

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

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WEEKLY PUBLICATION OF "THE SPIRITUALIST."

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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 *oratory 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.

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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.

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- 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.
- 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
- 3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

NATIONAL ORGANISATION OF SPIRITUALISTS.

By the report, published in another column, it will be seen that the Council has not widened the scope of its fundamental rule (Rule II.), but has brought about the same result by an addition to another. The only point for consideration this leaves open, is that the public, when inquiring into the objects of any organised body read its fundamental rule and do not trouble themselves to examine those which follow. Moreover, it is customary to quote such rule in many circulars and public placards, so that the question arises whether it is wise to be obliged to quote two rules to show the objects of the Association, or to quote one which is palpably not so wide and national as it might be in its scope. When dissensions arise in organised bodies the malecontents commonly complain that the foundation rule is broken, and if the rule chances to be one which goes into details, and is not broad and general, it is sure at times to present points easily attacked. The stated objects of the British Association for the Advancement

of Science appear to be wide and national in the highest sense, yet at times the rule has caused much discussion. However, the gentlemen who have given so much time and work disinterestedly in drawing up the rules of the National Association are more competent to decide on such points than ourselves, who know nothing of the proceedings of the Council, or the arguments for or against any particular line of action, except from hearsay.

Steps have been taken to induce Spiritualists in the colonies and in British India to co-operate with the present National Association, which now has forty-one working members of the Council, all devoted Spiritualists, who have entered upon this work from a sense of public duty. The ground being thus prepared, the Council has to be still further enlarged, and presidents and vice-presidents appointed. The real strength of the Association will lie in its gaining a reputation as a faultless organisation for the economical administration of funds, so that Spiritualists shall have confidence that it does the maximum amount of work, with the minimum of expenditure, and that it will incur no liabilities until it has funds enough already in hand to liquidate the same.

If the Council held monthly meetings, to which reporters were admitted, and at which passing events of interest to Spiritualists were considered, thus virtually constituting itself a little representative parliament connected with Spiritualism, such a line of action would tend to keep up the public interest in its proceedings.

A FRENCH TESTIMONIAL TO MRS. TAPPAN.

ON Tuesday, November 18th, Dr. E. B. Boulland, reporter to *La Revue Spirite*, had the honour, in company with Mrs. Catherine Woodforde, of presenting a complimentary letter from the Society of Spiritualists in Paris to Mrs. Cora L. V. Tappan.

Dr. Boulland was the bearer also of a bouquet of sweetly-scented violets, surrounded by fresh winter flowers, which having presented to Mrs. Tappan, he proceeded to read the following address:—

"MADAM,—The echoes of your spiritual and instructive orations are repeating themselves loudly in that great and beautiful City of Paris, as well as all over France, my country: so much so that the honourable Society of Spiritualists have been moved to address you a letter of salutation and welcome, which they have desired me, as their reporter, to deliver into your own hands.

"Our friend, Mrs. Woodforde, has been so kind as to translate it, for I must confess to you I was doubtful of my own competency to do it justice, the style of said letter being so high; but nothing too high for a lady of your eminence.

"Madam, allow me to tell you that for a long time I have been looking for the truth regarding my future life, like a feeble child looking for some flowers in an uncultivated land—I mean in this selfish world—when all at once I have had the good fortune to find some violets—in other words, our beautiful Spiritualism—the perfume of which you have sent forth so generously amongst us since your arrival in London, and for which our brothers in France, and I come to-day to thank you for humanity at large.

"With your permission, madam, Mrs. Woodforde will read the letter to you."

Mrs. Woodforde then read the letter, as follows:—

"REVUE SPIRITE. SCIENCES PSYCHOLOGIQUES. FOUNDED BY THE LATE ALLAN KARDEC.

"To Mrs. Cora L. V. Tappan, London.

"MADAM, AND DEAR SISTER IN SPIRIT,—Through our reporter and brother in Spiritualism, the Honourable Monsieur E. B. Boulland, we are informed of all the remarkable Spiritualistic events of the day in England. Accordingly we have received accounts of your inspirational discourses, in which you deliver the teachings of spirits of the Most High. Inspired medium! Your incomparable eloquence is for us a proof that you are

yourself exceptionally an incarnated spirit, commissioned to teach the truth, to destroy materialism and positivism.

"Continue your work, noble spirit, distinguished woman! Prove to unbelievers that the soul, leaving invisibly its Maker's hand, has, by virtue of its free will, been enabled to ascend gradually along each progressive step of the ladder which marks the three kingdoms of nature, connecting thus the mineral with man, the most perfect animal; and working out the ever continuous chain which, commencing in the atom, ends in the Infinite—in Him from whom all is.

"Humble labourer in that field opened to you by the spirits, in the name of the 'Society for the continuation of the spiritual works of Allan Kardec,' I offer you the salutations of a brother, and the sincere vows of a pure friendship.

"Solicit the inspirations of your spirit guides, and in all your assemblies repeat, that in France a numerous school, possessing its millions of adepts, extends the hand to brother Spiritualists of England; that throughout Europe and America we should all be united for strength, and to avert the machinations of those zealous bigots who would teach that Spiritualists cannot aid each other, unless they receive from the higher world the same revelations, and form the same deductions. We know that terrestrial humanity forms, after death, the celestial humanity; that we take with us there above our knowledge and our virtues, and that if our natures are either passionate, egotistical, or vindictive; or good, generous, charitable, and benevolent, we shall give to mortals communications and inspirations similar to our own sentiments, having upon them the distinctive marks of our personality. In nature no two leaves are alike; in a numerous family every child has its own peculiar genius; in a people every individual possesses his own especial merit; in the universe the planets which roll through space are marked by dissimilarity in volume, in density, in their periodic revolutions;—the same wide diversities mark the different nations upon this terrestrial globe. There is then a primordial law infinitely wise, and providential, a law of harmony existing in the midst of diversity, to which we should render homage.

"Let us then, brethren, receive the various inspirations of our guardian spirits, gathering together their instructions, and holding ourselves free to reject the tares, whilst we nourish our souls upon the grains of truth. Let us not believe ourselves perfect, and the possessors of absolute truth, but rather of relative truths, which may change on the morrow,—since the messengers of God give to us only according to our intellectual capacity.

"Yes, respected, and inspired sister, let us love each other in the spirit of humanity, rejecting that selfish individuality which marks the man-animal.

"The smallest particles of stone, ground, and pulverised in the processes of nature, may become the worm, the winged insect, the beautiful flower, the bird of brilliant plumage, the elephant so wise and benevolent, the raging tiger of the jungle, the watch-dog, or the peaceful ruminant:—the molecule becomes the man, and after the lapse of a million ages, this king of animals has reached an epoch when incarnated angels, like yourself, are inspired to guide him to the Infinite—to God!

"Soliciting His blessings upon you, my sister, I am yours,

"P. GLEYMARIE.

"The Editor-in-chief of *La Revue Spirite*.

"Rue de Fille, 7, Paris, 5th Nov., 1873."

The letter having been read, Mrs. Tappan responded, thanking, in a few graceful sentences, her visitors, and through them the Society of Paris, when the interview terminated.

ANTHROPOLOGY IN FRANCE.—A recent number of the *Revue Scientifique* contains a notice of the proceedings of the Anthropological Institute; and also gives an outline of the paper read before it by Mr. George Harris, F.S.A., on the "Hereditary Transmission of Features and Qualities of Different Kinds."

JUDGE EDMOND'S TESTIMONIAL.—The address to Judge Edmonds, beautifully illuminated and framed, together with the books of English authors on Spiritualism, uniformly bound in calf, and the albums that are to be presented to him, are on view at Messrs. Henry Sotheran and Co., Ceramic Court, Crystal Palace. Subscriptions, and the photographic likenesses of subscribers, should be sent, without delay to Mr. Benjamin Coleman, 1, Bernard Villas, Upper Norwood, S.E.

HORRIBLE SPIRITUAL MANIFESTATIONS.*

BY EMMA HARDINGE.

To those unfamiliar with San Francisco, or to whom the remarkable manifestations about to be narrated are strange and apparently incredible, I beg to state that the chief of my narrative is supplied by four eye-witnesses of the facts, two of whom are ladies; my other informants being a highly respected member of the police force, and a well-known merchant of San Francisco, whose testimony alone would be considered authoritative in any court of justice in the State.

About two years ago it was rumoured that a family residing on the very summit of one of those towering hills that environ San Francisco, and constitute the principal site of its beautiful though almost inaccessible residences, had been holding circles, and obtaining some very strong, though repulsive, manifestations. The father of the family, a respectable mechanic, had recently married a second wife, a woman of a most amiable disposition and excellent character, and amongst the family of the first wife, consisting of several daughters, it was found that two or three of them were mediums. The chief power of the manifestations, however, appeared to rest with the eldest daughter, a handsome girl of eighteen, about whom very scandalous reports had been unhappily rife among her neighbours. When the fact of strong spiritual manifestations occurring in this family became generally known, painfully suspicious circumstances were revived in connection with the young woman's deceased mother. It was affirmed that her spirit appeared in company with several others who had died violent deaths, and whose former residence in the same place as the medium now inhabited had procured an evil name for that locality. Murder, suicide, and crimes of the most appalling nature had been, it was known, practised in that vicinity, and though the actors in these dark tragedies, like the unfortunate mother of the girl, were now spirits, it was confidently affirmed that the manifestations complained of by the neighbours, rendering the place as terrible as it had formerly been notorious, proceeded from these unquiet spirits. The furniture of the possessed house was broken, and thrown about with wanton violence. Dreadful noises, mingled with cries, groans, and mocking laughter, were heard. The dresses of the females were pinned together by unseen hands, or rent from them; and, as the climax of the disturbances, the eldest girl was not only haunted by ghastly figures, whose shocking apparitions threw her into fainting fits, but these spectres actually marked her dress, person, and face with large spots of blood. This last phase of the phenomena was so frequent and terrible that the poor mother-in-law called upon some of the most respectable and prominent Spiritualists of the city, and solicited their advice and assistance, if possible, to exorcise the tormentors who beset the unhappy girl.

When my friends first visited this family, they found this persecuted girl, as might have been expected, in a highly nervous and excitable condition, deadly pale, and apparently suffering from the effects of a severe illness, for which common report assigned the most scandalous origin. During the first spiritual *seance* held with this young person, my friends, Mrs. T—— and Mrs. D——, represent her as sitting apart, pale, depressed, and ap-

parently uninterested in the proceedings of the rest of the party.

There were about a dozen persons present, and the hour for the *seance* had, at the request of the ladies, been fixed at twelve, noon, objections of a cogent nature being urged to evening circles, when the manifestations became boisterous and unendurable. At first only faint raps were heard in different parts of the room, but soon the young girl exhibited a mortal fear in her attitude and features, and shrank back as if from the approach of a frightful object. Instantly, and while every eye was fixed upon her, she sank back in her chair in a swoon, and there, in the broad glare of the sunlight, appeared on her face, which, the moment before, was perfectly white and colourless, a large patch of wet, reeking blood, one of her cheeks being marked exactly as if struck with a bloody hand.

On approaching the swooning figure, a second patch appeared on the other cheek, and as she stretched out her hand as if to ward off an invisible foe, another wet and reeking stain instantaneously became manifest on its palm. The ladies present procured a wash-bowl and removed the stains from the young woman's face and hand; but though they replaced her in the chair, restored her to consciousness, and never for one moment lost sight of her, nor suffered a single movement to escape them, this terrible phenomenon was repeated five times in less than an hour. Each time, the ladies washed off the stain. They affirm what the whole circle attested: that the girl never moved from her seat; that her eyes were generally closed: her face, except when stained by the sudden and ensanguined marks, as pale as death, and not a movement was made by her except from time to time to extend her hands in the attitude of one who attempts to drive off some approaching object: and it was at such moments that the blood-stains instantaneously appeared on her hands, face, and throat. At last the unfortunate medium seemed to become so utterly prostrate that the circle, appalled and disgusted, broke up, and the ladies in attendance proposed to help her mother-in-law to remove her to her chamber. For this purpose two of the ladies (Mrs. T—— and Mrs. S——) placed themselves on either side of the medium, to lead her out; but just as they reached the door they each simultaneously received some kind of propelling power that drove them backwards, as if by a galvanic shock, and once more the clear and distinct mark of a bloody hand and fingers was imprinted on the young girl's neck.

With much difficulty, and after several similar attempts and rebuffs, they succeeded in supporting her to the head of the stairs, when the sound of a heavy fall drew the rest of the circle from the room below. There they found the ladies reeling against the wall, equally terrified and exhausted. The medium had fallen to the ground, and the face, neck, and dress of one of the ladies were stained with large splashes of fresh wet blood.

Arrived at last, by aid of assistants, at the chamber, the girl was laid upon her bed, when a young sister of the medium's declared that the "Spanish girl" was already lying on the pillow; the next moment the pillow where they laid the girl down was observed to be crimsoned with blood. The younger children always insisted that these frightful marks were made "by a Spanish girl," who followed their sister about. She had her throat cut, they said; and another apparition who helped to make the marks was their mother, whom

* This narrative is extracted from Mrs. Hardinge's *Modern American Spiritualism*.

they represented as reproaching her daughter with an infamous life. . . .

This is but a small portion of this singular and revolting history. The merchant to whom I before alluded as one of my informants, Mr. B——, assured me that, curious to witness this remarkable phenomenon, he one day went to the house with a member of the police force who had frequently attended the weird circles held there, though he was unwilling to acknowledge that he had done so. Mr. B—— and the policeman, observing the girl leaning out of the parlour window, stopped and conversed with her. Suddenly she drew back with a look of horror, when one of the hands she extended to ward off some invisible danger, and one side of her pallid face, were instantly covered with blood.

The quality of this fluid has been several times analysed, and always corresponds to that of human blood.

The manifestations occurred during many months, and the persons in whose presence they transpired are so numerous that no phenomena are more abundantly witnessed. The police at length interfered to stop the circles, and the affair gradually died out with the removal of the young woman from her father's house.

The family at last denied entrance to the curious, and insisted that no further publicity should be given to the subject in connection with their names, on pain of prosecution.

The tongue of rumour, which could not be thus silenced, attributed to the unhappy daughter and her spirit mother such practices as would render this ghastly phenomenon singularly significant. It is alleged that the family, having severed their connection with the unfortunate medium, have resolutely protested against further intercourse with Spiritualists, and live in strict seclusion; hence I do not feel at liberty to give their names or those of the witnesses to these facts, except in private. Any one can obtain this information from me, however, that will pledge themselves to use it only in questioning the witnesses, not in harassing the family, whose peace of mind and respectability they are said to have materially affected.

SPIRIT FORMS IN AMERICA.

From *The Religio-Philosophical Journal* (Chicago, November 8th, 1873).

Mr. E. J. Stout, of La Grange, Missouri, writes:

"On Thursday, September 4th, my wife and I visited Memphis, for the purpose of attending a few *seances*. We have been present at five in all since the publication of my letter in the *Religio-Philosophical Journal*, and I thought I would give you a synopsis of what transpired at the *seances* attended by myself and wife, September 4th, 7th, 11th, 14th, and 16th.

"On Thursday night the circle was formed as usual, the medium securely handcuffed, the key given to one of the audience, the lights turned down, a couple of songs sung, when whiz came the rope out of the upper opening; and here, please remember, that this upper aperture is so high that the tallest men can but just reach it by standing on tip-toe. The rings were then put through the handcuffs and around the arm of the rocking chair in which the medium sat. Several hands were then shown and a lady's arm, full length, of delicate form at the upper opening—the hand down, the elbow up. No person in

the flesh could possibly have presented his hand and arm in this position without the aid of a ladder. At the lower opening appeared a female form which beckoned to my wife, and not seeing her face plain enough to fully recognise her, my wife asked, 'Who is it?' She replied 'Jennie Connell,' the wife of Dr. Connell, of La Grange, Mo., sixty miles distant. She held a long conversation with my wife, and sent messages of love to her little ones left behind, and at the same time requested my wife to kiss Maggie, her youngest, for her. She spoke plainly and distinctly, and when asked if she would show herself to me, said 'Yes,' and I saw her very plainly, so that I easily recognised her. She remarked, 'Oh! I am so happy! this is heaven. I am so glad you are not jealous.' My wife asked her why? and she said, 'Because Stouty is so good. Now give me a glass of water and then sit down.' She asked her then if she could give us a test for a rigid Baptist lady, neighbour of ours in La Grange. 'Yes; wait a moment and I will bring her ma.' In an instant an old lady stood at the opening, said her name was 'Lucy Kuhall,' the veritable mother of our neighbour. My wife inquired if her daughter would come to see her? 'No, she is too bigoted.' She said many things relative to her passing away, which she requested we should tell her daughter.

"Then came a young lady whom I had known in my youth, some thirty years ago, and talked with me, after which she wrote the following and handed it to me:—
'God bless you and wife. Sarah.'

"Then came my mother, who passed away some forty years ago. I well remember her. She showed herself so plainly I could see every lineament in her features. She remained several minutes. I witnessed a most singular metamorphosis. She did not leave as others had previously, but seemed to glide into another female form, at least a head shorter than herself. The latter had the form and features of a young lady I had known in earlier days. This form stood and gazed into my face most intently. Again my mother came and remained, seeming loth to go, until her nose, mouth, and lips were dissipated, leaving, as it were, a hole in her lovely face. I could distinctly see all her features but these. The effect was anything but pleasant to me. Next my first wife opened the door of the cabinet and beckoned me to her. By her right side stood a little child. I did not recognise the child, but presume it was ours, as she had two children in the land of light and love with her; one went before, and one after she passed away.

"At another *seance* the medium was handcuffed as usual, and the rings placed on the little shelf in the opening. In a short time the medium came out with one ring on each arm, he being securely handcuffed at the time. He then went into the room again, and by our request his coat was taken off and thrown out of the opening at our feet, still having the handcuffs on, and locked. In a short time the spirits asked for his coat, saying it was too cold for the medium. The coat was held to the upper opening, and was taken in with a jerk. It was put on the medium by the spirits while the handcuffs were still on, and locked. The spirits then tied him in a very secure manner, and he was brought out of the cabinet and untied by three gentlemen, strangers, with a great deal of difficulty. He was then taken back into the cabinet. After a while the question was asked, 'What are the spirits doing with the medium?' They answered, 'We are doing something,

just come in and see, if you want to.' Just then we heard something fall, and we asked 'What it was.' They answered, 'We are hanging the man, and one of the hooks broke.' We went in and found him suspended to the clothes-hooks on the wall, with a ring on each arm at the shoulder, and a rope about two feet long with each end tied fast to the rings. This rope was half-hitched three times on one of the hooks; each hand was extended the full length of the arm and tied to a hook; his feet were tied together. Thus he hung suspended, his feet four or five inches from the floor; but before going to the cabinet room, we heard deep heart-rending groans which caused much excitement, the medium's wife demanding the door to be opened, when lo! we found the spirits had locked the door on the inside. Mr. Pitkin had to mount a chair, creep into an opening, and with a cane force the door open, when the medium was found as above stated. It took three of us to get him down.

"At another *seance* a beautiful delicate female hand beckoned for some paper, having thrown upon the floor what was laid on the shelf at the opening. It did not suit them, as it was printed on one side. We gave them a piece of note paper. They then threw the pencil on the floor. The hand made motions as though it wanted to write. Another pencil was handed them. They tried to write, then threw it on the floor. We could not understand what was wanted. They then took the medium's knife out of his pocket, and threw it out on the floor. Still we could not understand what was desired. I then asked the beautiful female figure if she could not tell me what was required. She said, very distinctly, 'Sharpen the pencil.' On examination we found the lead of the pencil broken off up into the wood. They then wrote a message in the exact handwriting of Mr. Pitkin's sister, who has been in the spirit world some twenty years.

"At another *seance* the spirits ordered the lights to be extinguished. I obeyed the command. In a short time there was a good deal of grumbling and fault-finding, saying they could see nothing. I asked them to wait a few moments, being fully impressed they wanted to show themselves by their own light, but so much fault was found, I said, 'Well, I'll light up.' I had not got the words out of my mouth before the cabinet door was quickly opened, revealing a ball of fire, the size of a hickory nut, lying on the carpet. The spirits picked it up, moved it around in a circle. It finally seemed to explode. The spirits then slammed the door very hard, manifesting their displeasure. They have frequently, in fact at nearly every *seance*, opened the door and showed themselves from head to foot. I have seen as many as five forms at a time when they opened the door.

"Sunday, Sept. 21st, *seance* as usual. Present from a distance, Capt. Wm. Reed, of Illinois, and Mrs. Black, of St. Louis, with a large attendance of home members. No restraints were put on the medium, as none desired it. In a short time Capt. Reed's brother, a tall, dignified spirit, with a long flowing beard, appeared at the opening, and was recognised by him. He conversed in whispers a long time—say ten minutes—and which was so real that Capt. Reed was overcome with his feelings, thanked God with almost every breath for such a glorious and unexpected fruition of his hopes and aspirations. The following was then written at the opening, in a neat, readable hand, and thrown out, the sound of the pencil at times being just like telegraphing:—

Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness
Which any man may show.
Oh! deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; therefore, William, this is good. Tell Mary I still live. Brother, be good to all, both rich and poor. Mother and the rest are well. Our prayers are for you all. H. J. REED, pr. T. R.

"The spirit forms were announced, and the door was gently opened, showing a full-sized spirit, a female robed in white, who was taken to be Amanda, wife of Capt. Reed, who advanced to the door, reaching out his hand, and receiving a perceptible touch on his coat sleeve at the wrist. Other spirit forms were shown, but not very distinctly.

"I am well convinced that if they would sit in total darkness, the spirits would materialise, make their own light, and walk out among the observers. Physical light destroys the spirit illumination. Thus, I and my wife, through the never-to-be-forgotten kindness of Mr. H. G. Pitkin, and his amiable wife, and Mr. J. H. Mott, the medium and wife, have been enabled to witness scenes I never expected to see on earth."

Capt. W. H. Reed gives the following account of another *seance* with the same medium:—

"Having had my attention called to the wonderful mediumship of Mr. John H. Mott, of Memphis, Mo., I availed myself of the opportunity of visiting this Mecca of Spiritualism. I had been an earnest investigator of this new, and, to my mind, scientific, philosophy of life, and its apparent rational sequences. I had, so to speak, arrived at least at a juncture in which my mind and reason could not by analogous course of reasoning reject the rational conclusions of its truthfulness; and yet my sceptical organisation required positive, demonstrated proofs. In this condition and status of mind I arrived at Memphis, Mo., and called on Mr. H. G. Pitkin and family, also on Mr. J. H. Mott and family, by whom I was received with most hearty welcome and kindness, and never can I forget their earnest, hearty, and unselfish warmth in the diffusion of this glorious truth, and all without the least material or pecuniary consideration."

"I said, 'Brother Pitkin, you cannot afford to feed and lodge all these hungry and starving souls without pay.' He replied, 'We have our pay under the present programme, and when a change is necessary our friends and the public will be promptly advised.'

"The medium, Mr. Mott, was seated in a high-back chair, his wrists handcuffed, and key given to me. Then, with a small rope, some thirty or forty feet long, I tied him thoroughly in his chair and down to a staple in the washboard. The room contained a small stand, three bells, a drum, and a speaking trumpet. I examined the hall and floor, the only outside opening being a window, which was completely fastened with wire, and was the last out of the cabinet, closing the door behind me. In a few minutes hands were thrust through the aperture, a bell weighing some three pounds, that was setting on a shelf at the bottom of the aperture rang violently, then the curtain parted, and a spirit-face was presented. Mrs. Pitkin, the lady of the house, who sat nearest, arose and spoke to the spirit. She did not recognise the face, but said, 'It is a gentleman with a long beard.' Mrs. Block, of St. Louis, was present,

and advised to present herself at the aperture. She did not recognise the face but heard a whisper, 'Parthenia, his wife.' This was a test for me, being the name of my first wife, whom I buried at St. Louis, in 1854. I then presented myself at the aperture, and beheld my brother, H. I. Reed, M.D., who died about three years since. He personated himself completely by gathering his beard in his left hand, and drawing it down, and bowing to me, and using his right forefinger with the others shut up, and motioning, as was his habit, when earnestly talking in this life. I inquired—

"'Brother, is this you?'"

"'Yes, thank God.'"

"'Is there truth in this philosophy?'"

"In answer he took up a pencil and slip of paper which lay on the shelf and wrote, my face and eyes not more than twelve inches distant,

"'This is truth. God is good. Keep his commands.'"
 'H. I. REED.'

"This was pushed towards me. I took it up and it was read aloud. I realised my brother's presence as much as I ever did at any time in this life. I was not deceived. I was not labouring under a hallucination. I know whereof I speak. I inquired who of our friends were present, and he whispered these names: 'Parthenia, Mother, Amanda, Willie, and Eliza Ann.'

"'Will they materialise themselves to me?'"

"'Yes, they will try.'"

"Parthenia came first. I could not see the features distinctly, but recognised the wide-opened scalloped collar, large pin, and a dim, shadowy appearance of a chain of watch over the neck and bosom, all conveying to my mind her absolute presence.

"My mother then appeared in the same manner—the perfect outline of her face, head, and neck and breast visible, all perfectly distinct and strikingly natural. Oh! how my soul overflowed with gratitude to God for His great goodness. My brother came as soon as the place was vacant, and gave me many tests, saying, 'Brother, could I have known the truth of this philosophy, I would have given thousands of dollars.' This gave me the impression that he was unhappy, and I asked, 'Are you happy?'"

"'Oh! yes, thank God.'"

"Then there was written on a slip of paper, 'Stimulant for medium required.' Mr. Pitkin handed me a silver cup containing some wine, saying, 'Pass it up to the aperture and see if the spirits will not take it from your hand.' They did so gently, and gave it to the medium.

"While the circle was singing, handcuffs were thrown out of the aperture unlocked, the key being in my pocket. Next we heard the rattling of the rope over the chair-rounds, and groans and moans from the medium. The door of the cabinet being opened, the chairs were vacant, and the medium was found hung up under the arms, his back to the wall. His arms at elbows and wrists were looped on the hooks, and thus literally hung in suspension, his toes just touching the floor. In the haste to relieve him, no knot could be found, and the rope was cut from his wrists, revealing the knots immediately under or between his back and the wall. Still remaining in the trance state, he came into the room, and, after describing my spirit friends accurately, he invited us all into the parlour, where, inspired and controlled by a German professor, he sang several German pieces, and played an accompaniment to them on the piano in fine style. The medium has

no knowledge of German or piano music in his normal condition. This concluded the first evening's experience.

"The second evening the medium was neither handcuffed nor tied with ropes, but the rope left in the cabinet, with a request that the spirits give us a sample of their skill in tying.

"My brother came again, holding himself in view for several minutes; and for an instant he was so clearly distinct that I could see his eye-lashes and eyes as perfectly as I ever did in life. Again he appeared with a large pipe in his mouth for a minute.

"Here was a lesson—nothing lost, nothing forgotten, he still repeating his regret that he had not known the truth of this law of life when on earth. He spoke of many incidents of earth-life, saying he would give me a written communication, which he did on the following night. Others of my friends materialised themselves, too, but none gave me messages."

A TRANCE LECTURE.

ON Wednesday night last week a public meeting was held at Lawson's Rooms, Gower-street, under the presidency of Mr. J. C. Luxmoore, to listen to a lecture upon "Spiritualism and Science," delivered by Mrs. Cora L. V. Tappan, trance medium.

The President stated that he had been asked to take the chair at the first meeting, but declined, because he thought that Mr. Slater should do so, but on the present occasion he occupied the position with much pleasure, in accordance with Mr. Slater's wishes and desire. After a few more words, in the course of which he exhorted younger Spiritualists always to keep their own individuality, to use their own judgment, and not to obey the dictates of spirits, unless the advice appeared to be reasonable, he introduced Mrs. Tappan to the meeting.

Mrs. Tappan then passed into the trance state, and said that a circle of scientific minds wished to speak that evening on the manifestations and the mental science connected with Spiritualism, also to explain how minds out of the body and in the body affect each other and control solid matter. She said that psychology was still in its infancy, but that the methods whereby one mind controlled another might be accurately determined. She proceeded to explain that electricity had nothing to do with spiritual phenomena; she added electricity was a palpable substance, the vibrations of which occurred under known conditions. The invisible substance surrounding mediums, and used by spirits in producing manifestations, was not electrical in its nature. Animal magnetism was a force which emanated from one human body and exerted its influence over another human body. It was a purely physical force, and mesmeric control was governed by absolute physical laws under the influence of mind. This mesmeric power was never exerted unconsciously to the operator, and it could act at considerable distances. People often lived for years under the biological control of another mind of superior will-power. Another phenomenon connected with Spiritualism was the development of clairvoyance in the person mesmerised, in which cases the mesmeriser finds that the subject is controlled by a mind beyond the reach of his will-power, and that he can only retain control over the body of the sensitive. There were persons known as independent clairvoyants, who passed into the mesmeric state, as they supposed, without any operator, but there was no such thing as a person being self-mesmerised. If not mesmerised by a human operator, a spirit acts in his place. A person could not be at once the controlling power of himself, and not the controlling power of himself, it would be a contradiction in terms. Psychometry was a different form of clairvoyance to that developed by mesmerism; it was a state of mental sympathy, where every object which came in contact with the sensitive conveyed its whole history to his mind. Other circumstances through which that particular object had passed became evident to the mind of the sensitive, in consequence, it was believed, of all vibrations in nature making an impression somewhere. In such cases the sensitive could trace a letter back through the post-office to the writer, and read the thoughts and intentions to the person who penned the document. There was a well authenticated instance where a

sensitive lady placed her hand upon a table, and she had a vision of a shipwreck; she saw something floating about, and put into a boat. It was a table. She saw it still further back alongside somebody in a dungeon, and she said that the prisoner, who was trying to write upon it, had been condemned for a political offence. The statement was all true, the table had been spared from the French revolution, afterwards it was used on board ship, and the vessel was shipwrecked. The lady had never seen the table, or been in the house before. All these things were phenomena of mesmerism. In spiritual manifestations disembodied spirits were obliged, when they wished to produce physical effects, to use matter given off from the body of the medium, which was subject to the will of the spirit. The spirit has greater elasticity of will and more control of the finer elements of matter than a mortal. At spirit circles spirits act upon the particles of matter round the bodies of the sitters, and the concentrated emanations form as palpable element in their hands as one would wish to have. Mortals were unable to see how molecules of matter tugged and pulled away at each other every time they moved their hand in obedience to their own will. Spirits not only saw these motions, but the quicker vibrations of thought, and when in mental sympathy with a mortal, it was not necessary for the mortal to speak for the spirit to know his thought. The developed mind also could in return receive impressions from the spirit world. It had often been said that mediums were sensitive to the thoughts of investigators, and it was true. Intensity of thought in any direction towards a spirit will more surely secure his or her presence than any other method. But it all depended upon the intensity and not on the quality of the thoughts. Mortals could act upon each other at a distance by thought, and when these things were better understood, mental telegraphy might supersede ordinary telegraphy. Materialists had an idea that nothing could be brought about by prayer, yet prayer, properly guided, might bring about almost anything not in contravention to natural law, for the intensity of the thoughts would reach guardian spirits, who would try to accomplish the desires of the petitioners. True prayer might do good to the patients in the ward of a hospital if materialists would only let Spiritualists pray in their own way. The thoughts of the petitioners would influence a body of spirits, and they would bring about some absolute result. The prayer of the materialist could not do this; it could only be done by the earnest desire of a person who never questions the ability of the intelligence. The very condition of prayer is lost and done away with when a man says to the Almighty or to spirits, "try if you can do this." The physicists demanded certain conditions for their own experiments, and Spiritualists demand the same. After stating that certain vibrations connected with thought were infinitely more rapid than vibrations connected with light, and with particles of matter, she said that the rapidity of these mental vibrations was the cause of many difficulties which beset spirits in their attempts to produce manifestations, so that they required time to perfect their experiments. That they had attained a certain amount of accuracy in their results was shown by the vast array of facts stored up in connection with modern Spiritualism. But this subject chanced to be outside the pale of established science and of established religion, so had to fight its way as best it could, in the midst of these contending forces. People who wished to investigate Spiritualism should begin with no preconceived opinions, and possess pure minds, open to the reception of truth in any direction.

Mr. Crisp put a question, in reply to which, Mrs. Tappan said that true prayer produced effects in the spiritual world as surely as fire under a boiler turned water into steam.

Another gentleman rose and asked whether spirits had been known to drink beer at *seances*?

Mrs. Tappan replied, that as a spiritual manifestation they might have caused beer or other liquids to be absorbed into the atmosphere, even as it was recorded that water was changed into wine in the olden time, but they never actually drank beer.

In reply to another question, Mrs. Tappan said there were plenty of well authenticated cases in which the mesmerist had been able to control his subject at a great distance, even hundreds of miles, but it could not be done at all times, in all places, and under all conditions.

Mr. Burns said that people frequently came to him, saying they heard voices in their ears, and they regarded it as persecution. Could Mrs. Tappan explain the phenomenon?

Mrs. Tappan said that where the sounds were not the result of disease, which was sometimes the case, especially where external noises were turned to the similitude of voices, there

were cases in which the sounds were caused by mental sympathy between two persons on earth. Sometimes they were caused unintentionally by spirits.

Another speaker asked—Would you recommend the study of Spiritualism as a religion, or as an entertainment?

Mrs. Tappan said, that as an entertainment she advised everybody to stay away from it. It was a science and a system of spiritual ethics. Religion could only exist in the individual, but Spiritualism might afford the means of giving external form to his religion.

In reply to another question, she said that the fact of mediums sometimes receiving communications from persons still living in the flesh, whom they afterwards met for the first time, was a result of some peculiar sympathy between the person seen and the medium.

It was then asked how spirits made the direct voice at *seances*?

Mrs. Tappan said they manufactured a thorax and other organs of sound, from the emanations from the medium. The voice was neither the voice of the medium nor the voice of a spirit, but was due to sounds made by an apparatus temporarily manufactured by spirits.

A lady said that when she saw spirits she saw very small human figures walking between her and the face of each spirit. Could Mrs. Tappan explain that?

Mrs. Tappan said, that sometimes visions were impressed upon the mind of the medium by attendant spirits, and the little figures might be embodiments of intervening thoughts of which the spirits wished the lady to take cognisance. The figures were symbolical visions and not realities.

Another speaker said—Is there any compensation to animals who have been cruelly treated in return for good service and fidelity?

Mrs. Tappan replied that there was compensation in all things in nature, but sometimes the compensation went to another person; still, the equilibrium was kept up. Cruelty finds its reaction, for nature always provides that people that cause suffering shall suffer sometime themselves. If men could look into the minds of the suffering animals, they would find that in many ways they were compensated by nature's laws for the cruelties.

Mr. T. Slater asked what we should do to become better and happier than at present?

Mrs. Tappan replied that the earth was several thousands of years old, and from the first that had been a great question. First, an individual should do his duty, and leave the happiness to take care of itself (Applause). Every day and every hour the individual duty that lay nearest to conscience should be well performed; they should not pursue happiness as an individual aim, but should bestow as much as they could of it upon others, and then it would come back to their own hearts.

The President urged his listeners to bring their friends to future meetings, so as to get up good audiences and relieve the promoters from the expense of advertising, after which the proceedings closed with the usual votes of thanks.

SUBSCRIPTIONS towards the *Spiritualist* fund should be remitted to the treasurer, Mr. T. W. Taunton, Hill House, Versailles-road, Norwood, S.E.

QUEEN VICTORIA ON SECTARIAN EDUCATION.—In *Leaves from the Journal of our Life*, the Queen speaks thus of the Model School, Dublin, which she visited August 7th, 1849:—"Children of all creeds are admitted, and their different doctrines are taught separately, if the parents wish it; but the *only* teaching enforced is that of the Gospel truths, and love and charity. This is truly Christian, and ought to be the case everywhere."

DR. SEXTON AT MANCHESTER.—Arrangements have been made for three lectures by Dr. Sexton, at the Hulme Town Hall, Manchester, on Wednesday, Dec. 4th, Thursday, Dec. 5th, and Friday, Dec. 6th, upon "Spirit mediums and conjurors," illustrated by a complete exposure of Herr Dobler's, Maskelyne and Cook's, and Dr. Lynn's tricks. Herr Dobler has been reaping a golden harvest in Manchester, from his "marvellous dark *seance*" performance, and it is hoped that Manchester Spiritualists, and those from the neighbouring towns, will all do their best to support these lectures, so that those who have got them up at great expense will find a handsome surplus in hand for future use in the same direction. Small bills for distribution can be had from Mr. Fitton, 34, Walnut-street, Cheetham, Manchester.

SEANCES AT MR. JENCKEN'S HOUSE.

MEDIUMSHIP OF A BABY.

On Sunday, November 16th, 1873, some interesting Spiritual phenomena happened at the house of Mr. H. D. Jencken, Barrister-at-Law, 53, Brompton-crescent, South Kensington, W. Mrs. Jencken (Kate Fox) has favoured us with the particulars:—Mr. and Mrs. Jencken, who had been driving out at Blackheath were informed on their return, by the nurse in charge of their infant boy, that very extraordinary things had occurred during their absence. Voices had been heard whispering soft notes over the child's bed; a footstep, too, had made its presence heard, as it passed across the room. The frightened nurse then called up the housemaid to watch these mysterious proceedings; both declare that they heard the voices, the rustle of a dress, and the whispered notes. The evidence of these two servants is all the more valuable as neither of them knew, or know, of the wonderful mediumistic power of Mrs. Jencken.

On the morning of the same day, Mr. Jencken took his little boy in his arms, when Mrs. Jencken was not in the drawing-room. As he held the child up to the window, comparing the blue-eyed little fellow with his grandfather, the late Dr. Jencken—whom he is said to resemble—gentle raps were heard—unmistakeable evidences of the gift of medial power bestowed on this sensitive infant boy. If spiritual beings can predict, certainly they have done so in this instance; for, some five years ago, in New York, at the house of Mr. H. P. Townshend, raps spelt out, one evening in January, 1869, that the first child of Katie Fox would be a medium, compared with whom his mother would be a mere cipher. Whether this prediction is to be realised, the future only can teach. Anyhow, this child, not two months old, has shown unmistakeable signs of a high order of medial power.

SPIRITS LIGHT LUCIFER MATCHES.

Another account, for which we are indebted to the kindness of Mrs. Jencken may, perhaps, interest our readers:—

On Sunday evening, Nov. 16th, Dr. ——— called upon Mr. Jencken. After a short lapse of time, raps spelt out a message requesting that Dr. ——— and Mr. and Mrs. Jencken might go into the adjoining drawing-room. No sooner had the three been seated, than a pencil was taken by an unseen hand, the point appearing brilliantly luminous—quite star-like—and a sentence was written by a spirit power (that is, by direct spiritual agency, not by a human hand), the stem of the pencil, as the sentence was written, being made visible by the brilliant, luminous star on the point of the pencil. The sentence thus written is as follows:—

"You see I write with a shining light,
These words—'You will succeed.'—J.B.T."

The paper was then carried across the table and handed to Mr. Jencken.

Dr. ——— having remarked how extraordinary it would be if the unseen powers could, by their own agency, strike a light, raps spelt out a message asking him to take the match-box. This done, a hand laid hold of it and took it from him, then, carrying it to the opposite side of the table, a spirit-hand struck a light and carried the match-box back to the table. Other phenomena were witnessed at the same sitting.

To listen to the accounts of all that is taking place at Mr. Jencken's house would suffice to make any

Spiritualist regret that all the occurrences should not be made public, but Mr. Jencken appears to think he has done enough in the past in braving public opinion by telling the truth, and that others ought now to do their work.

An amusing incident was mentioned by Mrs. Jencken, which only occurred the other day. The Marquis de St. ———, formerly one of the equerries at the Vatican, called on Mr. Jencken to consult him on some international legal questions. After the two had had their say, Mrs. Jencken joined them in the drawing-room. In the meantime, Major-General ——— had also come to spend an hour at Mr. Jencken's house. Without any concert the four seated themselves at the drawing-room table, to partake of the tea which had been served, when lo! there came loud, sonorous, triple raps, echoing on the floor, table, the panels of the folding-doors, denoting the presence of unseen beings. The Marquis looked alarmed; he had heard of these marvellous phenomena at the Vatican, but not in a friendly spirit. "How is all this? What does it mean? Marvellous!" exclaimed the staunch son of the holy Church of Rome, when a powerful hand laid hold of his knee. Startled, frightened, he sprang to his feet. This checked the phenomena; gentle raps signalling a farewell and a soft rebuke for doubting the presence of these unseen, ever-present wondrous beings, who appear to accompany and surround man as he travels onward through this visible world to the unseen realms beyond.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

The third council meeting was held at 145, Gower-street, on Monday evening, the 24th inst., Mr. Thos. Everitt in the chair. Eighteen members of the council were present.

The minutes of the preceding meeting were read and confirmed; after which twenty-three additional members of the council were elected.

The report of the sub-committee appointed to draft the constitution and rules, was next brought up by Mr. J. Thornton Hoskins. The clauses were considered separately. Clause 1, agreed to. Upon clause 2, an animated and careful discussion took place. It was questioned whether a sufficiently general power had been taken by the clause, special reference being made to a leading article in the last issue of the *Spiritualist* on the subject, but Mr. H. D. Jencken said that if the council agreed to a short amendment to a subsequent clause, which he intended to propose in the proper place, the powers conferred by clause 2, taken together with the powers conferred by the clause last referred to (if amended as proposed), would give the Association ample latitude of action. A division as to whether clause 2 should be amended, resulted in fifteen noes against three ayes. The clause, as brought up, was then agreed to. Clauses 3 to 5 were agreed to without discussion. Clause 6, amendment proposed to substitute in line 2 the words "but he may at any time become a life member," for the words "which may at any time be compounded for." Agreed to. Clauses 7 to 15 agreed to. Clause 16, amendment proposed, that after the word "Association," in the fourth line, the words—"the council shall have power, by a majority of three-fourths of the members present, in special general meeting of their own body, duly convened for the purpose, and of which, and the objects thereof, not less than seven days' notice shall have been given to each member of the council, to add to, vary, or alter any of the regulations of these presents; such alteration to be in force only until the next ensuing anniversary meeting, unless it be then and there confirmed by the vote of three-fourths of the members present." Agreed to. Same clause, amendment proposed, after the words "members present," ending the amendment just agreed to, to insert the following—"the council to have power to make or vary all such rules and bye-laws as they may deem proper, and to do all such things as are incidental or conducive to the objects for which this Association is constituted." Agreed to. Same clause, line 10, amendment proposed, to insert "suspend or" after the word "and." Agreed to. Clause 17, first line, amendment proposed, to insert the words "honorary

or" after the word "as." Agreed to. Clauses 18 to 22, agreed to. Clause 23, second line, amendment proposed, after the words "and his name" to insert, "with the particulars of his donation or bequest." Agreed to. Clause 24 agreed to. Clause 25, amendments proposed, in fourth paragraph, line 1, after word "registered," to insert "Life member, or the duly registered," agreed to; in fifth paragraph, line 2, to insert word "Life" instead of "compounded," agreed to; in fourteenth paragraph, to omit words "and vice versa," agreed to.

The resolution,—"That the constitution and rules, as now amended, be and hereby are adopted, and that the same be entered in the minutes of the Association, and be signed by the chairman," was proposed by the chairman, and unanimously agreed to.

Mr. H. D. Jencken, barrister-at-law, and general secretary of the International Council of Jurists, now sitting, paid the sub-committee who drafted the constitution and rules, a high compliment, by remarking that the same were comprehensively and carefully drawn.

The next business brought forward was the election of officers. On the motion to appoint a treasurer, it was unanimously resolved that Mr. N. Fabyan Dawe be asked to accept the position. A sub-committee, consisting of Miss Kislingbury, Messrs. H. D. Jencken, J. T. Hoskins, T. H. Noyes, C. W. Pearce, and E. D. Rogers, was then appointed to select and report to the next council meeting, the names of gentlemen who will accept the office of vice-president, and of those most fitted to be asked to act as hon. secretaries. On the choice of a president, the members of the Council, although not absolutely deciding the point, were generally of opinion that the election of the first president should be made by the vice-presidents from the members of their own body.

The proceedings closed with the customary vote of thanks.

THE SUDDEN DEATH OF A SPIRITUALIST IN BIRMINGHAM.

ON Tuesday, Nov. 18th, the borough coroner (Dr. J. Birt Davies) held an inquest at the Lamb Tavern, Cannon-street, on the body of Mr. Benjamin Hawkes, fancy goods dealer, of New-street, who died in the Athenæum Rooms, Temple-row, on Sunday evening last, under circumstances reported in the *Gazette* of Monday.

Llewellyn Howard Parsons, Jessamine Cottage, Edwardes-street, Balsall-heath, said the deceased was his father-in-law. He was 61 years of age, and was a married man, having one son and one daughter. On Sunday evening last the deceased had been to his house to tea, and left about a quarter to six. He then appeared in his usual health.

Mr. Aaron Franklin, 100, Suffolk-street, taxidermist, said on Sunday night last he was with the deceased, at the Athenæum Rooms, Temple-row. About half-past seven o'clock deceased got up to speak before an audience of about 150 persons of both sexes.

The Coroner—And what was the business of the evening?

Witness—The experiences of Spiritualists.

Coroner—Was this a subject for discussion or lecture?

Witness—Merely each one relating his individual experiences.

Coroner—Had any one else spoken?

Witness—Only myself. (Continuing): After that he, as chairman, called upon Mr. Hawkes to speak, and he addressed the meeting until about twenty minutes to eight. He spoke with much less enthusiasm than he had before heard him.

Coroner—Did he speak easily and naturally?

Witness—He did until he came to describe an experience he had had in London. He then said he believed he saw the face and naturalised form of the spirit, Peter, in London, and that the face came close to him, and said, "Do you see me now?"

The Coroner—Was this long ago?

Witness—I cannot say when it was, but it was within a month since.

The Coroner—Did he mean St. Peter?

Witness—No, sir; but the spirit calling himself Peter.

The Coroner—Then St. Peter the Apostle was not meant?

Witness (very emphatically)—Oh! no, sir!

Coroner—Is the party described as Peter well known to those who entertain your views?

Witness—Oh! yes, sir. I was going to describe how Mr. Hawkes told the audience how the spirit held up his hand near his face and then put his face within a foot of his, and said, "Do you see me now?" and distinctly spoke to him—

The Coroner—Then I suppose the deceased became a little excited.

Witness—Yes; and deceased then said, in reply to the question put to him by the spirit, "Indeed I do?" and remarked to the audience, "It is impossible to describe the thrill that ran through me after what I saw and heard."

Coroner—And how was the face of the deceased at that time was it very much flushed?

Witness—Oh! no, quite natural. His face was naturally white.

Coroner—How was his breathing?

Witness—It seemed to be quite regular.

Coroner—And how long was it then before anything occurred?

Witness—About five minutes.

Coroner—Then did he cease speaking?

Witness—No, he spoke two or three more sentences further. He said, "More we shall know," and his last words were, "Oh, Jesus, the embodiment of love!" Then he fell back suddenly.

The Coroner—Then he was standing at the time?

Witness—Yes; he fell into my arms, and his head seemed to roll backwards. I tried to raise him up, but the muscles of the neck seemed powerless. He then drew two or three heavy sighs, and, after making an unsuccessful effort to speak, expired.

The Coroner—Then there was no personal exertion on the part of the deceased other than speaking?

Witness—No, sir.

The Coroner—You don't believe he has taken anything destructive to his life?

Witness—No, sir.

The Coroner—Was there any combating of these expressions of experiences on the part of the audience?

Witness—No.

The Coroner—And no hostility or derision?

Witness—Nothing of the sort.

A Juror—The account you give of what the deceased said does not correspond with the account in the newspapers.

The Coroner—We have nothing to do with what appeared in the newspapers, but if you wish to ask him a question about what appeared in the newspapers, put it in the form of "Was it so?"

The Juror—It was stated in the papers that he said the spirit grasped his hands and he grasped the spirit's. Was that so?

Witness—It was so; but I did not think it necessary that I should tell it.

Another Juror—Did you hear the voice of the spirit ask the question?

The Coroner—That was said to have taken place in London, and he could not have heard it.

A Juror—Have you ever known him to have a fit before?

Witness—No, never.

The Juror—Have you ever known him to have an attack of giddiness?

Witness—No. He never complained of it.

Mr. Hadley, surgeon, Colmore row, said, on being called in to see the deceased, life was extinct. He had made a careful *post-mortem* examination of the body. He found the lungs were congested to a considerable degree. There was no disease of the heart, but its muscular structure appeared to be very weak, and in his opinion death resulted from syncope asphyxia, arising from the weak state of his heart.

By the Jury—Judging from appearances, he thought death might have resulted had he been sitting quietly at home.

This being the whole of the evidence, the Coroner laid the facts before the jury, observing that it was his and their duty to shut out all supplementary matters which had really nothing at all to do with the inquiry, the admittance of which would be not only irrelevant, but improper. They had to decide how and by what means the deceased came by his death, and towards the solutions of those questions they had the opinion of the medical man that he died from syncope asphyxia, which might have occurred under the most opposite circumstances, and even might have taken place in his own bed. If they came to the conclusion that the deceased died a natural death—and there was no evidence before them to show that he did not—then their verdict should be, "Died by the visitation of God."

The jury returned a verdict accordingly.—*Birmingham Gazette*, Nov. 18th.

MR. LIVERMORE, of New York, whose early experiences in Spiritualism were so remarkable, is now in Paris.

Poetry.

THE ANGEL.

At the spring of an arch in the great north tower,
High up on the wall, is an angel's head,
And beneath it is carved a lily flower,
With delicate wings at the side outspread.
They say that the sculptor wrought from the face
Of his youth's lost love, of his promised bride,
And when he had added the last sad grace
To the features, he dropped his chisel and died.
And the worshippers throng to the shrine below,
And the sightseers come with their curious eyes,
But deep in the shadow where none may know
Its beauty, the gem of his carving lies.
Yet at early morn on a midsummer's day,
When the sun is far to the north, for the space
Of a few short minutes, there falls a ray
Through an amber pane on the angel's face.
It was wrought for the eye of God, and it seems
That He blesses the work of the dead man's hand
With a ray of the golden light that streams
On the lost that are found in the deathless land.

Haverfordwest Telegraph.

A. J. C.

Correspondence.

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

A HAUNTED HOUSE IN LONDON.

SIR,—Some years ago, before I knew of Spiritualism in all its varied phases, a friend told me of a very remarkable circumstance in connection with her early childhood, which was recalled to my memory by reading the account given in the *Spiritualist* for Nov. 21st, headed "A Haunted House in Wisconsin."

Miss F. came to my father's house as nursery governess to us children. Being left an orphan, unprovided for, she remained with us, as a valued friend and "adopted daughter," until she married.

Her father was a solicitor, and when she was about ten years old he took a large and newly-built house in Clerkenwell. I do not know the exact locality.

Soon after they had settled, disturbances began. Bells began ringing all over the house. The chairs and tables moved about, without human contact. The beds were no sooner made, than some unseen agency unmade them; not only tossing the bed-clothes and pillows all over the room, but throwing the heavy mattresses and palliasses over with as much ease as if they were of no weight whatever. Loaves of bread "walked" about the kitchen, and on one occasion a large bottle of ink came down from a high shelf, walked round the room, and then returned to its proper place.

Every means was taken to discover the cause of the disturbances.

Servants were dismissed on suspicion, policemen were called in to search and watch for the offenders. Even the clergymen were sent for, to see if it was in their power to exorcise the evil influence. But it was of no avail, and the tenants were obliged to leave the house.

This did not prove to be at all an easy matter, for as fast as the crates of crockery were packed they were unpacked, and thrown about by the unseen agency at work.

When they did manage to get away, I believe they had no more trouble of this kind, and strange to say, Miss F. said that she believed the people who succeeded them in the same house were quite undisturbed.

This must have happened about forty-five years ago.

Lewisham, S.E.

F. J. THEOBALD.

[In the case of the house being haunted, the disturbances would be likely to continue after new tenants entered, and haunted houses are usually old ones, in which some crime has been committed. If the disturbances did not follow the first tenants to their new home, thereby proving no member of the family to be a physical medium, were they found to accompany one of the servants?—ED.]

THE TESTIMONIAL TO JUDGE EDMONDS.

SIR,—Your proposition to use my likeness to astonish the "Venetians," reminds me of the testimonial which Mr. Coleman is so appropriately getting up for Judge Edmonds, of New York. I am waiting for my photograph, now in the hands of the artist, Mr. Brunsell, of Bowness, Windermere, to send to Mr. Coleman for insertion in Judge Edmond's album. I will also send Mr. Coleman my subscription, as a small acknowledgment of the good which I have derived from reading the works of Judge Edmonds on Spiritualism. They

were the means of establishing me in the faith of spirit communion, and shedding the higher glories of its beautiful philosophy over my mind. They had this effect more than any other works I have ever read upon Spiritualism. I hope that the English Spiritualists will one and all send their five shilling subscriptions to Mr. Coleman for the testimonial to our revered and honoured friend across the Atlantic, who has sacrificed so much, and done his duty so well, to the cause of Spiritualism.

JOHN CHAPMAN.

10, Dunkeld-street, Liverpool.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

SIR,—To-day, after fourteen days' stay amongst us, Miss Lottie Fowler took her departure for Darlington, where she purposes remaining a short time.

In some respects her visit here has been rather a disappointment to her, owing, in the first place, to her objections to hold public *seances*, and in the second place, to her high charge and the lack of due advertising in the public papers. I am bound to confess the reality of her gift as a test medium and clairvoyante. I have had most satisfactory tests from her; the evidence of the constant loving care of a beloved mother has never before been made so manifest to me, which is a great source of comfort, not that I doubted such was the case, but when the early reminiscences of life are brought so vividly before me through the mediumship of Miss Fowler, I was led to appreciate her, and more than ever the cause she so ably advocates.

After much persuasion she was induced to hold one public *seance* for some friends who had come from a distant town for that special purpose, some of whom had never been to any such meeting. Their astonishment was great when test after test was given, first to one, then to another in the company, by the most plain and correct delineations of the character of the departed ones, and other particulars connected with them, all tending to prove that those we mourn as dead are still with us, watching with the same loving care our efforts to do battle with wrongs inflicted upon mankind through ignorance and the inharmonious conditions of our surroundings. These evils will most effectually be banished from our midst, as the higher laws of our being become known, and the sweet and cheering influence of spirit communion is felt and valued as it should be.

RICHARD FITTON.

34, Walnut-street, Cheetham, Manchester, Nov. 18th, 1873.

SIR,—We have had Miss Lottie Fowler with us four days, during which time she has been kept pretty fully occupied in the proper exercise of her most convincing phase of mediumship, viz., the giving of tests of a personal character, proving to investigators the presence of their relatives and friends in spirit life, though divested of the external habiliments of flesh they used to wear. Miss Fowler's useful gifts cannot be over-estimated. It appears to us that we have not as yet had a medium in Darlington capable of doing more good. She has already given six sittings to numbers varying from one person to fifteen, and while they have all, in the main, been successful, those consisting of the smallest number have been pre-eminently so. It seems as if the fewer the number of sitters, the less confusion there is likely to exist between the communicating spirits, and their influences not becoming so mixed up, the more startling and clear are the evidences given to inquirers.

The tests I have witnessed have been so profuse, and, moreover, acknowledged by the sitters, that I cannot easily select one from among the many her spirit guides have given through her. I will, however, conclude by adding my testimony to that of many others of the unmistakable genuineness of her powers as a good test medium, one who will, moreover, be a credit to the pure and holy cause she has espoused, that of demonstrating to an anxious, though sceptical, world the certain continuance of conscious and happy individual life after the period of physical dissolution, which to many millions of our race is but a leap into the dark.

G. R. HINDE.

3, Bright-street, Darlington.

THE TREATMENT OF MEDIUMS.

SIR,—I must thank you for your friendly advice to guard myself against too much zeal; but I am sorry to say it is too late, the mischief is done, and I quite forgot, in the glorious sight before me, the treacherous world behind me. The dazzling light of a new truth has overtaken me, and I require some time to collect myself, and for a change to concentrate my attention to a simple, moral, earthly duty. That duty is

to protect a professional powerful medium against insults and unjust persecution, the result, as it seems to me, of manifestations, so startling in some instances, that the agitated mind of the perplexed new inquirer draws up all sorts of conjectures to account for the facts; and plenty of mud is brought to the surface to bespatter the innocent instrument of these phenomena. One single individual who has more hidden meanness in the dark corners of his nature, than he is aware of, will do more harm than hundreds of honest investigators can make good. This is an important lesson, and should guide those who feel inclined to induce friends to learn something of the facts of Spiritualism. I am pleased to find that Madame Louise's mediumship is taken note of. In regard to the term, "same conditions," I may be allowed to state that I had many previous *seances* with the same sitters, all harmonious, and the medium of course feeling quite comfortable, in fact, the *seances* were "private." Public *seances* I detest, and will not have anything to do with, except where the medium has quite gone through the attacks of ignorant scoffers, and is fairly established. As to your correspondent's suggestion of a donation of £10, I would propose that such should in case of failure be handed to the medium herself, as one failure will quite undo the advantage of ever so many successes.

Manchester.

C. REIMERS.

[The best manifestations take place at those *seances*, at which all the sitters are bound together by the affections, and the medium is thoroughly comfortable and happy. At such circles manifestations may sometimes be obtained in broad daylight, which usually take place only in the dark. Spiritualists have gradually to find out the practical truth of this principle by experience.—E.H.]

MADAME LOUISE'S MEDIUMSHIP.

SIR,—With reference to the gentleman of Liverpool, may I ask if David B. Ramsay is the same person who was turned out of the Society of Spiritualists in Liverpool? Is it the same David B. Ramsay and friends who were holding mock *seances* in Liverpool? If so, I must respectfully beg to say that having once received trouble from those persons, I should under any and all circumstances refuse to sit with them. I would ask any sensible Spiritualist if phenomena would be likely to occur with persons who are continually agitating and disturbing conditions. Successful and truthful phenomena can only be obtained when the members of the circle are in perfect harmony, with kindly feelings towards each other. When will sitters learn that success depends as much on themselves as it does on the medium? Persons meet together with a firm will to disturb and oppose all conditions, for no other purpose than to annoy the medium. Such persons should certainly keep their own company, and not disturb manifestations which others would enjoy. I also beg to state that I am at all times willing and pleased to sit with persons who wish personally to investigate, if they treat me respectfully, and I will allow them to try any test they please, but I certainly cannot promise any manifestations. They must take whatever may come, and with the guidance of their own senses accept the truth. One of Mr. Ramsay's friends, I think Fraser, but am not quite sure, told me, as a medium I was expected to bear any remark they chose to make; also, if I knew the manifestations were genuine, I ought to refuse to give tests, and that the very fact of my doing so proved me a cheat. According to such remarks as these, the medium must bear any and every indignity, to suit the minds of persons who judge others only through themselves.

LOUISE.

16, Brunswick-street, Ardwick-green, Manchester,
November 24th, 1873.

THE MEETING AT SOUTH-PLACE CHAPEL, FINSBURY.

SIR,—My attention has been called to your report of the adjourned discussion on Spiritualism before the society, in connection with the South-place Chapel, Finsbury, in which are some remarks made by a Mr. Luttman, as to his experience on the occasion of a visit made by him to the rooms of the Dalston Association. I beg you will allow me the privilege of replying to them, as his conduct on the occasion in question admits of a very different construction to that implied by his observations.

On the 10th July last, Mr. Luttman was invited by a member of this Association to be present at a *seance*. According to our rules, this was not allowable. However, purely as a matter of courtesy, he was permitted to remain. Now I maintain that in the case of any man who possessed one spark of gentlemanly feeling, the very fact of his being in the position of a guest, and an honoured one moreover, would have

rendered it impossible for him to make any reflection either then or subsequently on those who were his hosts. It was evident, however, from the moment he entered the rooms, that his intentions were of no friendly character, and that whatever he could do in self sufficiency to frustrate the object of the meeting, would be done. The opportunity of displaying his wondrous penetration, however, was lost to him by his impetuosity, and, disappointed and annoyed, his unseemly conduct culminated in his directly insulting a lady present. Under these circumstances, the members were certainly justified in (not breaking up the circle) but declining to sit longer with the man.

The fitness of the concluding paragraphs of his observations I will leave to the good sense of your readers to determine, merely remarking that they have confirmed the opinion formed of Mr. Luttman in our very limited, but certainly sufficient experience of him. THOMAS BLYTON, *Secretary*.

74, Navarino-road, Dalston, E., Nov. 24th, 1873.

ORTHODOX SPIRIT MESSAGES.

SIR,—There seems to be a growing feeling among Spiritualists that we ought not to be content with the marvels of what are called "physical phenomena," which, however valuable as evidences of some force external to the medium, are of very little moment, compared with the lofty and vital questions which most concern an immortal spirit. Dr. Gully, in his interesting and powerful papers in the *Spiritualist*, lays great stress on the duty of all Spiritualists to cultivate the highest aims and aspirations, and to seek the influences of the "intelligent and holy" who "live in the atmosphere of wisdom." Again, your correspondent "W.O.," in a letter, dated April 19th, expresses a wish for spiritualistic teaching "upon truths recorded in the Christian Scriptures, especially in reference to the Author of Christianity," and Mr. Prichard advocates, in your periodical of June 1st, the collection and publication of Spiritualistic writings, elucidating the high subjects referred to.

These notices of the matter induce me to offer a contribution of this nature to your periodical. I entirely agree with "W.O." in his view that "the phenomena of modern Spiritualism, when rightly understood, fulfil and corroborate the spirit of Christianity, and marvellously uphold the truth of the Christian Scriptures," and the teachings I have received from my spirit friends are in accordance with this view.

I am aware that some may say, "Of course you receive messages tinged by your pre-conceived opinions." If this be, indeed, a necessary consequence in all communications with the spirit world, it seems to me that none can be of any value, being simply reflections from the minds of the media through which they pass. I can quite believe that spirits would find it difficult, perhaps impossible, to convey a message to which the spirit of the medium was thoroughly antagonistic, and the reception of which was resisted, but messages have been given through me again and again which I have received with reluctance; and I think most media would bear me out in my experience that sentences are continually spelt out and written totally different from what are expected, and that they by no means follow, as a rule, the train of thought pervading the spirit of the medium.

I observe too, that this criticism is rarely carried out by the parties who make it, when the question relates to their own messages and experiences, and I am often amused by their implicit credence to these, while they are unwilling to receive as truth what does not square with their own notions. Doubtless we all need great caution in accepting any messages, and we must exercise our individual judgment upon them. We must try them, must we not, by some code, and apply certain tests to them to ascertain whether they are genuine utterances of spirits out of the flesh, and whether they come from those who profess to give them?

St. John bids us "try the spirits whether they be of God," and gives us a test by which to know them. I have sought to verify my messages thus, and to purify my spirit by prayer and humble yearnings for light and truth, and to open it to the reception of knowledge *dispassionately*; and I have asked for and received tokens by which to know true from false messages. More I cannot say without stepping out of the retirement I covet, and laying bare my choicest affections.

If I "stand in the old theological rooms," I claim fair play at the hands of those who would fain throw them down; because I am ready to receive the light brought into them, and earnestly seek it. Moreover, I have been educated by one who was wise and liberal beyond his generation, and was ever ready to open his eyes and ears to light and truth: it seems to

me a great want of faith in the Most High to be afraid to inquire into any science "lest it should upset revelation," though we may find cause to alter our interpretation of it more than once. We have seen this enacted over and over again with regard to astronomy, geology, &c., and it is so with Spiritualism. Many good and devout people are afraid of it on that score: if I could quiet their fears I would gladly do so, but their faith must be weak indeed if it would fain shut out evidences of facts that are at first sight perplexing to them.

Having bespoken a fair hearing for my messages, I have only further to say that they have been received during the last seven or eight years, some by "writing," some by "raps," in the privacy of my home, by my own mediumship, or when sitting with another unprofessional medium, and come from relations and near friends of my own, or of friends sitting with me desirous of teaching of the highest kind. They have been given by spirits of all ages and of varying lengths of abode in the spirit world.

"We continually bless and glorify Christ Jesus, born of a pure Virgin and conceived by the Holy Ghost. He filled the earth with heaven for the salvation of sinful men.

"We delight to worship God, the Father, the Son, and the Holy Ghost, three in one—the Creator, the Redeemer, and the Sanctifier. Blessed be His holy Name!"

A sceptical friend asked, "Are we saved because Christ died for us?"

"The 'because' is misplaced. God wills our salvation. Jesus Christ died for our freedom from the bondage of sin. Love divine invites all to be saved. Men doom themselves by rejecting the bliss prepared for them. He does not doom them.

"You must not look for such direct guidance from me, or from any other spirit in spirit land, or in the flesh, as should remove from you the free exercise of your own conscience and your own sense of what is right and wrong. I will strive to help you by leading you in the right path; I cannot force you onward, I only show you the way; it must rest with you to follow it, or to turn aside from it. Life must be a pilgrimage, and a daily, hourly ascent through rugged paths and amid pitfalls to the hill-top; look forward and grasp the hand held out to help you up, the only hand that can help you. Do not lean on earthly prop or staff, or on spirit help, to the exclusion of the only saving guide and staff, and God's priceless blessing be with you on your road."

"The holy angels nearest to the throne of God veil their faces and adore, with the deepest reverence and abasement. We are only serving with you our common Master and Lord, and seeking to offer our blessed worship and service with fervour and sincerity, and we seek to draw you to participate in the worship of the celestial and spiritual spheres."

"You must not think that all spirits who have left the flesh are capable of entering into the fulness of wisdom and love at first. They have to go through a long course of training by higher spirits and angels, who have not been in the flesh."

"You are not to believe any messages which contravert Holy Scripture; there can be no contradiction in the truths of Divine Wisdom, and you may be sure that when it is asserted that spirits say otherwise, lying prophets speak as in olden times. Truth will prevail at last, but devotion and the practice of holiness are necessary before light can illumine the spirit. The way to heaven is not altered, and cannot be altered. Spiritualism gives no new religion; it opens the veil a little, to give a faint glimpse of the brightness beyond it, and to bring out more vividly the light of Holy Scripture, to soothe the mourners, and to comfort the lonely and bereaved."

"The highest angels are able to send aid through others to those who desire knowledge and light as regards spiritual matters, but those who desire to be instructed by them must put aside all the cavillings born of mental conceits. As a little child desires to be taught, and brings no disputations interloper to receive teaching, so must the humble, earnest spirit prostrate itself before the mercy seat of the Lord of Truth, and beseech Him to supply his needs."

"You desire to know somewhat of our life here as regards externals. Conceive brightness above all that you can imagine, toned by soft clouds, and exhalations, the most beautiful scenes of nature intensified, bright beings devising new glories, concerts of celestial harmony and strains of rapture in praise of God the Father, the Son, and the Holy Ghost—a life of action, love, and beneficence, and a spirit capable of comprehending His glorious mission, and of entering into the blessed mysteries of Divine truth, even then your imagination will fall far short of the things which make up our life here; the bliss is beyond human comprehension, and fills the heart with adoring love."

"The life which pervades all is the glorious immortal life which glows and freshens every atom of spirit nature, and fills it with inexpressible brightness. The mission of some spirits is to tend the externals of spirit land, that of others to watch over and instruct those who come here in infancy and childhood; of others to go to earth to watch over and impress their beloved ones there. Others have it in charge to direct great inventions and enterprises on earth; others are bound on missions of especial love; our offices are manifold, and our life is one continual scene of active loving energy, but nothing causes weariness or distaste. We are so full of love and of ardent longing to do our Lord's blessed will, that all we have to do in His service, and to fulfil our duties of love to our dear ones on earth, is full of joy to us. We have seasons of rest, but our rest is meditation on the perfections of Divine love and wisdom."

"The glories of redemption are so much better understood here, the hideousness of sin and the bondage of it is so plain to the spirit disencumbered of the flesh.

"The glorious work of our blessed Lord, which He wrought for our salvation, is commemorated in spirit land with the deepest adoration. Angels proclaim His victory over sin, and His children rejoice and praise Him with songs of triumph, and yet throughout the strains of victorious joy, runs a note of deep sympathy with those who are still struggling and fighting for their Lord on earth, and a tender yearning for the souls of many who are yet in darkness and despair. The light was shown to the world so long ago, and yet so many receive it not. Dear ones feel with those who mourn over the darkness of the world, and pray for the soldiers of their Lord, and for those who strive to win souls to Him. Yet their joy is not saddened by this sympathy; they believe in the power of their great Captain and Lord to conquer evil at last, and they know and realise His love, and they rejoice in Him and sing songs of joyous love and adoration, even while they mingle in the prayers on earth and join their intercessions to those which are borne up to the throne of the Most High. Seek to realise the infinite love of our Lord more entirely, and to reap the fruit of meditation on this in the deepening of your spiritual life. Your dear ones here are worshipping with you."

Should any of your readers be sufficiently interested in these quotations to desire more, I will willingly send you other extracts, but I fear to trespass longer on your space. X.

THE present address of Mr. Robert Dale Owen is 4, Staniford-street, Boston, Massachusetts, U.S. His new book will be published very shortly by Messrs. Trübner and Co.

Mr. T. Blyton, secretary *pro tem.* to the National Association of Spiritualists, writes:—"I have received a large number of letters, *re* the B. N. A. S., all, with one exception, speaking in terms of warmest sympathy with the movement."

THE DEATH OF MR. HAWKES.—The following paragraph from the *Dublin Daily Express*, of November 17th, has been copied into most of the other Dublin papers, and is inaccurate in the highest degree, as the particulars given at the inquest prove:—"A terrible tragedy occurred in Birmingham to-night (Sunday). A *seance* or Spiritualistic service was being held in the Athenæum Assembly Rooms, Temple-row, and most of the prominent believers in Spiritualism of the town were present. In the course of the service, a medium, Mr. Benjamin Hayes, toy-dealer, of New-street, addressed the audience. He averred that at a *seance* Peter, the Apostle, had clasped hands, and that he had felt the firm grasp of Peter's hand in his own. From this manifestation he went on to argue that it was quite possible to understand how Thomas of Didymus thrust his hand into the side of 'the personification of the Divine Lord.' The instant these words were uttered the speaker fell back on a chair behind him dead. The meeting broke up amid the wildest excitement." The *London Graphic* also, has published some inaccurate statements about this case. The Birmingham Spiritualists should really take the matter up, and give an authoritative contradiction to the story set afloat by some person in Birmingham, who telegraphed a sensational and most inaccurate statement to the *London papers*, whence it has been copied with or without intensified variations into many others. The correction which ought to be sent from Birmingham should be very short—not above a dozen lines long in print—in which case the *London papers*, which first circulated the inaccurate account, would have no excuse for not publishing the truth. A feeling is growing among those connected with the leading daily papers, that more public justice and truthfulness ought to be brought to bear upon the subject of Spiritualism.

POEMS BY A SPIRITUALIST.*

(From the "Spiritual Magazine," Nov. 1873.)

A FEW of the pieces in this neat little pocket volume originally appeared in the *Spiritual Magazine*, and some have found their way into other journals and into collections which have attained a large circulation; others are now first published. "Written on particular occasions and for special purposes, they reflect broken lights and shadows of individual experience, moods of thought, phases of feeling, images of fancy, pictures by which imagination would represent, however faint and dimly, the realities seen by the inward eye." Nature in its varied aspects and seasons; human affections, memories, hopes and sorrows; the alternate clouds and sunshine of the inner life; doubt, faith, aspiration; the consolations derived from religion, and especially the firm trust in a Fatherly Providence, in angel ministrations, and the better life beyond the present; and those strange, mystic sympathies which unite and blend the material with the spiritual, are the favourite themes which our author seeks to interpret and illustrate. The tribute of respect and admiration is paid to some who in our time have shown themselves truly brave workers for humanity. Of this kind is the following piece, addressed to one known to thousands on both sides of the Atlantic for his gentle, genial nature, but more especially for the beneficent labours in which he is so successfully engaged:—

TO J. R. N.

In days when Mammon-worship fills the land
With blind and slavish devotees, who prize
Not worth nor nobleness; who by strong hand,
Or trick of brain, with cunning plots and lies
Gather unearned wealth, coining their hearts for gold,
While all around—aye, at their very door—
Wander uncared for in this biting cold
The homeless outcast and the unfriended poor—
'Tis sweet, O generous friend, to think of thee
Healing with kindly touch the sick, the blind;
No thought of self, so tender and so free,
Giving thy life in love of human kind!

We give one other specimen of these *Wayside Verses*:—

In the soft and tender twilight,
When the shadows faintly fall
On the green and pleasant meadow,
Where the poplars straight and tall
Stand like sentinels on duty;
When the birds have gone to nest,
And the sun in fading splendour
Sinks behind the purple west,—
Then I love to sit and ponder
By the embers' fitful glow
On the days that are departed:
Then the friends of long ago
Troop around and sit beside me,
Not as phantoms of the brain;
But I stretch my hand expectant
Of their grasp in mine again.
For they are more truly present
Than the world that round me lies;
Nought is e'er so constant with us
As the heart's fond memories.
Are they not true premonitions
Of the better time to come
When all we loved on earth shall gather
In the soul's eternal home?

The pieces, it may be added, are not too long to be read as we saunter by the wayside on a summer tour, or circle round the fire on a winter night.

* *Wayside Poems*, by Thomas Brevoir (Pitman: Paternoster-row, 1873)

EFFECTS OF IMPEPO EATING UPON CLAIR-VOYANCE.

In the interesting book by the Rev. Canon Calloway, M.D., on *Divination among the Natives of Natal* (Trübner and Co.), the Canon translates the following account given to him by one of the natives:—

The Izinganga of the present time are said no longer to resemble those of former times; for this Umwathleni, in order that men might see that he was an inyanga, had many things concealed for him to find on the day he was formally declared to be an inyanga. All the things which are hidden, whether great or small, become the property of the inyanga. The people then acted thus with Umwathleni, and tested his skill as an inyanga, that it might be known that he was an inyanga indeed. When he came to find the things which were concealed, he had his body ornamented and daubed with white clay. When he reached his home, the people had already hidden all kinds of things in very obscure places, both out of doors and in the houses, for him to find. O, he resembled a mad man entering the house. Already many crowds of people were assembled, who had come to see the wonder. He went rapidly and took out of the place of concealment whatever was hidden, and placed it before the people. He entered the house, and took out whatever was hidden there. He went down to the river, and took out whatever was hidden there. All these things became his, that he might be celebrated, and people say, "Umwathleni is a diviner." For it is the custom among black men to conceal things for a diviner to find, that he may be seen to be a diviner. So this was done for Umwathleni. But among diviners of the present time there is no longer any clear evidence that they are diviners; and we now say, they have not eaten impepo,* and we call them amabuda, that is, things which do not speak the truth.

When we say, "A diviner has not eaten impepo," we speak of reality; impepo means true knowledge. If any one has eaten the impepo which is eaten by real diviners, or if he says he has really eaten it, we say, "No, it is not the impepo which diviners eat; he ate another kind." But when it is said he has not eaten impepo, we mean that his divination does not resemble the divination of real diviners. Impepo means especially that clearness of perception † which a diviner possesses; nothing is too hard for him; but he sees a difficult thing at once. So we say of such a diviner, "He has eaten impepo." It is this which the diviner's people say.

This is the impepo which we see; but as regards the impepo of which we are speaking, we do not say that a man may eat it because it is said to impart to diviners clear inner sight, and so become a diviner himself. No; it cannot make him a diviner by itself, if there is nothing within him which can unite with the impepo and make him clear-sighted.

There are two kinds of impepo. White impepo has its own peculiarities; we believe especially in white impepo; but we do not believe at all in the black impepo; ‡ that which arises after eating it is dark. For example, if a man dreams continually of a man he does not wish to see, he eats the black impepo, and drives him away by it that should he come again he may not see him distinctly, nor understand who it is. Or when we sacrifice we do not take the black impepo, but always the white. And one always finds the white impepo in the folds of the sleeping mats of old and young, that they may have distinct dreams.

MR. C. E. WILLIAMS, the medium, has returned to London after his visit to Holland, and his *seances* are now held as usual.

ANSWERS TO CORRESPONDENTS.

W. and OTHER CORRESPONDENTS.—No photographs of the spirit Katie have been published. The only negative taken was accidentally broken by the photographer to whom it was lent to print from. The other pictures were all positives on glass, since positives can be taken with a shorter exposure in the camera; the few positives are now in the hands of different private friends of the medium. Dr. Gully has the best one.

* Impepo is of two kinds—white and black. The black is first used as an emetic to remove all badness and causes of dimness from the system. The white is burnt as incense when sacrificing to the Amatongo; izinyanga use it as an emetic to prevent the return of dimness of the inner sight after the use of the black impepo; they also eat it; and place it under their heads at night, that they may have clear, truthful dreams. They believe that by the use of this medicine they are enabled to divine with accuracy. Hence to have "eaten impepo" means to be a trustworthy diviner.

† *Kakambisa*, to make white; applied metaphorically, to whiten or make clear the perceptions.

‡ That is, in its power to produce distinct or clear vision.

"VANITY FAIR" ON SPIRITUALISM.

THE last number of *Vanity Fair* contains the following notice of two spiritual pamphlets—£1,000 *Reward*, by IOTA, and *Spirit Mediums and Conjurors*, by Dr. SEXTON:—

"Iota is certainly in earnest, but what possible good could come of a challenge such as that offered? The business of a conjuror consists in deception, and deceive he must if he is to succeed in it; therefore we cannot see what such a challenge could effect, except to prove the challenger's sincerity.

"Spiritualism is either true or not true, and the phenomena attending it either genuine or false. If true, and the phenomena genuine, it is of too high an interest to be the subject of bets with professed conjurors; if false, it is still surrounded with difficulties, since neither Messrs. Maskelyne and Cooke, nor any other of the many self-asserted expositors of the "cheat," have proved it to be one. Everyone who is desirous of learning what the truth of the matter is should begin by attending *seances*, and at the same time remember that "He that answereth a matter before he heareth it, it is a folly and shame unto him."

"The same remarks apply in a great degree to Dr. Sexton's oration, but as the conjurors commenced the attack it was good generalship to carry the war into the enemy's country, as he does with great success; for the conjurors having largely advertised their ability to do all that spirit-mediums do, the doctor does all the conjurors' tricks, explaining the *modus operandi*, and defies them to make good their boast of imitating any of the phenomena attendant on the medium, *under the like conditions*; so that it must be conceded that the doctor has beaten the conjurors, with Iota's £1,000 to back them.

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London: Simpkin, Marshall and Co.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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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.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; LL 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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"It shall be lawful for the Proprietor or Superintendent of any licensed house with the previous assent in writing of two or more of the Commissioners, or in the Case of a House licensed by Justices, of two or more of the Visitors to entertain and keep in such house as a Boarder for such time as may be specified in the assent, any person who may have been WITHIN FIVE YEARS immediately preceding the giving of such assent, a Patient in any asylum, hospital, or licensed house, or under care as a Single Patient."—25 & 26 Vict., ch. iii, sec. 18.

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