

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 65.—(VOL. III.—No. 26.) LONDON: NOVEMBER 21, 1873. Published Weekly; Price Threepence.

WEEKLY PUBLICATION OF "THE SPIRITUALIST."

THE weekly publication of *The Spiritualist* began last week (Friday), and the price is reduced to THREEPENCE.

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NATIONAL ORGANISATION OF SPIRITUALISTS.

THE organising committee of the National Association having performed its work, of drawing up a set of rules and regulations, which it will recommend to the enlarged Council for adoption, has executed its task. The next business the present Council will take in hand is the drawing up of a prospectus and the issue of invitations to leading Spiritualists to join the Council in its work. The whole plan will thus be before the public very shortly, and all the details can be well considered by Spiritualists before anything is finally decided. The proposed rules, regulations, prospectus, and other matters will, together, make a small pamphlet.

Everybody should be thankful to the gentlemen who are doing all this hard preliminary work, and they, in turn, doubtless, desire to receive suggestions. One point in connection with the excellent set of rules, perhaps, deserves attention. Rule II. gives the Association power to do anything it deems to be for the good of Spiritualism; still it defines the minor, or proselytising work of the society, and says nothing about the major duties, such as taking action in respect to any legislation tending to affect Spiritualism, and encouraging psychological research. Thus, whenever it may undertake its most important work, objectors may always plead—"It is true your foundation rule gives you power to undertake this work, but from its wording, the framers of that rule evidently considered this to be but a proselytising and tract distributing society; hence, in dealing with these import-

ant national matters, you are exceeding the powers given you by the spirit, if not by the letter, of your regulations." The power to benefit Spiritualism in any way the Council may deem proper should, we think, not be limited by a prospectus or by the definition of means, or by various stated lines of action implying that the framers of the rules intended that the Association should run in particular grooves. These are but suggestions; doubtless others will be made by correspondents, and the Council will, there is no doubt, give all the points which may be raised a fair measure of consideration, and be glad to be assisted by any ideas calculated to perfect the work it has in hand.

INTER-PLANETARY COMMUNICATION.

Soon after Mr. Morse became a medium he was questioned, while in the trance state, as to the nature of the sun; he then declared the sun to be inhabited. Little did the source of information know of the discoveries of Mr. J. Norman Lockyer and others, or of the apparatus which enables the fiery storms upon the sun to be seen clearly by the human eye. The sun is in a seething, boiling state all over; the heat is so intense that even metals are boiled into steam and vapour; these vapours cool as they rise, and are condensed into showers of white hot liquid iron, magnesium, and so on, which metals rain down in fierce storms upon the boiling mass below. Every now and then enormous explosions occur low down in the sun, blowing masses of lurid matter thousands of miles high, these masses being themselves often as large as worlds, but they fall down once more in molten rain and fiery cloud, upon the orb from which they were projected. Considering that no blast furnace which man can make is hot enough to raise iron to the gaseous condition, and that iron gas can only be made momentarily, in small quantities, by the aid of the electric spark, the alleged inhabitants of the sun must have a warm time of it, especially as there is every reason to suppose that the whole of the interior of that orb is not in a solid but in a gaseous, or liquid state. If it be true that there is "no rest for the wicked," the dwellers in the sun are, perhaps, steeped in iniquity from head to heel, for they must be continuously floating about, like peas in a soap boiler's vat, whilst every now and then they may take a sudden rise in the world, by the aid of one of the explosions.

So, whether we take Mr. Morse's revelations about the sun, Davis's revelations about the nature of water, or Mrs. Tappan's about the mirage, they are, all of them, equally unreliable; but in all these cases it must be remembered that the media were dealing with physics, and not with things spiritual. The trance utterances of Messrs. Morse and Davis about social reforms and the growth of religious ideas, and the spirituality and beauty of most of the poems and addresses given through Mrs. Tappan's mediumship, are of a very high order. Why then the success in the one case and the failure in the other?

These remarks about the present general unreliability of trance mediumship in dealing with physics, are necessary to let any men of science, who may attend the present Wednesday evening lectures, know that Spiritualists do not accept all the utterances as beyond question, but see the errors and desire to learn their causes, and the way to eliminate them.

Mrs. Tappan's discourse last week at the Gower-street

Rooms purported to come from the spirit of Professor Mapes, the American agricultural chemist, nor is there any particular reason why the late Mr. Mapes should not have been influencing the medium to the best of his ability. One utterance was—that there was no chemical difference between lime and marble, a mistake in elementary chemistry which Professor Mapes himself could by no possibility have made, since marble contains large volumes of carbonic acid gas, and lime none at all. Lime is lime and nothing else, but marble is carbonate of lime, which is a very different thing. Whence the source of the error? Was it in consequence of Professor Mapes trying to control a human brain untrained in his particular and very materialistic lines of thought?

The alleged Professor Mapes made a grand revelation last week about Venus. He stated that the dwellers in that planet are more advanced and intelligent than ourselves. He also stated that they are aware of the coming transit of Venus, have prepared high towers from the tops of which they intend to show strong lights during the transit, in the hope of attracting the attention of the observers upon the earth. The further revelation was made that, as a general rule, the greater the age of a planet the more intelligent were its inhabitants. Now, had this revelation been made about events taking place in New York, its accuracy might be inquired into, and at first sight it would appear that no evidence on either side can be brought to bear upon the question of the reliability of the message. But is it so? The early astronomers and astrologers, like Vathek of old, conceived that high towers were advantageous aids to stellar research. The Radcliffe Observatory at Oxford University was built when this error was prevalent. It has a noble tower, and it requires strong nerves to stand by the little meteorological observatory on the roof, especially in windy weather, and to gaze over the edge of the parapet upon the ground below. But this and all other high towers are useless for astronomical purposes. A few feet more or less in distance from planets and stars give the observer no practical advantage; but it is absolutely essential that his instruments shall not be subject to the slightest vibration. Hence large astronomical telescopes are usually placed near the ground, and always upon solid heavy pillars of masonry going down deep into the earth. The Liverpool Observatory at Bidstone is built upon the solid rock; yet we have been told by Mr. Hartnup, the superintendent, that when persons walk upon the rock outside the observatory, the vibrations caused by their footsteps have sometimes interfered with some of the indications upon the sensitive instruments within. At the Royal Observatory at Greenwich the pillars of masonry supporting the telescopes come up through holes in the floor, the floor not being allowed to touch the masonry, lest the vibrations caused by persons moving in the room should be communicated to the pillars. The observatory at Twickenham is low down, in a somewhat marshy spot, instead of on the top of Richmond-hill opposite. Astronomers do not want high towers, but require firm foundations, and freedom from those atmospheric disturbances which are caused by the escape of hot air from the chimneys of adjacent houses. Towers upon Venus would be of no use in attempting to direct strong lights to the earth; infinitesimal vibrations of the towers would tend to throw the beams of light very wide of a mark placed at the distance of the earth. Much the best position

for the light would be near the ground. The erection of towers would prove that the inhabitants of Venus had not advanced sufficiently to free themselves from erroneous ideas once believed in by earthly astrologers, but long since discarded by modern astronomers. This lack of knowledge of the dwellers in Venus agrees with one part of Professor Mapes' revelations. According to the nebular theory (which appears to be the true one) the earth must be ages older than Venus, and upon the age of a planet, said the Professor, did the intelligence of the inhabitants, as a general rule, depend. On considering these points it will be seen that a clue is not wanting so completely as might have been supposed, as to the probable reliability of the alleged news from Venus.

The revelation last week asserted the inhabitants of Venus to be far more advanced in intelligence and spirituality than those of this earth. But Andrew Jackson Davis has also had a clairvoyant revelation about Venus. He said that the inhabitants of one-half of that planet are in very nearly the same mental and moral state as those of this earth, whilst the inhabitants of the other half of Venus "are in a less perfect condition mentally than any of the inhabitants upon the surface of the earth." Let us hope, then, that Venus may be right side uppermost during the transit, that the more advanced inhabitants may have a fair chance of getting their magic lanterns to play upon our earth. And could not we do something on our side, by constructing electric lanterns, and projecting a likeness of the respected secretary of the Liverpool Psychological Society—Mr. Chapman—upon the dark side of the fair planet Venus? By using two slips of glass, the eyes of our good friend Mr. Chapman might be made to roll, just as tiger's eyes are sometimes made to move in dissolving views; the excitement upon Venus would then be immense, and Professor Mapes might give us a full description of the scene there through Mrs. Tappan's mediumship. He would probably tell us how the Venutians danced, lit bonfires, put themselves on amicable terms with the police, "made a night of it," and were as happy as a horde of savages just presented with a barrel of train oil to polish themselves with, for the less intelligent inhabitants of Venus are not very refined. Here is what Andrew Jackson Davis says about them:—"They are full, heavy, and giant-like. A barbarous and savage disposition is displayed in all their actions. They form themselves into troops, and march forth to plunder the stores of other nations. They cruelly interfere with the peace and quietness of the inhabitants of other regions, and when they return from these degrading and barbarous expeditions, they rejoice with a beastly gratification in devouring the booty and plunder that they have so unjustly taken from others. . . . And the booty which they carry away from others is sometimes their living offspring; these they torment and torture, and finally, cannibal-like, greedily devour them!"

Although the moon has, practically speaking, no atmosphere, and in several respects appears to be unfitted to sustain animal life, Swedenborg and other seers have made revelations to the contrary. If from the earth we could throw a strong light upon the dark side of the moon, and signal messages by means of a Morse's (Morse the electrician, not Morse the medium) alphabet of long and short flashes, what a sensation it would create among the assumed dwellers in our satellite. Some of them would discover that the flashes

were governed by intelligence, and at once say, "It's spirits," thereby causing great hubbub. The great Dr. Sawyer would at once put down the ignorant delusion, by proving to his own satisfaction that the phenomenon did not occur, and that the witnesses were deceived by the unconscious action of their brains. Serjeant Hens would declare that it was all psychic force, whilst Dr. Dickson would argue learnedly that the flashes were caused by brain waves—that when one man punched another man's head, certain other persons saw flashes of light owing to the action of intermediate vibrations. Then a great learned society would declare that the flashes did not take place; it was true they had not been to see whether they took place or not, because they knew beforehand that they could not possibly occur; if they did, it would be "contrary to the laws of nature." Besides, their great Dr. Fuz was busy about other matters, and was making wonderful discoveries by dissecting the hind leg of a dead rat; how could he be expected to leave so important a matter because certain foolish people thought they saw flashes of light, produced by spirits? In the meantime our earthly philosophers would grow tired of signalling to people who spent their time in wrangling instead of receiving and replying to the messages, and aiding in eliminating sources of error. Consequently they would pay a man £1 per week to go on making the flashes, and themselves attend to more important duties. Then, when the men in the moon began to read the messages, they would complain, "Here's bad spelling!" Or worse, "This message is not true!" Then their priests would interfere and argue that if spirits made the flashes, they must be wicked spirits—devils. Thus the ecclesiastics would try to frighten the observers once more into their decaying ancient worship. In the words of Bon Gaultier they would say—

Come and worship Mumbo Jumbo,
In the Mountains of the Moon.

Then the great Mr. Sponge would appear on the scene, and roll hither and thither for several years all over the moon among the believers in the flashes, crying, "Give me cash! give me cash!" And he would absorb all funds everywhere, so that there would be none left, and spend the same in making a big trumpet, which he would blow lustily morning, noon, and night, sounding forth his own greatness and glory, might, majesty, and dominion, until the people grew tired of the din.

What with the threats of the priests on the one hand, and the questionable character of some of the messages on the other, the bewildered populace would say to the unseen communicants, whom they believed to be spirits:—

If in your new estate you cannot rest,
But must return, oh, grant us one request:
Come with a noble and celestial air,
And prove your titles to the names you bear;
Give some clear token of your heavenly birth,
Write as good English as you wrote on earth:
And, what were once superfluous to advise,
Don't tell, I beg you, such egregious lies.

We would not ridicule the subject of inter-planetary communication, for that spirits can carry messages and even solid objects for long distances is certain, and clairvoyants often witness scenes distant both in time and space; the thing to be done is to eliminate the great unreliability at present besetting these phenomena; the sources of error should be discovered and removed. Professor Mapes professed to control Mrs. Tappan last week, and said that he would be present

every Wednesday evening. Now Mr. Coleman knew Professor Mapes in America, so if the former would attend one of the meetings, the latter might or might not prove his identity by narrating circumstances which occurred when they last met. This done, there would be a truthful spirit on the one side, truthful inquirers on the other, and a truthful medium in between. Then Professor Mapes should be questioned as to his difficulties in controlling the medium; he should be asked to explain why he cannot speak in exactly the same terms as he did when on earth; and he should be asked what mortals can do to enable him to get more complete control. Thus, the meetings might perhaps be made of value to scientific Spiritualists; but, so far as other scientific men are concerned, the Sunday evening discourses on Spiritual subjects will influence their minds far more favourably than the Wednesday evening lectures.

A HAUNTED HOUSE IN WISCONSIN.

(From the "*Milwaukee News*.")

Hudson, Wis., Oct. 10, 1873.

WE have just returned from a tramp of thirty miles through the woods, the object of which was to give a truthful account of the wonderful things that are going on at the residence of Mr. Richard Lynch, who lives at the north-east quarter of section 36, in the town of Cady, St. Croix Co., Wis. The doings there for the past six weeks are creating the greatest excitement ever known in this part of the country. So with a full intention to go and investigate, regardless of expense or danger, we left Ellsworth, Pierce County, last Monday, travelling through woods, across lots, and reached the scene of action about 2.30 p.m., on Wednesday, October 8, 1873.

We found five men and three women there, besides the family, which consists of Mr. Lynch, who is a middle-aged man; his wife, who is a lady about twenty-eight—by the way, a second wife; a son eighteen, a girl twelve, a boy six, and a little girl two years old. Thousands of people have visited this house within the past few weeks, and none have been able to solve the great mystery. Spiritualists say it is the work of departed spirits. If this is so, they must be very bad spirits. Others say it is the work of the devil, others that it is witches, and others that they do not know what it is. After spending a day there, and seeing eggs, potatoes, rolling-pins, stove handles, cups and plates get up and shoot across the room in open daylight, we fully agree with those who confess they do not know what the cause is.

Mr. and Mrs. Lynch state they moved here from Fulton Co., Indiana. Their post-office address there was Bruce's Lake, which was near the county seat. They arrived here two years ago, the 24th day of May. All went well until a year ago, last January, when Mrs. Lynch found two collars "that she had made from the pieces left of the shroud of a little girl she had buried" cut up, two holes cut in her feather bed, and a fine shirt and a new delaine dress badly cut. At first she thought it was her little boy, and many are the whippings the poor little fellow received, until she became satisfied he did not do it. This lasted some four days. Five weeks ago, last Saturday, at about twenty minutes past three p.m., the clock came down, went across the room and laid down in the cradle. Next came a great noise like the falling of boxes and lumber,

but nothing could be seen. Then cups, plates, knives, and various other things commenced to move around and break up, and various articles of clothing would be cut. The scissors would start out and commence cutting, with no one near them. Mrs. Lynch had some twenty dresses ruined. Mr. Lynch's shirts were cut, and the back of the little boy's vest was cut while it was on him. This she gave to us. A good bed quilt was fearfully cut up, and a gallon of kerosene was emptied on the bed. In fact, we could fill columns with things of this kind. We will give a few of the many persons who have been there: Mr. Flint, editor of the *Dun County News*, at Menominee; the editor of the *River Falls paper*; Peter Moharan, Eau Claire; F. T. Williams, Ellsworth, Wis. They had a Bible and a work written by Rev. Peter Aker, a Methodist clergyman from Illinois. He had been reading in them, then tied them up in a handkerchief, and laid them on the stairs. Presently they were gone, and afterwards found in different places in the bedroom. The book written by the clergyman was torn, but the Bible was not hurt. The handkerchief was found in a barrel of feathers. The Bible belonging to Mrs. Lynch went into a kettle of boiling water and was spoiled. During the past week large quantities of water have been thrown on Mrs. Lynch and the children. We will close by relating a few things that happened while we were there. About 5 p.m. Mr. Lynch and the oldest boy were out in the field, some distance from the house; the children were all out in front of the house, and we were talking to Mrs. Lynch near the outdoor cellar, about six or eight rods from the house, when we heard a noise in the house, as though the devil was moving things down stairs, the way Gail Hamilton's husband told her the next time she wanted to get her trunk down to go to Boston. "There," said Mrs. Lynch, "you hear that, and you also see that none of the family are in the house?" We at once went into the house, found the table tipped over; otherwise all was right. Nothing more was heard or seen that night. When it was bed time we took off our clothes and went to bed, with a clear conscience that we were in no way responsible for the actions here, the present financial crisis, "wheat seventy cents, a bushel," nor the acts of the present administration. Yet, kind reader, having done our best for the election of honest Horace Greeley, and being an earnest seeker after truth for the *Milwaukee News*, we felt no harm would happen to us, and nothing did. In the morning, about 8.15, things commenced to move.

One thing peculiar is that you can never see a thing start, but the instant you turn your eyes it gets up and goes. Another peculiar feature is, that where a thing strikes there it lays, neither bounds nor rolls. We took some of the same things and threw them a number of times, but they would bound or roll every time. We saw a piece of broken cup hit the little two-year-old girl on her back, so she almost cried. A raw potato hopped out of a dish where we were, and split on the floor, and while we were seeing a stove handle light in one place, a tin plate whisked by our head in another direction. Mr. Lynch cordially invites any and all to come and see if they can explain the cause or stop the performance. He further says if any spiritual medium or sleight-of-hand performer will come there and do the same things, he will give him 50 dollars. The family all felt bad. Some think, who have not seen it, that it is the family. What object can a family in their circumstances have in

destroying their own property, and rendering themselves so uncomfortable and unhappy?

We think the same cause moves these things that moved things in the Rev. John Wesley's house, and the Rev. Dr. Phelps of Connecticut, and many others too numerous to mention, in all ages and parts of the world. In this statement we do not refer to those things that Spiritualists claim to move in the dark. Mr. Lynch is not a member of any church. Mrs. Lynch has been a member of the Dutch Reformed Church. Any person going there should be prepared to stay at least twenty-four hours, and do not go on Sunday, as there has never a thing been moved on the Sabbath. The nearest railroad point is Wilson station, on the West Wisconsin Railroad, which is about eight miles from the house. We submit the above as a small part of what we know of this wonder of wonders, and say to all who can go and see how it is for yourselves, we will gladly furnish the *Daily News* a year to know what causes these things to move—*Religio-Philosophical Journal*.

THOUGHT READING.

THE dividing line between nature and the supernatural is in some places very obscure. A young gentleman of the name of J. R. Brown, a resident of Red Oak, Ia., aged 21 years, called at the *Tribune* office, yesterday, in company with ex-senator Woodard, of this city, and a gentleman of Whiteside County. Mr. Brown was introduced as one possessing remarkable psychological powers, of which the assembled editors were invited to make a test. We were informed that, if any person would go to another part of the building and deposit any article whatsoever in a secret place, Mr. Brown, being blindfolded, would take the person by the hand and lead him directly to the place, the only condition being that the person depositing the article should keep his mind intently fixed upon it. One of the gentlemen of the *Tribune* thereupon went into an adjoining room, closed the door, and placed a coin inside a volume of the Poland Credit Mobilier report, and covered this volume with several other books. Returning, Mr. Brown, having a handkerchief tightly bound over his eyes, took this gentleman by the left hand, held the hand for a moment against his own (Mr. Brown's) head, and then walked against the door of the adjoining room. The door being opened, he marched against one of the glass doors of a bookcase, having a dozen or more similar openings. This door being opened, he placed the hand of the gentleman who had secreted the coin on the Poland Credit Mobilier report, and said, "There it is." He did not claim to know *what* the thing was, but he knew where the place was.

Several experiments similar to the foregoing were tried, with the invariable result that Mr. Brown, by placing the hand of the experimenter on his own forehead, was enabled to walk directly to the place where the object had been placed. It was also ascertained that if a person should merely fix his thoughts on any object in the building, Mr. Brown would go directly to it, having first placed the person's hand on his own head. The only explanation Mr. Brown can give of his own powers is that, when the hand is placed on his head, he sees a light leading to the object of which that person is thinking. He does not pretend to read anybody's thoughts in any other way than this.

It is fortunate that Mr. Brown was born in the nineteenth century instead of the seventeenth, else he

would have been burned for a witch. As it is probable that he will give some public exhibition of his powers, we turn him over to the "scientists." That there is no humbug in his case we are fully persuaded. The experiments to which he submitted in the office of the *Tribune*, in the presence of half a dozen extremely sceptical experimenters, seem to prove the existence of a physico-psychologic force to which the name of "animal magnetism" is most commonly applied. The existence of such a force has long been suspected, but the conditions of its operation are so rare, and the means of verifying the testimony concerning it are so unsystematised that it has no scientific basis or recognition whatever. As a starting point for some well authenticated information upon the subject, we suggest that the medical profession of Chicago appoint a committee, whose testimony would be universally accepted, to hold a "seance" with Mr. Brown and report the facts.—*Chicago Tribune*.

RULES AND CONSTITUTION OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE following are the rules which the organising committee of the National Association will recommend to the Council for adoption after the Council has been enlarged:—

I.—The name of this Association is "The British National Association of Spiritualists."

II.—The object of the Association is to further the interests of Spiritualism—by correspondence, by printing and distributing publications, by the formation of a library of works on Spiritualism and kindred topics, by public meetings and lectures, by influencing the public press, by offering a medium of communication between local and provincial societies, by promoting the establishment and affiliation of such societies (which shall, notwithstanding, maintain their own separate independent government and action), and by taking such other steps as may be incidental or conducive to the attainment of the above object.

III.—The Association consists of members, and of honorary or corresponding members.

IV.—The government of the Association is vested in a president, not more than twenty vice-presidents, and a council of not exceeding seventy members. The honorary secretaries and the treasurer shall be ex-officio members of the council. Each local affiliated society may appoint a representative who shall also be ex-officio a member of the council.

V.—Every candidate for admission as a member of the Association shall be proposed in writing by one or more members who, on his behalf, and by his authority, shall assent to the constitution and rules of the Association, and consent to abide and be governed by them. They shall also certify in writing, from personal knowledge of him or his works, that he is a fit person to be admitted a member of the Association. Every such certificate having been read and approved at a meeting of the council, the election shall be proceeded with. No person shall be admitted unless at least three-fourths of the council personally present vote in his favour. The council shall cause the result of the election to be made known to the candidate—who, if elected, shall be furnished with a certificate of membership and a copy of the aforesaid constitution and rules.

VI.—Each member shall pay an annual minimum contribution of 5s., which may, at any time be compounded for by a single payment of £3 3s. The annual contributions shall become due in advance on the first day of January in each year. If any member of the Association have not paid his subscription before the 1st of July, he shall be applied to in writing by the secretaries, and if the same be not paid before the 1st of January next ensuing, a second written application shall be made by the secretaries, and if the subscription be not discharged before the 1st of February, the secretaries shall report the same to the council, who shall use their discretion, in taking such measures in regard thereto, as the exigencies of the case may require. No member shall be entitled to vote at any meeting of the Association until he shall have paid his contribution for the current year.

VII.—If any member desire to resign, he shall give written notice thereof to the secretaries. No resignation will be deemed valid unless a written notice thereof be communicated to the secretaries. Such member shall, however, be liable to the contribution of the year in which he signifies his wish to withdraw. Every member shall continue liable for the annual contribution until he shall have returned all books or other property of the Association, borrowed by him, or shall have made full compensation for the non-return of, or damage to, the same, to the satisfaction of the council. No member of the Association shall be permitted to withdraw from the Association unless and until he have first paid all arrears, and returned all books and property of the Association that he may have. When a notice of resignation has been accepted, an acceptance, signed by the president, or one of the vice-presidents, shall be sent to the person desiring to withdraw, and the same shall be a full discharge from all and every liability to the Association.

VIII.—If any member of the Association shall so demean himself that it could be for the dishonour of the Association that he longer continue to be a member, the council shall be summoned to consider the case, seven days' notice of the meeting and its purpose being given to the council and to the member, who shall be at liberty to attend the said meeting either in person or by his proxy (duly appointed by him in writing), and may present any statement, either written or otherwise, in justification of his conduct, or in extenuation thereof. If the council, after due deliberation, shall be of opinion that his further connection with the Association would be discreditable to it, their decision shall be reported to the next ordinary general meeting, and the president of the meeting shall say: "By the authority and in the name of the British National Association of Spiritualists I do hereby declare that A. B. (naming him) is no longer a member thereof"; and his name shall forthwith be erased from the list of members.

IX.—The ordinary general meetings of the Association shall be held on the third Wednesday in January, April, July, and October. Nothing relating to the rules and management shall be discussed at the ordinary meetings, except that the auditors' report shall be received at the ordinary meeting held in the month of April preceeding the anniversary meeting, and that the minutes of the anniversary meeting, and of every special general meeting, shall be confirmed at the next ordinary meeting after the day of such anniversary, or special general meeting.

X.—The annual general meeting, or anniversary, shall be held on the third Wednesday in May. The business of the anniversary meeting shall be to receive the report of the council, to elect officers, and to discuss questions on its rules and management. Members shall not be proposed nor elected at the anniversary meeting. A member shall not moot any question on the rules or management of the Association unless he shall have given at least three weeks' notice thereof to the council, but amendments to any motion may be brought forward without notice, provided they relate to the same subject of motion. The council shall give ten days' notice to every member of all questions of which such notice shall have been given to them.

XI.—At the first anniversary meeting in the year 1875, and at each succeeding anniversary meeting, the president, one-third (or the number next below thereto) of the vice-presidents and members of the council, the treasurer and one of the honorary secretaries, shall retire from office, but they shall be eligible for re-election. Provided always that no member be elected to the same office more than two years in succession, unless three-fourths of the votes recorded be in his favour. The vice-presidents and members of the council to retire from office in the years 1875 and 1876 shall, unless they otherwise arrange among themselves, be determined by ballot. In every subsequent year the persons to retire shall be those who have been longest in office. All officers shall be deemed to be in office until the termination of the anniversary meeting. Any official vacancy occurring through death, resignation, or otherwise, in the interval between any two anniversary meetings, shall be filled up by the council electing some member of the Association to fill such vacancy; but the member so elected shall continue in office only until the expiration of the term for which his predecessor was elected. Notwithstanding anything in these presents to the contrary, such an officer, so elected, shall be eligible for re-election by the Association for the two years next succeeding.

XII.—All officers of the Association must be nominated by two or more members. All nominations must be sent to the

secretaries not less than fourteen days prior to the anniversary meeting. And at least ten days before such meeting, the council shall forward to every member of the Association a schedule of such nominated members, from whom the officers for the ensuing year shall be elected. The schedule shall always include the names of the officers for the current year, who may be eligible for re-election. The votes shall be recorded on the schedule in the manner in which the council shall direct, provided the principle of the ballot be not infringed. And the return of the schedule shall be made in accordance with the regulations, for the time being, imposed by the council. Every member of the Association (subject to the regulations contained in these presents) shall be eligible to be elected to any office in the Association.

XIII.—The council may, whenever they think fit, call a special general meeting of the Association; and they shall do so, upon a requisition in writing signed by fifty or more members. The requisition must specify, in the form of a resolution, the object intended to be submitted to the meeting. Seven days' notice of the meeting, and of the resolution to be submitted thereat, shall be given to every member; and the business of the meeting shall be confined, exclusively, to the object specified in the resolution.

XIV.—The quorum for ordinary meetings shall be seven, and for anniversary meetings ten members. If at any ordinary or anniversary meeting a quorum shall not be present, the meeting shall stand adjourned until the ordinary meeting next ensuing, when the business shall be proceeded with, notwithstanding that a quorum of members, as herein defined, may not be present.

XV.—The council shall meet as often as the business of the Association may require, but in any case not less frequently than once a month. An attendance book shall be kept, and signed by each member of the council at the time of entering the council-room. In all meetings of the council five shall be a quorum; all questions shall be decided by vote, and a decision of the majority shall be the decision of the meeting; the chairman to have, in addition to his own, a casting vote.

XVI.—The council shall have power to appoint committees of members for special purposes. These committees shall report their proceedings to the council. A report which is not approved by the council shall not be communicated to the Association. The council may, at their first meeting after each anniversary, appoint an executive, to consist of not more than thirty members of their own body. This executive shall exercise all the powers, and perform the duties, which by these presents are conferred upon or required of the council, and shall continue in office until the termination of the next anniversary meeting. The council shall have the power to appoint, employ, remunerate, and discharge such assistants as they may deem necessary for conducting the business of the Association. No member of the governing body shall be permitted to receive any payment from the funds of the Association, for, or on account of, any services rendered to, or work done for, the Association.

XVII.—The council may elect as corresponding members, persons distinguished for their services in connection with Spiritualism; and who shall be elected under the same conditions as laid down in rule No. 5 for ordinary members. Such elections shall be announced to the Association at its next ordinary general meeting.

XVIII.—The president shall preside at every meeting of the Association or meeting of the council at which he may be present; he shall keep order in all proceedings; submit questions to the meetings; and perform the other customary duties of chairman. In the absence of the president one of the vice-presidents shall occupy his place and discharge his duties. In the case of the absence of the president and vice-presidents the meeting shall elect its own chairman.

XIX.—The secretaries shall, under the control of the council, have a general charge of all the arrangements of the Association, and of the execution of all the orders of the council. They shall conduct the correspondence, and shall take and keep copies thereof. They shall attend all meetings, and forward the business of the same. They shall record the proceedings of the several meetings in the several minute books. They shall keep a complete and correct register of the names and addresses of all the members. They shall also have charge of the books, papers, specimens, and other property of the Association, and shall see that all additions to the same are properly placed and catalogued. In the absence of the secretaries, their duties shall be performed by some person appointed by the council for that purpose.

XX.—The treasurer shall receive all moneys due to, and by order of the council, pay all moneys due from the Association, and shall keep an account of his receipts and payments. He shall invest the moneys of the Association in such manner as the council shall from time to time direct.

XXI.—There shall be three auditors—two chosen by the members from their own body, who shall not be at the same time members of the council, and one chosen by the members of the council from the council. These shall audit the treasurer's accounts, and report thereon to the April ordinary general meeting, and the report shall be presented at the anniversary meeting. The auditors shall be empowered to examine into the particulars of all expenditure of the funds of the Association where they shall see occasion; and may report their opinion upon the whole or any part of it, whether it has been expended in accordance with the constitution of the Association.

XXII.—Every paper presented for reading to the Association shall (unless in special cases) be received upon the understanding that it becomes the absolute property of the Association, subject, however, to the condition that if the council shall not, within three months after application has been made to them to that effect, undertake to publish the same within a further period of three months, then, and in such case, the right of publication shall revert to the author.

XXIII.—Every person who shall give or bequeath property or funds to the Association, shall be recorded as a benefactor, and his name shall be read at the next annual general meeting.

XXIV.—The property of the Association shall be vested in three trustees, chosen by the members. The trustees shall be eligible to any other office in the Association.

XXV.—INTERPRETATION CLAUSE.

In the interpretation of these presents the following words and expressions shall have the following meanings, unless excluded by the context:—
"Association" means "The British National Association of Spiritualists."
"These presents" means and includes these and any other regulations of the Association, for the time being in force.

"Member" means the duly registered annual contributor to the funds of the Association of 5s. and upwards.

"Honorary or corresponding member" means a person who, being distinguished for his services in connection with Spiritualism, has been elected by the council, an honorary or corresponding member.

"Council" means the president, and vice-presidents, and the council for the time being, and *ex-officio* members thereof, or, as the case may be, the whole, or any part of the same assembled at a council meeting.

"Secretaries," "treasurer," and "auditors" mean those respective officers, from time to time, of the association.

"Property" means everything of which the association is at any time possessed, except funds.

"Funds" means, all moneys given to the association other than the annual or compounded contributions of members.

"Trustees" means the members in whom the property of the association is vested.

"Annual general meeting," or "anniversary," means the meeting of the association held annually in May, to receive the report of the council, &c.

"Ordinary general meetings" means the meetings of members fixed for the months of January, April, July, and October, respectively.

"Special general meeting" means a meeting of members specially summoned.

Words importing the singular number only, include the plural and *vice versa*.

Words importing the masculine gender only, include the feminine.

MESSRS. TRUBNER and Co. have in preparation a work entitled *Threading my Way: Twenty-seven Years of Autobiography*, by Mr. Robert Dale Owen.

MR. JOSEPH CARTWRIGHT, sen., of Attwell House, Attwell-road, Peckham, contributed to the *Peckham Times* of Nov. 1st an interesting letter on Spiritualism, and the manifestations witnessed by a private circle of inquirers.

NEXT Thursday evening a paper on *Certain Problems connected with Mediumship* will be read by Mr. W. H. Harrison, before the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E.

SUNDAY LECTURE SOCIETY.—Mr. W. H. Domville, 15, Gloucester-erect, Hyde-park, W., is honorary treasurer of the Sunday Lecture Society, formed to provide for the delivery of lectures in the metropolis, and to encourage the delivery elsewhere of lectures on science—physical, intellectual and moral—history, literature, and art, especially in their bearing upon the improvement and social well-being of mankind. Under the auspices of this society, Dr. Carpenter recently lectured on "The Brain" at St. George's Hall. Next Sunday Dr. G. G. Zorff will speak there, at four o'clock, on "Egypt and Chronologists." Professor W. K. Clifford recently lectured before the society on "Atoms; being an explanation of what is definitely known about them."

SPIRITUALISM IN FINSBURY.

ON Thursday night last week, the adjourned debate on Spiritualism and its phenomena, came off before the Society connected with South-place Chapel, Finsbury. Mr. H. K. Moore presided.

OBJECTIONS TO SPIRITUALISM.

Mr. C. B. Grant, who opened the discussion, began by saying that Spiritualists were bad witnesses. They were dogmatic, they were all split up among themselves, they were prone to exaggeration, and all these peculiarities had been illustrated at the last meeting in that place. He could not give any very decided opinion of his own on the subject, but at present he thought that the matter should be investigated as suggested by Lord Lytton, in his letter to the Dialectical Society. Lord Lytton wrote to the society as follows:—

"I should say that if any number of sound-thinking persons wish to investigate these phenomena, they should commence by dismissing all preconceived judgments, and in a temper utterly free from credulity; and, above all, be very careful not to jump to the conclusion that spirits of another world are concerned in the matter. They who adopt that opinion stop all genuinely scientific inquiry, and are apt to be led into very dangerous and mischievous errors of conduct. They are deceived into believing that they hear predictions and receive counsels from beings wiser than themselves, and, acting accordingly, may readily be duped into disgrace and ruin. I have known such instances.

"It is now as in the days of Mediaeval witchcraft, in which the supposed fiends juggled and betrayed the invoker; where one truth is announced through these abnormal media, 100 lies are uttered; people are, as in dreams, apt to remember the truth and forget the lies. And as to the responses obtained, emanating from wiser intellects than are vouchsafed to the living, it is noticeable that triviality and inanity are the prevalent characteristics of the revelations, and not one thought has been put forth by them which was not in the world before.

"To those who believe that they are conferring with the spirits of the dead, I would only say, 'Let them be as rigid in their cross-examination of these pretended souls departed as they would be in that of a claimant of their property on the ground of identity with some heir-at-law long missing,' and the communicants will soon break down, and be condemned as impostors by any practical jury.

"The word 'Spiritualism' in itself should not be admitted in rational inquiry. Natural agencies are apparent in all the phenomena (at least so far as I have witnessed them) ascribed to spirits."

Mr. Luttman said that he had had very little experience in Spiritualism, but that little was quite enough for him. He (Mr. Luttman) went one evening to a meeting of the Dalston Association of Inquirers into Spiritualism, where, after a few preparatory mysteries, such as singing and reading a mutilated chapter from the Bible, the lights were turned down. They sat round a very light table, so light that a mouse crawling under it would have moved it; it oscillated certainly, and signalled "yes" and "no" in answer to questions, but nothing intelligible came from it. Somebody present remarked that they rarely had good manifestations unless a professional medium were present. Then the *seance* was discontinued. In the conversation which followed, they told him it was a common thing for clairvoyants to see things occurring many miles away. He replied that he had often heard of such things, and wanted to know where he could go to see a clairvoyant? After some hesitation, they told him that Mr. Forster, of New York, was an excellent clairvoyant? But did they think he was going to New York to be made a fool of? The only other occasion on which he attended a *seance* was at a meeting in a place like a cellar, near Ball's-pond, where Mr. Owen lectured. A Mr. Webster, he thought, was the so-called medium, and all he could say about him was that he (Mr. Luttman) hoped that if Mr. Webster were present at that meeting, he had washed himself since he saw him last, for he was then in such a state that they ought to have dragged him through a horse-trough. (Uproar.)

Mr. Owen rose, and said that when he came to that meeting he believed he was coming among gentlemen. He insisted upon the expressions just uttered being recalled.

Another person rose, and asked that Mr. Owen should be requested to leave the room.

In the midst of the confusion, Mr. Owen rose again, and

said that if the society permitted such language, and did not demand it should be recalled, what sort of people must the members of the society be?

Mr. Moncre D. Conway said that Mr. Owen was naturally angered—(hear, hear)—by hearing words which he (Mr. Conway) thought had been honestly spoken, but were not such, he thought, as they could altogether approve. But unless such words were absolutely censurable, the matter should be left to the audience. He did not exactly see that it was a case where the chairman could interfere, though that was a matter on which the chairman himself must decide. Perhaps it was well that such critical remarks should be avoided. (Hear, hear.)

The Chairman said that he thought Mr. Luttman had committed an error in taste in speaking of a personal peculiarity (laughter), but that the expression did not call for any interference from the chair.

Another person rose, and insisted that the expressions should be retracted.

As the chairman would not insist upon the withdrawal of the expression, Mr. Glendinning rose and left the building.

Mr. Luttman then went on to review Mr. Guy Bryan's paper, and added that Spiritualism had its origin in the idle curiosity common to the lower orders, who often attempted to find out what was in the hereafter. Spiritualism was an extraordinary monstrosity, and the worst of all human superstitions and errors. The silliness of Spiritualism was not denied, even by its own advocates.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

Mr. Stephens said that he was once a Calvinist, and that it was hard work to bring anybody out of the darkness and superstition of Calvinism. He was originally a teacher in a Sunday-school, and, after hearing of Spiritualism, he gave four evenings a week for twelve months, without being thoroughly convinced, so he had gained more experience on the subject than those who had devoted only one or two evenings to it. He did not go to paid mediums, but at one of his first *seances* the messages told him things which had really occurred in the past, and which were not known at the time to himself. He at first thought this might be clairvoyance. He had several *seances* with Miss Lottie Fowler, and had about half-a-dozen tests given him each evening. When he first met her, she had never heard his name before; she had just arrived from America, and he was a stranger to her. She came up to him in the trance state, and said, "William wishes to speak to you." He replied, "Who's he?" She said, "He is a brother of yours." He replied, "He is not. I never had a brother William." He thought she was guessing, so he questioned her on the point, but she stuck fast to her text. She gave the circumstances of his death, and the date of his death, which was said to have occurred eight years before he (Mr. Stephens) was born. He then remembered that he had been told of a brother of his who died about the time stated, so he went to a surviving brother, and asked him questions on the subject. He then discovered that not only were all the particulars true which Lottie Fowler had told him, but that she had revealed more facts to him than were known to his surviving brother. Now this could not have been thought-reading, for when Lottie Fowler made the revelation, he was thinking of another brother. Moreover, she told him things not in his own mind. This did not prove to him that Spiritualism was true, but it aroused his curiosity very much. Lottie Fowler also told him he had a wife living some distance in the country, which was true; and she actually described his house and furniture; she also told him that his wife was suffering from a sore throat, which he did not know to be the case at the time, but which he afterwards discovered to be true. The Rev. Mr. Alsop, of High Holborn, and another friend of his from Eastcheap, were with him at the time. Other persons present had evidence of the same kind. One was told of the death of a child, and Lottie Fowler repeated a verse which the little boy had learnt before his death; she also told the parents how his father used to give him medicine with a spoon. Another time Lottie Fowler came to him at Ball's Pond, and in the trance she gave him the name of a friend of his; the name was John Williams, and she said that a scaffolding had just fallen on him and killed him. John Williams was then in New York, and he (Mr. Stephens) could scarcely believe the revelation she made, but a fortnight afterwards a letter came from America proving she had stated the truth. (Applause.)

Mr. Thompson asked if Mr. Stephens were a medium?

Mr. Stephens: Yes.

ARCHBISHOP WHATELY AND SPIRITUALISM.

Mr. Herbert Noyes said that the gentlemen who had made such bitter attacks on believers in spiritual phenomena reminded him of the Eastern monarch who ordered a man to execution because he alleged that in his country water sometimes became solid. (Applause.) Mr. Serjeant Cox, who broached the psychic force theory, did not account for the intelligence which governed his psychic force. He (Mr. Noyes) believed that nearly all the actions of our lives, whether physical or intellectual, were performed by the agency of this same "psychic force" as the agent of the will, though probably several subtle fluids or emanations combined to make up what was now known under that name. It was but a new synonym for the old force of Reichenbach and the animal and vital magnetism and animal electricity of mesmerists, which have never yet been satisfactorily distinguished from it. If they were distinct forces or fluids, they were as intimately allied and blended as magnetism and electricity, and he was satisfied that the study of mesmerism was the key to the study of Spiritualism. A relative of his own, the late Archbishop Whately, was for many years a patron of the Mesmeric Institutions in London and Dublin, and he had heard from his own lips that he had cured by mesmerism a woman who had been blind for some twenty years, whom he had mesmerised for severe headache, without any expectation of restoring her sight. Her blindness, no doubt, resulted from paralysis of the optic nerve. The Archbishop also told him that he had been first convinced of the truth of mesmerism from trying its effects upon his horses, who could have entered into no conspiracy to deceive him. He (Mr. Noyes) held in his hand a letter from Mrs. H. Senior, an intimate friend of his Grace's, who said, "In the year 1864, a few days before the death of my brother-in-law, Mr. Nassau Senior, I had a *seance* with Mrs. A—, during which I had this message from my (spirit) husband, 'Tell Nassau that the White Bear comes to him.' When I asked who is the White Bear? I was told that it was the pet name of the late Archbishop of Dublin when he was at Oxford. When I returned home I told my brother-in-law; but his memory was failing, and he did not seem to remember it, though his wife did. But, anxious for a further test, I wrote to Dr. Hind, late Bishop of Norwich, who I knew had been one of the Archbishop's most intimate friends at Oxford, asking if he remembered the name. Instead of writing, he came to me, and taking me by both hands, said, 'Oh, Mrs. Senior, I cannot tell you the memories your note has roused. Yes, he was called the 'White Bear,' and I was called 'Black Sam,' and when I walked with him in the Quadrangle, they used to say, 'There goes Black Sam and his White Bear.' I considered this the most perfect test of (spirit) identity I had ever received. Mr. Noyes added that Mrs. H. Senior was a sister-in-law of Mr. Nassau Senior, and on most intimate terms with Archbishop Whately, who listened with the greatest interest to all her experiences in Spiritualism, and entirely believed in them, accepting her testimony, because he was able to judge of her capacity for observation, as he would have accepted it on any other subject. Mr. Noyes continued that with reference to his own personal experience, he had certainly heard Spiritualism spoken of as a wicked imposture, when the Davenports were in England, but had never even gone to see them, believing what the newspapers said without investigation. He was then like most other people, who, though they professed to believe the Bible, had no real belief in the Spiritualism embodied in it. His attention was first called to the subject as one deserving of serious investigation about two years ago, by a Frenchman at a *table d'hôte*—a man whose face beamed with honesty, and who related that he had been with an intimate friend to a *seance*, at which a brother of his, whom he believed to be alive and well at the camp at Chalons, had come and announced his own death, and subsequently given information which had led to the discovery of his body, buried in an unknown grave. In answer to further inquiries, his French acquaintance had told him that the spirits taught a new religion—pure Monotheism—which he would find set forth in Allan Kardec's *Libre des Esprits*. Mr. Noyes said that he was already disposed to accept this teaching, and that when he had read Kardec's book he came to the conclusion that his philosophy was most interesting and noteworthy whether it were taught by spirits or not, and he had ever since diligently studied the subject. He had had large experience in private circles during these two years, and within the last two months he had himself become a drawing and writing medium, and had received most

remarkable messages through his own hand. The first spirits who had communicated with him had given the names of two uncles, William and Richard Whately, and when he was dissatisfied with the communications of the latter, he had been told that he was a Richard Whately, of Rochampton, who died in 1786, and who had been an uncle of the Archbishop, of whom he had never heard. William Whately, when asked for a test of his identity, had recalled the fact that he (Mr. Noyes) had been brought to visit him at his house at Plainfield, when he was a little child, just put into boy's dress, and that he had been very angry with his uncle for laughing at him in his new costume; and he had a distinct recollection of the visit in question, but nevertheless admitted that the question of spirit identity was often a very difficult one to decide, in consequence of the pranks of personating spirits.

Mr. Noyes then proceeded to read an extract from some long messages he had received from other old friends of his own, written through his own hand, entirely without his own volition. He had received the first intimation of the presence of this friend, W. H. Blaauw, through his own hand, after a *seance* at Mrs. Gregory's; and as he had been blind and paralytic for several years before his departure, he asked him to give his experiences of those sad years.

He replied—"W. H. B. will: he was in the most dismal state of widowless misery in the world."

Mr. Noyes—I am sorry to hear it. What was his experience of departing this life?

W. H. B.'s experience was as follows:—He was in the little room on the first floor of the house at Beechlands, and in the bed which he was in the habit of occupying, and he was in the act of waking up to a better state of existence, when he was suddenly put out of his misery by a fall from his bed.

Is that rightly written?

It is not. It is not.

Please correct the error.

He was in the act of making his exit from the world of misery into a better state of existence, when his misery was suddenly cut short by a fall from his bed, and he found himself outside his body, in a new one which was a great deal better than the old one.

And what did he think had happened?

He thought that he was in a dream.

And what caused him to realise the truth?

He suddenly began to feel very much inclined to put on his clothes, and then he found he could not touch them.

What did he think or do then?

He then thought that he was dead.

And what did he do?

He then thought he would put on his spirit clothes, which were ready for him by his side.

That is one of the great puzzles to our materialists and modern philosophers. How are they made? Are there tailors in the spirit world, and manufacturers of cloths and muslins?

W. H. B. is not allowed to say.

When he found that he was dead, was he conscious of the presence of the mourners?

W. H. B. was conscious of the presence of his wife and son, W. H. G. Blaauw, and the family of his daughter, Mrs. C., who were in the room where he was lying. He was in the act of walking up to the youngest daughter of Mrs. C., when he was suddenly arrested by the touch of a spirit hand, which was that of his late father in the flesh, William Henry B., who died in the parish of Wellington, in the county of Somerset, in the year 1816.

Mr. Noyes added that he had not yet ascertained whether the father died at the time and in the place mentioned in the message; all he knew was, that the message was given through his own hand, by some power not his own, and that many of the facts mentioned were quite outside his own cognizance, but blended with many he well knew to be true.

Mr. W. Tebb said that once he argued Spiritualism to be a re-hash of old superstitions which ought to be put down. He had found out since that Spiritualism could not be put down, and although Spiritualists had much folly and nonsense in their ranks, it should be remembered that they had not a monopoly of those characteristics. (Hear, hear.) At the last meeting two speakers alluded to the Davenport Brothers; the manifestations in their presence might appear to be foolish and puerile. When Faraday made any new discovery in science he would often go round and tell his friends about it. They sometimes said to him, "What is the use of it?" Faraday replied, "Wait a bit, and we will find some use for it." The same might be said of the Davenport manifestations. He (Mr. Tebb) had seen the Davenport Brothers several times, sometimes under strict test conditions. He would tell them that the phenomena were unmistakable. One day he and another gentleman were elected by the audience to go and tie the Davenport Brothers.

The Chairman said, "Did you know the other person who did the tying?"

Mr. Tebb replied that he did not, but that he stated he was a medical man, and that he did not know the Davenport Brothers. He tied the brothers as firmly as a man possibly could have tied them, and much firmer than he (Mr. Tebb) could have tied them. Moreover, to make sure, some members of the audience came upon the platform and carefully

examined the tying, and said they were satisfied with it. After the Brothers were tied, he (Mr. Tebb) went into their cabinet with them and stood between them all the time with his hands on their shoulders, to make sure they did not do the manifestations. The persons outside shut the doors, and instantly afterwards the bolts of the doors were shot, without anybody touching them. They were common bolts, without springs, and directly the doors were closed the whole of the inside of the cabinet seemed full of life and motion, the musical instruments flying about in all directions. One of them was placed on his head, several of them were played upon, and some of them were projected through the window of the cabinet on to the platform outside. Instantly the doors were opened, and the Brothers were found bound just as at first, and he (Mr. Tebb) declared that they had never moved all the time. They did not do the manifestations, but the manifestations were done in their presence. In Liverpool the mob smashed the cabinet to pieces, and no apparatus was found concealed about it. In Paris the Davenport Brothers performed before Napoleon III; the successor of Hondu, the conjurer, was present; also M. Riee, the most distinguished manufacturer in the world of conjuring apparatus. The latter had given a written certificate that he could find nothing to justify suspicion in the construction of the cabinet of the Davenport Brothers.

Mr. Moncure D. Conway said that he had positive evidence that when he assisted to tie the Davenport Brothers, the other person who assisted in the tying, and who said he did not know them, was seen to speak to them and deliver letters to them behind the scenes.

Mr. Tebb continued that some time ago he visited New Jersey, and a lady—not a professional medium—went into the trance condition, described his mother and her features, and repeated some verses which he (Mr. Tebb) had known twenty years before. She also said, "Though I walk through the valley of the shadow of death I will fear no evil." These, said Mr. Tebb, were the last words his mother uttered. This *seance* took place in America, and his mother died in England. Nevertheless this did not convince him of Spiritualism. It took many years to convince him, and he thought that it was unbecoming that persons who had given but slight attention to the subject should treat Spiritualists as fools. Scientific men did not deal fairly with the subject. The professors at Harvard University in America, including the learned Professor Agassiz, once undertook to test the reality of the manifestations which occurred in the presence of the Davenport Brothers; they also promised to publish a report of what they witnessed. It was in evidence that certain phenomena took place in their presence, but from that day to this they had never published their promised report, although during the last ten years they had been applied to several times for it. The Darwinians were so much interested in every little fact tending to throw light on the question where man comes from, that he wondered why scientific men did not try to find out where man is going to.

DARK SEANCES.

Mr. Moncure D. Conway then rose and read a report of a *seance* at which he and others had been present. He said that after the last meeting of the society, he told Mr. Shorter that, notwithstanding all his previous failures in Spiritualism, he was willing to try again, consequently was asked to go to a dark *seance* at Mr. Guppy's house. He (Mr. Conway) expressed a wish that as it was to be in the dark, anything that spirits might be supposed to bring into the room might be too large to have been concealed in the room previously. He requested also to be allowed to bring a friend with him, and the permission being granted, he took with him Mr. W. K. Clifford, Professor of Applied Mathematics at University College. The *seance* took place on the 6th of November, 1873. Among those present were Mr. and Mrs. Guppy, Miss Houghton, Mr. Crawford, Mrs. Fisher, Mr. Tebb, Mr. Volekman, and Mr. T. Shorter. The room was completely examined by Professor Clifford, Mr. Crawford, and himself. They also examined the table. Mrs. Guppy sat between Professor Clifford and himself. They were satisfied that her hands and feet did not move all through the *seance*. The door was looked by Mr. Crawford, and the key given to Mr. Conway. All present joined hands, and the lights were put out. They were then asked to wish that spirits would bring certain things into the room. Mr. Conway wished for a band-box, Mrs. Fisher wished for sausages, and Mrs. Guppy for a roast potato. (Laughter.) After a time things were heard falling on the table. When a light was struck, a herring, an onion, a carrot, a nail, a string of sausages, and other things—

(Laughter)—were found upon the table. The lights were again put out, and Mrs. Fisher complained that her chair was being drawn from under her. Soon afterwards it was thrown on the table. Afterwards raps told them to go to tea. After tea the company re-assembled, but before that Miss Houghton and Mrs. Fisher were compelled to return home. The rest of the company sat around the table as before, holding each other's hands, but nothing occurred. After reading his report, Mr. Conway added that both Mr. and Mrs. Guppy seemed to think very little of the *seance*, and he (Mr. Conway) thought it to be absolutely worthless. There was nothing on the table which could not have been thrown there by any designing person, and although he had no reason to suppose anybody present to be designing, it was absolutely worthless for any purposes connected with that meeting. His band-box was not thrown on the table. Only those things which had been asked for by Mrs. Fisher and Mrs. Guppy were thrown upon the table. At other times he had met most of the other persons spoken of as good mediums. He had met Forster who, it was said, could reveal writing enclosed in sealed envelopes, but who could not read any for him. Once he was chaffed in company by many mediums, where about ten or twenty of them were present. He took out his purse and said to them, "If you will tell me how much money is in that purse I will spend the rest of my life in investigating Spiritualism." After a time a lady said spirits impressed her to inform him that there were "seventeen" pieces of money in the purse. He took them out and there were twenty-nine. Did Mr. Noyes know that the late Archbishop Whately was a Spiritualist? Was he certain that the medium of whom he had spoken did not know that Dr. Whately was called the White Bear?

Mr. Noyes said he was sure she did not know it. He knew her. She was the wife of an eminent physician.

The Chairman asked how he (Mr. Tebb) knew that his colleague could tie the Davenport Brothers better than himself, his colleague being a stranger to him?

Mr. Tebb replied that he himself was a poor hand at tying knots. His colleague did it well, and was a man not chosen by the Davenports, but elected by the audience, who were satisfied with him.

Mr. W. Volekman asked Mr. Conway if any of the articles mentioned by him could have been thrown upon the table by persons who had their hands held?

Mr. Conway replied that they could not have thrown them at the moment their hands were held, but he must remind those present that evidence taken in the dark was not evidence at all. (No, No!) He did not wish to affix any stigma upon anybody present at the *seance*; he should be sorry to say anything to wound the feelings of anybody; he would merely say there was nothing which could in the slightest degree be accepted as evidence.

Mr. Volekman said that the holding of hands was one of those points which should be cleared up. Accordingly, he had endeavoured to supply an omission in the report. He held in his hand two depositions made by the two ladies who left after the first part of the *seance*. Mrs. Fisher deposed that during the time that the manifestations occurred, her hands were held by Mr. Guppy on one side and Miss Houghton on the other, and were so held while her chair was placed on the table. Miss Houghton deposed that her hands were held by Mrs. Fisher on one side and Mr. Conway on the other. Mr. Volekman added that these depositions supplied the missing links which he thought ought to have been supplied in the report. Mr. Conway had said that he wished something large to be brought. He (Mr. Volekman) had recently had a curious experience in that respect, which he would not attempt to explain, but would merely state the fact. He was requested to wish something to be brought into the room, and the moment before he asked for it, he himself did not know what he should ask for. But he suddenly decided upon a sunflower, and in less than ten seconds a great sunflower plant, with about a bushel of dirt about its roots, was placed upon the table. He would not go into this matter theoretically, he would simply state the fact.

Mr. Conway said it was painful for him to pursue the matter, but during one of the *seances* Mrs. Fisher mentioned she had only taken her hand away to get her handkerchief.

Mr. Volekman replied, that her deposition said that "during the time the manifestations occurred" her hands were held. It was true at another time her hands were disjoined for one moment, after asking permission.

Mr. Percy Hickson said, that after practice for a week, he would undertake to place sausages on the table with his feet, but he would say nothing further on that point, as he did not

wish to talk about a *seance* at which he was not present. He then described a *seance* at Nice, at which he was present. An alleged spirit, who professed to be the late Lord Clyde, communicated through table motions. Lord Clyde's message was to the effect that "they were always to do their duty," or something of that sort. It was very curious that Lord Clyde should come to a little party at Nice to make a commonplace remark of that kind. He could not tell how the table was moved; if it was not moved by the medium's feet it might have been moved by psychic force. It was a most unreasonable subject, and he had dismissed it from his attention.

PHILOSOPHICAL OBJECTIONS TO SPIRITUALISM.

Mr. F. H. Levy, one of the members of the Dialectical Society, said that he thought not much could be gained by the present method of discussing the subject. He had taken the chair at the Dialectical Society when Dr. Cameron read a paper upon Spiritualism. He (Mr. Levy) then told them that they were at issue on questions of fact, which could not be decided by talking, and could be decided only by practical experiment. Then the Dialectical Society appointed a committee, which threw much light upon the matter. During the investigation he met with many Anti-spiritualists, who behaved in a very unreasonable way, but the Spiritualists acted with marked fairness, and there was no fault to find with them. But once upon a time a man who painted a sign for a village inn depicted an angel in boots, and on being asked, "Why he did so?" he replied, "Who ever saw an angel without boots?" (Laughter.) So when he (Mr. Levy) was told that spirits brought sausages, all he could reply was that he had no evidence whether it was a sensible action on the part of spirits or not. He knew nothing about spirits. Mr. Conway had told them he had asked for a bandbox, and if it had been brought in, he (Mr. Levy) would not have believed it was brought by spirits, unless they could prove that it was not brought in by human beings. He would not say "it was contrary to the laws of nature," for he did not know all the laws of nature. He had seen tables moving without the persons present touching them; the cause of the motion he did not understand, but the *onus* rested with Spiritualists to prove that spirits did it. There was a great logical chasm between a table moving and a spirit moving it. One scientific gentleman had told him it would be necessary to knock over the law of causation in expounding spiritual phenomena, but upon the law of causation all our reason was based. Scientific men were placed in an irrational position by denying that certain things could happen. They should, at all events, deny nothing. All he said was that he waited for evidence, and if he saw phenomena he was not bound to come to a conclusion about them immediately. The magnetic needle pointed to the north; he could not explain why, nor could any scientific man; in like manner, he did not see that they were bound to give an explanation of spiritual phenomena. He hoped that in that place, at all events, the Spiritualists would have a fair hearing. Signor Damiani, in his evidence before the Dialectical Society, said:—

"I know a remarkable case in point connected with Dr. Livingstone. You will remember that for a period of some two years it was supposed that Dr. Livingstone was dead. I went to a *seance* at Mrs. Marshall's, and I asked, 'Is the spirit of Dr. Livingstone here?' A spirit answered, 'Yes, I am Dr. Livingstone!' I then asked him how he had been killed, and he related all the particulars. He said that a native had crept up behind him, and given him a blow of a club on the back of the head, and killed him outright at once. I asked what happened then, and the spirit said that the savages boiled his body and ate it. I said, 'That was horrible! You must have been greatly horrified by your body being boiled and eaten.' He said, 'No, I was not horrified at it, for we must all be eaten.' Well, as you may imagine I was greatly struck by this. I wrote out an account of Livingstone's death, and of his body being boiled and eaten, and I enclosed it in a paper, and gave it to a gentleman, with injunctions that he should keep it, and only open it when I should tell him, on the discovery of the fact of the doctor's fate. But we all know that Livingstone was not killed at all, and that the spirit was simply lying."

The chairman of the committee then said to Signor Damiani, "How can you distinguish between a medium who is an impostor and a spirit that is a liar?" Signor Damiani replied, "You can't distinguish; but in that case it was the spirit that was lying." Mr. Levy added that for a man to say one cannot tell the difference between the two, and in the

same breath add that "there *was* a difference," was a most illogical thing. He (Mr. Levy) once went to Mrs. Marshall's, and took with him a name written inside an envelope, which the unseen intelligence present was asked to read: The message was given—"William Joseph Basset." The first and the last of these names were right, but he was not sure at the time about the "Joseph;" he had written inside the envelope "William J. Basset." On inquiry afterwards he found out that the word "Joseph" was wrong. Now it was a remarkable thing that what was within his own knowledge was revealed to him without error at Mrs. Marshall's *seance*, but that where it passed beyond the bounds of his own knowledge it was wrong. It was curious, too, that the spelling of the spirits was like the spelling of the medium. One thing was certain, that spiritual manifestations were not imposture. They were the result of nervous disease, and a medical friend of his said that mediums were fit candidates for Hanwell. (A Voice: That is an insulting observation.) Mr. Levy continued that he must speak the truth. There was a certain vacant stare on the countenances of these people, which he thought might be found in those places where nervous diseases were treated. Many who laughed at Spiritualists had no reason to do so, for they believed the very same things about spirits, not on the testimony of their own observation, but on the testimony of old books and documents. Spiritualism had been rising very much of late, but he thought it was the second childhood of supernaturalism, which implied nearly approaching death.

MR. ANDREW LEIGHTON'S EXPERIENCES.

Mr. Andrew Leighton, of Liverpool, said he began to investigate Spiritualism from a thoroughly physical stand-point. Years ago he studied anatomy, and dissected many brains of animals of all kinds, and concluded that the mind was nothing more than a function of the brain. From that position it was not likely that he should infer that spirits could move tables. (Hear, hear.) Afterwards he studied mesmeric phenomena both in America and Liverpool, and he pursued the matter for five years. He had met with cases of sympathy of taste. On his tasting substances in his mouth, his sensitives could taste the same thing, and even flavours which the taster could not discriminate himself. He could not give all his experiments on this head in the short time allotted to each speaker. He had witnessed and verified nearly all the phenomena of Spiritualism. They were fugitive in their nature; the human organism being a complicated one. The conditions were constantly varying, and inquirers necessarily must have many failures. But a thousand failures would not overcome one fact. One fact was worth ten thousand of the trumpery things which they had heard from superficial enquirers that evening. (Applause.) Once he went to a *seance* at a house in Bayswater, where Mr. D. D. Home was the medium; while only the tips of their fingers were upon it, and all the pressure was of course downwards, the table rose eight or ten inches from the floor and floated in the air. This was in the light. Next a "what-not" laden with music-books and other things travelled by itself from one part of the room to the back of a person sitting near the table. Mr. Home held an accordion by one hand, the keys being downwards near the floor. He (Mr. Leighton) saw the accordion rise and fall, and play the tune of "Home sweet home," so there was artistic intervention there, which he should like to see explained on the psychic-force theory. In another case the slate was put under the table in the light. They asked why the slate was put under the table at all, and the reply was "Because the action of the brains of the mortals observing it, would interfere with the forces used." They might or might not accept that explanation, as they pleased. But the pencil wrote three messages, and one of them was:—"And is this world of strife to end in dust at last?" All these things proved that the mind was not a function of the brain, but could act independently of man's physical organisation.

Mr. Clarence Sayler said that Mr. Pepper and his ghosts could surpass all that had been told that evening, and Spiritualists cut away everything by which verification could be effected. (No, no.) Spiritualism was an epidemic delusion. It was one of those manias which walk the earth for a time, and then die a natural death. The phenomena were all subjective. Had Dr. Carpenter's tests ever been applied?

A sepulchral voice exclaimed, "Over and over again." (Laughter.)

Mr. Shorter moved that the debate be adjourned for a month. Mr. Grant seconded this.

A division, in which members only voted, took place, and the adjournment was carried by a majority.

Correspondence.

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

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—From the tone of the leading article in your last issue, I may reasonably infer that your mind is made up upon the organisation question; for, not only may organisation be looked upon as the crown of development and symbol of unity among individual Spiritualists, but, as you very wisely suggest, it is a matter of urgent necessity that we should be prepared, if necessary, to take united action against the whole host of bigots, whose hostility will, in all likelihood, be intensified in proportion to the increase in our numerical and political power. Combination for purposes of self-protection is, in short, imperative; and it is possible that Messrs. Burns and Enmore Jones, whilst reaping the fruits of other men's disinterestedness,* may live to regret their petty jealous endeavour to frustrate the accomplishment of our grand design. They will yet, however, have an opportunity of evincing a becoming regard for the general interests of our glorious cause; for one of the most important clauses in the rough draft of the constitution provides for the affiliation of local and provincial societies, which may, at the same time, preserve inviolate their own separate independent action, and which may also each elect, from their own body, a representative, who shall be an ex-officio member of the council. Thus will the bond of union between the Central Board and other societies scattered throughout all parts of the United Kingdom, nay, even the most distant portions of the British empire, be firmly cemented, strengthened, and consolidated. By this statesmanlike recognition of the great federal principle, we shall at once secure all the solid advantages of a vigorous centralisation, and the no less appreciable benefits of local self-government. The Council, with its limited number of elected, and necessarily indefinite enrolment of ex-officio members, will be in the highest and noblest sense of the term, imperial.

From what has been suggested in reference to contingent dangers looming in the future, your readers will not be surprised to hear that there is a general feeling in favour of appointing a solicitor, into whose hands will fall all legal business connected with the Association. Now, it is essential, that the gentleman who may be entrusted with this, I might almost say, solemn responsibility, should be a man of good social position and intellectual culture, and, above all, that he should be gifted with a capacity for handling such difficult legal questions as do not come within the sphere of ordinary office work. Such an one is Mr. Longcroft, of 43, Lincoln's-Inn-Fields, member of one of the best London clubs, accustomed to frequent intercourse on an equal footing with influential people, and a man who, at a very early period of his career, has achieved a deservedly high reputation for his ability in rescuing young spendthrifts from the clutches of acute money-lenders. I have the honour of being personally acquainted with Mr. Longcroft, but I can assure the readers of this journal that I should be the last to solicit the votes of the Council in his favour, unless I felt that the Association could place implicit confidence in his energy, enthusiasm, and what I may call prompt fighting power, in case of any unforeseen and startling emergency. Though not exactly a pledged Spiritualist, he is, nevertheless, deeply interested in the movement, and I have the highest authority for stating that he is prepared to accept the post, if it be offered to him. Trusting that you will kindly allow the insertion of this letter, so as to give the Council time for deliberation respecting the alleged merits of this candidate for their suffrages, who is, by the way, solicitor to the celebrated Artisans and Labourers Dwellings Company.—I am, &c.,

JAMES THORNTON HOSKINS.

Reform Club, Pall Mall.

P.S.—Members of the Council, who are prepared to support Mr. Longcroft, are requested to communicate with the writer.

MRS. TAPPAN'S MEDIUMSHIP.

SIR,—Your "sensible, enlightened, and searching remarks" upon the *inspirational* scientific utterances of Mrs. Tappan have met with cordial approval of more than one of your correspondents. But they, unlike yourself, are content to find

* Mr. Enmore Jones has not reaped the fruits of the disinterestedness of others.—ED.

fault and omit altogether to speak of how much there is to commend in Mrs. Tappan's singularly gifted powers as an orator and a poetess.

Pointing out errors, if they really exist, in her discourses (probably inspired by *savans* of a past generation) is all very well, and it tends especially to show to the Tyndalls and Carpenters that some Spiritualists are not unacquainted with their special studies, and are indeed their superiors, since they, the *savans*, unfortunately for themselves, know nothing of Spiritualism.

But is it generous, if your correspondents are really Spiritualists, to point out errors which this gifted lady is made by her teachers to utter, and remain entirely silent on the great fact, which I and a multitude of her listeners attest, viz., that she speaks extemporaneously, and without preparation, upon a vast variety of subjects; subjects, too, which *we can* comprehend, and, with an ease, fluency, and express fitness of language, altogether marvellous and unprecedented? This being so, may not the scientific errors which a few among us detect, be most fairly subordinated to the majesty of the great blaze of her inspired utterances; and thus help to raise and uphold her influence with the masses of this country, and thereby enable her to disseminate with freedom the great truth of Spiritualism, of which she is one of the ablest exponents of the world.

BENJ. COLEMAN.

Upper Norwood, Nov. 15th, 1873.

[It is a public duty which cannot be shirked to point out the errors, because men of science are publicly invited to the Wednesday evening lectures, and we assert, from intimate knowledge of the scientific world, that the errors in elementary physics are so palpable, that each meeting would tend to prejudice scientific inquirers against the whole subject, and against Spiritualists who accept and publish the said errors. A spiritual journal is therefore bound, in the interests of the movement, to disown the errors. We cordially endorse all that Mr. Coleman says about Mrs. Tappan's inspirational abilities, but regret, as he does, that her Sunday meetings are worked in such close alliance with trade interests.—ED.]

THE LECTURE ON THE LOGIC OF SPIRIT.

SIR,—I really have nothing to say to Mr. Fitzgerald except that I differ from him and the majority of the authors whom he names. In one thing he is quite right, however, and he need not be afraid to declare it boldly, for I shall never contradict him. I am a materialist in a platonic and philosophic sense; a Spiritualist in a scientific sense, and I *speculate* upon the "facts" up to date; and as far as my mind has been educated to observe, analyse or comprehend the spirits and phenomena now under discussion. I most humbly declare that I know nothing more about spirit than I have said; yet, and it is not a sense of conceit which makes me say so, I think I know just as much about the nature, quality, and parts of the human spirit, as the great authors to whom our friend has referred me. They do not know, any more than I, where matter ends and spirit begins. They opine, so do I; but our opinions are worthless without proof, and I fear, this is not possible, as science will not accept revelation for proof. I have here, in the room in which I now write, a very great number of most distinguished spirits (believe me or not—it does not much matter) who declare that I am right in my exposition of the "Logic of the Spirit"—that the material and spiritual are inseparable, co-existent, and co-eternal; and that my idea of the constitution of a human soul is as correct as may be entertained by mortal. I shall be happy, however, to go any reasonable distance in order to hear Mr. Fitzgerald on the same subject when he takes the platform.

May I be allowed to add that I dissent *in toto* from the view with which Mr. F. terminates his letter? Herein he speaks "like a book," authoritatively. I, myself, know nothing of God—apart from the understanding and life of the human soul. I hold with Plato and Jesus, the "I and my Father are one" theory. I, moreover, do not believe that man ever was made or created; and as to man being the creature of God's will and his own at the same time, I frankly declare myself to be the victim of a puzzle from which I can see no hopes of extrication. As well may I expect to find the operation and the result the same were I to use two multipliers to one multiplicand. And further, I do not believe in the image theory. I can no more believe that God can be, or ever was imaged, than I can believe that the world was made in six days; or that the Maker ordained that one day should be held sacred, thus profaning the remaining six; or that the meek Moses ever severed the Red Sea in two halves with a wand. "Is this the psychology (demands Mr. F.) that is to guide Spiritualists to a right interpretation of the phenomena they witness?" I make answer, "By no means." I don't guide;

I speculate. And though he seems to cavil at my saying "the spirit of man is not, it would appear, a combination of the chemical elements known to us," I confess I fail to see the objector's point; and humbly want to know, does Mr. Fitzgerald, or his authorities, know any more about the true constitution of the human soul, apart from revelation, than I do. If so, I should presume that the editor of the *Spiritualist* will be glad to give a prominent place in his journal to the "new light."

HUGH M'LEOD.

53, Great Coram-street, Russell-square,
Oct. 23, 1873.

MADAME LOUISE'S MEDIUMSHIP.

SIR,—Referring to the communication signed "Christian Reimers," which appeared in the last issue of your valuable paper, reporting a *seance* with Madame Louise, I am commissioned by a committee of inquirers to offer Madame Louise and her son any amount of money they may think reasonable, if they will produce, under the same conditions, the same or similar phenomena as those described by your correspondent, at this address. Should Madame Louise's engagements be too numerous to permit her to come to Liverpool, the gentlemen to whom I refer will be glad to visit her in Manchester on condition that, in case of failure, Madame Louise make a donation of £10 (ten pounds sterling) to the publication fund of the *Spiritualist*.

As a guarantee of the genuineness of this offer, I append the names and addresses of those in behalf of whom I write, all being members of the Liverpool Psychological Society, one acting as recording secretary of that body.

DAVID B. RAMSAY.

6, Stafford-street, Liverpool. 15th November, 1873.

William Brogden, 14, Mona-street; Robert Wood, 26, Cable-street; John Fraser, 18, Spekefield Cottages; Samuel Williams, 36, Spellow-lane, Liverpool.

[We have no desire to receive subscriptions to the *Spiritualist* fund in consequence of the failures of any medium.—Ed.]

THE MYSTERY OF EDWIN DROOD.

SIR,—In your issue of Sept. 15th, you give an account of certain writings professing to be a continuation of the tale of *Edwin Drood*, left unfinished by Charles Dickens at the time of his death. The narrative is taken from the *Springfield Daily Union*, and is given, as I understand, for what it is worth. The editor of the *Springfield Daily Union* evidently wishes his readers to consider it genuine, and has added a few criticisms to that end.

1st. He finds *traveller* spelt with two *l's*, as is common in England, but rare here. It is, however, common enough here to deprive the argument of all weight; and, moreover, is one of those *known* peculiarities which anyone wishing to disguise American writing would be sure to adopt.

2nd. The use of the word *coals* for *coal* is not sufficiently un-American to afford evidence of any weight.

3rd. The use of the word *servant* is open to the same remark. It would be adopted by anyone wishing to write so as to produce the impression of English authorship.

4th. From an acquaintance with the topography of London no argument can be drawn. London is nearly as familiar to many Americans as is any one of their own great cities.

On the other hand, I have noticed in one column of your extracts two strong peculiarities of American diction, not likely to be used by any English writer.

1st. "Coals were not *plenty*." The use of this word as an adjective is common in colloquial discourse, but would scarcely be admitted even here as correct in writing. It seems to betray an imperfectly educated writer.

2nd. "She reminded one of the walking beam of a steamer." No English writer could use such a Transatlantic figure as this. Even if familiar himself with the peculiar construction and appearance of American steeple-engines, in which the great beam is in sight, and sways up and down above deck, he would never employ it as a simile to enlighten or amuse his readers.

Knowing that your object is to ascertain the truth, I make no apology for this communication.

E. W. C.

[On the one hand these just criticisms of a gentleman now travelling in America have their weight. On the other, some genius akin to that of Charles Dickens is clearly visible in the writings. Further, internal evidence crops up, sufficient to lead experienced Spiritualists to suppose that some kind of genuine mediumship is at work. As an example, the statement that the medium must sit alone in a room to write, may be quoted. Dr. Dunn, who has just returned to America with Mr. Peebles, was once a writing medium for proving spirit identity; he was obliged to sit in a room "by himself" to get *reliable* messages. The gentleman through whose mediumship the articles headed "Spirit Teachings," published in

this journal, are given, finds that he must sit by himself to get reliable communications, or in a room where those present do not know what he is doing, and have not their thoughts concentrated upon him. If we were compelled to give a casting vote in the Edwin Drood matter, we should be inclined to say "genuine," partly because of internal evidence that real mediumship seems to have something to do with the matter, and chiefly because it is hard to suppose that a mortal gifted—as the writer certainly is—with the ability of Charles Dickens, should voluntarily elect to come before the world by the aid of imposture. Cannot "E. W. C." inquire into this case on the spot, and report?—Ed.]

THE NERVOUS SYSTEM.

In the course of his recent lectures at St. George's Hall, Dr. Carpenter said, that the nature of the power whereby the nerves call the muscles into action is akin to electricity, as we know, because it is most easily called out by electricity; as Galvani, by a very feeble combination of metals, called out nerve-force from a frog's leg. This power is known only by its effects; it is not actual electricity, although akin to it, for, were it electricity, it could stimulate a dead muscle as well as a living one, and that it cannot do, although a dead nerve has the same structure as a living one. Another proof that this power is not electricity is by the length of time taken to produce the effect; a definite time is required for the transmission of nervous force, which electricity does not need. Another element of nervous substance is the cellular or cortical element. This red substance forms, as it were, the bark of the brain on its convoluted surface; it is only in the cerebrum that this cortical is outside; in other parts this cellular substance is inside. The ganglions, or knots upon the nerve fibres, or the great knots that form segments of the spinal cord, are of this component. Ganglions are distributed throughout the body, along the spine, two in the intestines, some in the head and neck, and each of these several centres is an aggregation of cells, sometimes with only two points, sometimes with five or six radii. These cells are the centre of nerve-power, and also the centre of growth. Enormous supplies of blood go to these central masses; one-fifth of the blood in the whole body goes to the brain, and of that four-fifths, at least, go to the cortical and ganglionic substance, which, though but a thin layer, receives in fact one-sixth of the blood in the body. Nor is this a cause for wonder when we see with the microscope the wonderfully fine blood-vessels, most beautiful and minute, that traverse it.

Great activity goes on between the blood and the nerve-centres; for the nervous system grows by selecting nutrition and regeneration from the blood, storing up potential energy until needed; by day we call forth this potential energy into active energy, and as we use up emotional energy faster than it can be re-supplied, the nervous system has to relapse into a quiescent condition (known as sleep) for the regeneration of nerve matter used up. This regeneration is simply oxygenation, which involves the oxygenation of nerve matter. There is no doubt that highly oxygenised blood is necessary, for it is well known how bad air dulls mental power, and an interrupted supply of oxygenised blood ends nerve functions. In proof of this Sir A. Cooper experimented on an animal in full vigour by tying two of the four great arteries, thus diminishing but not breaking the supply of blood to the brain. He then pressed two of them, and the animal fell as if shot with an utter abnegation of power of brain. Thus also patients in hysteric coma will become suddenly unconscious in the middle of a sentence, and after remaining insensible for from five to twenty minutes, arouse again, and com-

plete the sentence; and Dr. Ferrier, by compressing two of the carotid arteries, fell asleep for two minutes, and awoke believing he had slept two hours.—*The Examiner.*

SUDDEN DEATH OF A SPIRITUALIST.

THE following is from the *Daily News* of last Monday:—

Birmingham, Sunday Night.

This evening, at the Athenæum Assembly Rooms, Temple-row, a Spiritualistic service was being held, and in the course of it a medium named Benjamin Hawkes, a toy dealer of New-street, in this town, addressed the meeting. He spoke for fully half-an-hour, appearing to be in his usual health, and then he described with startling vividity a *seance* in which the Apostle Peter had manifested himself to the assembled spiritists. Peter had clasped hands with him, and he (Hawkes) felt the close pressure of the Apostle's grasp. From this he argued that it was quite possible to understand how Thomas of Didymus thrust his hand into the side of "the Personification of Divine Love." The instant these last words were out of the speaker's mouth he fell back on a chair behind him. There was great excitement, for the meeting believed Hawkes was under strong "spirit control." A few seconds elapsed, and a surgeon came up to the medium, and found him dead. The meeting broke up in wild confusion. Perhaps a more exciting scene never occurred than the death of this man, with the wild words of his fervent belief fresh on his lips.

It will be seen by the following letter from the chairman of the meeting, that the preceding account is entirely inaccurate. Mr. Hawkes was in his normal state, and was not addressing the meeting as a trance speaker. The chairman of the Birmingham Psychological Society should send a brief resolution, passed by the council, asking the London daily papers to correct their erroneous statements.

To the Editor of the "*Spiritualist*."

SIR,—I beg to forward you particulars of our friend Mr. B. Hawkes's passing away from us. On Sunday last we, as is our custom, assembled in the Athenæum Assembly-rooms, and, as Mr. Collier was away in London, we had determined upon holding an experience meeting, myself presiding. A voluntary upon the harmonium was played by Miss Mercer, after which "Hand-in-hand with Angels" was sung by the assembly. I then related my experience during a portion of the last nine years of my being a Spiritualist, recounting many incidents of a personal character I had witnessed, and must say it was listened to with marked attention, far different to six or seven years ago, when such utterances met with the sneer and hiss of the ignorant, or the "won't believe it," of the very wise ones. As chairman of the meeting I called upon our friend Mr. Hawkes, a well-known tradesman of this town, to address the meeting. He began by relating his experience at my own house, eight years ago, then referred to his more recent experiences in London; to his having seen and felt the embodied spirits. He said that he had taken hold of the hand of a spirit, and the spirit had grasped his; that he had talked with them, as "I do with you;" that on one occasion the spirit Peter, with a light in his hand, held his face quite closely to "mine," and said, "Do you see me now?" and "nobody can describe the thrill that ran through me on that occasion. He grasped my hand, and I the spirit's." After a few more remarks of a startling character to the sceptics, he said, and "we shall know and see more soon." He added "that Jesus, the personification of love, would soon be more appreciated and more closely followed." These were about his last words. He then fell back upon the seat at my side. I caught him in my arms; he sighed about three times, and appeared to gurgle in the throat as if trying to speak; then all was over, *on this side*. Oh, what a glorious transition was that! To pass away so peacefully, so tranquilly. How I envied my dear friend but I have work yet to do before I go hence.

The members of the congregation were panic stricken (as the doctor came in), but they left very quietly indeed, although some three or four ladies fainted. Mr. Hawkes was conveyed to his residence, 13, New-street, and his widow said at once he suffered much from heart disease. Therefore it was not so unexpected.

The inquest I have this day attended to give evidence, and

the verdict is "*Died from syncope.*" I will forward papers tomorrow, if possible, containing the account.

I feel greatly saddened, as I have known our friend for twenty-five years, and since he became a Spiritualist, he has worked in unison with me most earnestly and well; he was one of my earliest converts of eight years ago, and frequently did he refer to those early days of his investigation, under difficulties, at my house.

A most earnest worker in Spiritualism in the Midland Counties has passed away from our midst, to help us from the other side.

AARON FRANKLIN.

100, Suffolk-street, Birmingham, Nov. 18th, 1873.

LAST Tuesday night an interesting *seance* with Miss Florrie Cook took place at Mr. Luxmoore's house, 16, Gloucester-square, Hyde-park, W. The author of *Where are the Dead?* and the medium authoress of *Glimpses of a Brighter Land*, also Mr. B. Coleman, were present. The spirit Katie wrote a message to the latter gentleman, for presentation to Judge Edmonds, of New York.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—A letter dated November 18th, from Mr. Blyton, secretary *pro tem.* to the National Association, says:—"The next meeting of the provisional council is summoned for Monday evening next, 24th instant. A first issue of a large number of invitations has been sent out to representative Spiritualists, inviting them to accept seats on the council, and the bulk of replies received by me up to the present time, are in the affirmative." Other invitations will be issued, including those to proposed vice-presidents, and other officers.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—On Sunday evening last Mr. Robert Harper delivered an address at Goswell Hall, 86, Goswell-road; it was one of the regular Sunday evening lectures given there in connection with the St. John's Association of Spiritualists. He said Spiritualism was not merely a system of communication between the living and the departed, but it had a beautiful philosophy and a true science. In studying its teaching he found that there is only one force in the universe—the life current of God, who is at once the life and substance of all that exists. The speaker believed in a grand pantheism, not the pantheism of the materialists, but that of Paul. "In Him we live and move and have our being." Spiritualism was the science of the soul, and had taught him what no books on physical science could do. It was able to penetrate the region of our inner working, and to demonstrate the true science of the conditions which control our mental and moral being. The clairvoyant could show that many persons inherited specific disease from their parents or ancestors, and could often point out where, many generations back perhaps, disease had originated. Clairvoyance also proved that every person was affected by the thoughts and lives of others, for the thoughts and emotions of each one of us influenced some other being. Spiritualism showed clearly the conditions of our individual existence, and the obstacles and aids to our development, and taught that no human being is wholly depraved, as the orthodox churches would have us believe, and as he many years ago as a Methodist preacher had told the people. He knew now that the lowest in the scale of being had a germ of excellence, and was as dear to the Divine Father as the most saintly. There was a communication between this and the disembodied world, and the advanced spirits could rain down on us their intellectual and moral qualities, and in this way, through a comparatively infinite chain of being, the grace or beneficence of the Divine Father was brought into our natures. Thus those who had most intimately cultivated the acquaintance of the so-called dead lived in the world in peace and happiness and moral beauty. The vision of the hereafter unfolded by Spiritualism was such as to give present happiness in the prospect of what we shall be. He had seen a spirit, and his own mother had stood behind his chair and shaken his hand. The ignorant and wretched, and those who in this world were retrogressing, would eventually turn from their evil ways, and when placed under proper conditions for advancement, they would at length become pure and happy, so that not one soul would be for ever lost, or shut out from the moral and intellectual happiness of the higher spirit spheres.

ANSWERS TO CORRESPONDENTS.

ERROR.—In Mr. Luxmoore's letter last week the word "probability" was in error printed instead of "possibility," thereby altering the sense.

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

MR. FORSTER, the test medium, is now at Salt Lake City, and he will visit San Francisco in a week's time. He has published a pamphlet about his mediumship.

SPIRITUALISM AND SCIENCE.

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Committee.

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Mr. W. Cotter,

Mr. R. Howorth,
Miss Rangor,

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.

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

President.—Mr. Alfred E. Lovell.

Council.

Mr. George Blyton,
Mrs. Amelia Cornor,

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.

SIBYL, Clairvoyante and Trance Medium, may be consulted in all matters of ill-health or business. Terms 5s. each person. From 12 till 6. 53, Great Cornam-street, Russell-square, W.C.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 6s.; at 8 o'clock each evening. Address as above.

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MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private *Seances* attended.

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"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 orationist, 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.

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 4d. 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.

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

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

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

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

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

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

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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