oh!")

Mr. E. Moor did not believe that the phenomena originated with spirits.

Mr. Thomson had a lingering grudge against the whole subject, and believed the estimated fourteen millions of Spiritualists in America to be all fools.

Mr. Clark once went with his father to a *seance* in Southampton-row. A medium there, an American lady, told him that his father was dead, that he had set a house on fire, and was otherwise an unpleasant character. He told the medium to ask his father, who sat by his left hand side, whether her statements were true. (Laughter.)

Mr. Shorter said that inquirers should not go to paid mediums at all, for they had plenty of mediums in their own families; they should form circles at home.

Ultimately, on the motion of Mr. Grant, and after a division, the debate was adjourned for a fortnight.

As there are some thinking men connected with South-place Chapel, the place of the ministrations of the late Mr. J. W. Fox, perhaps it might be well if a few representative

Spiritualists would take the trouble to attend the next meeting, to help to give information on the subject, and to throw a little more life into the debate.

MRS. TAPPAN will shortly lecture at Stratford on Spiritualism.

MR. MORSE will give an inspirational address to-morrow at the Assembly Rooms, Islington, Liverpool.

LETTERS on the subject of the National Association may be addressed to Mr. T. Everitt, Lillian-villa, Holder's-hill, Hendon, N.W.

SIR HENRY HOLLAND, Bart., M.D., President of the Royal Institution, died last Monday, in the eighty-sixth year of his age, directly after his return from a tour in Russia.

MR. C. F. VARLEY, F.R.S., who is in Geneva, expressed himself to us before he left London, as greatly in favour of a national organisation of Spiritualists at the present time, and it is very probable that he will work on the National Association, after its prospectus and constitution are fully before the public for consideration.

ATTEMPTS have been made by Mr. Burns, the spiritual bookseller, to sow dissension and prevent united action among Spiritualists, by publishing statements that a National Association of Spiritualists would oppose him in his business, thus expressing his idea of what the national feeling is about himself. But the rumours have no foundation. The National Association, so far as we know, has not the slightest idea of opening a bookshop, or of interfering with any trade interests. We believe that English Spiritualists, as an organised and efficient body, are incapable of injuring any private individual.

M. AKSAKOF.—M. Alexandre Aksakof, of St. Petersburg, leaves England to-morrow for Paris. Facilities have been given him during his stay for witnessing the manifestations which occur in the presence of private media, and we hope that before long he will receive some national recognition from English Spiritualists because of the work he has done on the Continent. The temporary absence of organisation deprives English and London Spiritualists of the power of concerted action on short notice. Last night M. Aksakof was at a *seance* at Mr. Everitt's.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The rooms of this Association were crowded last Thursday evening, when a special *seance* with Mr. James J. Morse, trance-medium, was held. Mr. Alfred E. Lovell, the president, occupied the chair. At the close of the opening hymn, the medium rose and delivered a most beautiful invocation, followed by a discourse upon the "Psychology of Idolatry." Mr. J. C. Luxmoore expressed his pleasure at the intelligent discourses which he had heard, and which would be food for after-thought. Among those present were Mrs. and two Miss Corner's, Misses Florence E. and Kate Cook, Mrs. Cresswell, Mrs. George and Mrs. Thomas Blyton, the two Miss Eagles, Messrs. Wilks, Tredwen, Greene, Gittins, Cattley, Oxley (from Manchester), Tapp, and Hartley.

SPIRITUAL ANTHROPOLOGY.—At a recent meeting of the Liverpool Anthropological Society, Dr. William Hitchman concluded a speech on the "Spiritual Nature of Man" in the following terms:—"As science, thus tested, is expanding our knowledge of true spiritual phenomena, we find that man's aspirations on earth for the beautiful and the good are really born of heaven itself. Its fruits, when duly appreciated, therefore, cannot but be of the nature of practical righteousness and more godly lives, springing from a conviction of religion in the heart—a demonstrative truth of modern Spiritualism which no enemy of its progress can triumphantly assault. Onward ever is its motto—humanity upraised throughout the world from an existing vortex of vice, crime, drunkenness, disease, and death; the Slough of Despond transformed into a haven of peace; since man now learns, from the positive experimental testimony I have here placed before you (and that, too, by an intelligence from that bourne whence, it is said, no traveller returns), that he is himself the creator of his own spiritual sphere, whether for weal or for woe. And England, thus adorned with a new jewel in her crown, and graced with a rising generation of minds, brilliantly illuminated with a purer science, her children clad in garments of a more angelic and blessed light, shall point to the gorgeous horizon that now binds our view, as to the advent of a Paradise Regained, whilst already she ushers in the dawn of a glorious day, when, prizing Spiritualism as her noblest wealth and best protection, Albion, dear Albion, shall teach allegiance to the voice of God, and her subjects shall obey."

## THE TESTIMONIAL TO JUDGE EDMONDS.

THE following letter contains more information about the proposed graceful little testimonial to Judge Edmonds, of New York. If the friends who desire to aid in the work would write to him, after seeing this notice, it would save him the trouble of much letter-writing:—

To the Editor of the "Spiritualist."

SIR,—Be good enough to allow me to intimate to your readers that the following gentlemen, whose names comprise most of the oldest converts to Spiritualism in England, will sign the address which it is intended to present to the Hon. Judge Edmonds, of New York, on behalf of the Spiritualists generally of the United Kingdom. The address, which will be written on parchment, and handsomely illuminated and framed, will be accompanied by a copy of each of the best books on Spiritualism which have been written and published in this country, uniformly bound; and also an ALBUM, containing the photographic likenesses of every contributor to the testimonial, for which purpose I beg to be favoured, without delay, with their respective photographs.

BENJAMIN COLEMAN.

1, Bernard Villas, Upper Norwood, S.E.  
Oct. 25th, 1873.

## NAMES OF THE COMMITTEE.

William Howitt.	James Manby Gully, M.D.
William M. Wilkinson.	William Tebb.
Samuel Carter Hall.	John Enmore Jones.
Thomas Shorter.	James Wason.
Andrew Leighton.	Henry A. Fawcett, R.N.
Henry Bielfield.	Charles Blackburn.
William White.	Samuel Chinnery.
Thomas Slater.	A. B. Tietkens.
Thomas J. Allman.	Benjamin Coleman.

## MRS. EMMA HARDINGE BRITTEN.

The *Banner of Light* (Boston, U. S.), of October 4th, contains the following notice of Mrs. Britten, who is so well known to English Spiritualists. The assertions in the notice, regarded from an orthodox physiological point of view, are extraordinary enough:—

"Mrs. Emma Hardinge Britten and husband have been giving lately, on Tuesday evenings, at their home, 155, West Brookline-street, Boston, demonstrations to private assemblies of invited guests and friends of the remarkable power of this new system, the discovery of Dr. Elizabeth J. French, of Philadelphia, which claims, by the use of the galvanic battery, to find on the brain a complete chart of the organs of the body, and to be able to discover disease without resorting to physical examination or questioning in regard to symptoms. Mrs. Britten has been a pupil of Dr. French, and evinces the greatest aptitude in the following out of the system. On numerous occasions persons entire strangers to the operator have been astonished to a great degree by the revelations of their physical and nervo-vital conditions made by her.

"The mode of operations is as follows:—The subject is seated beside a table, on which is arranged the battery, and one of the poles is placed between his (or her) palms, Mrs. Britten retaining the other. The forehead and hair of the patient being slightly moistened, also the fingers of the manipulator, Mrs. Britten presses with her unoccupied hand lightly on the forehead of the subject, and inquires concerning the exact sensation which follows her touch, and from the description of the feelings superinduced upon each brain organ by the electric current under these circumstances—whether it be one of dull heaviness, soreness, sharp, quick pain, or only that of the magnetic shock—the operator is able to locate the seat of the disease, and to trace its ramifications in the system. The patient is then taken into a private room, and listens to the result of the operation as stated by Mrs. Britten. In all cases thus far the person so examined has been perfectly astonished to find his (or her) symptoms so accurately described, and has borne willing testimony to that effect to the company on returning to their presence. As a cure or relief for disease, Mrs. Britten uses the French system of electricity, and also the electric vapour baths. She uses no medicines, claiming that drugs engender disease in the system. The treatment is simple, and although she has

been practising but a short time on this new plan, she has effected some astonishing cures. Persons affected with disease in any of its varied forms will find in the system practised by Dr. and Mrs. Britten an agreeable form of relief."

## MR. MORSE'S ANNIVERSARY SOIREE.

LAST Wednesday the anniversary *soirée* of Mr. J. J. Morse, trance medium, was held at the Cavendish Rooms, Mortimer-street, Regent-street, London. Mr. Morse being very popular, and the meeting being convened by Mr. and Mrs. Maltby, there was a large attendance. Refreshments were served from 6.30 to 7.30 p.m., and at 8 o'clock the proceedings began.

Mr. James Burns said that it was the desire of the spirit guides of Mr. Morse that he should preside on the occasion, but as information had reached him that his occupancy of the chair would be objectionable to some of the persons present, he rose for the purpose of saying that he intended to retire.

This announcement was followed by a blank silence for about a minute, when

Mr. Thomas Shorter said that it was exceedingly desirable that at friendly meetings of that kind, a chairman should be elected about whom they could all agree. So, without intending any disrespect to the speaker who had just stated that he would not occupy the chair, he would propose that Mr. Robert Cooper, of Eastbourne, should preside.

A gentleman rose and seconded this.

Somebody rose and moved an amendment that Mr. Burns be invited to occupy the chair, which was also seconded.

Votes were then taken by the raising of hands, and Mr. Shorter declared Mr. Cooper invited to act.

A speaker said, "No. I think the majority is the other way."

Mr. Shorter then asked those in favour of Mr. Burns to raise their hands again, after which he declared Mr. Burns invited to preside.

Mr. Burns then rose and accepted the divided invitation.

All this scarcely occupied a minute. The great majority of those present did not vote at all. The show of hands was pretty equal on both sides, and there was no time to count, but, we think, that the majority was in favour of Mr. Burns, as Mr. Shorter finally decided.

The Chairman then made a few general remarks, after which the Misses Maltby played an overture, "Semiramide," with good effect; this was followed by a song by Miss Clark, who has a good voice and sang excellently, but was rather nervous.

Mr. Enmore Jones, who was invited to address the meeting in the absence of Mr. Monck, said that the proceedings began in a storm which was followed by a calm. He had been to one or two of Mr. Morse's *seances*, but in the matter of their teachings Mr. Morse's spirit guides, and his (Mr. Jones's) spirit guides, did not quite hit it. (Laughter.) But Mr. Morse meant right, and he (Mr. Jones) meant right, and the spirits meant right. His principal reason for attending that meeting was that he heard that Mr. Morse had become a teetotaler, upon which account he desired to speak well of him. Mediums were much thrust into society, and had in some cases been induced to drink for the purpose of strengthening the manifestations. Some of them had fallen into the mire in consequence.\* He wished to see dark *seances* abolished. They were a blight to the cause. (No, no.) Since 1855 he had had experience on the subject, and he had a right to utter his opinion. (Hear, hear.) He simply stated his experience. He had seen all the manifestations he cared for in the light, and Spiritualists ought to be children of the light. Let the drummers of the army of Spiritualism march in the front with their physical phenomena, and their work would afterwards induce people to listen to addresses on subjects such as were considered by their friend Morse. (Applause.)

Mdme. Schneegans then sang, "She wandered down the mountain side." The song was given with her usual professional ability.

Mr. Thomas Shorter said that meetings like the present tended to bring people together, to soften asperities, and to make them feel more kindly one to another. Mr. Morse was one of the most active and useful workers in the cause of Spiritualism, and was acknowledged to be the best of the English trance speakers. He did not quite agree with all that his friend Mr. Jones said about dark *seances*, and thought it was no more desirable to interfere with the opinion of

\* It is a fact that stimulants taken in moderation by a physical medium before a *seance* begins, usually if not always strengthen the manifestations, but it is a practice which never should be adopted.—Ed.

others on such subjects, than it was to interfere with their household arrangements. He had recently been at a dark *seance* where fruits, flowers, and all kinds of things, had been brought at request, and a wreath placed on his own head; a spirit form was also seen, and it frightened some of the ladies; it was a pretty considerable manifestation of psychic force. He was at a *seance* with Serjeant Cox about a week before, and full particulars of what occurred would be printed in the next number of the *Spiritual Magazine*.

Miss E. Maltby then sang "Wild Flower," and was loudly applauded.

Mrs. Maltby then presented a testimonial to Mr. Morse in the shape of a purse containing the proceeds of the meeting, £14.

Mr. J. J. Morse, in returning thanks, said that his feelings overpowered him. A *fasco* had occurred at the beginning of the meeting which he was sorry for, but he had only done what his spirit friends desired him to do. His spirit friends desired either Mr. Peebles or Mr. Burns to preside at that meeting, and Mr. Peebles would have presided but he was then on the Atlantic on his way home to America. Six months after he (Mr. Morse) became a Spiritualist, he called at 15, Southampton-row, where he met Mr. Peebles, who interceded on his behalf with Mr. Burns to give him employment. He was a medium, undeveloped at the time, and unfit to take care of himself or anybody else; Mr. Burns gave him employment, put the bread of life into his lips, and made him a living man again, and he had often thought what might have happened had Mr. Burns not done so. Although he was pleased to see him on the platform, he was not unmindful of his other friends, to whom also he tendered his thanks. He wished to return thanks for the mark of appreciation which had just been handed to him, and to his friends, Mr. and Mrs. Maltby, who alone had anything to do with getting up the *soirée*; and thanks also to his spirit friends. He loved those two spirits who usually controlled him, better than he loved any friends on earth; they were good and true; they had beautified him internally as well as externally. (Laughter.) They never spoke to him with authority, but reasoned kindly with him, and their advice was always based on reason, morality and justice. He had addressed 174 meetings during the past twelve months, and had travelled some thousands of miles. He had to leave London on Saturday [to-day], and was engaged up to next Christmas.

After an overture by the Misses Maltby, and a song by M<sup>rs</sup>. Scheenegans, Mrs. Cora L. V. Tappan said that they were assembled to do honour to a medium, and she would give some advice to the friends of mediums. They should sustain, support, and sympathise with mediums in the work given them to do by the angel world; mediums were not made of different flesh and blood from other mortals; many of them were feeble, had poor health, or were struggling with poverty. In regard to what had been said about dark *seances*, flowers held their dark *seances* in the ground, before they exhibited their faces to man. (Applause.) There was no more danger in darkness than in the light, and some manifestations positively could not be given in the light; still, she did not say that every form of mind should be invited to dark *seances*. If some of the media were weak, as stated, and had fallen into drinking habits, it was well to remember that somebody first tempted them; moreover, England was steeped in intemperance; every block of houses contained one house for the sale of intoxicating liquors, and it was the duty of somebody to remove temptation from the weak. Spiritualists should leave off worshipping great names, and worship only truth; meetings like the present should be, not the exception, but the rule, so that observers should say—"Behold how these brothers and sisters love one another." The speaker then turned to Mr. Morse, and uttered a short poem about him and his work.

Colonel Greg then gave a selection on the pianoforte. Mr. Morse then passed into the trance state, and his controlling spirit, Tien, returned thanks to Mrs. Maltby, for the great pains she had taken in arranging and getting up the *soirée*. He would like to say a few words about the chairman. Had not the ministrations of the spirits been forwarded by the assistance of the chairman, and carried on under his care and guidance? Surely such things ought to be remembered, even by disembodied souls, they therefore returned to impress the matter on the mind of their medium.

Another spirit, calling himself the "Strolling Player," then controlled the medium, and, after making a few comical remarks, gave the following recitation, because, he said, some friends present had asked him to do so:—

Belshazzar is King! Belshazzar is Lord!  
And a thousand dark nobles all bend at his board;  
Fruits glisten, flow'rs blossom, meats steam, and a flood  
Of the wine that man loveth runs redder than blood:  
Wild dancers are there, and a riot of mirth;  
And the beauty that maddens the passions of earth;  
And the crowds all shout,  
Till the vast roofs ring,—

"All praise to Belshazzar, Belshazzar the king!"

"Bring forth," cries the monarch, "the vessels of gold,  
Which my father tore down from the temples of old;  
Bring forth, and we'll drink, while the trumpets are blown,  
To the gods of bright silver, of gold, and of stone:  
Bring forth!"—and before him the vessels all shine,  
And he bows unto Baal, as he drinks the dark wine;  
Whilst the trumpets bray,  
And the cymbals ring,—

"Praise, praise to Belshazzar, Belshazzar the king!"

What cometh?—look, look! without menace or call!  
Who writes, with the Lightning's bright hand, on the wall?  
What pierceth the king, like the point of a dart?  
What drives the bold blood from his cheek to his heart?  
"Chaldeans! Magicians! the letters expound!"  
They are read,—and Belshazzar is dead on the ground  
Hark!—the Persian is come  
On a conqueror's wing;

And a Mede's on the throne of Belshazzar the king!\*

The spirit added, "Psychic force now wishes you a kind farewell." (Laughter.)

Mrs. Olive, in the trance state, controlled by a spirit who called herself "Sunshine," and claimed to be a little Indian girl, here presented Mr. Morse with a bunch of flowers. She said that the white flowers meant purity, and Mr. Morse was pure and good, and the red flowers meant love—the love which Mr. Morse bore to his fellow creatures. She was only little Sunshine—only a little girl—she could not give him gold or silver, for she had none—so she brought him flowers. The medium on the platform was good, and had helped on the cause of Spiritualism, so she had done all she could and brought him flowers. (Applause.)

The remaining items in the programme were songs by Mr. Whitby and Mr. Ganney, an address by Mr. Everitt, and a musical performance by the Royal Osborne Handbell ringers. The company separated at a late hour.

#### MEETING AT GOWER-STREET.

ON Wednesday evening, Oct. 15th, a meeting and tea-party were held at Lawson's Rooms, Gower-street, under the presidency of Mr. Enmore Jones. The attendance was not large, but the proceedings were harmonious.

Mr. Jones said that the results of the previous four meetings in that room had given great pleasure to him, and he was very thankful for what had been done. They had been the means of giving information about Spiritualism through the newspapers to about four millions of the adult population. Some of his friends present would state their experiences, after which he would say a few words as to the best course of action in the future.

Mr. Henry Bielfeld said that it was fourteen years ago when he and Mr. Jones began to hold a series of regular *seances*. The people in the house thought they were engaged in Satanic work, so consulted a clergyman on the matter, the consequence being that they had notice to quit their *seance* room in John-street. Next they took apartments at Charing-cross, where they had many pleasant meetings, and Sir E. Landseer's brother sometimes attended. Afterwards they held *seances* in apartments in Basinghall-street.

Mr. Jones said that Sir E. Landseer attended their *seances* several times, in company with Mrs. Milner Gibson. They all had to keep very quiet about their proceedings, public prejudice being at that time so strong.

Mr. Thomas Slater said that his attention was first drawn to mesmerism in 1848 by Cahagnet's book—*Secrets of the Life to Come Revealed through Magnetism*. He tried experiments on two of his shop-boys, and found mesmerism to be true. Moreover, one of the boys became clairvoyant, and accurately described rooms and furniture in the house of Mr. Wallington. Afterwards he discovered that his wife's niece was clairvoyant, and while she was in that state he asked her to inquire of the spirits she saw whether there were any truth in the tales in the newspapers about spirit rapping in America. "There is," she replied, "and you will have proof of it within five or six weeks." One evening, within the time stated, while his niece was on the sofa, a table three and a-half feet in diameter, startled him by coming across the

\* This is one of Barry Cornwall's poems, and there was a curious transposition of some of the words and lines as Mr. Morse delivered it while in the abnormal trance state.—Ed.

room to him; then it jumped up, turned a somersault, and fell upon the floor, after which the rocking-chair, in which he was sitting, turned round. Next he became a writing medium; sometimes his arm would be driven for hours as if by a steam engine, without his knowing a single word of what he had written, until he cast his eyes upon the manuscript. He had taken spirit photographs in his own home. The late Robert Owen came to his house in 1856, and raps on the table purported to come from the Duke of Kent, who had been a good friend of Mr. Owen's; the raps also stated that in time he (Mr. Slater) would be able to take spirit photographs. Robert Owen then said, "According to the law of probability you will survive me; if I can come back, you shall photograph me." In May last he was trying whether the spirits would fulfil their promise; Miss Dickson, a lady then at the meeting, was present. To his surprise the prominent features of Robert Owen came out upon one of his plates, and by its side the familiar face of another gentleman, who sometimes came with him to his (Mr. Slater's) house—Lord Brougham. (Applause.)

Mr. T. Herbert Noyes, Jun., B.A., said that he been investigating Spiritualism for two years, and soon discovered that its facts were true. In addition, he had within the last two weeks gained personal experience, for he had developed into a medium himself for drawing, writing, and—he believed—rapping. He had received a very solemn message from a departed relative of his own, the late Archbishop Whateley, of Dublin, and another from a brother of the archbishop. The messages gave most convincing proof of the identity of the communicating spirits. He had recently seen some remarkable manifestations; in one case, with candle light in the room, a pencil left the hand of the medium and wrote a name on the ceiling; in the other case a peculiarly marked pencil was thrown violently at a door, and was found outside when the spirits told a gentleman to go there for it. It could have reached the passage by no natural means, and seemed to be a good example of matter passing through matter. Physical manifestations were but a small part of the beauty of Spiritualism; the best part consisted of such beautiful orations as were given through Mrs. Tappan's mediumship. He hoped that Spiritualism would do away with all the miserable sectarianism of the religious world, and would sweep away the prejudices in which most people were reared from childhood.

The Rev. F. W. Monck narrated how, through his own mediumship, some true particulars of a murder were revealed at a *seance*, and said that Mrs. Gregory, who had the particulars, would publish them in a forthcoming number of *The Medium*.

Mr. Enmore Jones said that some individuals thought they could go to work and leave Mr. Bielheld and himself in the background, so they withdrew for a time. Recently many Christians had clustered round him; they resolved to start the Gower-street meetings again, and to hold meetings in every postal district. Mr. Bielheld would be honorary secretary, and work for twelve months only, when they both would give way to younger hands. Fifteen gentlemen had agreed to co-operate as speakers. The work was inaugurated by Christian Spiritualists, but theological tenets would be excluded from their proceedings. London had four millions of inhabitants, many of whom, inside the churches, could not be touched by any spiritual agency at present existing; he and his friends could reach those persons, because they belonged to their "elique," if anybody liked to apply that term. Some Spiritualists should rally round him and his friends; others might rally round other centres, but they would all work together.

Mrs. Cora L. V. Tappan stated that at the age of ten she left school, and from that early time when the medium power came upon her, books and every external avenue of knowledge were closed. She passed through many phases of mediumship in the first three or four years; she was a writing medium, she healed the sick, and she spoke sometimes in unknown tongues. She was sometimes, when entranced, made to walk about the little village in Wisconsin, where her father dwelt; in that state she would visit the houses of the sick, and relieve them by the laying on of hands; and once, while deeply entranced, she performed a surgical operation after mortification of the hand had set in. She was only twelve years of age at the time, and in her normal state knew nothing about the surgical instruments left by the physician, which her spirits used to cut out portions of gangrene. She performed the operation successfully, mesmerised the patient, and left him in a profound slumber. His wife

thought the whole thing Satanic. This phase of mediumship lasted for four or five years, when she became an inspirational speaker. She converted both her parents to Spiritualism. Spiritualism was a noble truth which would promote no Church, no individual, no creed, but would throw the gateways of heaven open to all, and all the children of men were invited to enter and feast at the banquet of the angels.

The proceedings closed by Mrs. Tappan speaking a short inspirational poem to Mr. Jones, about his labours on behalf of Spiritualism.

#### A NOISY MEETING AT BRISTOL.

MR. MONCK has delivered two lectures in Bristol, at one of which M. Aksakof was present. Dr. Richardson writes to us that at one of them four policemen were in attendance, Mr. Monek being in danger of being mobbed. Much of the commotion was caused by his presenting a raw audience, who knew nothing about Spiritualism, with some of the more astounding, consequently unbelievable, of its phenomena. The following report is from the *Bristol Mirror* of October 22nd:—

The Rev. F. W. Monck delivered his second lecture on "Spiritualism" at the Broadmead-rooms, last night. The audience was not so large as on the previous evening, but the room was quite three parts filled. Mr. J. Beattie presided.

The Chairman, in his opening address, said he did not commit himself to all Mr. Monek might say. Mr. Monek had a difficult task before him, and if he established a parallel between Biblical and modern Spiritualism he would do much.

Mr. Monek was received with mingled cheers and hisses, and there was a roar of laughter when, a few minutes after he had risen, a bench upon which a large number of persons were standing gave way with a crash, and several wags insisted upon attributing it to "the spirits." The lecturer said he hoped to prove that Spiritualism was sanctioned by revelation itself. The Scriptures abounded with evidence in favour of Spiritualism, and he marvelled that those who professed to accept its teachings and acknowledged its authority should be so blind as not to see, or so inconsistent as not to receive, its teachings on this important subject. He denied that Spiritualists were necromancers or wizards. They used no incantations, no magic formulae, and they did not ask the spirits to reveal them future things, for they believed, according to Scripture, that future things belong to God. They had no dealings with evil spirits ("Oh"). If they could they resisted them ("Oh"). He repeated that they had no dealings with evil spirits, but they dealt with pure and radiant spirits who came fresh from the presence of God.\* After the lecturer had been on for about half an hour there was a good deal of noise, and on his telling his audience not to believe everything the opponents to Spiritualism told them, unless they got proof, there were loud cries of "Proof," and a voice, "Let's see thee go up to the ceiling." (Laughter.) The disturbance lasted for several minutes, and the chairman threatened to break up the meeting if silence were not restored. Mr. Monek himself then appealed to the meeting, remarking that when a man had given up all his past life and friends, and sacrificed all his interests in society for the sake of defending and advocating a certain truth—when a man acted in such an English and conscientious manner, Englishmen of all others ought not to put him down. He went on to say that he would attempt to show the various phrases of Biblical Spiritualism, and give instances of a similar kind which had occurred in modern times. If he succeeded in tracing a close resemblance between the two sets of phenomena he should hope that every candid mind would admit that it was probable modern Spiritualism had the impress of God's own seal upon it ("Oh," and hisses); and so, instead of meriting the sneers and contempt with which the ignorant and the prejudiced greeted it, it would be deserving of the serious attention and investigation of thoughtful men. In proving that evidences of Spiritualism were to be found in the Bible, he gave instances of the apparitions of angels, and contrasted them with modern spirit photographs; and in reference thereto stated that Mr. Beattie saw the other day the form of his own mother, and would tell them that he recognised her own words as she spoke to him. Levitation was the next topic introduced, and Mr. Monek narrated a variety of instances,

\* The radiant spirit who performs most of the manifestations through Mr. Monck's mediumship, calls himself "Sam."—Ed. of S.

such as Peter walking on the water, and observed that men in the present day have been seen to be carried by spirits from one place to another. ("Oh," and laughter.) He also introduced the subject of spirit-writing, and read a long message which he said he had received within the last few months of a spirit. (It was on the subject of nomenclature.) He averred that the sick might in these our own times be healed by the laying on of hands by faithful men, and the gift of tongues was next mentioned. Reminding his hearers of the children of the Old Testament who were thrown into the fire but were not burned, he stated, amid hisses, that a gentleman had told him that he had seen that extraordinary medium, Mr. Home, with fire in his hands straight from the naked fire, and it did not burn him. ("Oh," and roars of laughter.) Spiritualists frequently heard spirit voices, and recognised the voices of their friends; and the lecturer then told the story (which we published at length some few weeks ago) of his spiritual translation from Bristol to Swindon; and in answer to one who declared that he paid his railway fare, said he would swear he did not. In a trance he thought he was there; and when he went to Swindon three days afterwards the servant pointed him out as the gentleman she told her master she saw looking in at the window of the house three nights previously. (Loud laughter.) He declared that that was God's truth. (Laughter.) After some further remarks, a number of questions were put by the audience and answered by the lecturer.

Mr. J. B. Taylor, printer, asked whether they were to believe what Mr. Monck said at Liverpool that the system of Spiritualism was immoral, or what he had said that night, that it was from God, and that it was intended, as somebody else had said, to regenerate the heart of society. (Cheers.)

Mr. Monck said he never stated in his life that Spiritualism was immoral in its tendency. What he said was that, in consequence of his mediumistic powers, and the notoriety they were giving him among his people and his deacons, it was making things extremely uncomfortable for him, for his officers were looking coldly upon him, and (he added) that was one of my officers (pointing to Mr. Taylor), and we did not elect him again (laughter). As to saying that he could not pray, he certainly said something of this kind, that he could not kneel down and pray with that calm equanimity of mind that he did before, because of the persecution with which those honourable Christians visited him. (Cheers and hisses.)

The chairman next replied to a question which had been sent up to him, and stated that a condition of spiritual manifestations was that if there were a greater number than ten or fifteen individuals in a room there were sure to be among them some individuals who would absorb some of the power, and the manifestations would not succeed, and therefore a public *seance* could not be given in a large hall like that. ("Oh.")

Mr. R. Walton, senior, asked Mr. Monck what his views were on the subject of the law of marriage, and he drew attention to the fact that a great number of Spiritualists in Chicago thought but lightly of the marriage relations.

Mr. Monck said he believed in the sacredness of the institution of marriage, that according to Scripture a man should be the husband of one wife, and if he was unfaithful to her he should be whipped at the cart's tail. (Hear, hear, and laughter.) If there were some Spiritualists who were immoral, so also there were some Baptists and Wesleyans immoral. He, as a Spiritualist, was no more responsible for the immorality of those than he was for the immorality of some leading persons in his late congregation. ("Oh," and groans.)

Mr. Walton put another question—whether Mr. Monck and others were certain that the voices, if any they heard, were the voices of the departed; was there a possibility of their being deceived in the matter?

Mr. Monck said he would defy any man to say he was certain of anything but time and death. (Hisses and great uproar.) His own wife, who died six years ago, came and in the first place drew him down on his knees, as she did just before she died, and said "Pray," with a spirit voice in his ear. Who could have said that but his wife? She touched that finger (holding up the little finger of the left hand) on which he wore her ring, and he asked who could have done that but his wife? Thirdly, she promised him that if she came again to him from the spirit world she would give to him a certain peculiar sign, and she did it, and she spoke. So far as any man could be certain of any mortal thing he was certain of that. (Confusion.)

Mr. Walton was about to put another question, when Mr. Beattie left the chair, and the meeting, which was very noisy at intervals, broke up.

### SPIRIT FORMS.

MANY private *seances* through the mediumship of Miss Florence Cook have been held during the past two months, and have all of them been good ones.

At a *seance* held October 7th, Mr. C. Blackburn and Miss Blackburn of Manchester, also Dr. Gully, were present. Miss Blackburn and another lady thoroughly searched Miss Cook (who requested that they should do so) in a bedroom, after which they accompanied her to the cabinet which had been thoroughly searched just previously. Her hands were then secured with tape, by which also she was fastened to the floor in the cabinet. All the knots were sealed with signet rings. The spirit came out of the cabinet with bare feet, robed from head to foot in white, as usual, in a good light. She talked for about an hour as usual, entering and leaving the cabinet occasionally; once she walked about a yard from the cabinet, towards the centre of the room.

At a *seance*, held Oct. 23rd, M. Aksakof, of St. Petersburg, was among the visitors present. In the middle of the *seance*, a few minutes after Katie had entered the cabinet, he unexpectedly asked her, in a friendly way, to let him look at the medium. Katie said, "Yes, come along." He looked in, and saw Miss Cook in her dark dress, bound and sealed as at first. Directly he returned to his seat, Katie told him to make sure about it, and bring a lamp into the cabinet with him; he did so, and found nothing but the entranced medium in the cabinet. Soon afterwards Katie came out again, and the *seance* went on as usual. The medium was tied so firmly at this *seance*, that when M. Aksakof cut the tapes at the wrists to free her at the close, the tapes were so tight that it required some little care to get one of the blades of the scissors under between the tape and the arm, to cut the former.

Last Tuesday there was a *seance* at Mr. Luxmoore's house, 16, Gloucester-square, Hyde-park. Among the guests were Mr. and Mrs. Mankiewicz, Pembroke-gardens, Bayswater; Mr. and Mrs. Cook, of Hackney; Mr. H. M. Dunphy, Barrister-at-law, Essex-court, Temple; M. Alexandre Aksakof, of St. Petersburg; Mrs. Whyte, 33, Richmond-road, Bayswater; Mrs. Corner, Miss Corner, and Mr. T. Corner, of Connaught-square, Hackney; Mr. Stanhope Templeman Speer, M.D., of Alexandra-road, St. John's-wood; Mr. G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park; Mr. J. M. Gully, M.D., Streatham; and Mr. W. H. Harrison, Herne-hill. The darkened back drawing-room was used as a cabinet, a curtain being suspended between the two rooms. Miss Cook was bound and sealed as usual, a seal belonging to Dr. Speer being used; the medium was fastened to the floor, with sealed tape, just behind the curtain. The *seance* proceeded as usual, Katie in one instance turning round to show her back to the company. A minute before the sitting began, Mr. Luxmoore moved two valuable bowls to a table at the further end of the dark room, as he thought Katie might accidentally break them if he left them near the medium; and Mr. Dunphy saw them placed at the distant part of the room. Soon after the sitting began, a white arm and hand projected from the curtains, and handed one bowl to Mr. Luxmoore; soon afterwards the other bowl was thrust out. In the early part of the evening, while Miss Cook was seated in the drawing-room, the spirits were rapping in a lively way, and answering questions.

The tapes and seals were intact at the close of each *seance*, and the tapes were stretched before use. It is a matter of experience in these, as at many other *seances*, that success depends mainly upon a harmonious circle, composed of persons in whose presence the medium feels happy. The *seances* are under the managing guidance of Mr. Luxmoore. Slow development of the phenomena appears to be going on. The spirits allow the medium to be seen in the cabinet during the *seance* more frequently than they used to do, but when the light from outside falls upon her while in the trance, it seems to pain her; she murmurs and twitches uneasily.

MR. MONCK will lecture on Spiritualism at Trowbridge, Wiltshire, next week.

MRS. CORA L. V. TAPPAN desires us to state that her only reception-day is Wednesday, from one to five o'clock. She finds any other arrangement to be too fatiguing in the present state of her health.

## Poetry.

## THE TOUCH OF A VANISHED HAND.

"So I write."—2 *Thessalonians*, iii. 17.

I TAKE the dear old letters from the desk,  
Sweet treasured relics from my scanty store;  
I read the loving words, long, long ago  
Traced by a vanished hand that writes no more.

Old joys and sorrows rise from out the grave,  
The old home echoes with each dear dead friend;  
This dearest one of all. The old life lives,  
Here on the living page. Then came the end.

The end man's language surely misnames death,  
As though this little span of life were all,  
Even as when scattered by the autumn breeze,  
The withered leaflets from the branches fall.

Here, on this treasured page, is more than this,  
More than old memory, though e'en that were much;  
Though dead, my dear one speaks. This fading sheet  
Tells one of that which death can never touch.

The ink is pale, the paper torn, the hand  
That swayed the pen hath left no wreck behind;  
Yet, somewhere nearer God than here, I know  
There lives for ever the immortal mind.

The spirit cannot die; and Paul, who wrote  
Our Golden Legend, told how, like the flowers  
Uprising from the seed, our bodies send  
Bright shoots above, to twine in Heaven's bowers.

Changed—but not dead, not sleeping; hushed to rest  
Here in the grave, but drinking now their fill  
Of God's own life, our recreated ones  
Are living, loving—may be writing still.

God knows! Thus musing o'er the treasured page,  
It seems as though my faith were lost in sight;  
E'en as the Apostle to his far-off friends  
Conveyed the sweet assurance—"So I write,"

MAURICE DAVIES.

## Correspondence.

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

## SPIRITUALISM IN VANCOUVER'S ISLAND.

SIR,—It may be gratifying to your numerous readers to learn that in this far-away corner of the Queen's dominions, the cheering and ennobling views of life and its proper objects enunciated by leading Spiritualists of England and America have of late been taking fast hold. The *London Spiritualist* and *Spiritual Magazine*, and the *Boston Banner of Light*, are eagerly looked for and read as each mail arrives. Pulpit denunciations of the "new views" are few and far between.

INQUIRER.

Victoria, Vancouver's Island, British Columbia.  
15th September, 1873.

CHINESE PRAYING FOR WIND.—Mr. J. M. Peebles, in a letter to the *Banner of Light*, says:—Our crew of Chinamen is a source of fruitful study. They have books on board, and read them, when not playing at chance games. Their heads are all shaven, save the pig-tail tuft. Rising in the morning, they clean their tongues by scraping them, and then sip their black tea. In the latitude of the trade-winds we were sorely vexed with calms. It had been a dead calm under a scorching sun for five days. As nature hates a vacuum, so do sailors a calm. Was there a remedy? On the sixth day, Sunday morning at sunrise, there came on deck a dozen or more serious-visaged China passengers, with dishes of rice, bowls of tea, different-coloured paper, slim dry incense reeds, slender red-topped wax candles and matches. "What's up," inquired Dr. Dunn. "Just informed by our mate," the reply was, "the Chinamen are going to pray for wind." Among the number who had come forward, was the Chinese doctor, and another grave-looking, shaven-headed individual, evidently endowed with some priestly function. Putting themselves in position, they touched matches to the paper, throwing it overboard while in flames; then lighting their reeds and candles, they went through with certain pantomimic incantations, becoming their method of prayer—ending by throwing the rice and tea into the ocean. Result—a fine breeze soon from the right quarter. "There!" exclaimed our exultant Celestials, "the wind-god has heard us." Why not just as rational for Chinamen to thus pray for wind, as for Christians bowing over cushioned pulpits to pray in their way for rain; for the staying of the grass-hopper devastation; or the recovery of the Prince of Wales? True prayer is not lip-pleading, but silent aspiration. It affects suppliants, and inclines angels to listen, but does not change the Deific laws of the Universe.

## THE FIRST INSTANCE OF A "TIPPING" TABLE.

(From Dean Stanley's "Historical Memorials of Canterbury.")

Date of the occurrences, 1170.

"It remains for us now to follow the fate of the murderers of A'Becket. On the night of the deed the four knights rode to Saltwood, leaving Robert de Broc in possession of the palace, whence, as we have seen, he brought or sent the threatening message to the monks on the morning of the 30th. They vaunted their deeds to each other, and it was then that Tracy claimed the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an archiepiscopal manor, near Lewes. On entering the house they threw off their arms and trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth; suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second and still louder crash was heard, and the various articles were thrown still farther off. Soldiers and servants with torches searched in vain under the solid table to find the cause of its convulsions, till one of the conscience-stricken knights suggested that it was indignantly refusing to bear the sacriligious burden of their arms. So ran the popular story; and as late as the fourteenth century it was still known in the same place—the earliest and most incurable instance of a 'rapping,' 'leaping,' and 'turning' table. From South Malling they proceeded to Knaresborough Castle, a royal fortress, then in possession of Hugh de Merveille, where they remained for a year. The local tradition still points out the hall where they fled for refuge, and the vaulted prison where they were confined after their capture."—P. 103.

MR. JOHN COLLIER is working most actively to promote Spiritualism in Birmingham, by lecturing at Sunday meetings, and by spreading knowledge of the truth in other ways.

THE PSYCHOLOGICAL POWER OF THE EYE.—The power of the human eye, as exercised by woman over man, is, no doubt, in certain cases irresistible, but although man imagines that his own eye has the same overpowering influence over the lower creation, and that he has only to gaze fixedly on a wild beast in order to subdue its ferocity and reduce it to the same state of abject submission as that to which he himself is reduced by woman, yet in practice the theory proves an illusion. A melancholy example of this, according to the *New York Tribune*, occurred the other day in Vermont. A professor in that State is, or rather was, a firm believer in "the power of the human eye over the wild and ravaging beast." This belief was not shared by several of his friends and acquaintances, and doubts having been expressed on the subject, the professor was moved to convince the sceptics of the truth of his doctrine. He accordingly selected a ferocious bull, who was the terror of the neighbourhood, as the object of the experiment. The result was not altogether successful. Accompanied by a retinue of disbelievers, the scientific gentleman sauntered into the pasture where the bull was peacefully grazing, and without loss of time fixed his awful eye upon the dangerous animal. The next thing which the bystanders observed was the spectacle of the professor being tossed twenty-seven feet into the air, and coming down on the other side of the fence. Fortunately his physical injuries were but slight, but he labours under great depression of spirits, and his faith in scientific theories generally has received a severe shock.—*Pall Mall Gazette*.

## ANSWERS TO CORRESPONDENTS.

C. R. (Manchester).—It is with much regret that for want of room, it is necessary to delay publication of your letter for another fortnight.

On the last Thursday in this month Mr. W. H. Harrison will read a short paper before the Dalston Association of Inquirers into Spiritualism, to be followed by a discussion.

Subscriptions in aid of the fund towards the weekly publication of *The Spiritualist* should be forwarded to Mr. T. W. Taunton, Hill House, Versailles-road, Norwood, S.E. He has kindly volunteered to act as secretary in the matter.

A MARRIAGE recently took place between Mr. John W. Gray, C.E., and Miss Louisa Hudson, who was recently characterised in this journal as being a clairvoyant-medium of unimpeachable integrity, and one of the best connected with Spiritualism.

MISS FOWLER'S MEDIUMSHIP.—Next Tuesday Miss Lottie Fowler, the American trance-medium, leaves Liverpool for Manchester. Occasionally she has revealed most interesting facts to sitters about their past lives and their departed relatives. Like all other mediums, her *seances* are variable, and success is best secured by giving her good conditions. The mixed influence of different persons in the room is not good for clairvoyants, so that strangers who call on her unexpectedly and alone often get very good results. Nevertheless she has often been very successful at public *seances*. We shall give a critical account of her mediumship when there is more space for disposal in this journal than there is to-day.

MR. JESSE B. H. SHEPARD takes pleasure in announcing to the Nobility and Gentry that he has returned from his THIRD successful Tour on the Continent, and will continue to exercise those Gifts by which he has made for himself so distinguished a reputation at the several Courts of Europe, viz.: PRIVATE SITTINGS for the development of INSPIRATIONAL Music and Poetry, and a Philosophical Culture of the Mind, requisite to a proper conception of the beautiful and grand in the SPIRITUAL manifestations of nature.

Address MR. JESSE SHEPARD, 33, Duke-street, Manchester-square, W.

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A PUBLIC SEANCE at the above address on Friday Evenings, at Seven o'clock. Admission, 2s. 6d.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President.—Mr. R. Barber.

Committee.

Mrs. Barber,

Mr. W. Cotter,

Mr. Warner Thompson.

Mr. R. Howorth,

Miss Banger,

Mr. Warner Thompson.

Librarian.—Mr. J. Cain.

Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearce.

VERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1869, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

TO ENQUIRERS INTO SPIRITUALISM.

ONE of the most compact, and well-considered masses of evidence that Spiritualism is true, is No. 59 of *The Spiritualist*, price 4d. or 4½d. post free. It is a number compiled specially for the information of enquirers, and will give them a very large amount of information at a cheap rate. This number of *The Spiritualist* is of special value for sale at the doors at public meetings connected with Spiritualism, so copies should be kept on hand by psychological societies in all parts of the United Kingdom. London: E. W. Allen, 11, Ave Maria-lane, E.C.

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PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

President.—Mr. Alfred E. Lovell.

Council.

Mr. George Blyton,

Mrs. Amelia Corner,

Mr. Joseph Stephens,

Mr. Thomas Wilks,

Mr. E. J. Wilson.

Secretary & Treasurer.—Mr. Thomas Blyton.

A DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern Spiritualism.

Ordinary experimental *seances* are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX). Strangers can only be admitted to the *ordinary seance* held on the first Thursday evening in each month, on introduction by a Member. The *last* Thursday evening in each month is devoted to *special seances* with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the *first* Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

"The prayer over he commenced an eloquent and philosophical address on modern Spiritualism."—*North-Western Daily Times*.

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance delivered a discourse on Spiritualism."—*Liverpool Daily Albion*.

"For nearly an hour and a half the oratorist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—'Humanity; its Nature and its Needs'—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery.... He never paused except when a pause was necessary for rhetorical effect!"—*South Wales Press*.

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium*.

"The address given through the lips of Mr. Morse was of a very philosophical and high-class character."—*Spiritualist*.

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept crowded audiences intently listening each evening for above an hour and a half to his certainly most powerful and accomplished addresses."—*Darlington and Richmond Herald*.

"He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience.... As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged."—*Glasgow Herald*.

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, Bow, E.

SIBYL, Seeress, Clairvoyante, and Test Medium, 53, Great Coram-street, Russell-square, W.C. Hours—12 till 6. Terms—5s. each person.

DR. HUGH MCLEOD acts in conjunction with SIBYL for the Treatment and Cure of Disease, at the above address. Terms, for consultation, 5s. Visits, to any part of London, 10s.

SIBYL.—Owing to the press of work she has to go through, Sibyl proposes to have two special days of rest in each month; and, therefore, friends will please notice that she will receive no visitors on the *first* and *last* Thursdays of the month.

53, Great Coram-street, Russell-square, Oct. 10, 1873.

A FRENCH GENTLEMAN, LL.D., Professor of the

French Language, is open to Engagements, and would be glad to read and translate with his Pupils the French works on Spiritualism by the late Allan Kardec. Apply by letter, LL.D., Scadding's Library, Belgrave-road, S.W.

A DOMESTICATED LADY seeks an ENGAGEMENT

as HOUSEKEEPER in a quiet family, where one servant is kept. The lady is a Spiritualist, holding no sectarian views, and, with the privileges of a cheerful home, no salary will be required.—A. B. Reynolds's Library, 57, Loughborough-road, Brixton.

MISS LOTTIE FOWLER, the GREAT AMERICAN

SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 10 to 5. Terms, One Guinea. Address, 85, Islington, Liverpool.

### 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.; Gratian 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.; E. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Roed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volekman, 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. Gowcr, 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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