

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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.

January 9th, 1874.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

A *SOIREE* will be held on Thursday, the 16th April, at the Cleveland Hall, Cleveland-street, near Portland-road Station. S. C. Hall, Esq., F.S.A. will preside.

Lady Patronesses:—

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Tea served at 6.30. Chair to be taken at 8 o'clock precisely.

Single tickets 2s. 6d.; double tickets 4s., to be had of Miss Kissingbury, 93, Clarendon-road, Notting-hill, W., of Mr. T. Blyton, 12, High-street, Bow, George Farmer, 81, Museum-street, Bloomsbury, and at the rooms of the Dalston Association, or of any of the members of the council.

ALGERNON JOY, } Hon. Secs.
E. KISSINGBURY, }

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Blyton, 12, High-street, Bow, London, E., of whom copies of the Constitution and Rules may be had upon application.

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

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A. M. Greene, Secretary, pro. tem.

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 16th September, 1870.

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

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

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

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

Rooms, 74, Navarino-road, Dalston, E. Seances on Thursday evenings. Library for use of members. Subscriptions:—Ordinary, 3s. quarterly; 5s. half-yearly; 10s. annual. Honorary, 5s. quarterly; Life Membership, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

ALFRED E. LOVELL, President.
Mr. A. M. GREENE, Secretary pro. tem.

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

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

A MEETING of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

RICHARD FITTON, *Secretary pro tem.*

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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Honorary Secretary.—Mr. Richard Pearce.

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

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

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

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

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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Treasurer.—Mr. Whitley.

Librarian.—Mr. Maynard, 163, Lisson-grove.

Secretary.

Mr. C. White, 4, Gray-street, Manchester-square, W.

The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. *Seances* are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 90, Church-street, Paddington, at 8 o'clock.

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FOR

PROMOTING ENQUIRY INTO MODERN SPIRITUALISM.

OLD FREEMASON'S HALL

(WHIRL'S COURT),

NEWGATE STREET, NEWCASTLE-ON-TYNE.

President.—Mr. Armstrong.

Treasurer.—Mr. John Miller. *Secretary.*—Mr. F. Pickup.

Seances are held for Members and Friends on Sunday Evenings, doors open at 6.30, to commence at 7; and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8.

On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sitters who form the circle at the time of application.

Tickets of Admission may be had of the Committee.

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THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

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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. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

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London: Published by the Author, at 4, St. Paul's-churchyard, E.C. 1874.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FOUR. NUMBER FIFTEEN.

LONDON, FRIDAY, APRIL 10th, 1874.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—
1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

CONDITIONS INFLUENCING WRITING MEDIUMSHIP.

We have received the following very short letter, which, however, puts questions of vital importance in connection with writing mediumship:—

To the Editor of the Spiritualist.

SIR,—I should feel greatly obliged were you to inform me in your next issue whether it is always necessary for those mediums who have communications written through their hands, to be first conscious of the *ideas* about to be conveyed. I have been told it is. I have been told again it is *not*, but that mediums only require further development to have the communications written without any knowledge of the subject written, and yet not be in the trance state. Which is correct, please?
MENTOR.

Finsbury.

If a writing medium could talk or read a book, and at the same time get coherent messages, it would be evidence that the communications did not proceed from unconscious cerebration, the brain being engaged in the consideration of other subjects at the time. Consequently we have long given attention to this point, and discovered that some writing mediums can get messages while they are reading a book, whereas others cannot do so; in the latter case meaningless motions of the hand take the place of the orderly movements incidental to writing. Further, those mediums who can write independently of the action of their brains, get better proofs of spirit identity than others; for instance, the gentleman through whom the *Spirit Teachings* occasionally published in *The Spiritualist* are given, can read a book and pay attention to its contents, while the spirits are writing through his hand upon other subjects, and most remarkable proofs of spirit identity are given through his mediumship. When writing mediums sit in a room by themselves for manifestations, they can usually get better proofs of spirit identity than when another person is present; in the latter case the thoughts of the second individual tend to exercise an influence which interferes with the reliability of the messages.

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

LETTER VI.

Letters from a deceased person to his friend on Earth, upon "The Link that Exists between Spirits, and those whom they have Loved upon Earth."

My well beloved, I must warn you that of the many things you desire to learn, stimulated by a noble curiosity, and I to communicate—I hardly dare write of one, not being a free agent. My will depends (as I have already told you) on the will of Him who is Supreme Wisdom. My *rapport* communes with you, and is only based upon your affection. This wisdom, this personified love, often impels me and my innumer-

able companions to approach men still clothed in mortality, and fills us with a felicity which becomes almost delirious as it raises us higher and higher, and urges us on to a communion (certainly agreeable to us) although often darkened, and not always sufficiently pure and holy.

Try and understand these attractions, yet I scarcely know how I can make you comprehend the great truth, which doubtless will surprise you much, notwithstanding its reality; it is that our own felicity often depends, relatively remember, on the moral state of those whom we have left upon earth, and with whom we enter into direct communication.

Their religious sentiment attracts us; and their impiety repels us. We rejoice over the pure and noble; over the spiritual and disinterested.

Affection contributes to our happiness; thus we feel, if not actual suffering and pain, at least a decrease of happiness, when our beloved ones allow themselves to be *darkened* by their sensuality, their selfishness, by their animal passions, or by impure desires.

All Divine thought produces a ray of light, which radiates from the loving nature. Each kind of affection has its own peculiar light; this ray unites itself to the nimbus surrounding saints, and renders it more resplendent and more agreeable to the sight.*

On the degree of light from this radiation often depends the amount of our own felicity, or the happiness we derive from our existence. With the cessation of affection this light ceases, and with it the element of happiness of those that we love. A man who becomes estranged from love, who "darkens" in the most literal and positive meaning of the word, becomes more material, consequently more earthly, and the dense darkness of night envelopes him.

The life, or what is to us the same thing—the affection of man—causes the degree of intensity of this radiance—of this luminous purity.

These last qualities alone render our intimacy and *rapport* with man possible. Spiritual light attracts spiritual light; it is impossible for us to act on dark souls; all unloving natures appear but dark to us. The true life of each mortal resembles his affection, and his light corresponds to his affection; by means of his light our communion is effected, and thus it is we now converse with you. This light, of which the secret is not comprehended by any mortal, is the element in which we live: we attract it and are attracted by it. This garment, this vehicle, this conductor, in which the primal force which produces all exists, is, in a word, light, and presents to us the characteristic traits of all natures.

We radiate light according to the measure of our affection; we are recognised by this light, and we are attracted by all affectionate and radiating natures. By means of an imperceptible movement, giving a certain direction to our rays, we can incite, in sympathetic natures, more humane ideas, excite actions, awaken nobler and more elevated sentiments. But we cannot force or command any one, nor impose our will on any independent or unsympathetic mind. The free will of man is sacred to us. It is impossible for us to communicate one single ray of our pure light to a nature wanting in sensibility; such a man does not possess any sense or organ capable of being acted upon

by us. On the degree of a man's susceptibility (permit me to repeat it in each of my letters) depends his aptitude to receive light, his sympathy with all luminous natures, and with their primordial prototype.

From the absence of light comes the want of power to approach the source of the light, while millions of luminous natures can be attracted by one sympathetic soul. The man Jesus, resplendent in light and love, was the luminous centre that attracted unceasingly towards him legions of angels. Dark and selfish natures attract sombre, gross, and evil spirits, themselves deprived of light, and are still more poisoned by their influence, whilst loving natures become purer and more loving by their contact with good and loving spirits.

Jacob, in his sleep, filled with pious thoughts and feelings, saw the angels of the Lord advance in crowds towards him, while the darkened state of the soul of Judas Iscariot permitted, or gave power to the chief of dark spirits, to penetrate into the dark atmosphere of his unloving and evil nature. Radiant spirits abound where they find an Elysium, whilst legions of dark spirits gather around a sympathetic, darkened mind and nature.

My beloved, meditate well on what I am going to tell you; you will find numerous illustrations of my teachings in the Biblical books, which contain truths still intact, also instruction of the highest importance touching the *rapport* existing between mortals and immortals—between the material world and the spiritual.

It only depends on yourself to receive the influence of good and loving spirits, or to drive them from you. You may attract and keep them near you, or you may drive them from you. It depends on you alone to render me more or less happy. You must now understand that all pure loving souls become happier when they meet with a being as loving as themselves; that the happiest and purest of beings becomes less happy when he perceives a decrease of love, and that the absence of this sentiment renders it difficult, or often impossible, to communicate.

If you wish to make me still happier, become still better; by this means you will make me radiant with happiness, and you will be able to sympathise still more intimately with all luminous and immortal natures. They will hasten to approach you; their light will unite itself with yours, and yours with theirs; their presence will render you purer, more radiant, more inspired. And—what may seem to you difficult to believe, yet is not the less positive—they also, by the effect of the light shining forth from within you, will become more luminous, more joyous, and by the effect of your love, still more loving.

(To be continued.)

THE MARYLEBONE ASSOCIATION.—On Wednesday night last, Mr. James Thornton Hoskins, M.A., made a speech before the Marylebone Society, on "Spiritualism and Psychology," at The Hall, 90, Church-street, Paddington, W. The aim of the lecture was to show that while Mr. Serjeant Cox's psychic theory covered part of the ground, it by no means accounted for all the facts. It was unquestionably true that frequently the force was directed unconsciously by the intelligence of some human being in the room. Hence the necessity for greater caution, a more stringent application of tests, and an abstinence from hasty inferences. Various facts were given by the lecturer in support of both the psychic and supramundane theories. The relations of the psychic element to states of ponderable or imponderable matter were expatiated upon, and after a short discussion, the proceedings closed with a hearty vote of thanks to both lecturer and chairman.

* This corresponds to the crowns seen by Mrs. A. (a distinguished medium and clairvoyante) above the heads of persons in society.—TRANSLATOR.

"THREADING MY WAY."

MR. ROBERT DALE OWEN, who has done so much good for the cause of Spiritualism by his literary labours, has just written an autobiography entitled *Threading my Way*, published by Messrs. Trübner and Co. It is a lively, interesting book, giving much information about men and women of literary celebrity, and recording the experiences of Mr. Owen up to the time when he first became acquainted with Spiritualism. The more spiritualistic writers are known to the public, the better will it be for the cause; hence all their works which may be of a meritorious nature should be as widely circulated as possible, and the present is an excellent book for the drawing-room table. We extract from its pages the following description of

THE INSPIRATIONAL DISCOURSES OF EDWARD IRVING.

When I come to relate, as I propose to do, the origin and progress of my connection, many years later in life, with the Spiritual movement, there will be means of judging whether my opinion touching intercommunion between two phases of human existence is based on logical premisses, or is due to a love of the marvellous, outrunning practical experience and sound discretion.

Here I am reminded that, some thirty years before I myself held this opinion, I came in contact with a noted person who suffered severely, a few years after I saw him, for entertaining somewhat similar views. I am not sure whether it was during the visit to London of which I am now writing, or during a previous visit in 1823, that I accompanied my father to hear a remarkable sermon from a very remarkable man.

Few of the present generation think of the Rev. Edward Irving except, perhaps, as a superstitious enthusiast; yet, with all his eccentricities, he was a man eminently worth knowing and listening to. Educated in the Scottish Church, his powers as a public teacher, brilliant at once and logical, were first discovered by Dr. Chalmers, whose assistant he was for three years. Within a few months after he was called to the Caledonian Church, Hatton Garden, London, he became the most popular preacher of his day. Tickets of admission, by which alone outsiders could have a chance to hear him, were eagerly sought after; and the two which admitted my father and myself were obtained as a special favour. The highest nobility, the most eminent men of science, literary and fashionable celebrities, famous beauties, judges, distinguished barristers, noted members of Parliament, all pressed in crowds to his weekly services. We found every street that led to his church literally encumbered with stylish equipages; and though we had gone early, it was with great exertions that we penetrated the excited throng, barely in time to get seats.

But we were rewarded. The personal appearance of the speaker at once arrested my attention. Over six feet high, limbs and body finely proportioned, the ample forehead surmounted by a mass of jet-black hair parted in the centre and dropping in curls on his shoulders: the features regular and expressive, especially the piercing dark eyes (their effect somewhat marred, however, by a squint); a stately bearing, and a majestic style of eloquence, such as might befit an apostle, conscious of a mission from on high; gestures sometimes, indeed, *outré*, even fantastic, yet often startlingly emphatic,—everything about him was strange, strong, telling. The man himself and his weird aspect at first engrossed one's thoughts; yet when he fairly warmed to his subject, and the stirring tones of a voice at once persuasive and commanding gradually asserted their magnetic power, one forgot the speaker and all his peculiarities, listening, not to the words, but to the thoughts, fiery and earnest,—thoughts, one instinctively felt, that had their origin down in the depths of conscientious conviction.

Wedlock was the theme; and it was treated by comparing with the true marriage of soul and spirit, the fashionable espousals, based on mercenary motive and worldly calculation.

First, he portrayed, in terms which lost none of their force by quaint old terms of expression, the self-forgetting devotion of two faithful hearts.—"They see through a sweet glamour," he said, "yet what they see is more real than all other subliminary things. How fair and pleasant are they to each other, yea, altogether lovely! All that is blithe and beautiful upon earth is the interpreter of their love. The voice of birds

echoes it. The flowers, fresh with heaven's dew, are its expounders. 'I am my beloved's,' the virgin saith, 'and my beloved is mine.' Her desire is unto him by day and night; in dream her soul waketh to his image. He counts his life as nothing for her sake: the world of happiness is where she is; he has none other. Everthing about her has an unutterable charm. Her eyes are dove's eyes, and they overcome him; her breath is like the zephyr that has swept the spices of Araby. Yet there is between them a mutual enchantment far deeper, more holy, than any idolatry of person. When they stand up at God's altar, invoking on their young affection ecclesiastical blessing, the inner cry is, 'O thou whom my soul loveth!' It is a mating of the spiritual and the eternal. The Church but records vows long since plighted in the heart of hearts; and there is a transcript of the record in Heaven's chancery. God looks down, well pleased, for His children have fulfilled His law."

Much more in the same strain he said, and then he paused. I awoke from the spell which his words had cast over me to a consciousness of the breathless silence that had settled down on that vast, dense audience. Every eye was strained on the speaker, and for the moment I realised what I had heard said, that Irving's face, in some of his moods of benignant majesty, recalled certain ideals of Christ, as rendered by the old masters. But the moment after, the likeness had vanished. The benignity was gone, replaced by a glance of scorn and reprobation. When he first resumed, his tones were passionless and stern, kindling, however, as he went on:—

"Sometimes God has to look down on feelings and doings far other than these. I see two men, hard-eyed, parchment-faced, seated over a table in a large, dingy office, amid dusty tomes and time-stained documents. They are doctors of the law. I hear them debating of moncoys, stocks, securities, estates in tail, messages, settlements. Each is driving a hard bargain with the other. They dispute, they wrangle, they recriminate. Of a surety their clients must be adversaries, disposed to sue each other at the law and take coat and cloak and whatever else they can clutch. Nay, I am deceived! They seem to be gambling agents, adventuring heavy stakes; for I hear the advocate of one party casting birth and station into the scale as weighty considerations; while the counsel for the other offsets these with cash in bank and great expectations contingent on a life that has already stretched out to threescore years and ten.

"What is it all about? Ah! it is a terrible desecration of sacred things. It is a laying of sacrilegious hands on that which is holy as the ark of the covenant, even upon human love,—love, brighter than hope, greater than faith—love that is more precious than rubies, fairer in its purity than the rose of Sharon or the lily of the valley. Two immortal souls are waiting, ere they decide the greatest of all life-questions, the issue of that miserable squabble over earthly hoards. If the hagglers who represent them can only agree, two young hearts may be allowed to set about trying whether they can manage to take a fancy for each other; or whether, dispensing with fancy as a vain thing, they will suffer to be uttered the solemn declaration that God Himself has joined them together until death. Have they forgotten that He hears and sees them?

"Let rank and fashion take thought, ere it is too late! Is not the heart of every creature God has made a little temple dedicate to Him, consecrate to His worship? But what shall be done unto those who profane the dwelling of the Most High,—money-changers in the Holy of Holies? When God's Son walked the earth, what was the fate of such, at His hands? They were cast out,—*cast out!* Christ drove forth, as malefactors, those who bought and sold in the Temple, saying: 'It is written, My Father's house shall be called the house of prayer, but ye have made it a den of thieves.'"

Some of the words, as they linger in my memory, I have given; but the voice, the gesture, the ardent, fearless bearing, as of one having authority, cannot be transferred to paper. I heard, through the death-like stillness with which the closing denunciation was received, the rustle of rich silks, as if their owners stirred uneasily on their seats.

Irving's hold on the public mind was afterwards lost almost as suddenly as it had been won. Certain remarkable phenomena, purporting to be words spoken under supernatural influence, sometimes in English, sometimes in forms of language unknown, appeared in his congregation, were accepted as real and reported by Irving himself to *Fraser's Magazine*. They were, doubtless, similar in character to what are now termed *Spiritual manifestations*.

Thereupon this once celebrated preacher not only forfeited

his popularity, but was deposed on a charge of heresy, by the Presbytery of Annan, his native place. Yet so sound a thinker as Baden Powell expresses, in his paper among the Oxford Essays, his conviction that the phenomena in question, though not miraculous, were genuine.

OBJECTIONS TO THE REALITY OF APPARITIONS CONSIDERED.

MR. GEORGE HARRIS, F.S.A., who first brought Spiritualism formally under the notice of the new London Anthropological Society by reading a paper before it entitled, *Tests Adapted to Determine the Truth of Supernatural Phenomena*, has since had the memoir printed, and it may be obtained of the publishers, Messrs. Ballière, Tindall, and Cox. The tests Mr. Harris proposes for adoption to separate real from false or inconclusive spiritual manifestations, are fair and reasonable enough; the principles he lays down may be used with advantage to separate the wheat from the chaff. The following is an extract from the pamphlet:—

With regard to the conclusions to be drawn from the whole, and an impartial examination of a variety of cases of each kind of the several descriptions alluded to best deserving of a careful consideration, and applying to them the principles for testing them which I have laid down, it appears to me that the great majority of the instances of supposed ghosts and apparitions, and visitations by voices or noises, as also by dreams of a supernatural order, arise either from disease or delusion of the senses, disordered imagination, superstitious feeling, or imposture; but that, after making a large and liberal allowance for the occurrence of cases of this description, there are, nevertheless, if these may be determined by the tests which I have proposed, unquestionably some actual, undoubted, and well-established cases of real ghosts and apparitions, and of supernatural visitations and communications by means of voices and dreams, the souls of departed persons being permitted (for what purposes and on what occasions it is vain for us to [attempt to discover] to present themselves before certain individuals living upon the earth, and to communicate to them certain facts of importance with which it is desirable that they should be acquainted.

We should, moreover, here bear in mind that, although a hundred cases of delusion or imposture will not serve to prove that there are no real cases of supernatural visitations, one case actually and conclusively proved of a supernatural visitation will serve absolutely to establish the existence of the order.

The ingenious author of "The History and Reality of Apparitions," which has been ascribed to De Foe, concludes, however, that the spirits of the departed are never permitted to appear on earth; but that whenever an apparition is seen, the possibility of which he quite admits, he supposes it must be either an angel or a devil assuming the shape of such departed person. Such a theory as this is, however, surely far more improbable than the supposition of the real appearance of the spirits themselves.

One person who contended against the reality of ghosts, urged that the accounts given of them describe them as very unreasonable in their conduct; and he suggests that, instead of troubling private persons about their affairs, they ought to go at once to the magistrate of the district and lay their complaints before him. But, if such a course were to be followed, I fear that very few persons would like to be in the Commission of the Peace. The unpleasantness of being liable to be constantly disturbed at night, to say nothing of the disagreeable character of the disturber, would effectually deter all timid, nervous persons from acting as justices. Some complain of the sudden, unceremonious manner in which it is the habit of ghosts to disappear, without any formal leave-taking. But this is surely a little unreasonable in those who object to their appearance at all, and who ought, in all fairness, to be the better pleased the quicker they part company. As ghosts do not require to be shown down stairs, or even to have the door opened for them, but are able to vanish through the wall, I see no reason why they should not go away as abruptly as they do.

De Foe, too, is, I think, rather hard upon the poor ghosts—

who would find it a difficult task to satisfy everybody—when he says that, if they reveal some treasure occasionally, they ought at once to discover all the treasure which they know is lying hidden; in fact, that they are morally bound to make a clean breast of it, as regards the secrets of this nature of which they are in possession. Surely, however, if they felt called upon to undertake so vast a work, they would have enough upon their hands, and nobody offers to pay them the smallest trifle for all their labour. It seems to me, indeed, that the ghosts have acted, on the whole, very fairly and creditably in the matter. They have generally discovered treasure when some good or important object was to be attained by doing so; and, when this was not the case, they have very properly and judiciously let the treasure lie, so that, at least, it will do no harm, if it does not do any good to any one.

Among the early fathers of the Church, Origen conceived that souls tainted with the guilt of flagrant crimes, and not purged from their impurity, were either confined in a species of limbo, or attached to particular parts, where, within certain limits, they might ramble about at will. Athanasius maintained that souls, when they were once released from their bodies, held no more communion with mortal men. Augustine, however, remarked, that if souls did actually walk and visit their friends, he was convinced that his mother, who had followed him by land and by sea, would have shown herself to him, in order to inform him what she had learned in another state, as well as to give him much useful advice. But surely her not doing so was no conclusive argument against the reality of apparitions. The good old lady might naturally, perhaps, have thought that she had done enough already for her son in the way of attending upon him, or she may have considered that he did not require her advice. Possibly she may have found something better to do, or she may not have been permitted to visit him as he expected.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

MR. R. PEARCE, who for five years has been honorary secretary to the St. John's Association of Spiritualists, Clerkenwell, recently sent in his resignation to the society, but has since fortunately been induced to withdraw it, he being one of the most active of its workers and supporters. Having explained the personal reasons for sending in his resignation, Mr. Pearce commented in his letter upon the past and future of the St. John's Association, as follows:—

I feel considerable pleasure in reviewing the work the Association has done during the period it has existed, and some pride in knowing that I have, in some degree, contributed to what has been accomplished. These feelings, and the knowledge that the Association was never in a better position to enlarge its operations than at present, are my sufficient reward for any trouble I have taken. I certainly do not estimate at any slight value our past operations, but I feel conscious that much more good could have been effected with a little more zeal and energy.

I am reluctant to say any word at this time which should appear to savour of fault-finding, but my anxiety for the future welfare of the Association urges me to point out difficulties—or rather one great difficulty we have had in the past. I refer to the apathy shown by many members to the affairs of the society. It is not sufficient that members should allow their names to be on the books and pay a trifling subscription; it is requisite that they should take an active interest in the welfare of the Association, and seek every opportunity of assisting and sustaining the efforts of the committee. The Association is based on the principles of co-operation, and will only prosper in proportion as each individual member strives to carry out its objects. More than once all responsibility and all the work has devolved on one or two individuals, and even members of the committee have failed to devote that attention to the Association which their position as its officers should have made it incumbent on them to do. I trust no difficulties of this kind will impede the work of the society in future.

I have said that the Association is in a better position at present to enlarge its work than it has ever before been, and I need only refer to the success of the Sunday services, and state that we have more members at present than there have been at any previous time, to prove the truth of this state-

ment. I would therefore earnestly urge on the members to bind themselves more firmly together, and to strengthen the foundation of the Association in such a manner that you may still be the foremost and most useful, as you are the oldest, and in the past have not, at any rate, been the least of the London local societies. This can only be effected by each member doing his individual part, and by the members collectively working in that harmony which can only result from mutual forbearance as regards all minor matters, in the presence of the great field of work open to you and the noble ends to be attained.

Our Rule 2 states that the Association seeks in the first place to work for the outside world—the sceptics and seekers after the truth of Spiritualism; and secondly, the mutual benefit of the members. It seems to me that these objects can best be attained by three separate modes of operation.

1st. Public Sunday services are most important in awakening the thought and interest of outsiders, as well as having a good educational result on members themselves. I trust, therefore, that these meetings, carried on so successfully at present, will be permanently continued.

2nd. Weekly meetings for members *only* are essential for the attainment of the second object stated in the rule I have referred to. These I think should be strictly confined to members, and should be entirely for the educational culture and mutual improvement of the members. I have always suggested that our week night meetings should consist of lectures, discussions, conferences, reading of papers, narrations of experience, and friendly conversation. They might perhaps be occasionally varied by *seances* with good developed and established mediums. Nor should the resources the members have in their own library be overlooked under this head.

3rd. A branch of work that has not hitherto been taken up in the manner it deserves, appears to me to be well worthy of your attention. I refer to the founding of new private circles in the immediate neighbourhood of your sphere of work, and the holding of *seances* at the houses of members with a mutual interchange of attendance at the same. As to the former, a sub-committee might be appointed—not to force the phenomena on strangers, but to seek out such as are *desirous* to investigate the facts at their own homes but do not know how to set about it, or are perhaps unacquainted with the necessary number of persons willing to join them in forming a circle. Taking the names and addresses of such strangers the sub-committee could bring together those living nearest each other, or such as appeared most fitted to form a successful circle, and if required to do so, a member of the sub-committee might assist them in the initiatory stage of their investigation. With respect to the members' *seances*, one might be for developing, one for healing, and another a physical circle. Thus all those higher phenomena heard elsewhere might be obtained by you, and all that is worth seeking after be found amongst yourselves. The sub-committee before referred to might, at their discretion, admit inquirers at any new circle formed by them, to the members' circles, or the mediums developed at members' circles could give occasional aid to the circles of investigators. I am quite convinced that the only way to satisfy strangers of the truths of Spiritualism is for them to be convinced of the genuineness of spirit manifestations at their own homes and with their own friends. I think that the holding of public *seances* by the Association can do very little if any good, in this direction.

I have noticed a great desire expressed by some of you to make the Thursday meetings consist entirely of *seances*, and to admit strangers thereto. All our previous experience points to the futility of this. Using no discretion as to the persons present,—and indeed, if *seances* are made free you can have no check on the influences brought together,—you at once open the door for your own failure. There is also a desire to encourage the attendance of undeveloped mediums at such meetings with an idea of developing their incipient mediumship. Surely this is a great mistake. If free *seances* are held, and advertised as it is suggested yours should be, they ought, at least, to be placed under the care of a well developed and thoroughly reliable medium, and carried out under more strict regulations than any I have heard proposed. I also think that partially developed mediums should be strictly excluded, or invited to absent themselves from such public *seances*. I have seen more harm done by the ridiculous antics and frivolous manifestations given through an undeveloped medium at a mixed public *seance* than could be compensated for by many good *seances*. For the sake of young mediums themselves, I would ask them to be careful of such meetings. Their mediumship

cannot be improved, but may be much injured by attendance thereto.

Another suggestion I have heard mooted is that our Sunday platform should be occupied by mediums only. I cannot say a word in disparagement of the addresses we have had at Goswell Hall from mediums under spirit influence. Those addresses have been admirable ones; but I certainly think it desirable to vary such addresses by lectures from some of the gentlemen who so ably occupy the field in the cause of Spiritualism. To some of these gentlemen we are under great obligations for their past aid, and others are as willing to give their services to us. I do not think you would exclude from your platform those of whose ability and usefulness we have had good proof.

Lastly, I would urge on you to make the Association a more local one, both as regards its work and its members. It should be advertised more effectually in its immediate neighbourhood, and new members should be sought within the sphere of its legitimate work. Its officers, especially, should be residents of the district, so that in deed, as well as in name, the society may be a local association of Spiritualists.

THE NATIONAL ASSOCIATION.

At a meeting of the British National Association of Spiritualists held on Monday, 30th March, Mr. and Mrs. George Nelson Strawbridge, Annandale, Upper Norwood, and Mrs. Fitzgerald, 19, Cambridge-street, Hyde-park, were elected members of the Council.

The Prince Emile von Sayn Wittgenstein sent a courteous acceptance of honorary membership.

Miss Anna Blackwell, in a letter dated March 7th, writes thus to the secretaries:—"I beg you to be good enough to transmit to the Council of the Association my thanks for the honour they have done me, and to assure them of my cordial good wishes for the success of their endeavour to secure for the furtherance of the all important aim they have in view, *the strength that comes of union.*"

The Association now numbers 107 members, ten of whom are honorary and corresponding members in various parts of the world.

Applications are continually made to the secretaries for copies of the constitution and rules; and inquiries are coming in from all quarters.

Those who are desirous of learning what are the objects and aims of this Association will do well to attend the *soirée*; tickets are obtainable by all, and are by no means especially reserved for members or their friends.

DEATH-BED CLAIRAUDIENCE.—The following incident, which took place only a week or two ago, is authentic, and the details may be relied upon as accurate, although we cannot get permission to publish names:—About a week ago Mrs. M. passed away. She awoke from a tranquil sleep and said, "I have been listening to most beautiful singing—the most beautiful I ever heard." Her daughter said, "Who was singing, mother?" She replied, "Maria L., who was a young girl who had paid a visit to her three years before, and who sang beautifully; she afterwards left the county, and married. A letter has since reached the *family*, stating M. L. passed away from earth a week before Mrs. M., and previous to dying expressed an anxious wish to see her father. On his arrival, as he entered the room, she exclaimed, "Oh, father, I only waited to see you ere I die." Her father gave her a rose from her own garden. As she took it in her hand she burst into song, and continued singing song after song until she expired.

A WARM discussion on Spiritualism is going on in the *English Mechanic*, a journal which has a wide circulation among thinking artisans, and the editor is giving a fair hearing to both sides of the question. Mr. Fitz-Gerald, Mr. T. Slater, Dr. Hitchman, and others, are taking part in the debate. Mr. Varley's article, from *The Spiritualist*, has been republished in the *English Mechanic*.

THE SOIREE OF THE NATIONAL ASSOCIATION.

PREPARATIONS for the *soirée* of the British National Association of Spiritualists, to be held next Thursday at the Cleveland Hall, are going on with great activity. A gentleman, who has a valuable collection of photographs of persons and places, has kindly placed them at the service of the committee for decorating or laying on the tables.

The musical arrangements are in the hands of some amateur ladies and gentlemen of distinguished ability, who have kindly volunteered their services.

There will be ample time for tea and friendly conversation before the President for the evening takes the chair.

Various opinions will be represented on the platform, as the National Association knows no distinction of sect or creed.

The committee will be grateful to any friends who will assist by sending ferns or plants in pots to Cleveland Hall, on the morning of Thursday, 16th, previous notice being given to Mrs. T. Everitt, Lilian Villa, Holder's Hill, Hendon, or to Miss Kislisbury, 93, Clarendon-road, Notting-hill, W.

There will be a cloak room for ladies to lay aside their bonnets, but evening dress is not *de rigueur*.

THE SUNDAY SERVICES AT CLEVELAND HALL.

LAST Sunday evening, Mrs. Cora L. V. Tappan delivered another inspirational discourse at the Cleveland-hall, Cleveland-street, Portland-road, under the presidency of Mr. N. Fabyan Dawe. There was a large attendance.

Mr. Thomas Slater said a few words before the proceedings began, to the effect that it was six months since Mrs. Tappan began the delivery of inspirational lectures in London; her addresses had been of good quality, and of considerable value to the movement, so he hoped that Spiritualists would take action, and enable the committee of managers to secure her assistance for another year.

Mrs. Tappan, after the delivery of an inspirational prayer, said that on that evening (Easter Sunday) there was rejoicing throughout all Christian lands, at the termination of the season of fasting and prayer observed by devout believers. These customs had their origin in the far East, in very ancient times, for Easter was the end of the winter months, the end of a period of darkness, the end of the season of sacrifices to those gods who had no particular love for humanity; the time of fasting which is now observed in Christian churches, had been also previously observed in the rites of pagan nations. The similarity of religious observances at the same period among various nations, seemed to show that many of the great religions of the earth derived their inspiration and spiritual life from the same source, and at the present time the English were using symbols in worship, although they condemned the worship of symbols in Pagan lands. She then went on to condemn the materialism of the age, which she described as a glittering temple, as a magnificent temple of power built of man's intellect, as the Antichrist which threatened to usurp the place of the living loving spirit. Beneath all the grandeur of the magnificent city of London, there were caverns in which young lives were held in both physical and spiritual darkness, crushed down in the haunts of poverty and shame. Many also who walk the earth freely were immersed in sepulchres and tombs in spirit; misdirected intellect after building up its glittering palaces of materialism, and giving to man the consciousness of individual strength, made him cold and lifeless, devoid of soul, a spectacle of spiritual starvation. The spirits above were looking down in compassion upon the scene, longing to communicate some of the impulses of that love which was their very life.

Some more hymns were sung, and Mrs. Tappan delivered an inspirational poem.

Mr. Dawe then announced that the Sunday evening lectures at the Cleveland Hall would be continued as heretofore.

Mrs. H. D. Jencken (Kate Fox) was present, and now and then her spirits emphasised some of Mrs. Tappan's remarks by triple raps, which could be heard nine or ten yards away.

PRIVATE SEANCES.

SEANCE AT MR. LUXMOORE'S—MISS SHOWERS AND THE SPIRIT ELORENCE SEEN AT THE SAME TIME.

SEVERAL weeks ago Mrs. Showers, of Teignmouth, put on record in several articles in this journal some very remarkable spiritual manifestations which she had witnessed in the privacy of her own home, through the mediumship of her daughter. Her remarkable experiences awakened so deep an interest in her mind in the subject of Spiritualism, that during the past two or three months Mrs. and Miss Showers have been in London for the sole purpose of seeing what they could of spiritual phenomena, and they return home this week. Miss Showers, who is seventeen years of age, is the daughter of Colonel Charles Lionel Showers, late political agent at the Courts of Odeypoor and Gwalior, which offices are among the highest connected with the Government of India. Colonel Showers is expected back in England very shortly, and for some time past he has remained in India for the purpose of trying experiments in connection with the cultivation of cotton in that country. He is the brother of the late General Showers, C.B., who distinguished himself during the Indian mutiny, more especially in several engagements before Delhi, in one of which engagements he was wounded. He commanded Fort William, at Calcutta, for some years before his death. As already stated, Mrs. Showers is at present residing in Devonshire, and the *seance* described in the following letter took place in the town house of one of the Justices of the Peace for that county, Mr. J. C. Luxmoore:—

To the Editor of "The Spiritualist."

SIR,—On Sunday, the 29th of March last, I had the pleasure of being present at the memorable *seance* at Hackney, when Mr. Crookes obtained the "absolute proof"—so dear to the scientific mind—of the identity of the spirit Katie apart from that of her medium, Miss Cook. Mr. Crookes has duly recorded the result of his interesting experiments in your pages, and I need only say that myself and the others present were gratified at his success, as his outspoken testimony will go far to establish the validity of the "materialisations," and tend to the discomfiture of certain unscrupulous persons, who for some time past have sedulously endeavoured by word and deed to injure the character of an amiable young lady, and throw discredit upon the wonderful manifestations obtained through her mediumship.

I did not think, that so soon afterwards, I should myself receive similar corroborative proof through another gifted medium; but as I have been so fortunate, a short narrative of the circumstances may interest your readers.

The day after the *seance* above referred to, Mr. Luxmoore kindly invited me to his residence, 16, Gloucester-square, Hyde Park, W., to meet Mrs. and Miss Showers, who in fulfilment of a long-standing promise paid him a first visit that evening. Miss Showers, after dinner, kindly offered to give a *seance*, and we adjourned to the drawing-room upstairs. The ladies not having been in the house before, we thought it right to ask the spirits what manifestations we should sit for. We sat round a table in the back drawing-room, and were immediately directed by loud raps, which came alternately on the table, the floor, and the back of the medium's chair—to sit for the "full form." Accordingly, the back drawing-room was made a cabinet in the usual way (as minutely described by Mr. Varley in his recent article) by half closing the folding doors, and hanging a curtain over the space left open. Mr. Luxmoore then locked all the other doors, and placed the medium in an easy chair inside the back room close to the curtain. Miss Showers was dressed in a high black silk gown, with white lace round the sleeves and throat, and having seen her comfortably seated, we went into the outer room and sat just outside the curtain. The large solar lamp was burning brightly, and there was a blazing fire in the grate. There was excellent light during the whole of the *seance* which followed, and it is worthy of remark that we

were only directed to lower the lamp a little once—for about five minutes space—during the whole time.

Almost directly we sat down, the plaintive voice of the spirit Florence was heard. On asking her if conditions were good, she said they were very good, and stepped out at once before us. She was dressed in the usual flowing white robes, with a long veil over her head and shoulders, but not over her face. She had a small white covering over her head, but no hair was visible, except just across the forehead. (Miss Showers wears her hair long, and it comes below her shoulders.) There was the usual resemblance in features to her medium, which, however, became less perceptible as the *seance* progressed. The eyes of the spirit were much larger, and remained open and fixed. After greeting us all, Florence went back to her cabinet, and an amusing and voluble discussion took place between her and the spirit Peter inside. Peter evidently wished to show himself, but at length, after some comical grumbling, gave way to Florence, who then came out again, and in answer to Mr. Luxmoore, said that shortly we should see her and her medium together. Mrs. Showers then went to the piano and played a slow march, to which Florence and Peter sang together, and in alternate bars. The voices were very fine, and harmonised beautifully. We then resumed our seats, and Florence, raising the curtain, asked me to go inside and look at her medium, at the same time directing me to hold up the curtain to let in the light. I did so, and stood just before Miss Showers, who was lying back entranced in her easy chair, in her black dress, with the white lace round the sleeves and throat. Florence, in her white robes, stood close to my left hand, in the full light from the outer room, that came in as I stood with the curtain raised in my right hand. I asked that I might throw the curtain quite back, so that I might distinctly see the medium's features. Florence said it would be dangerous to do so then, but that at a future *seance* I should be allowed to bring a lamp or candle into the cabinet with me for that purpose. I carefully looked at the medium and Florence, and satisfied myself, beyond a doubt, as to their separate identity. After scrutinising both for about five minutes, Florence took my left arm with her right hand, and raising with her left hand the left arm of Miss Showers from her lap, touched my hand against that of the medium, and held them together for about six seconds. The medium then gave a slight start and moaned. Florence told me to go outside, and I did so, and resumed my seat. During the whole time I was in the cabinet, I held back the curtain to admit as much light as was permitted. Florence and Peter repeatedly spoke to me. Peter was not visible, but his deep voice appeared to come from behind the medium, some distance above her. Peter said that I should be able to get still further tests in the future, and that I was to testify to what I had witnessed, which I promised to do. Florence was rather indignant with me for saying that I could not see the features of the medium clearly without more light, and rated me in no measured terms, but at length was pacified, and also gave me the promise I have referred to above.

Mr. Luxmoore then went into the cabinet for about three minutes, and wishes me to state that his experiences were similar to mine. A like promise as to future *seances* was also given to him, and he was instructed what kind of lamp to procure for further experiments.

We were then told to go and sit on the sofa at the other side of the room. We did so, Florence walking out after us. She expressed great delight at the size of the room, and said she felt quite at home. I walked up to her, and was permitted to kiss her hand. She then started on a tour of inspection round the room, examining the furniture, pictures, and the albums and books on the tables. She took a cup of tea from the side table and put it to her lips, saying that it was "cold and very nasty." Finally, she came and sat down on the sofa by the side of Mr. Luxmoore, but complained of our staring too fixedly at her, and said we were to turn away our gaze. Florence then told us to lower the lamp a little and place it on the piano, and she sat down and played with great feeling and exquisite touch some music that was strange to me. It is no disparagement to say that Miss Showers, who is a fair *pianiste*, is completely surpassed by her wonderful familiar. Florence then made a further tour round the room, and at last retired to the curtain, where, at my request, she stood to be measured against the folding-door. Her height exceeded that of the medium by fully three inches. She seemed loath to leave, but said she must, at length, as the power was fast diminishing. We thanked her and Peter (who during the whole *seance* had joined in the conversation,

and expressed his opinions very freely); and Florence, wishing us all adieu, walked behind her curtain. After an interval of five or six minutes the medium awoke and came out of the cabinet. She said she had been asleep the whole time, and was quite unconscious of what had taken place. This excellent *seance* lasted one hour and ten minutes.

The above account is abbreviated from my shorthand notes made immediately after the *seance*, as indeed are all the accounts of the kind that I send for publication; as I consider it desirable, for the sake of accuracy in these important matters, to trust to memory as little as possible.

In conversation with the spirits Peter and Florence, I have been told—with the usual vagueness of detail—that the manifestations through Miss Showers are produced in the same way as those given through Miss Cook. Asking Peter why I could not yet bring a light with me into the cabinet to see the medium fully, he replied—"The light destroys the peculiar trance condition in which we have to place the medium during these manifestations; it causes a sudden shock, which undoes all our work, and injures her."

I also asked him what the result would be if the materialised form were seized or detained by the sitters? Peter's reply was—"It would kill my medium; whoever did such a thing would be her murderer." GEORGE ROBERT TAPP.

18, Queen Margaret's-grove, Mildmay-park, London, N.

SEANCE AT MR. BIRD'S—SPIRIT IDENTITY—TRANCE AND CLAIRVOYANCE.

The *seance* about to be described took place at the house of Mr. Earl Bird, 11, Park-grove, Shepherd's-lane, Brixton, S.W., through the non-professional mediumship of Mrs. Bird, who for some years has been a good trance and clairvoyant medium. During her *seances* she does not entirely lose consciousness; at the moment of waking up she does not remember what she has seen and said, but in the course of an hour or two the memory of it all comes back to her. When symbolical and other visions are presented to her, she criticises what she sees while it is before her eyes; often when she thinks that unreliable visions or communications are given to her, or that they may be in some way the product of her own mind, she battles against the influence, and sometimes flatly refuses to state what she is urged to reveal. Yet in not a few instances coming events have been accurately revealed to her; she has also sometimes clairvoyantly seen and accurately described events taking place many scores of miles away.

Of the following *seance* Mr. W. H. Harrison, of Wilmin Villa, Chaucer-road, Herne-hill, S.E., says:—

On Thursday, March 26th, a lady well known to leading London Spiritualists, and who had long been suffering from consumption, passed to the higher life. A few days previously she had purchased an album as a present to Mrs. Bird, and on the Monday after her death I took the album to Brixton and presented it to Mrs. Bird. Mrs. Bird asked in a serious tone after the health of the donor, and when I told her that her friend had departed from earth life, she seemed in no way surprised, but immediately opened a drawer and placed in my hands some pencil notes taken by one of the sitters at her *seance* on the preceding Sunday evening, March 29th. At that *seance* the departed one professed to communicate, and Mrs. Bird—who did not believe that she had quitted the body, for she thought that she would last for some weeks longer—imagined the message to be a deceptive one, and for some time she fought with all her might against the influence controlling her, whereby the *seance* was considerably shortened, and the intended revelations abridged. Both Mr. and Mrs. Bird state that they had no knowledge of the death of the lady until it was revealed at the *seance*, and then they were afraid that the revelation was not true; as Mr. and Mrs. Bird are personally well-known and respected as truthful upright people by all the leading Spiritualists in Brixton, their testimony on this point is all that is necessary. Mrs. Bird said that she was so afraid that the message was all false, that she dreaded when I entered the house to put the question as to the state of the health of the lady.

The following are the statements made at the *seance*

held on Sunday, March 29th, and which were written down by Mr. Stephens as Mrs. Bird uttered them:—

I cannot get any further; they stop my way completely; they cluster about me like bees. What am I to do? It rings in my ears everywhere, and yet I cannot be fully convinced that it is so. I cannot understand it sufficiently to be sure. I wish they would take it away, but there it is, and nothing else. Why am I compelled, and who is it that forces me to speak? I must either talk about this or there is nothing else for me.

I'll tell you what I see, and then perhaps that will satisfy the importunate spirit who commands me to say what I do not believe, and what I don't think is right.

A beautiful—[Here Mrs. Bird broke off; a feeling of faintness came over her and pains in the throat and chest. After the lapse of about five minutes, she continued—]

I have seen the spirit of a friend of mine taken away. I wish I could tell what it is that stops me. I saw the beautiful ones descend upon what looked to me a silvery cloud, and they stood clustering about me in white and shining raiment; they lifted what appeared to be a silvery veil, and I found they were waiting to bear somebody away, for each of them held a part. The faint and deathlike feeling that comes over me prevents me from describing this vision.

I have no doubt the spirit influencing me was a friend of Mrs. —, who wished me to describe the scene of her death.

The air is filled with voices telling me she has passed away into rest; still I doubt it myself, and I want the thing taken away from me, and I have resisted its coming all the time.

I see her very plainly now, standing out from the rest at the foot of a hill, with a bright light falling down upon her and surrounding her, and that which I thought to be a silver cloud is thrown about her, draping her from head to foot, falling in ample folds, and having a kind of train behind. Her head is thrown back, and with a joyous look upon her face she beckons me to follow her up this hill, but I cannot do that, so I shall leave her there and ask what it all means. Looking at her as I do, she seems to me to be released from the body, and clothed upon with a spiritual garment, standing in the light of a new sphere, and ready to go away higher when those bright ones shall close around her again, for they fell back so that I might see who it was they wished me to look upon.

I'll give you in a few words now what I have seen and felt, and then I think they will take it from me. I first saw this appearance of a silver cloud. Descending and floating down with it, and wrapped about by it I saw those lovely guides of whom I spoke just now. They came very close to me, surrounding me, and with the pressure upon me came the impression that Mrs. — was here at my left shoulder; voices everywhere told me so, and urged me to speak it. I refused; and in consequence became very uncomfortable, the bright spirits going further from me, and the feeling of faintness and death creeping over me, so that I struggled with it for a while, trying to put it aside, thinking it to be something in the future. But with all the effort to put it from me, I saw the spirit of her I named standing there beckoning me, and I knew no more.

That is gone.

The importunate spirit I spoke of was her son. I am confused whether or not it has actually taken place; the spirit says she has passed away.

SEANCE AT MR. CROOKES'—SPIRIT FORMS—SPIRIT LIGHTS.

Mr. William Crookes, F.R.S., of 20, Mornington-road, London, N.W., writes to us as follows about some recent seances in his house:—

"You can mention that Miss Cook's 'Katie' has been walking about in my laboratory along with the Miss Showers' 'Florence,' with their arms entwined school-girl fashion, and in a strong light. Katie has also materialised and spoken when I have been in the cabinet with Miss Cook, holding her hand; but, being dark, I could see nothing except lights here and there, one of which settled on my coat-sleeve."

SEANCE AT MR. ROGERS'—MRS. EVERITT'S MEDIUMSHIP.

Mrs. T. EVERITT, of Holder's-hill, Hendon, N.W., has for years been known as a good and reliable non-

professional medium in connection with Spiritualism. Mr. E. D. Rogers, of Dalryell-road, Stockwell, has favoured us with the following account of a seance through her mediumship:—

To the Editor of "The Spiritualist."

SIR,—Last Sunday I had the honour and gratification of a visit from Mr. and Mrs. Everitt, and as Mrs. Everitt was so kind as to give me a seance, you will not be surprised to learn that I had a very enjoyable time of it. The sitters included Mr. and Mrs. Everitt, my wife and self, and our two sons and two daughters. We had no new phenomena, but such as we had were given us in perfection. The perfumes, borne on cool refreshing breezes, were exquisite—sometimes almost overpowering. The lights were abundant and very brilliant—several frequently appearing at the same moment—and, in reply to questions they gave affirmative answers, sometimes by twinkling thrice, sometimes by dividing themselves into thrice. The spirit John Watt talked with us for half an hour with the direct voice; so did Zippy; and a dear daughter of mine in the other life addressed a few words to us very clearly and distinctly. During the singing of a hymn Zippy took the bass part admirably, the medium's voice being audible at the same time. Mrs. Everitt, indeed, was awake all the evening, and joined freely in the conversation with John and Zippy. The raps often came in showers, and for several minutes the whole room quivered, shaking the floor, chairs, tables, and sitters. I know of no greater treat than a sitting with Mrs. Everitt, as her spirit friend John Watt is not only genial, but intellectual, and apparently enjoys most thoroughly a chat on deep and sacred subjects.

Of course your readers are pretty generally aware that Mr. Everitt has kindly lectured in many places, very acceptably, on the interesting topic of his wonderful Spiritual experiences. I am happy to tell you that in conversation with him I ascertained his readiness to accept invitations to lecture in any part of London, gratuitously, where an audience can be got together. I shall be glad to join any friends in this district in securing his valuable services for a lecture in Stockwell or Brixton.

E. DAWSON ROGERS.

29, Dalryell-road, Stockwell.

April 4, 1874.

SEANCE AT PROFESSOR BUTLEROW'S, ST. PETERSBURG—MR. HOME'S MEDIUMSHIP—MOVEMENT OF SOLID OBJECTS WITHOUT CONTACT WITH ANYTHING VISIBLE.

Two or three years ago, and a few days after the Emperor of Russia had seen a spirit hand through Mr. Home's mediumship, Mr. D. D. Home delivered a lecture on Spiritualism at St. Petersburg, which nobody could have been permitted to do without the direct or indirect sanction of the highest political authorities. At that lecture, Professor Butlerow, carried away by the excitement of the moment, rose, and publicly stated that he himself had witnessed some of the unbelievable phenomena described by Mr. Home. All these interesting details were immediately placed on record in the *Spiritualist*, in an article written by the Hon. Alexandre Aksakof, Russian Imperial Councillor at St. Petersburg, and Chevalier of the Order of S. Stanislas: But in a country like Russia, where there is so little freedom, those who publicly testify that Spiritualism is true, probably do not find life to be a bed of roses. M. Aksakof, however, works steadily and imperturbably for the cause in the midst of external unfavourable conditions; year by year almost, he translates and publishes in Germany some standard English or American work on Spiritualism, for the press censorship will not allow him to do all that he desires to do in Russia; he is also the editor of a monthly journal on the subject, called *Psychic Studies*, and published at Leipsig. A man of science in the midst of such an adverse atmosphere is in a much more disagreeable position than a gentleman like M. Aksakof; the former, having a scientific reputation to maintain, cannot so well afford to snap his fingers at the opinions of his colleagues, nor so easily escape that

biting unspiritual sarcasm which hard materialists and mathematicians of a low order of mind are able to throw, backed by all the force of intellect. Hence, it is easy to imagine that Professor Butlerow's experiences may not have been of a pleasant description of late. In fact, a stiff-necked unbeliever, one Professor Czermak, has attacked Spiritualism in general and Professor Butlerow in particular, in a recent lecture on *Hypnotismus*, to which the latter has just replied in a long letter in *Psychic Studies*; the reply is of the usual stereotyped nature of answers to such attacks, and Professor Butlerow appeals again and again to the testimony of three or four eminent physicists in support of his views. At the request of M. Aksakof, Mr. H. D. Jencken, Barrister-at-Law, of Goldsmith-buildings, Temple, E.C., has kindly translated Professor Butlerow's letter for us, but we quote only that part which is of more more than local interest, namely, an account of a *seance* held in the presence of, and described by, M. Butlerow, who is a professor of chemistry at the University of St. Petersburg, and a member of the Imperial Russian Academy of Sciences:—

The *seance*, through the mediumship of Mr. D. D. Home, was held in my own house, and in my study; hence I was sure that no mechanical means had been used. All present were well known to me; we were seated round a small square table covered with a woollen table-cloth, two lighted stearine candles being placed on the table; the room was thus well illuminated. No other persons, save those seated at the table, were in the room at the time. After several minor manifestations had occurred, which, however, I will not describe, a piece of furniture which stood isolated at the other end of the room, all of a sudden moved; it was a large arm-chair, on four castors. It stood at a distance of from one and a-half to two metres from the table at which we were seated. The two forelegs of the chair raised themselves without contact with any living being, and in this inclined position the arm-chair rolled up to our table. After its arrival it made several irregular movements, and then quieted down, taking the open space between Mr. Home and another gentleman, and all but touching the corner of our table.

A little later on Mr. Home took a hand-bell which had been placed on the table we were seated at, and held the bell close to the edge and on a level with the table—both the bell and Mr. Home's hands were clearly visible by the light of the candles. After a few seconds the bell left Mr. Home's hand, and remained suspended in space without coming into contact with the table, the woollen cloth, or the arm-chair. The gentleman sitting next the arm-chair was able to observe the bell closely as it remained suspended in space. I may state that this gentleman is a man advanced in years, and well known as a Russian author. He only made Mr. Home's acquaintance a short time previously, being anxious to avail himself of the opportunity of witnessing these singular phenomena.

I was seated at the time on the opposite side of the table. Whilst the bell was thus suspended, I stood up and saw the upper portion of the bell as it rested suspended without contact, in space. After a short pause the bell lowered itself down upon Mr. Home's knee, remaining for a short time motionless; it then rose in the air a second time, finally settling down upon the arm of the arm-chair. During the whole of the time, the bell remained within the area of the well lighted space near the table. While all this was taking place, Mr. Home's hands were at some distance from the bell, and the bell was not touched by anybody.

The *Banner of Light* of March 21st contains a very long and careful summary of the facts relating to spirit forms in England. It gives full particulars about Miss Cook's mediumship, including the recent outrage at one of her *seances*, and quotes some of the writings of Prince Wittgenstein, Mr. Dumphy, Mr. Luxmoore, Mr. Crookes, Mr. Tapp, Mr. Earl Bird, and others.

MR. SERJEANT COX made a speech, a few days ago, at the Anthropological Institute, on Woman's Rights, and the difference between the brains of men and women.

Correspondence.

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

SPIRIT FORMS.

SIR,—The Royal Society of England is to be congratulated on the fact that it has at least two members of its body who have had the courage to look into spiritual phenomena, and, after an elaborate investigation, scientifically conducted, they have the manliness to declare they are true, and that they are not to be attributed to trickery, or a delusion of the senses.

To the careful experiments of Mr. William Crookes, F.R.S., and Mr. Cromwell Varley, F.R.S., as explained in their articles in your journal, the Royal Society is indebted for its rescue, thus late in the day, from the opprobrium which is attached to it for refusing to listen to what might be said for the great truth of Spiritualism, whilst Faraday and Carpenter from within its halls, and Brewster from without, have been encouraged to go on promulgating error, not one of these acknowledged *savans* having ever spent one serious hour in investigating the demonstrable facts of modern Spiritualism.

It will, however, be now admitted by all who are capable of forming a fair and unbiassed judgment, that to Mr. Crookes, the eminent chemist, and to Mr. Cromwell Varley, the eminent electrician, we are indebted for the verification of a fact in which I and many others believed, of incalculable importance to the *science* of Spiritualism, and these are the men I had in view when I said some few years ago,—“That the leading authorities of this day are too deeply committed to the erroneous theories and dogmatic assumptions they have erroneously promulgated upon this subject. To the new generation, therefore, of thinking men, some of whom we know are now at work, we may hopefully look forward for a fair and candid examination of the claims of Spiritualism so soon as the rule of the *savans* who have led the public astray shall be a thing of the past.”

That time has now come, and now I will venture on another prediction, viz., that the example of these two men, to whom all honour is due, will lead others of the Royal Society to look into the subject as none of them have hitherto dared to do, and the result will be, as a matter of course, their conviction, and the triumph of a great truth, which has been derided and carped at by men who could not be induced to put aside their learning for awhile, to give place to the exercise of their natural senses, which would at once have revealed the truth to any candid investigator. Mr. Crookes' most valuable article on “Spirit Forms” in your number of the 3rd of April, tends to negative my hypothesis of the spirit form of Katie being as I thought the “double” of the medium, which, however, the spirit always said she was not. Mr. Crookes also settles the hypothesis of “psychic force,” on which so much has been written by men who either would not admit, or did not know one half the actual facts which had been seen and attested by thousands of credible men.

Those persons who have allowed themselves to be influenced by the jealousy of an ill-regulated mind to the prejudice of Miss Cook, will also have an opportunity of admitting their error, when the self-evident fabrications against Miss Cook's integrity are proved as they now are. To Mr. Charles Blackburn, in the first instance, for his most liberal conduct in saving this remarkably gifted young lady from the necessity of becoming a public medium, the thanks of all Spiritualists are due. To Mr. Luxmoore, Mrs. Corner, Dr. Gully, Mr. Harrison, Mr. Tapp, and Mr. Dumphy, who have surrounded Miss Cook and her family during the processes of her development, we must all feel greatly indebted, and finally Miss Cook herself must be congratulated upon the brave way in which she has deported herself, and proved that she is one of the most reliable and best of living mediums.

Upper Norwood, April 4, 1874.

BENJ. COLEMAN.

MR. SERJEANT COX'S PSYCHIC FORCE.

SIR,—Mr. Serjeant Cox's idea—for I will not dignify it by the name of theory—is that all the phenomena of Spiritualism may be explained by supposing the emanation of a force from “the soul or spirit” of the medium; but whether there be a soul, or spirit, or not, is the very matter in question. Serjeant Cox's notion is based upon the mere assumption of a something unexplained, which he calls “a soul or spirit” exercising a force “in the direction of the bodily organs, but which, in certain abnormal conditions, can do without the body what, in the normal condition of relationship, it can do only through

the body." Now, unless the facts of Spiritualism afford proof of the independent existence of the spirits of the dead, I, as a scientific man who have devoted my life to the study of human nature, beg to tell Serjeant Cox that there does not exist a tittle of scientific evidence as to the existence of a soul or spirit using the body as an instrument; or let us have the positive evidence of the fact, such as "would be accepted in a court of justice," or rather such as might be satisfactorily demonstrated in the Royal Institution, because the evidence required in a court of justice already exists in the persons of the numerous respectable and learned witnesses, and many learned in the law, who know perfectly well what evidence means both as to the questioning of witnesses in a court of law and the questioning of the phenomena of nature in the chambers of science. I had the pleasure to be on the same sub-committee with Serjeant Cox in the investigation instituted by the Dialectical Society, and we are both witnesses to certain remarkable facts not yet generally believed, but I should be sorry to set myself up as a model investigator to the disparagement of others.

The living engaged spirit, as well as the spirit or psychic force, and its ability and tendencies, is all the Serjeant's fancy; at any rate, if such matters do exist, they must first be proved to exist and be explained before being put into the witness box to explain something else. I am ready to refer to Professor Huxley or Dr. Tyndall as to whether I am in the right or not in what I say, and I ask the more scientific and sensible of the Spiritualists whether it is not the proofs they have of the spirits of the dead that satisfy them in respect to the existence of souls or spirits with the living. If my good friend Mr. Serjeant Cox will forgive me, I think he might gain by the perusal of Mr. G. H. Lewes' new work on *The Problems of Life and Mind* before he decides as to "What am I" and what I am not. HENRY G. ATKINSON.
Boulogne-sur-Mer, April 6th, 1874.

MRS. WOODFORD'S MEDIUMSHIP.

SIR,—After reading over your report of the paper by Mr. Staniland Wake, read at a recent meeting of the Anthropological Society, upon "Spiritualism among Uncultured Peoples compared with Modern Spiritualism," I solicited the favour of some answer from my spirit guides. The following communication was afterwards given through my hand. It is, perhaps, needless to state that of myself I am unable to handle such a subject. CATHERINE WOODFORDE.
41, Bernard-street, Russell-square,

Diabolic and Angelic Spiritualism.

As there is diabolic worship, so can there be diabolic Spiritualism. Diabolic worship is the worship of idols, with self-torture, murder, lascivious games, orgies, and other soul-degrading ceremonies, which appertain to such worship. Diabolic Spiritualism, as it may be called, has always accompanied such worship, and is the practice of incantations, or the use of magical arts to bring back the souls of the departed for selfish purposes. Idolatrous worship, which we style diabolic, has always existed on the earth in the infancy of the races, in their states of ignorance and darkness; and, as they have progressed, the character and forms of their worship have become more elevated, and purified of grossness and bestiality. As there has always been an influx from the spirit-world into the souls or minds of men on earth, and as the spirits nearest the earth always resemble those inhabitants whom they surround in their states of mental progression, so we find that the forms of Spiritualism in those periods of darkness and ignorance were gross, depraved, and diabolic. Those races of the earth which are still plunged in ignorance exhibit all these grosser forms of Spiritualism. The savage races of Africa and America; the ignorant peoples of Siberia, Greenland, Lapland, &c. With all these the medium, sorcery-doctor, or medicine-man, as he may be called, undergoes mesmerising at the hands of some attendant spirit, this being a necessary process to effect a partial emancipation of the spirit from the thralldom of the flesh. Self-mesmerisation is not possible. The attendant spirit assumes the proper control in a variety of ways, sometimes by exhausting the physical strength of the medium through violent exercise, sometimes by compelling states of abstraction, concentration, even sleep. These are necessary processes intuitively known to spirits. An evil spirit takes delight in the exercise of such power for evil ends, and becomes in that case a tormenting demon. But such power can be, and has been exercised by wicked men on earth over their mesmeric subjects. With

many of these simple races the power of clairvoyance, which is nothing more than the opening of the spiritual sight inherent in all men, is wonderfully clear.

In following the history of different nations we shall find that as the worship advances to greater truth, and higher expression, the form of their Spiritualism becomes higher, purer, and is drawn into the privacy and seclusion of the temples, becoming the prerogative of the priest, who at length used it as a means of power, to enslave the people, making even their kings bow before its authority. The lower classes were forbidden to practise it under penalty, and with them it degenerated into forms of evil, becoming the instrument of magicians, and conjurers for gain, or for the carrying out of malicious designs.

In the life of Christ we see the practice of angelic Spiritualism, united with the highest form of worship ever yet exhibited on the earth,—the worship of the Father in spirit and in truth. After the departure of Christ to the world of spirits, we see Spiritualism, and the exercise of its sublime gifts, withdrawn once more into the bosom of the churches, and at length suppressed almost entirely as men advanced more and more into the fields of pure science, which they separated from religion and worship. The practice of Spiritualism then began to be looked upon as an evidence of gross ignorance and superstition, and even to be persecuted. The higher angels, however, who have this planet under their charge, forbore to press the advance of the knowledge which they now permit to flood the earth with its light. They are coming down in phalanxes of glory, dispelling the clouds of ignorance and materialism, dispersing the hordes of lower spirits, who have so long reigned over the earth, into realms where they will themselves obtain instruction; and training those who are capable of being so trained, to become the watchers, guides, and helpers of men on earth. It is, however, so stupendous a work to marshal and place in order this vast assemblage of human souls, and the influx from earth is so great, that ages will elapse before this planet will have been rid of evil, and the state of the spirits nearest the earth become angelic. Besides that many of the nations are still plunged in the darkness of idolatry, to say nothing of the fact that the worship of some of the most refined peoples is in some of its forms idolatrous; for to give to any of God's creatures the worship that is due to Him alone, is idolatry. All enlightened beings will understand our meaning.

Spiritualism, in few words, is the communion of men on earth with their human brethren raised to the higher life of the spirit divested of flesh. It is the thick darkness of the present day, induced by the pursuit of material science alone, unenlightened by spiritual science, which makes this most natural, orderly, and indeed, owing to the nature of man, inevitable communion, strange, fearful, or a subject of doubt, inquiry, and mistrust. The communion between the two worlds has always existed, and could not fail to exist without the utter destruction of humanity.

As man's worship becomes purified from grossness and darkness, and becomes more spiritual, so will the form of his Spiritualism be raised and purified. At length advanced to angel-hood himself, whilst still in the flesh, his soul-companions will be angels, and he will enjoy highest spiritual refreshment and happiness, and receive from heaven even higher teachings of wisdom. In short he will sip, like the angels, the ambrosial stream of life as it flows from the Divine fountain of all life: he will know of the spirit of God, and will become His image and likeness; he will be in accord with the Divine mind, the music of whose being flows through all creation, seeking a response in harmony with itself, and never resting until that response be obtained. Whenever man is uplifted by his own efforts, co-operating with angel brethren, into such states, he is in the full practice and enjoyment of angelic Spiritualism. To so teach and raise him, is the effort of the world of angels at the present day, acting under the guidance of the Divine mind.

Old forms of worship, idolatries of all kinds, which are but a form of diabolism; and a debased and ignorant practice of Spiritualism, another form of devilry,—must all pass away. Man will know his true life is in the spirit, and he will seek to perfect it by every means in his power. He will have completed the circle of creation, and returned unto his Creator, one with Him, an angelic spirit in the flesh.

Such is the Divine condition to be attained, as the proper, and only proper, mode of life for man, in the acceptance and pursuit of angelic Spiritualism.

COMMUNICATED BY THE SPIRIT "SCIRO'S."

THE SURPLUS FUNDS OF MRS. TAPPAN'S LECTURE COMMITTEE.

SIR,—I am desired by the committee for Mrs. Cora L. V. Tappan's Sunday evening discourses to state that they have sent out circulars to all the subscribers, in order to ascertain their wishes respecting the surplus fund in hand, over and above the expenses of the course just closed, and the answers received have been almost unanimous—to appropriate it for the continuance of the lectures—which course the committee have decided to adopt.

N. FABYAN DAWE.

Portman Chambers, Portman-square, Hyde Park, W.
April 6th, 1874.

SEANCE AT BIRMINGHAM.

SIR,—At our Monday evening circle of the 2nd instant, we had brought (under our usual test conditions) a beautiful specimen of the scarlet rhododendron, and a small sprig of a plant very much resembling the sensitive plant. The following persons who were present have given permission for their names to be appended to the above:—Mr. Aaron Franklin, Mrs. Aaron Franklin, Mr. E. Valter, Miss E. A. Wildy, Mr. Weston.

JOHN WATSON.

Midland Spiritual Institute, 53, Suffolk-street,
March 3rd, 1874.

MISS COOK'S MEDIUMSHIP.

SIR,—A reference to my name some months ago in your published correspondence on the subject of the *bona fide* character of Miss Cook's mediumship, left me no alternative but to state frankly the impressions which the manifestations I witnessed in her presence produced on my mind. That impression—for I declined giving any positive opinion—was an unfavourable one; but I thought at the time, and think still, that it was a fair deduction from the suspicious circumstances and incomplete evidence which were presented to me, as detailed in the communication referred to.

These grounds of suspicion were, however, principally of a negative character only, and as such have no weight when balanced against the positive testimony adduced by Mr. William Crookes, F.R.S., in his letter of the 30th ult. Mr. Crookes has been good enough to supplement the proofs mentioned in that communication by a note to myself, in which he states, that when he saw Katie and Miss Cook at the same time, he repeatedly scrutinised *the faces* of both, so as to identify them beyond all question or doubt, and thus disposes of the notion* that he might possibly have been misled by a lay figure representing Miss Cook, or by an accomplice personating Katie.

Mr. Crookes writes to me:—"At the time of the occurrence I felt its importance too much to neglect any test which I thought would be likely to add to its completeness. As I held one of Miss Cook's hands all the time and knelt by her, held the light close to her face, and watched her breathing, I have abundant reason to know that I was not deceived by a lay figure or by a bundle of clothes. As regards the identity of Katie, I have the same positive conviction. Height, figure, features, complexion, dress, and pleasant smile of recognition, were all the same as I have seen there dozens of times; and as I have repeatedly stood for many minutes within a few inches of her face, in a good light, Katie's appearance is to me as familiar as is that of Miss Cook herself."

When we remember that the circumstance above described—this great fact, as I must call it, in the history of Spiritualism—occurred, as Mr. Crookes tells us, not in his own house, or, as before, in the "cabinet," but in "a room" in the house of the medium, it will at once be seen how all-important a link in the chain of proof is this question of *identity*. Happily, Mr. Crookes' presence of mind and forethought have put him in a position to afford us the most complete and unanswerable evidence on this crucial point. Nothing can be more satisfactory and conclusive than the above statement; and as, in common, I am sure I may say, with all who have the privilege of being acquainted with Mr. Crookes, I have the fullest confidence, not only in his truthfulness and honour, but also in his high scientific ability and capacity for critical observation, I cannot but dismiss my own preconceived impressions in presence of his direct and absolute testimony. If, in fact, *any* evidence is to be admitted in matters spiritual, no candid and impartial mind can desire or expect proof more conclusive, or authority more unim-

* The daughter of Mr. Pennell's host being of unimpeachable integrity and good character, only persons of a particular order of mind could frame and foster a notion like that which Mr. Pennell here places on record.—Ed.

peachable, than that which has been furnished in the present case.

To my judgment, as I have said, it carries conviction; and it follows, therefore, that my former adverse opinion, however honestly held, did unintentionally a great injustice to Miss Florence Cook. Permit me, sir, through your columns, to express my sincere regret at whatever annoyance the publication of my letter may have occasioned, and also to beg Miss Cook to believe that the reluctance and pain with which I originally expressed my opinion could only be equalled by the pleasure and alacrity with which, on sufficient grounds, I now retract it.

H. CHOLMONDELEY PENNELL.

3, Searsdale-villa, Kensington, W.
April 4, 1874.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

SIR,—A number of circulars, &c. (of which the enclosed are specimens), have recently been sent to many Spiritualists both here and in London, and I regret that in some instances it has been thought (from the similarity of the name) that they emanated from the Liverpool Psychological Society, which treats the matter with the silent contempt which perhaps it deserves; but I think it only fair to inform you that the Liverpool Psychological Society has no sympathy and nothing whatever to do with the work of the "Liverpool Psychological Association," *alias* the "Free and Unconditional Spiritualists," the nature of whose proceedings I leave you to judge from the matter enclosed.

JOHN DAVIDSON.

[Our correspondent encloses some printed weak burlesques. These things advertise the movement and do no harm to it, because Spiritualism is true; it is to be regretted that any persons should injure themselves by passing a portion of their lives in the active dissemination of error.—Ed.]

THE SEANCES IN PARIS.

SIR,—The insertion of Mr. Chinnery's letter in your last, encourages me, in accordance with the clearly established principle of your valuable paper—strict impartiality and fairness—to add a few more remarks on behalf of the grievously wronged medium. When I felt, after several *seances* under very severe test conditions, fully convinced of the remarkable power, I pointed out to this lady my intention to assist her, to the best of my abilities, in improving her position, but in the meantime expressed my firm resolution, in case of discovering any trace of fraud, to cut short any further connection. This pledge I repeated openly at every newly formed circle, and feel bound to state that in no instance did my confidence suffer any change whatever. Nevertheless reports of scandalous deceptions reached my ear, but in sifting matters carefully, they resolved into vague conjectures and sometimes showed marks of malicious design. In one such case I have sufficient proof that, before the highest tribunal of justice, the accuser would change into the accused.

On the other hand, there is no doubt that constant mishaps and worrying have influenced this medium sadly, and left her general tone in a state which would easily mislead people who have dispensed with Christian charity in dealing with their fellow creatures. How far self neglect may have aided in bringing about these deplorable circumstances, I do not venture to suggest, but I feel persuaded that this medium, if surrounded with kind-hearted friends, who will unite for the love of truth, in supporting her in such a manner as to relieve the mind from pressing anxiety, would be of great value in the most important phase in the manifestations, the materialisations.

CHRISTIAN REIMERS.

2, Ducie Avenue, Oxford-street, Manchester, April 3, 1874.

THE Countess of Caithness has written to us expressing her satisfaction at the general results of the exciting *seance* at Hackney, at which she was present a few months since.

THE remarkable letters from Lavater to the Empress Marie of Russia, which have not been published in England until their translation for this journal by Mrs. Honeywood, are drawing towards a close. Lavater does not state *how* he received the messages; had he done so probably nobody would have believed him; but they contain internal evidence that they were given through genuine mediumship, since they say so much about spirits living in an atmosphere of love, and communicating by means of affinity with mortals of an affectionate disposition. Moreover, they inculcate many of the leading principles of Spiritualism. Like the writings of Swedenborg, these revelations have had to wait for two or three generations to be appreciated at their true value.

THE DAVENPORTS IN TROUBLE.

THE *Banner of Light* of March 28th states that a *seance* was given by the Davenport Brothers at the Varieties Theatre, New Orleans, on the evening of the 26th of February last, and at which Professor Housah was to tie the Brothers so that they could not get loose.

A large audience filled the theatre, estimated at about 1,600 persons; there were but few Spiritualists. At eight o'clock in the evening the Brothers stepped upon the stage, and it was announced that they were ready to be tied by Professor Housah. The Professor stepped forward, with a friend, and in his usual bland and innocent manner, suggested that perhaps the audience would prefer a committee of their own choosing to tie the Brothers. The audience then screamed for Mr. J. R. Gautreaux, who is well known, and a gentleman of veracity, and one worthy of respect, who had attended two of the Brothers' *seances*, and had tied them and been into the cabinet with them; he had been practising rope-tying for a day or two with his friend who went on the stage with him for the purpose of tying the Brothers, so they could scarcely be released by himself. Mr. Gautreaux and his friend announced, after they had tied the Brothers, that the latter were secure. It took him and his friend *one half hour* to tie the Brothers. In exactly *twelve minutes* from the time the cabinet was shut by Mr. Gautreaux the cabinet door was opened, and the Brothers stepped out. Such shouts and applause were never heard before; and an observer could at once discover a great change in the audience in their feelings towards the Brothers.

The Brothers then continued the *seance*, altogether lasting about two hours, and as they stepped out of the cabinet on the stage, Mr. Housah announced his readiness to tie them, and drawing from his pocket a ball or bolt of *twine*, stepped toward the Brothers, who refused to be tied with the twine, and were astonished he should want to tie them after they had been tied by Mr. Gautreaux, and were tired and exhausted during the evening. They consented, however, to be tied with their own ropes; and the audience shouted, "Tie them with their own ropes," but the Professor would not. Thus the *seance* ended—a complete victory for the Brothers. Now to the *finale*.

On the morning of the 27th of February, as Ira E. Davenport was walking along the street, he was arrested and taken to prison on the affidavit of an *attache* of the *New Orleans Picayune* newspaper, for the debt due to said paper by the Brothers, which they knew nothing of, as all such matters were entrusted to their agents, as will be fully explained in the following circular of the Brothers:—

NEW ORLEANS, Feb. 28th, 1874.

To the Citizens of New Orleans:

In the month of October last we engaged the services of Messrs. Starr Morrissey and Turnbull, in their capacity of manager and agent, to travel with us and manage our business affairs, thus paying no attention to our business beyond requiring a settlement from our manager and agent. On last Thursday night, after our entertainment at the Varieties Theatre, we requested Mr. Morrissey to settle all our bills, feeling sure he had sufficient funds to do so, and also to defray our expenses to Havana.

Supposing Mr. Morrissey was settling up our business, on Friday morning we were informed that he had not been seen by any person to whom we were indebted, nor was he found until about three o'clock in the afternoon, at which time he promised to go immediately and settle with our creditors—which he did not do—and we did not hear of him again until

seven o'clock in the evening, and then he had been seen getting on the cars to leave the city. William Davenport then called on the police authorities to have him stopped by a telegram, but not having money enough to pay for the despatch, we could do nothing.

According to the bills we have seen, and have reason to believe correct, we are indebted to persons in this city in the sum of three hundred and forty dollars, which we will pay. We will have to remain here until we can make arrangements satisfactory to our creditors. We regret exceedingly the embarrassment, as it is the first time in our experience of twenty years' travel that we have failed to pay every farthing we ever owed and had any knowledge of; and we ask the public at this time to suspend their opinion until we can arrange our affairs, and find out the amount of money we have been wronged of.

DAVENPORT BROTHERS.

As soon as William Davenport learned of the arrest of his brother, he at once called on Mr. George W. Kendall, a lawyer of New Orleans, and stated to him what he knew of the arrest. Mr. Kendall immediately set to work to have Ira released, but did not succeed until the next day.

Then the Brothers learned that their cabinet and instruments had been seized, and Mr. Kendall went to work to have them released; he is making it very warm and interesting for those persons who took possession of the cabinet, as they have all been committed for trial before the Criminal Court for making an illegal seizure, a late law of the legislature making it a criminal offence to do so. The Brothers are stopping with Mr. Kendall, who has two little girl mediums, Mabel and Carric. To enable the Brothers to proceed on their trip to Havana, a series of private *seances* will be given at Mr. Kendall's house for the purpose of raising funds.

THE THREE DAYS' TRANCE OF LOUIS XI. OF FRANCE.

ON the evening of the 18th March, 1480, as the royal dinner was all but concluded (and it is only fair to Louis's memory to say that he had done full justice to the meal), he let fall his spoon (the "sweets" were on) and an exclamation, in Norman-French, which, as a father of a family, I dare not repeat, and fell into a kind of fit. Such a tight fit was it that his attendants immediately cut his waist-belt and burnt the greater portion of a pet flamingo's tail beneath his royal nostrils.

Their efforts to induce reanimation were, however, quite ineffectual; and, convinced that Louis was dead, they took him to his chamber, and held noisy wassail all that night. Had Sir Henry Thompson been the court physician, the king would probably have been cremated the following day, and there would have been an end of him; but as it was, he was duly laid out in state, and, much to the surprise of the guards on duty, jumped up at the end of the third day, querulously asked why they were burning such a lot of ozokerit candles, and why there was so much lace and ruff about his voluminous night-shirt; and then, running downstairs, discovered his courtiers dining heavily, and wrangling as to who should be the regent of the young king.

The apparition of the monarch they fancied dead rather upset the assembled gentlemen, and not one had the presence of mind to offer him a chair.

They never had a chance to do so afterward, for the soured Louis banished them to a man.—*Figaro*.

ANSWERS TO CORRESPONDENTS.

H. G. A.—Most of your letters are illegible, and it is not possible to give the time necessary to guess what words are intended.

R. F.—The communication is of no scientific value, but simply trash.

F. C.—The alleged completed *Edwin Drood* is not obtainable in England; it contains the first part also of *Edwin Drood*, and if the American publishers have "pirated" the same, the whole work cannot be sold in England without infringement of copyright law, unless the owners of the copyright sanction the introduction of the book.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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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. B. 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. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Queich, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Voelckman, 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., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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