

# The Spiritualist

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## Contents.

The Psychology of Belief.—The Influence of Mental Training upon Belief.—The Stigmata.—Psychological Phenomena among Indian Devotees.—Unpopular Truths—"Celestial Marvels" from America	13
The Mystery of Edwin Drood	16
The Liverpool Psychological Society	17
St. John's Association of Spiritualists.—The Progress of Spiritualism in England.—The Progress of Spiritualism in London.—Work Done by the St. John's Association.—Spiritualism in Glasgow.—Spiritualism in Scotland.—Mr. Shorter on Spiritualism	18
A Lecture on Spiritualism	20
Spiritualism in Edinburgh	21
Literary Notice.—Religion of the World	21
Spirit Identity	21
Correspondence.—"Inner Breathing." A Vital Phenomenon indicated by a Physical Instrument; The Unwise Contempt of Matter; Spirit Forms.—Spirit Identity.—The Human "Double"	22
The White Lady of Berlin Castle	24
Patenting a Planchette	24
Paragraphs.—Witchcraft, 23; The Psychological Society, 24; Mrs. Tappan's Sunday Discourses	24

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## THE PSYCHOLOGY OF BELIEF.

### THE INFLUENCE OF MENTAL TRAINING UPON BELIEF.

THE *Contemporary Review* of last month contains an article by Dr. W. B. Carpenter on "The Psychology of Belief," in which he urges the present generation for its own sake and for the sake of its children, to look well to the foundation of its popular beliefs, which he says are likely soon to be tested by such a wave as has never before tried their solidity, since new facts, new modes of interpretation, and new orders of ideas will bear with unprecedented force against the whole fabric of doctrine. He recommends that our fabric of thought should be erected on analogous principles to those which guided the mind of Smeaton in erecting the Eddystone Lighthouse, Smeaton's ideas being based on close observation of the operations of nature, a clear recogni-

tion of the sound principles which those operations unfolded, and great ability in putting the knowledge thus acquired into practice. Smeaton saw in the bole of the oak, which had stood the blasts of centuries, the shape that would not only give to his tower the greatest inherent strength, but would project the impetuous waves upwards, instead of directly resisting their onward force. He then used all the resources of his constructive skill to carry out his sagacious design. In an analogous manner, argues Dr. Carpenter, should we erect our own fabric of thought, by placing its foundations deep in the facts of nature.

He then points out how all minds are differently constituted, so that the same facts or the same testimony have different effects upon the consciousness of different individuals. He calls attention to the manner in which previous education influences our opinions, taking as a striking illustration the statement of Robert Houdin, the conjuror, who told that he had seen a man dip his hands in molten iron just as if it had been lukewarm water. Houdin then imitated the example, took out a handful of the molten metal, threw it in the air, and it fell back in a fire shower on the ground, producing the same impression as if he had been handling "liquid velvet." Dr. Carpenter points out how an ordinary reader would be disposed to look upon this as some conjuring trick, whereas the man of scientific education, who knows the laws of the spheroidal state of bodies and of the action of a temporary cushion of vapour between the skin of the hand and the molten metal, will consider the statement to be credible. Here is an example in which previous education causes a difference of belief; "and yet," says Dr. Carpenter, "I suspect that, however strong the mental conviction as to the safety of the act, there is no one of us who would venture to hold his hand in a stream of molten metal until he had seen another person do so with impunity."

The principles thus laid down by Dr. Carpenter are seen daily at work in connection with Spiritualism, which makes such different impressions upon the different minds to which it is first presented. The hard man of business who thinks about nothing but money-grubbing, whose thoughts and aspirations are chained down entirely to the material world, who takes every possible advantage over his neighbours, and thinks it quite a matter of course they should do the same with him, very naturally jumps at once to the imposture theory. He looks upon all mediums as impostors without any inquiry, and comes to this conclusion, simply because he has a consciousness that if he himself were placed in what he assumes to be their circumstances, he would do the same thing. When the news of the reality of communication with the departed is brought before the average theological mind of the day, it is received by the materialists inside the churches as imposture, for the reason just stated, and

by the religionists inside the churches, not as imposture, but as the work of the devil. The latter class of mind, having been so trained as to accept assumptions as real facts, and being endowed with little power of appreciating the value of experimental demonstration, is ready to believe exceedingly improbable things, on the slightest possible evidence, and to jump to wrong conclusions with much expedition. In the scientific world there are also materialists and Spiritualists, the former with keen intellectual powers, which they use for selfish ends, for the gratification of personal ambition, for purposes of self-interest, but with no heart-felt desire to promote the happiness and welfare of their fellow beings by their talents. The scientific Spiritualists, on the other hand, are those who search out the truths of nature for their own sake, who care little or nothing for the applause, or wealth, or honours of the world, but who carry on their researches for the love of God and all His wonderful works. When the possibility of demonstrating the reality of a world beyond the grave, and of ascertaining something of its laws and nature is brought under the notice of minds of this stamp, they follow up the clue with avidity, and become valuable supporters of the truths of Spiritualism. By clearly appreciating the effects of these mental influences it is generally possible to know beforehand what men will become Spiritualists after the subject is introduced to them, and to know those who because of their mental nature cannot possibly be brought within its pale within any moderate period of time. People are sometimes brought to *seances* whose mental nature is such that until a considerable time has elapsed they could no more enter the ranks of Spiritualism than they could plunge into boiling oil, and a great deal of trouble to sitters at *seances*, and of annoyance to the mediums, might be avoided by not attempting to sow the seed upon unprepared soil.

#### THE STIGMATA.

Dr. Carpenter quotes the case of Louise Lateau, a Belgian peasant girl, who exhibited the curious phenomenon of "stigmatisation," that is, a spontaneous periodical bleeding from the hands, the feet, and the side, where they were pierced in the crucified Saviour, although she had no actual wounds. He goes on to say what effect these facts had upon different minds. Catholics called it a miracle, Protestants denounced it as imposture, whilst the scientific mind looked upon it as a mental power producing effects upon the bodily organs. In a case of this kind the first duty is to ascertain if the fact itself is true; the numerous and competent medical witnesses, fully on their guard against fallacy, determined this to the satisfaction of all reasonable people. Dr. Carpenter says that a class of young women is known by every medical practitioner to be possessed by morbid ideas, which possession sometimes manifests itself in a periodical ecstasy, a form of natural somnambulism. He says that the thoughts and feelings of Louise Lateau uniformly ran in the direction of the Saviour's passion, and that the transudation of blood from the skin through the orifices of the perspiratory ducts because of strong emotional excitement being a well authenticated physiological fact, there seemed to him to be nothing in the least degree improbable in the narrative. Dr. Carpenter argued that the beliefs of the Catholic in the miraculous theory, of the Protestant in the cheat theory, and of the Physiologists in the natural theory, arise from the antecedent mental state which

really settles the value to be assigned to the external testimony.

#### PSYCHOLOGICAL PHENOMENA AMONG INDIAN DEVOTEES.

Dr. Carpenter next calls attention to what the late Mr. Braid, of Manchester, termed "human hybernation." Hindoo devotees are reputed to have the power of passing at will into a death-like torpor, and of remaining for days, or even weeks, in that condition without the loss of their vitality, although they may have been buried securely in a vault during the whole time, and cut off from supplies of food. Dr. Carpenter thinks that the matter cannot be explained by the jugglery theory. He says:—

The narratives which Mr. Braid obtained from witnesses not only of unimpeachable veracity, but of the fullest competence, to whom every facility for the most careful scrutiny was accorded, put the matter in an entirely different light. In one of these cases, vouched for by Sir Claude Wade, who was long our political agent at the court of Runjeet Singh, the Fakcer was buried in an underground cell for six weeks; and having been twice dug out by Runjeet Singh during that period, was found on each occasion in precisely the same condition of apparent death as when first buried. In another case, mentioned by Lieutenant Boileau, in his *Narrative of a Journey in Rajnarra*, in 1835, the man who had been buried for ten days in a grave lined with masonry and covered with large slabs of stone, and strictly guarded, assured Lieut. B. that he was ready to submit to an interment of twelve months' duration, if desired. In a third case, cited by Mr. Braid, the trial was made under the direct supervision of a British officer, a period of nine days having been stipulated for on the part of the devotee; but the officer, fearing that he might incur blame if the result should be fatal, had the Fakcer dug out on the third day, without any previous notice. In each case we have the testimony of British medical officers as to the condition of the body when exhumed; and in this all the narratives agree. Its appearance was perfectly corpse-like; no pulsation could be detected either in the heart or in the arteries (there was no stethoscopy in those days); and there were no perceptible movements of breathing. The means of restoration employed by the attendants of the saint were just what we should ourselves employ in a case of "suspended animation;" namely, friction of the surface, the application of warmth, and the administration of stimulants as soon as the power of swallowing returned.

In explanation of this Dr. Carpenter says:—

The scientific physiologist, as in the preceding instance, sees a clue to the rational explanation of the case of the buried Fakcers, which leads him to view the testimony given in regard to them by the cautious, sceptical, and well-informed witnesses who vouch for them, in a very different light from that of the wonder-loving traveller of the middle ages.

In the first place, the state of "suspended animation," or "apparent death," is one of which the existence cannot be denied; since it is continually produced by drowning, and sometimes occurs spontaneously. And that such a state might be maintained in India under the circumstances described, for a much longer period than in this country, may be fairly attributed to the warmth of the tropical soil, which will prevent any considerable reduction of the temperature of the body buried in it, notwithstanding the almost entire suspension of its internal heat-producing operations. Again, it has been experimentally ascertained that even warm-blooded animals, whose hybernation is profound, can be kept under water for an hour or more without injury; although, in their ordinary condition of activity, they would be killed by a submersion of three or four minutes. And thus there is nothing, in the almost complete deprivation of air, that militates against the probability that the buried Fakcer might remain enclosed in a narrow vault without suffering from the want of it; for the nearly complete suspension of all the functions of life will reduce the demand for air, as for food, almost to zero.

But secondly, there is to the well-informed physiologist, no inherent improbability in the self-induction of this curious condition. For, in the first place, he has the standard case of Colonel Townsend, which no medical authority has ever ventured to call in question, so high was the authority of Dr. Cheyne, the eminent physician, by whom it was recorded,

And Mr. Braid, in the course of his experiments on that form, of artificial somnambulism, which he termed hypnotism, met with several cases (of which I myself saw more than one) in which the self induction of that state produced a marked lowering of the pulse and respiration; the reduction being such in one instance as seriously to alarm Mr. Braid, and to necessitate the immediate termination of the experiment.

A fortnight ago we published a somewhat satirical account, written by Captain R. F. Burton, of the curious mesmeric state into which Hindoo devotees worked themselves by self-mesmerism. Dr. Carpenter, in dealing with the same subject, says:—

The self-induction of these states, practised by the Hindoo devotees, is part of a system of religious philosophy, which is termed the Yoga; and by the kindness of Professor Max Müller, I possess a very curious account of this philosophy, printed at Benares twenty-two years ago, by Sub-Assistant Surgeon Paul, who had carefully studied it. It appears from this that the object of the whole system is to induce a state of mystical self-contemplation, tending to the absorption of the soul of the individual into the supreme soul, the Creator, Preserver, and Destroyer of the World; and that the lower forms of it consist in the adoption of certain fixed postures, which seem to act much in the same way with the fixation of the vision in Mr. Braid's methods. The first state, Pranayama, corresponds very closely with that of reverie or abstraction; the mind being turned in upon itself and entirely given up to divine meditation, but the sensibility to external impressions not being altogether suspended. The second state, Pratyahara, is one in which the external senses being closed, while the mind is still active, corresponds with some forms of somnambulism. Those who have attained the power of inducing this condition, then practise Dharana, a stage of complete quiescence of body and mind, corresponding with what is known as catalepsy, the body remaining in any posture in which it may be placed. From this they pass into the Dhyana, in which they believe themselves to be surrounded by flashes of external light or electricity, and thus to be brought into communion with the universal soul, which endows them with a clairvoyant power. And the final state of Samadhi, which they themselves liken to the hibernation of animals, and in which the respiratory movements are suspended, is regarded as that of absolute mental tranquility, which, according to these mystics, is the highest state which man can attain; the individual being absolutely incapable of committing sin in thought, act, or speech, and having his thoughts completely occupied with the idea of Brahma, or the supreme soul, without any effort of his own mind.

From this point of view, then, the history of the buried Fakers presents a new significance; for so far from being an exceptional phenomenon, this self induced state of suspended animation is one towards which the whole of their system of religious philosophy tends, and for which it provides, as it were, both the physical and the mental education. And the evidence thus derived from an entirely independent source, of the inherent probability of occurrences whose narration first called forth nothing but incredulity, seems now, in my judgment, sufficient to give a very decided preponderance to the scale of positive belief.

#### UNPOPULAR TRUTHS.

From what has been quoted, it will be seen that Dr. Carpenter is labouring in periodicals of an orthodox character, to remove erroneous popular impressions as to the reality of certain psychological facts, whereby he is undoing to some extent the harm he has done in past years, in circulating altogether unreliable information among the public in relation to analogous matters, to the truth of which Mr. Crookes and Mr. Sargent Cox had testified. Dr. Carpenter says:—

While the world has been too ready to charge with moral culpability those who depart from the beaten tracks of religious or scientific orthodoxy, independent thinkers seem to me to have often been unjust as well as unwise in flinging back the accusation, and in imputing to those whose mental development has taken place under a particular system, and whose whole intellectual and moral nature has shaped itself into conformity with that system, either a wilful blindness to

evidence which at once carries conviction to their own minds, or an intellectual incapacity to appreciate it.

Dr. Carpenter argues that during the whole period of growth the brain is shaping itself according to the mode in which it is exercised, and that the nerve tracks thus laid down are maintained through life, even though disused. He says that the influence unconsciously exerted by the family life, the public opinion of the school and college, and the views of the particular social class of which the youth is a member, have much to do in building up his fabric of thought, so that while this fabric is growing up, one room is built after another, in which respectable beliefs find their proper places. The recipient never dreams of questioning their value, because they fit in so perfectly, and so long as nothing occurs to make him doubt the security of his walls, he does not experience any special inconvenience from the antique awkwardness of his furniture.

#### "CELESTIAL MARVELS" FROM AMERICA.

In another part of the article Dr. Carpenter asks his readers to suppose that an American professor came to Europe a dozen years ago to announce that he had made discoveries relating to the sun, proving that it was surrounded with glowing hydrogen, that fiery tongues shot from its surface from time to time, and occasionally to a height of 50,000 miles in a few minutes. Such propositions would have been received into the fabric of thought of nobody, and we should have suspected our American friend of amusing himself by trying upon us one of those mysterious hoaxes for which his countrymen have shown a special aptitude. Dr. Carpenter further supposes that if instead of laying his claims before an incredulous public, the American professor had privately brought together some half-dozen of the most eminent physicists of Europe, and explained to them how his discovery had been made, he would have been able to not only satisfy them, but to erect upon that basis a new and substantial addition to their fabric of knowledge. He adds that after men of science had thus tested their visitor's good faith to a certain extent, they would have found no difficulty "in crediting his accounts of those celestial marvels of rare occurrence, it would be altogether beyond his power to reproduce."

The meaning of Dr. Carpenter's parable about the American professor is perfectly clear to the readers of these pages. Did it never occur to Dr. Carpenter that if certain celestial marvels came to this country from America, it might need a celestial order of minds to receive them, and not a class of mind which can appreciate nothing but mathematics, and bricks, and stones, and material facts? He should read the description of Mr. Gradgrind in Charles Dickens's "Hard Times," where he will find painted to the life a man of science, with no eye for beauty, and no appreciation of affection—a man who hated roses upon his carpets, but preferred mathematical triangles, who shrank with horror from a cuckoo clock, and established in its place a time piece which beat dead seconds with unswerving regularity, every tick sounding like another nail hammered into the coffin lid of Time? Is this the man to whom American professors should introduce celestial truths? Could such truths possibly fit in with his order of mind? The American professor should rather bring him some old skulls of dead savages, and set him to work to study their physical formation, or bring him some brickbats from one of the ruined cities

of Central America, and let him weigh and measure them to his heart's content, but what would be the good of giving him a celestial truth? As Dr. Carpenter himself explains, his brain works in such a groove that truths of this kind will not readily fit in with knowledge previously acquired. So is it with Spiritualism and the Royal Society. The humble student of nature who seeks after knowledge and the truths of God for their own sake, and who is imbued with love to God and love to man, cannot be kept out of the Spiritual movement, but as a great majority of the fellows of the Royal Society, highly intellectual as they are, do not belong to the order of mind just mentioned, it is a mental impossibility that within the present generation Spiritualism can make much headway among the majority of its members. It may do them a little good, and during the past few years has very considerably modified the utterances of Dr. Carpenter in relation to psychological truths, so has improved him in spite of himself.

#### THE MYSTERY OF EDWIN DROOD.

THE following is another extract from the completed story of Edwin Drood, alleged to have been given by the spirit of Charles Dickens, through an American writing medium, Mr. T. P. James, of Brattleboro, Vt. The style of the first and last part of the story is so much alike that it is difficult to detect the admixture of any foreign mental element, although here and there, at very wide intervals, some American expressions may be found. Dickens was noted for writing humorous descriptions of drunken scenes, and for painting that vice in somewhat too lenient colours, and the following extract from Mr. James's part of the story, partakes remarkably of the style of the departed author:—

Taking from a side pocket three or four letters, all but one being very dirty and crumpled from being carried a long time, Durdles selects the one that is quite fresh-looking, and reads:

"Mr. Peter Peckcraft, Chancery-lane, formerly Drood and Peckcraft."

Mr. Stollop, glancing at the superscription, is surprised to find that the document is intended for his employer, and proceeds to surprise the other by telling him the fact, and that he (Stollop) is going directly there.

Durdles regards this as such a remarkable circumstance, that he invites Stollop to an adjacent public-house to partake of a mug of ale, and declares that he never knew anything quite so odd as that he should tumble into the knowledge of Mr. Peckcraft's whereabouts so suddenly; and this was true, for he had literally tumbled into it.

The two gentlemen, in a few moments, are seated at table, waiting for a pint apiece, which Mr. Durdles has ordered.

"Ain't it a little singular," asks Stollop, as the waiter appears with the glasses, "how things come round?"

Mr. Durdles looks at the ale and then at Stollop, not quite understanding whether the speech has reference to the beverage or something else. He appears lost for a moment, and then, taking a long draught from his own glass, says:

"What d'ye mean?"

"Why, the way you met me, you know, and I being the one that could take you right to the man you wanted to see."

"I've seen things come round more sin'ular nor that," is the answer; "and having seen 'em Durdles don't feel took back by this little circumstance. I could tell you som'at, young man, as would make you think you never heerd its like. But Durdles knows his bus'ness, Durdles does, and he ain't got nothin' to say till the time comes. Have another one?" meaning ale.

"Strange deeds will rise, though all the earth o'erwhelm them, to men's eyes," says Stollop, quoting from his favourite author, and looks very hard at the glass in his hand, as though he expected to see something strange rise from that. In fact, Mr. Stollop's nerves, at no time very strong, are weaker than usual to-day, from the shock they had experienced a half-hour since at Miss Keep's, and the ale had begun to affect him almost directly he swallowed it.

Mr. Durdles makes no reply to this last remark, but turns his attention to the contents of his glass, and, disposing of half of it, he becomes communicative again, and says:

"I spose you wonder, now, what kind of a message there is in this 'ere letter to your guv'nor, eh?" and winks at Stollop to indicate that he (Durdles) knows the secret, but means to keep it.

"You mistake me, Mr. Turtles," is the rejoinder.

"Durdles, if you please," interrupts that gentleman, "*Dur-dells* is my name, and I ain't ashamed of it!"

"Excuse me, Mr. Durdles; I was about to say that you mistook my nature if you thought I would be guilty of prying into the business of my employer. What he tells me I hear and keep to myself, and he knows that nothing could ever draw it from me. No, sir; the secrets of *any* man (here he looks very hard at his companion) confided to me are here," placing his hand upon his heart, "and there they will stay."

Durdles' glass being empty, and, noticing his companion's to be in a like condition, he says; "That's right, Mr. — oh, that reminds me; we ain't on a even footin', we ain't; you've got the name of my father, but I hain't got a letter o' yourn yet."

"My name is Stollop," replies that gentleman modestly, as though he would like to add that if his companion was not perfectly satisfied with it, he might call him by any other that he chose.

"Stol-lop!" Durdles repeats very slowly, emphasizing each syllable as though he were storing it away, a sentence at a time, in the farthest corner of his mind, the better to remember it. "All straight now, Stollop, my boy; we're on a even footin' now; nothin' like an even footin' among gentlemen. As you was a sayin' on a second ago, you keeps all them air secrets of your friends here," striking his own breast in an emphatic manner; "now," he adds, "suppose, Mr. Stollop, as you puts somethin' here," moving his hand quickly to the pit of his stomach, "to keep the other company, and takes a little gin and water sweetened, and then we'll get along to where I can see this 'ere person as is to have this 'ere letter, and get through with the bus'ness."

Mr. Stollop has an idea that he has drank as much already as he ought to, but is pressed so hard that, before he has an opportunity to decline, utterly, Durdles has ordered the gin, and the two gentlemen are sipping it in a very happy frame of mind.



Now, under ordinary circumstances, Mr. Stollop would have refused emphatically to drink anything stronger than the ale; but, in the state of mind which he was labouring under, in consequence of Rosa's recent cool treatment of him, he had reached that point where it was immaterial, he thought, what became of him. Hence, while Mr. Durdles was having a glorious time, and not suffering in consequence, Mr. Stollop was becoming decidedly drunk.

By the time that the last potation is half exhausted, he has reached that state of maudlin drunkenness, which leads him to believe that Durdles is the best friend he ever had, and so tells him.

He holds out his hand, which the other takes, and with tears streaming down his face, proceeds to enlighten his companion as to the wretchedness that preys upon his mind.

"Oh, my excellent friend!" he says—the tears streaming down his cheeks, which resemble the colour of a sunset sky—"you do not know the misery by which I am surrounded. I love a lady, dearly, sir!"—here he refreshes himself by taking a sip of the gin and water, after which Durdles, much interested, repeats:

"Dearly," as a cue for the other to proceed.

"Dearly, sir!" Stollop reiterates emphatically, and wipes his lips with his coat sleeve.

Mr. Durdles smiles grimly, and nods for his friend to proceed.

"With a passion, sir, that was born in a minute, my fancy soared—up—up," describing the flight by raising the glass in his hand at arm's length, "and I felt, for the first time in my life, that love was a precious thing, sir!"

Mr. Durdles nods approval at this last assertion, and remarks, in a careless tone:

"If it ain't a precious thing my name ain't Durdles. That's where I stand."

Stollop is so pleased with this proof of his friend's coinciding with him, that he finds it desirable to shake hands again, which is done.

Mr. Stollop now proceeds to enlighten Durdles concerning the events which had brought Rosa and himself together; and, while a good portion of the narrative was interspersed with expressions intended to convey to the hearer that the narrator's peace of mind was forever blasted by the fate which had led him to make the acquaintance of an angel, Durdles learned enough to satisfy himself that the angel in question was no other than the Miss Budd who had formerly dwelt at the Nuns' House, and whom he remembered in connection with the missing young man to whom she was betrothed.

This knowledge seemed to impress him with the importance of taking a hasty departure, with a view of delivering the message, which he had for Mr. Peckcraft, at the earliest moment; so, the glasses being emptied, he says they must be going.

Mr. Stollop, however, is just sufficiently conscious to know that he is not in a proper state to appear before his employer, and exclaims, striking the table with his glass:

"Never, sir! I may have lost all my own self-respect, sir, but I will never bring disgrace upon the house—or, I should say, shop—of Peckcraft. Place me, sir, in the silent tomb of my ancestors, if their last resting-place can be found, but never ask me to bring the grey hairs of Peckcraft to the grave; leave me, sir!" and

rising, sways to and fro, raising his arm in a theatrical manner for the other to depart; then reseats himself, and, with his eyes half closed, stares at Durdles as though surveying him through a fog.

Stollop's allusion to tombs and graves causes Mr. Durdles to wonder if the speaker has discovered, by any sense of sight or smell, that his (Durdles') business is one that brings him in contact with the dead and and gone Cloisterhamites; and is so disgusted at his companion's allusions, that he thinks he should be happy to have an opportunity to stow him (Stollop) snugly away in one of the receptacles that he is so anxious to be placed in. He keeps his thoughts to himself, however, and says:

"Durdles ain't one as stands any nonsense, he ain't. When he says he's got to do any thin' he means it. Now he's got to give up this 'ere letter, and he's got to take you along with him, the better to know who to give it up to. D'y'e understand."

Stollop continues to stare at the speaker, and finally mutters that "love is a precious thing, sir," and is so overcome with this thought that he falls to weeping, and is shook by the shoulder pretty roughly by Durdles, who tells him to get up.

"Get up, fool! lean on me, and when you get out in the air you'll feel better;" and, supporting Stollop to his feet, they proceed towards the door, and reach the pavement, but not before Stollop has stopped one of the customers standing near him, and endeavoured to persuade him that "love is a precious thing."

#### THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

LAST Friday the Liverpool Psychological Society held its third anniversary meeting, at the Assembly Rooms, Liverpool. There was a concert and a *soiree*. A large gathering was present by seven o'clock, when Mr. John Lamont, the Vice-president of the Society, took the chair, and gave a short introductory speech. He said he thought that such gatherings had a tendency to promote good-will and friendship more than anything else. Then followed a variety of solos, recitations, and songs, all of which were well rendered.

Mr. Bowen, a professional musician, who presided at the pianoforte, opened the concert with a solo composed by himself. Miss Bennett, a young lady of thirteen, sang, "Kiss me, mother, kiss your darling," which called forth rounds of applause. A lady, whose name was not given, sang and played the accompaniment to a piece entitled "The Ballad Singer." Miss Hilton next sang "Tiny Tim" in splendid style, and received a well merited encore. Mr. Meredith gave a recitation entitled "The Bachelor." An interval of ten minutes followed, during which the company were served with refreshments. The proceedings were then resumed. Mr. John Lamont, through indisposition, placed his speech in the hands of Mr. Morse, trance-medium, who in his normal condition spoke of the cordial relations subsisting between himself and the Spiritualists of Liverpool. Miss Shepherd favoured the audience with a song entitled "Liquid Gem." A beautiful little girl, Miss Chatnam, aged nine, was then brought upon the platform, and sang a song entitled "Mild May" very beautifully. Mr. Meredith gave a second recitation entitled "The Oldham Recruit." Other songs were sung by persons whose names were not mentioned; after which Mr. Morse passed into the trance state and addressed the meeting under spirit influence. This part of the entertainment was concluded by the audience singing "Auld Lang Syne." Dancing followed, which was carried on with spirit until nearly twelve o'clock, an hour which brought to a close a most delightful evening.

At a meeting of the Council of the Dalston Association of Inquirers into Spiritualism, held yesterday evening, Mr. Wm. Oxley, of Manchester, was elected a life member.

## ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday night last week, a meeting of the St. John's Association of Spiritualists was held, in the Goswell Mall, Goswell-street, under the presidency of Mr. George Sexton, M.D.

After tea, the proceedings of the evening commenced by Miss Copley playing the solo, "Jessie's Dream," on the piano.

## THE PROGRESS OF SPIRITUALISM IN ENGLAND.

Dr. Sexton then said: Under the circumstances in which I am now placed, I think that the chairman should be more ornamental than useful; that he should not make a long speech himself, but should see that the programme is carried out. I had intended to make a few remarks about Spiritualism in the provinces, as I have been lecturing much in the country of late, but, on consideration, I will not do that now, but reserve it for some future occasion, our programme to-night being a long one. Spiritualism has made great progress in London during the last twelve months. A year ago only one series of Sunday meetings was held in London; they took place at the Cavendish Rooms, where the attendance was, in general, very scanty. When I first lectured there, we had large audiences, even though a charge was made. The conjurers, Maskelyne and Cooke, or their agent rather, threatened us with prosecution for taking money at the doors on Sunday evenings, so we were obliged to leave off making a charge. There were large audiences after that, but the collections were not large. From the Cavendish Rooms, a change was made to St. George's Hall. While the meetings were going on at St. George's Hall, this hall in Goswell-street was opened by me, and Mr. Monck succeeded me the Sunday following. The fact of your holding regular meetings here now, shows that progress has been made, and it is just the same in the country. I was in Leeds a short time ago, and I think that no lecture upon Spiritualism had been delivered there before, except one by Mr. Peebles, and another by Mr. Cross, of Glasgow, who now lives in Leeds. Mr. Cross, being a local man, and his lecture not having been widely advertised, it would be unfair to contrast mine with his. Mr. Peebles had a very small audience there, not nearly so many persons being present as are here to-night. On the first Sunday evening I was there, a thousand people were in the hall, and hundreds turned away, who could not get admission. Spiritualism has been established in Manchester for some time, but it has always been difficult there to collect people together at lectures, but at Manchester I had large audiences. In Blackburn about one thousand people attended my lecture. Next I went to Bolton, but before I went there newspapers were sent me, showing what a noisy reception Mr. Morse had in that town; this did not frighten me, I rather like that sort of thing, for I was born under the planet Mars. (Laughter.) But at Bolton I had no disturbances, and a great audience. The general impression conveyed to me by what I have seen of the progress of Spiritualism, is, that if it is not increasing, an interest is felt in it by the public to an extent which has never been the case before; this interest can scarcely be excited without converts being made. Large numbers of materialists, to whose school I belonged for more than twenty years, are rapidly becoming Spiritualists. When I lectured in Manchester, one of the leaders of the free-thought party, Mr. Ellis, occupied the chair. He was the ablest man that the secularists had in Lancaster and Yorkshire, and if leaders like him come into our body, many of the rank and file are sure to follow in their footsteps. The last number of the *Quarterly Journal of Science*, which I hold in my hand, contains a long article from Mr. Crookes. He was once disposed to accept the psychic force theory of Spiritualism, but in this article he has placed seven theories before his readers, and leaves them to choose which they please; at the same time the facts stated in his article are of such a character, that no theory but the spiritual theory will cover them. When we remember he is a fellow of the Royal Society, and that he began to make his inquiries in the pure interests of science, having mediums in his own house, removing everything likely to cause suspicion, and investigating the whole matter as if it were a question of physics, you will see that his testimony is very valuable indeed. All this tends very considerably to strengthen our gratification at the progress made by the spiritual movement. There is an article by Lord Amberley in the *Fortnightly Review*, sneering at the whole thing. Now, you have to contrast Lord Amberley with Mr. Crookes; the latter is a man of science, but we know nothing at all about Lord Amberley, except he is the son of

Lord Russell, who is a very small man; so we need not be frightened when Lord Amberley puts it all down to humbug. He says that at a *seance* he and his friend tilted the table themselves, and signalled messages. If a man could play a trick like that upon his friends, I hold that his criticisms on the subject of Spiritualism are not worth a snap of the finger. (Hear, hear.) I will now call upon Mr. Enmore Jones to address the meeting.

## THE PROGRESS OF SPIRITUALISM IN LONDON.

Mr. Enmore Jones said, he felt inclined to lay some whipcord upon the members of the St. John's Association, because they had not told the visitors present what the society had been doing during the past year, and until such information was given, visitors had nothing to talk about, but were lean and slippered pantaloons. He considered London to be the brain of the world for money-making; go where they would in London the cry everywhere was grab, grab, grab—money, money, money! The nerves of the merchants were ever at work, playing chess, all about money. London was certainly the brain of the world for cash making; London also was the brain of the political movements of the earth. He would not say anything about the planets, for he knew nothing about them; he would confine his remarks to this little globe. All great movements in connection with social life had originated in the metropolis, and afterwards laid hold of leading minds in America, Australia, and every civilised nation, as well as influenced many savages. London was the very brain-power of literature; its literature streamed through America, and the best men in Europe were translating the best English works. The religious brain-power of the world was centred in London. There were hundreds of sects in the metropolis, and the more there were the better, because the fact of men splitting up into sects showed that the people were thinking. We were not all made alike, any more than the different colours of the rainbow; consequently we saw differently, and the result was, that all were working in different directions. London was fast becoming the spiritual brain-power of the world. America deserved some credit, it was true, for giving us the first news of Spiritualism, but now English Spiritualists were going ahead. Spiritualism had laid hold of the London literary brain, so that now upon the staff of every great newspaper there was somebody connected with Spiritualism; and these literary men were gradually working, working, working—putting in a paragraph here and an article there, and producing a wonderful effect on the public mind. Spiritualism was becoming so popular that his hearers could scarcely realise the insults which were showered upon those who first dared to come forward in London, and state it to be a truth. An article published years ago upon Spiritualism, in the *Cornhill Magazine*, entitled, "Truth stranger than Fiction," had such an effect upon that periodical, that he believed the circulation of the next number was reduced by thirty thousand. Things have changed since then. A few days ago, the *Echo* had printed a great deal about Lord Amberley's nonsense, but it did something better the day before that meeting, by publishing a truthful report of a *seance*, at which a person then at the meeting was present. Several hundreds of copies of that number of the *Echo* were posted to a great many parsons, who, consequently, had a ghost *seance* on their tables that very morning. His listeners should work in the same way, and help Spiritualism every time they had a chance; they should not be afraid of lions; on approaching the lions they would be found to be chained, and if they were not chained, God and His angels were with those who advanced the truth, and it was better to have angels than devils at their side. The Association was doing a mighty work in Clerkenwell. He wanted to see an Association like that in every district in London, and he hoped that in all the postal districts Spiritualists would look out for halls. There were about fifteen or sixteen persons ready to take the platform, and lecture all round London, and he was ready to help them, whether he were in the front or in the rear of the battle; he did not care where he was placed so that the great work went on. They should work for Spiritualism, and God would bless them.

Miss Malvina Claxton then sang a song, entitled "Yesterday," with good effect.

## WORK DONE BY THE ST. JOHN'S ASSOCIATION.

Mr. R. Pearce, secretary, said that in consequence of Mr. Jones's desire to know something about the position of the St. John's Association, he rose to say a few words, although he had prepared no speech or report. The society was the oldest association of the kind existing in London, and was



founded on the 13th May, 1869. On that evening a few friends met at the house of Mr. Steele, in Clerkenwell, and started the Society. He (Mr. Pearce) had been secretary from that time until the present, somewhat against his will in some respects, because the work involved both trouble and expense, but it had been carried on from a sense of duty. He also meant to try to work in the same way as long as he saw any chance of doing good. (Applause.) Among the members were persons in various positions in life, belonging to all classes of society, and his experiences had taught him that whenever Spiritualism entered any family it always did great good. He had noticed that the effect of the truths of Spiritualism upon the minds of individuals, was to increase their self-respect, and to make them lead better lives. He had seen how Spiritualism had taught several of the members of that Association to die. Among other examples, he remembered well the death of a poor man, in a wretched alley in Shoreditch; the man had been denied relief by a clergyman, because he was a Spiritualist. Spiritualism did much good among the poor, and he (Mr. Pearce) would for many reasons prefer to work for a poor society rather than a rich one. At the present time the St. John's Association had forty-two or forty-three members on its books, but it was rather in a plight as regarded funds. Fifteen Sunday meetings had been held in that hall, and the expenses had exceeded the receipts by six pounds. The society had also an old debt of four pounds, so altogether it was ten pounds in arrear. He had never begged for money, but he had told people of the position of the Society, and informed them that he would be glad of aid. There was a guarantee fund among the members to clear off debts of this kind, but those members were hard workers, and should not be left by the public to clear off such a debt by themselves. Had there not been such a guarantee he should have thought it wrong to carry on the meetings, as it would not be right to incur debts without they were sure of being able to pay them. If the St. John's Association should be a failure, it would be because Spiritualists at large did not give hard working people more countenance and help. The Association was the only local society in London which gave free Sunday meetings. If friends desired to help this Society, he would rather they should become members than give subscriptions by way of donation.

Mr. W. J. Griffith then sang a song called "Emmeline" in a very beautiful manner.

#### SPIRITUALISM IN GLASGOW.

Mr. James Brown, secretary to the Glasgow Psychological Society, said—I have often read and heard of the St. John's Association, and have had some correspondence with its secretary, so I feel great pleasure in being present at this meeting to-night. I have had much to do with Spiritualism in Glasgow. The spiritual movement began to spread in Glasgow about the year 1863. I know the first gentleman who took up the subject, but will not mention his name, because it might injure him; he is a gentleman who stands very high in municipal honours.

The Chairman.—That is getting very near it. (Laughter.)

Mr. Brown.—Well, I did not mention his name, because he has never identified himself with the movement; but at the present time he is second in municipal honours, and will probably be Lord Provost next year. About the year 1863 he published a little pamphlet for private circulation among his friends, and some of the Glasgow newspapers reprinted its contents without his sanction. In that pamphlet he stated what he had seen in London, through the mediumship of Mrs. Marshall, and what he had witnessed in Glasgow in his own family. I was so struck with the apparent insanity of the man who could write such an article, that I threw down the paper, but I took it up again and read the article once more, then I read it several times over. He was then a town councillor, and I could not see what motive he could have for writing such stuff, nor could I accept the explanation of the editor of the newspaper, that he must have written it under the influence of liquor. (Laughter.) I told Dr. Colquhoun about the article, and we discussed the narrative till twelve or one o'clock in the morning. Shortly afterwards we held a little *seance*, and the table began to move at once. That night I returned home across the Clyde quite happy and delighted to find that the *Glasgow Herald*, with all its assumption of intellectual superiority, was in the wrong. Mr. Nisbet, and some of his friends, were at that time also investigating Spiritualism, unknown to us. About this time also, Mr. Barkas, of Newcastle, visited Glasgow, and gave a lecture on Spiritualism, at which there was a very poor attendance. Three years later Mrs. Hardinge had large audiences, which shows

that considerable change may be effected in public opinion in a short time. But the lecture of Mr. Barkas did good, it sowed the seed of Spiritualism in Glasgow, and several persons who were there that night are now confirmed Spiritualists. Then we amalgamated with Mr. Nisbet's circle, and after we had increased our numbers a little we met at a temperance hotel in Glasgow, and formed a society. I think that thirty members joined it at first. That society has been working since 1864, so it is eight or nine years old. At first the society met every week in the temperance hotel, until we got so notorious that the temperance man turned us out in the street one night; the papers vilified us; we had to shift our meetings from one place to another. When Mrs. Hardinge came she lectured in the Trades Hall, which is the second in size in Glasgow. It was a great success, the hall was crowded to the doors. About this time Mr. and Mrs. Everitt visited us, and threw much light on the subject. Many of us in Glasgow remembered the pleasant evenings spent with them, and the interesting *seances* which took place through Mrs. Everitt's mediumship. (Applause.) Not long ago Mr. Morse visited us, and his addresses gave very great satisfaction indeed; they helped the association very much. I hope that Spiritualists will give Mr. Morse plenty to do. Dr. Sexton also did much good in Glasgow, and we hope to see him soon amongst us again. He is eminently calculated to fight the secularists, he having been born under the planet Mars (Laughter). Mr. Bowman, of Glasgow, who was once a secularist, is now one of the most generous men we have connected with our society. He works for the cause, body, soul, and spirit. Circles are now being held in Glasgow nearly every night. We have also a place of our own, and no temperance man can turn us out. We have nice little meetings every Sunday evening. Sometimes we have had a little lapse, and sunk into oblivion for six or nine months; there are often such lapses of organised bodies; at the present moment we have just gone through one of these ordeals. I think we have now about a hundred names on our roll of members, and many persons are making enquiries about the society and its doings. I think a great mistake is made by many Spiritualists in not ascending above the mere phenomena, and in not attempting to grasp the subject in its truly spiritual sense. I have told them so in Glasgow, so there is no harm in my stating these peculiar views of mine here. It would be better to study spiritual truth, than to sit night after night turning a table in the dark. Spiritualism has done much social good in Glasgow. Most of our members belong to the temperance movement, or have belonged to it at one time or other. They are men of progressive thought. I observe that Spiritualists generally have been connected with some advanced movement, like the temperance movement.

The Chairman.—But a temperance man turned you out of the place. (Laughter.)

Mr. Brown.—Perhaps he thought we had too much to do with spirits. (Laughter.) I had great pleasure in shaking hands this evening with Mr. Shorter, for I do not know a man who has done more good in the periodical literature of Spiritualism, than Mr. Shorter, the editor of the *Spiritual Magazine*. I wish that journal were better supported than it is. We have *The Spiritualist* flourishing, and *The Medium* flourishing, —at least Mr. Burns says so—so I hope the *Spiritual Magazine* will be taken up. I desire to thank you very warmly for the attention with which you have listened to me. (Applause.)

#### SPIRITUALISM IN SCOTLAND.

The Chairman said, last Sunday I went into the hall at Glasgow, while Mr. Brown was officiating, and at once he tried to saddle the speaking upon me, but I only did half the work; to-night therefore I made Mr. Brown in return do some work, by speaking from this platform. As regards the progress of Spiritualism in Scotland, I have recently been in Edinburgh and Glasgow. In Edinburgh there is a Psychological Society, but many of its members are not Spiritualists. I had a very large audience there on the Wednesday night, very much to the surprise of the gentlemen connected with the society; the listeners seemed to be pleased, and at the close of the lecture a member of the audience, who was not a Spiritualist, rose and asked me if I could come there again? I lectured in Edinburgh once more in the following week. In former years I did much work in Glasgow among the Secularists; they are not pleased that I am doing my present work; they do not care about losing my services, but they are annoyed because I am working on the other side, so that it counts two instead of one against them. They are therefore sometimes a little noisy at the meetings. At Leeds the

other Sunday a noisy person tried to provoke a discussion, but I will not have discussions at our religious services on Sunday evenings, and this gentleman—if he may be called such—grew so angry that he kicked the money-box out of the hands of the collector, and spilt the money about the floor. I have greater hopes of Spiritualism in Scotland than in England. The Scotchman's head is hard, but if you once get ideas in, you will never get them out. Mr. Bowman was once a secularist, but he argues he has never changed sides, "for," says he, "Dr. Sexton was my minister before, and he is my minister now, so I have not changed." We want a higher class of Spiritualism than this phenomenal Spiritualism; we do not want to be eternally at this table turning business, which is useful enough for sceptics, but if spirits cannot tell me higher and nobler truths than I knew before, or help me to a higher sphere of thought, there is no use in conversing with them at all.

Mrs. Lawson then sang with much ability "Sweet Spirit, hear my Prayer."

#### MR. SHORTER ON SPIRITUALISM.

Mr. Shorter was not prepared to think so highly of the brain power of London as Mr. Enmore Jones. Mr. Buckle had said that the Scotch brain was the largest in the world, so Mr. Brown might be prepared to say something on behalf of his countrymen. There was a representative of Germany present, a representative of the land of philosophical thought, the land of Goethe and Schiller, so he also might have something to say in favour of the brain power of his country. Then there were Americans present, and, of course, every American calculated that Boston was "the hub of the Universe." To America, also, London Spiritualists were indebted for Mrs. Tappan, who had recently drawn such large audiences in London. He should like to say a few words about the St. John's Association, which was the oldest of the existing societies of Spiritualists in the metropolis. He thought that some of the wealthier Spiritualists ought to help such a hard-working, well managed association. There were several associations like that one in London, and beyond London many had been formed and are forming; some of the provincial societies also were better supported than those in London. Delegates from these societies met in Liverpool last year, and formed an association of Spiritualists. He would not say whether such a step was judicious or not; he merely alluded to it as an instance of the progress of Spiritualism in England. Although Spiritualism sometimes appeared to be retarded from without, and had its dissensions within, and although the results of much labour were sometimes apparently small, it was well not to be discouraged, but to be faithful to the truth, and leave the results to a higher wisdom than our own. This progress was strong presumptive evidence in favour of the truth of Spiritualism. Spiritualism had not been believed merely by the ignorant, but had often established itself in the face of the strongest scientific and theological prejudices of the day. He hoped that henceforth they would cultivate more of the philosophy of Spiritualism, and appreciate more thoroughly the privilege of spirit communion. This would lead to the cultivation of our higher natures and spiritual being, and make us see more like that heaven to which we aspired. He hoped that the bells of last night would have rung out with the old year many old prejudices, and rung in many a new truth.

Mr. F. Sexton, jun., then gave a recitation, entitled "The Death of Rufus," after which Miss Claxton sang another song.

Mr. J. J. Morse, trance-medium, then addressed the meeting under spirit influence, and closed some humorous remarks by giving a recitation from Shakespeare.

Mr. Griffiths then sang, "Alice, where art thou?"

Mr. J. Burns said that at the last anniversary meeting the St. John's Association had only eight or nine members, and he was pleased to hear that there was now more than forty. It was a good society, with a free platform, and ought to be well supported.

Mr. R. Pearce, secretary, said that he thought the members should draw around the managing committee a little more. For the last four years the society had held free Thursday evening meetings at the St. John's Hall, Corporation-row, Clerkenwell, but for the future the Thursday evening meetings would be for members only, and would be of an educational character. The free meetings would be held on Sunday evenings. No more meetings would be held in St. John's Hall; they would all be held in the Goswell Hall in future.

Mr. R. Barber, president of the Association, said that the members were under considerable obligation to the proprietor of the hall. Mr. Brown had stated how in Glasgow, the

Psychological Society had, in its early days, been bandied from pillar to post, because it dealt with such an unpopular subject, but the proprietor of the Goswell Hall had kindly placed it at the disposal of the St. John's Association on Sunday evenings, for a very small fee, and it was a generous thing on his part to do so, the cause being so very unpopular. As Dr. Sexton had kindly opened the hall for them, by giving a discourse one Sunday evening, they thought they could not do better than ask him to come again at the beginning of the present year. The Association was doing good work. It was battling with error and superstition on the one side, and with materialism and science on the other. Science had raised the noblest temple which man could erect, with its foundations deep down in geological facts, and its pinnacles towering to the highest heavens. But men of science had forgotten the Great Spirit who dwells within all temples—the author of the existence of man. So Spiritualism made war with that scientific materialism which denies the immortality of the soul. The St. John's Association wished its platform to have the broadest possible basis; they desired to have no other object than the progress of man. The Association ought also to be thankful to their spiritual friends who had done so much by their teachings and their manifestations to help the movement along. Next Sunday, Mr. W. Pearce would lecture at the Goswell Hall, and on the following Sunday Dr. Sexton.

Mrs. Lawson then sang "Happy be thy Dreams," after which Mr. Raby gave a piece called "The Bells," on the concertina.

Mr. Shorter said there was one way in which the Association might be easily helped. It intended to hold Thursday evening meetings for the spiritual education of its members, and such education could be much aided by the reading of good books on the subject. Many Spiritualists had useful books which they had read and did not care about further; they should send such books to the St. John's Association, it would be a help. He had much pleasure in proposing a vote of thanks to the chairman.

This was seconded and carried unanimously, after which the meeting broke up.

#### A LECTURE ON SPIRITUALISM.

MR. VENMAN delivered a lecture on "Spiritism," at the Grosvenor Club, Buckingham Palace-road, on Friday, Dec. 19th. It was the substance of two previous lectures recently delivered at Pimlico Rooms, the first of which was noticed in our columns.

The lecturer, in the course of his remarks, observed that a belief in spirit intercourse not only demanded well-assured proofs of the reality of the phenomena, but an admission that the human spirit had not only an unbroken, but a conscious and active existence, commencing independently of the body immediately upon dissolution, and there were many professing Christians who did not believe this, but rather that the soul slept until the resurrection; quoting the well-known text that "there is neither knowledge nor wisdom in 'Sheol' (the place of departed spirits), whither we go."

He also remarked that while spiritists industriously point out and disseminate the best conditions or means whereby to "open the door" to this "unknown intelligence," they do not definitely indicate any infallible means of closing it, if objectionable or injurious manifestations occur, as they themselves admit is frequently the case.

Mr. Venman deplored that our religious teachers did not, as a rule, enunciate opinions for our guidance. He spoke of the exciting and attractive nature of the assertion that these manifestations prove demonstrably that our deceased dear ones have a conscious existence, and can prove it to us by visible acts, as not only accounting for the marvellously rapid spread of the doctrine, but also of the numerous cases of insanity it had induced in persons of feeble and sensitive minds, and the unsettling of orthodox religious belief the result of "teachings," which many devout persons really believed were vouchsafed to us as a revelation through the instrumentality of our lost relatives and other deceased persons. He said if there were really something to be known beyond what had been revealed to us by God, if it were obtained in opposition to a wise decree which drew a veil over the mysteries of death, the knowledge were best unacquired and unsought, but if, on the other hand, as Christian Spiritualists assert, the manifestations were instances of the operation of ministering spirits, or guardian angels, as mentioned in Holy Writ, we had need be careful, "lest haply we be

found fighting against God." The various Scriptural prohibitions (both in the Old and New Testaments), of "seeking unto the dead, and unto those having a familiar spirit," were dealt with at great length.

The lecturer gave a concise but lucid description of the various theories adduced to refute the spiritist theory, remarking that we had no test that the intelligences were "human," and have therefore a right to assume they might be impersonations by demons or other unclean spirits, "possession," having undoubtedly occurred in the days of our Saviour, and nowhere to his knowledge could we find that at any period of the world's history such occurrences were to be done away with.

The mesmeric and electro-biological theories only half met the question, as the spiritists assert that their entranced "mediums" are mesmerised by human spirits disincarnated, while we admit that the same is done by human spirit (or will), while incarnated, the material body, however, having no part in it, the phenomena occurring without contact, and at a distance, hence the mesmeric theory only seems to beg the question. Again, the sitters at a spirit circle are conscious of surrounding circumstances, while experiencing the "manifestations," and remember clearly afterwards all that has occurred; this is not the case with entranced mesmeric subjects, who only remember anything their mesmeriser impresses them to remember, and are, while entranced, unconscious of all surroundings, except such as may be brought under their notice by the mesmeriser, or any person he places *en rapport* with himself or his subject. This argument applies also to the "mental hallucination" theory.—*West Middlesex Advertiser*.

### SPIRITUALISM IN EDINBURGH.

THE Psychological Society of Edinburgh, having invited Dr. Sexton to deliver a lecture in that city, he acceded to the request. The subject of the lecture, chosen by the Society, was "Spiritualism and the Various Theories Offered to Account for the Phenomena." The discourse was delivered in the Waverley Hall on the 17th December, and was of a very superior order. In considering Dr. Carpenter's theory of "Unconscious Cerebration," Dr. Sexton so completely smashed up the whole hypothesis that at least one member of the British Association was heartily sorry that the Association's late president should ever have advanced such nonsense to scientifically account for spiritualistic phenomena. In giving to every individual theory its due consideration, Dr. Sexton demonstrated that the spiritual theory was the only one that could logically account for all the forms of manifestation, and in consequence of its covering the whole ground, ought to be accepted as the only proper explanation of Spiritualism.

At the close of the lecture, the Chairman, Mr. Keith, R.S.A., the senior vice-president of the society, intimated that, in accordance with the advertisements, Dr. Sexton would answer any questions any of the listeners might desire to put to him. Several proper questions were put and answered to the satisfaction of all; but one speaker insisted on discussing the whole question of Spiritualism. Dr. Sexton consequently gave a challenge to meet, in a set discussion, the best man in the country who was able and willing to debate the subject, and that he would come to Edinburgh for the purpose. The Rev. Mr. Brown then rose to express his sympathy with the sublime teachings of Spiritualism, and stated that, bearing out Dr. Sexton's advice to investigate at home, he himself had seen, within the circle of his own family, far more extraordinary phenomena than Dr. Sexton had spoken of, and expressed his great astonishment that any person entirely ignorant of every form of manifestation should for one moment take up the valuable time of the audience, as had been done by one of the speakers. (Great applause followed these few remarks.)

It may be remarked that very considerable satisfaction was given by this lecture. A question put to Dr. Sexton whether he would give Edinburgh another visit, was practically answered by his giving a second lecture on "The Claims of modern Spiritualism to Public Consideration." This lecture, delivered in the same Hall, on the 22nd December, under the chairmanship of Dr. Clark, the president of the society, was no less numerously attended, and gave such general satisfaction, that no doubt Dr. Sexton will soon be in Edinburgh again, to be followed, perhaps, by Mrs. Tappan, Mrs. Hollis, and Miss Lottie Fowler.

### Literary Notice.

*The Religion of the World*, by H. S. LEIGH. London: Trübner and Co.

THIS book advocates the idea that the leading religions of the earth are very nearly the same when stripped of their external surroundings, such as ceremonies and creeds, and that religions are elevated exactly in proportion to the civilisation of the people who generate them. The writer argues that we should be very tender of our treatment of the religion of our neighbours when we recollect that it is as true to them as ours is to us, and as both, in all probability, may be in the eyes of our great Judge and dear Father. The writer is a great admirer of Professor Max Müller, and took the idea of writing the little book now before us in consequence of reading Professor Max Müller's *Chips from a German Workshop*. It is a very small book of only sixty-six pages, but deals with the vital points of the leading religions with very great ability. All persons interested in free-thinking speculations upon theological subjects are sure to be delighted with the book. The following quotations are given by the writer of it at the close of his preface:—

"Good people show mercy unto all beings, considering how like they are to themselves."—*Hitopadesa of the Brahmanists*.

"Forgive insults, reward not evil for evil. Remember that all virtues spring from charity. Address ye your words to caste and to outcast, for salvation is within their reach. Go forth and preach my doctrines in all places and to all men."—*Buddha* (Eugène Burnouf).

"Tse-Kung said, 'What I do not wish men to do to me, I also wish not to do men.'"—*Confucius*.

"Will ye ask good actions of others, while ye forget them yourselves? Do ye read the Book (the Koran), and will ye never comprehend it? . . . Adore but one God; do thy duty to thy father and mother, thy neighbour, the orphan, and the poor; be kindly of speech to all men; acquit thyself with regularity of thy prayers; give alms."—*The Koran*.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—*The Bible*.

### SPIRIT IDENTITY.

THE following extract from a colloquial letter in the *Darlington Times* of January 3rd, adds to the great mass of evidence that revelations are often given through trance mediums of facts known only to the enquirer, and of circumstances forgotten by him, and not in his mind. But to get more absolute proof of departed spirits being at the root of these psychological results, we should like to receive authenticated accounts of revelations made respecting facts unknown at the time or previously, to the medium and to all the members of the circle. As already published in these pages, Miss Fowler once revealed in London events then transpiring in South America. Here is the extract from the *Darlington Times*:—

"Hands were joined, and I sat on Miss Fowler's left, with her hand in mine. Although it is usually considered impudent to stare at a lady, I certainly stared my hardest at Miss Fowler. Not a twitch or move escaped my notice. Rapidly she passed into the trance state, and then starting quickly, she asked 'Who's Charlie? Who's Charlie? Isn't your name Charles?' I responded that I had the pleasure of owning that cognomen. 'Well,' she said, 'your father who died years ago in the fall of the year is here, and he wants me to speak to you for him.' The statement as to my father's death was correct; all that followed was equally correct. I cannot in these columns tell all that was told to me. Family matters, so sacred that those present pledged themselves to secrecy, were detailed with complete accuracy of dates, names, and localities. Matters relating to health, religion, and business, which no one but myself could possibly know, were mentioned without a single mistake. In one instance I contradicted the medium. I said the circumstance mentioned had never happened in my experience; even if my own father said it had, I would not say that it

was so when I knew it was not. The medium said, "You must not contradict me, Charlie; I tell you it is as I say!" and other circumstances were then mentioned which led me to recognise the event in dispute. Personal habits and near and dear relatives were familiarly described. And the future was not forgotten. Events were predicted which have since been fully realised. I was suddenly directed to take paper and pencil and write out a remedy for the ailment of a relative; the medium of course dictating. The recipe has been applied and found efficacious. Miss Fowler said the remedy was prescribed by a medical man who was present in the spirit, and certainly the change was very perceptible. Hitherto Lottie had spoken in her own voice, but now her speech was harsh, rough, abrupt. The doctor seemed to announce himself through her. As I write I find it difficult to realise this gruff voice speaking through the delicate vocal organs of a woman. The medium then requested pencil and paper, and with her face directed in another direction, attempted to make a cross on the paper, and underneath wrote in a pretty legible hand, "From the angel-world and band. God bless Charlie?"

Much else I would like to state, but the communication was so "strictly private" that I cannot, for obvious reasons, further enlighten my readers. I am quite confident that I did not give Miss Fowler a word of information; on the contrary, I misled her in every way I possibly could. At length she said the spirit of my father wished me for the present farewell, and my share in the *seance* was at an end. It was some time before I recovered from the surprise these revelations had given me. Two other persons were equally surprised by the communications made to them, and we all are quite confident that, whatever table-rapping and the like may be, Miss Fowler's trance-mediumship is inexplicable on any other hypothesis than Spiritualism. At any rate, I have no intention of running this *ism* down. The "believers" were supremely hospitable. Miss Fowler, on getting out of the trance condition, asked if she had afforded satisfaction, and seemed pleased when she was told that the *seance* had been a most successful one. By this time it was getting late, and after I had partaken of a good stiff glass of grog, which was kindly tendered by the master of the house, I departed in the company of a believing brother who generously offered bed and board. This seems very like bribery and corruption, but when I say that I do not even know the names of a single member of the party except Miss Fowler, it will be understood that the particulars I have supplied are "nothing extenuated," nor will I "ought set down in malice." Whether Spiritualism is true or false others may discuss. For the present I prefer to be a neutral."

### Correspondence.

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

#### "INNER BREATHING."

SIR,—Of all the various forms of spirit mediumship, that of the "Inner Breathing" (or "internal respiration") is the most mysterious and incomprehensible. Probably the clear understanding of this especial subject must rather be revealed spiritually than explained literally. The following extract from a spirit message\* refers so evidently to this condition, that the quotation may perhaps help to throw a little light upon it.

"My children, shrink not from even the saddest training in earth-life, that shall so chasten the spirit, as to send it up to communion with the high sphere of spirit-life.

"For it is not at all impossible for man, even on earth, so to lead a life of holiness, love, and true trust in his Father God, that his spirit may become most intimate in communion, and, as it were, may breathe with his inner breath, the life of the higher spheres.

"There are three breaths of life in the three-fold man. The first is purely bodily, from the immediate atmosphere. The second, or sub-breath, is the breath of learning (or intellect), but it is distinct from the third, the interior breath—which is the spirit-life.

"This third breath has nought to do with the immediate surrounding air, but is borne in upon the spirit, and absorbed by it, from whichever sphere—higher or lower—is sought by the spirit-life of the man.

\* See *Heaven Opened*, Part II., page 30.

"The time has yet to come, for the full life-consciousness of the interior breathing, to be fully developed; and when it is so, the spirit may become so conscious of the sphere-breath it is breathing, as to live a conscious life in that sphere, even whilst the body is leading its own separate and earthy life, and the scientific wise man, his soul-breath life of learning. . . . The highest possible development of true life is when the three breaths, or lives, are all in unison and play.

"Such perfection cannot be attained until evil is subdued, and the Kingdom of God established in your earth as it is in heaven."

Swedenborg, T. L. Harris, and all who have any knowledge of the "Inner Breathing," speak of the development thereof as frequently attended with intense suffering, mental, physical, or both.

We may suppose it to be, in truth, the "inbreathing of the Holy Spirit influence, as distinct from the ordinary spirit influence given to us from our loved ones in their spirit home." Spiritualism, in all its teachings, points out the positive necessity for leading a high, pure, holy life. But to all who may be chosen for this high form of mediumship, this necessity is, if possible, increased ten-fold.

Great and strong temptations present themselves in every possible form, often as though all the powers of evil were assembled to overcome the good. Messages of the most conflicting, distressing, and utterly false character will be given; then, again, will come words of the highest and holiest import. Strong spirit impressions, with spirit voices, come to a distressing extent, voices sometimes apparently from external sources, but also often they will be interior, and, as it were, whispered throughout the whole physical frame.

The letter, signed "Comfort," given in Mrs. De Morgan's valuable book *From Matter to Spirit*, contains the most deeply interesting experiences of one who passed through this trying ordeal. Nothing but a life of earnest prayer and simple trust in God the Father, will enable the medium to gain the victory. But when gained, how bright and beautiful will all appear. The heaviest trials of earth-life sink into the merest insignificance in comparison with the heavenly influence that will pervade the whole life of the one who has been helped through this spiritual conflict.

Like every other form of medial development, the "inner breathing" is not at all of recent date, but, as we may look upon the present strong influx of spiritual power as the advent of Christ's second coming (spiritually), so we may know that the experience of the "inbreathing of the Holy Spirit" will be poured out more plentifully than ever. Perhaps, at some future time, I may give some quotations from Swedenborg and Harris, also some of the interesting phases of spiritual conflict through which many eminent Christians have passed (such as Bunyan, George Fox, Madame Guyon, &c.), which will be found to correspond very closely with the form of spirit development called the "inner breathing." P.

#### A VITAL PHENOMENON INDICATED BY A PHYSICAL INSTRUMENT.

SIR,—I think it is a pity that Spiritualists and others do not make themselves better acquainted with what was done by the mesmerists. The letters of Professor Gregory, and my own letters to Miss Martineau, may be regarded together as the link between the mesmeric era, and the era of modern Spiritualism, both works having been published immediately before our acquaintance with the new phenomena. Now in regard to what you term "a new discovery in physics," many years ago very ingenious gentlemen devised the most delicate instruments to see whether a mesmeriser could produce any effect upon lifeless material, and I was mostly appealed to for assistance, having been considered a most powerful and successful mesmeriser. I was, however, never satisfied that any real impression had been clearly demonstrated, but now Mr. Crookes should make his experiment with good mediums. In my letter, page 115, may be found a full account of Matteucci's experiment, by which it was clearly demonstrated that contractions are induced in the leg of a dead frog, even when severed from the body, by excitement produced by another frog's leg alongside, and his experiment shows that the power is not electricity. But even more interesting than this is the issue of a series of experiments by the venerable Humboldt, who, in a letter to Arago said, "Occupied myself for more than half a century in this class of physiological research, the discovery which I have announced has for me a vital interest. It is a phenomenon of life rendered sensible

by a physical instrument." In his *Annals of Chemistry* for June, 1849, Liebig relates a method by which unquestionable results, bearing upon this discovery, were obtained. In order to cause a variation of the magnetic needle, sixteen persons held each other's moistened hands, and simultaneously contracted their right arms, and afterwards simultaneously their left, thus forming a circuit of strong electro-motive power. The effect on the needle was manifest, and opposite, according as the right or left arm was contracted. The deflection reached 12°, any accidental influence being overborne by the intensity of the current. The aged Humboldt was not satisfied without producing this result by his own volition. "Notwithstanding my advanced years," he says, "and the little strength I have in my arms, the deflections of the needle were very considerable, but they were naturally more so when the experiment was performed by Mr. J. Müller, or by M. Helmholtz, who are younger men;" and he says, "the fact is established beyond all question or doubt" (*Letters*, page 117).

HENRY G. ATKINSON.

Boulogne-sur-Mer, France, December 15th, 1873.

#### THE UNWISE CONTEMPT OF MATTER.

SIR,—Our enthusiastic and earnest friend, Mr. Benjamin Coleman, in his article on the "double," says, that "Let it once be recognised that spirit is a living entity when separated from the fleshly body, having a dynamic power over matter, and the great difficulty which enshrouds the materialistic mind vanishes." Now why all this perpetual hammering against matter? You may break it to pieces, but you can destroy neither its magical and spiritual nature, nor its life eternal. It is the ancient Spiritualism that chiefly denounces modern Spiritualism. Is it not a scandal that I have to be insensible to the respect due to mother earth—to the fundamental substance and embodiment of the universe? Surely spirit is a material substance, of however rare and subtle a character. To be sure, a materialist of the hard and fast line might, in assenting to the existence of an independent spirit, assert that it must have been once dependent on the body, as the body would be on it; perhaps as dependent in development and growth as the child is upon its mother, but capable, in due course, of birth and independence. Such was suggested by a very eminent thinker and materialist—even Lord Bacon. Spiritualists, in place of this senseless tilting at materialism, should be proud of the so-called materialists who have joined their ranks. In general, a materialist is a naturist, and denies any possible knowledge of "the supernatural," and will assert, with the naturalist and Spiritualist, Mr. Wallace, that the spirit is simply a developed nature. But so long as men will assume these unnatural divorces in nature, which is, in fact and in effect, one and indivisible, and suppose essential differences which have no real existence, we shall continue to waste our tempers, our feelings, our thoughts, and our time, on vexatious and foolish questions.

F. G. S.

[Your letters are so illegibly written, as to cause much waste of time and trouble in the printing-office. Can you kindly remove this cause of delay in the future?—ED.]

#### SPIRIT FORMS.

SIR,—After reading the highly interesting report in your last, by Webster Glynes, I think it may be opportune to point out, that in the letter of Mr. Blackburn, describing a *seance* in my house (*vide* August 1st, *Spiritualist*), it was stated that the medium and forms were seen at the same time. To this I may add, that we had even better remarkable tests—at least four times previously. On the first occasion, I was called to the opening of the cabinet, when I saw the medium sleeping, and the form beside her. I retired, without uttering a hint of what I saw, and asked one by one to go and see, without telling their impressions. After we three had seen this strange manifestation, our descriptions agreed exactly as to shape and position. Sometimes the forms resembled clouds, other times the face had a tinge of red, but there were no sharp outlines; when, however, we resumed our seats, the face came to the aperture very soon, quite distinct, with all details. If I were allowed to explain the reasons why our gifted private medium discontinued these important *seances*, it would throw no discredit on spiritual phenomena, but rather upon our rotten social conditions, which disturb early progress in any direction, if not supported by strong noble-minded individuals. CHRISTIAN REIMERS.

#### SPIRIT IDENTITY.

SIR,—I send you an extract from a letter I have just received from a friend in Carlisle, who at my suggestion went to a *seance* at Mrs. Hollis's just before leaving town. He says:—

"I heard a spirit voice speaking in loud stentorian tones, and answering many of my questions. He said, amongst other things, that he could go to New York in two minutes, and that he had conversed with many celebrated sages of past generations. Then, in compliance with my request, he brought me the spirits of my parents. Now, by way of showing all fair and disinterested people that there was no possible humbug nor deception in the thing, I was told by the spirit of my mother, that the spirits of my two aunts, Mary and Elizabeth—who both died since she did—were with her. Now it is a fact that I had two aunts, Mary and Elizabeth, that they both died since my mother, and only a few years ago. Mrs. Hollis was a perfect stranger to me, and I to her. The whole thing was a striking confirmation of the truth of Spiritualism. Afterwards I asked the spirit of my mother if she could tell me where a certain brother of mine died? Now he died at Buxton in Derbyshire. Well! my mother's spirit said that she had forgotten the name of the town where he died, but that it was near Matlock! What a startling confirmation of the truth of Spiritualism was all this.—J. C. F."

Now in sending you this extract I may add that I only made Mr. F.'s acquaintance last spring, and that I had no knowledge whatever of his relatives.

HERBERT NOYES.

United University Club, Jan. 1st., 1874.

#### THE HUMAN "DOUBLE."

SIR,—In reading Mr. Coleman's paper on the "Human Double," the following question occurred to me:—"Has a female spirit form ever been developed through the mediumship of a male, or, a male spirit form through a female's mediumship?" This appears to me rather important, as it must be impossible for a double to assume the form of its opposite sex, while if the forms really are those of departed spirits, I can see no reason why spirits of the opposite sex to the medium cannot materialise themselves. W. RICHARDS.

7, Tachbrook-street, S.W., Dec. 22, 1873.

[When the intelligences known as the regular controlling spirits of the powerful physical mediums have shown themselves, the external form of the face has been that of the medium, whatever the professed sex of the spirit. "Katie" has frequently manifested through the mediumship of male physical mediums in London. If such phenomena stood alone, it would be a great question to what extent the spirit of the medium might produce or take part in the manifestations.—ED.]

WITCHCRAFT.—An old Indian woman was, according to the *New York Herald*, stoned to death the other day in Pine Nut Valley, Nevada, for witchcraft. Her name was Az-sum pee-ah-wy-pah, and she was accused of causing the death of many of her relations by her dark arts. No one could dream of her without being afflicted by either sickness or death. Her son-in-law died from the effects of such a dream some five years ago, and but for the entreaties of a few of her personal friends, she would then have been hurled from the top of a lofty cliff. A year ago, a young niece of a distinguished warrior of her tribe died from the effects of her witchcraft, and she would have been then and there despatched by the warrior of distinction, but that she sought safety in flight. Another Indian died at Pyramid Lake from her fatal influence, and an attempt was made to capture and kill her, but she eluded the pursuit of the enraged warriors with singular activity. The matter was then taken up in the grand council in Pine Nut Valley, and the result was the appointment of a large detail to stone her to death, which was done by the unfortunate woman being placed in the centre of a ring formed by the detail armed with stones. She was soon killed and left unburied. At first her husband felt somewhat annoyed, and threatened to "clean out the whole tribe," but on the circumstances being more fully explained to him, he became convinced of the necessity of the step, and joined with the other relations of the deceased in expressing satisfaction with the deed—all of them saying that it ought to have been done long ago.—*Daily Telegraph*.

#### ANSWERS TO CORRESPONDENTS.

R. W. T.—In our next.

## THE WHITE LADY OF BERLIN CASTLE.

THE White Lady has lately been seen at the Castle. Did you ever hear the legend of the White Lady of Berlin Castle? Many, many years ago there was a Hohenzollern Princess, a widow with two children, who fell in love with—"became enamoured of" is perhaps a more courtly phrase—a foreign Prince, rich, handsome, and brave. She sent him a proposition of marriage. But this brave and handsome Prince declined her suit, explaining that "four eyes" stood between him and acceptance. He referred to his aged parents, whom he was unwilling to leave, or whose consent he could not obtain—the versions of the legend vary a little here. But the Princess understood him to refer to the four eyes of her two children; to his unwillingness, in fact, to become a stepfather. So, like Richard the Third, she promptly suffocated the infant obstacles, and wrote to her lover that the way was clear. He was stricken with horror at the cruel deed. He revealed her fatal mistake to her, and died cursing her blood-thirsty rashness. The Princess, in her turn, was overwhelmed with remorse. After lingering a day or two in indescribable anguish, she, too, died, and was buried under the old Castle at Berlin. But not to rest quietly in her unhappy grave. At rare intervals she appears at midnight, clad in white, gliding ghost-like about the Castle; and the apparition always forebodes the death of some member of the Hohenzollern family. The White Lady has been seen three times within about a year, once in October last year, just before the death of Prince Albrecht; last spring again to announce the end of Prince Adalbert; and the last time while Queen Elizabeth lay on her death-bed. There is, however, some doubt about the meaning of the last visit. The Queen Dowager was not a born Hohenzollern, and the doctors are not certain that her death can be regarded as the answer to the White Lady's appearance. If not, there is yet another victim to be expected, and the superstitious know what that means. The professors of the University are trying to solve this knotty problem, and you shall know the result at the earliest moment.—*Daily News*, December 31st, 1873.

## PATENTING A PLANCHETTE.

(From the "Banner of Light.")

It will be seen from the following correspondence, which explains itself, that the Patent Office at Washington has overruled the action of its subordinates, by which General Lippitt was to be excluded from a patent for his "Psychic Stand," except under condition that he should register it as a toy or game. It is evident that the Patent Office sees that the attempted "game" of its subordinates is a little too despotic and high-handed; and though full and complete justice has not yet been done, it is in the process of doing, and we have no fear of the result:—

U. S. Patent Office, Oct. 29th, 1873.

SIR,—Your application for a patent for psychic stand and detector has been considered by the Examiners-in-Chief, upon appeal, and they remand the case to the Examiner for the applicant to prove by demonstration the truth of his assertions.—Respectfully, &c.,

M. D. LEGGETT,

Commissioner of Patents.

F. J. Lippitt, Esq., Cambridge, Mass.

(In re Psychic Stand.)

Cambridge, Oct. 31st, 1873.

Hon. M. D. Leggett, Commissioner of Patents—

SIR,—I have just received your communication of the 29th inst., informing me that the Examiners-in-Chief have re-

manded my case to the Examiner, in order that I may prove by demonstration the truth of my assertion.

I shall be very glad to comply with this just and proper requirement. Please inform me whether my personal presence, with my stand, will be required in Washington, or whether I may exhibit the power of the instrument here or in Boston, in presence of some person to be named by the Patent Office, whose report would be accepted by it.

The former course would be at present impracticable, since, apart from the heavy expense it would involve, I am under an engagement to leave for Europe at a very short notice.—Respectfully,

FRANCIS J. LIPPITT.

U. S. Patent Office,  
Washington, D. C., November 7th, 1873.

Francis J. Lippitt, Cambridge, Middlesex Co., Mass.

Please find below a communication from the Examiner; subject-matter, "Psychic Stand."—Very respectfully,

M. D. LEGGETT, Commissioner.

Room No. 5.

Applicant's letter relating to the application referred to above, inquiring if his personal presence with the stand will be required in Washington, was received the 8th inst.

In reply thereto, the demonstration suggested by the Board of Appeal as necessary, will be required to be made here. As applicant, however, has two years under the law (Sec. 327), from the date of the last action by the office, to furnish the proof required before the application will be held as abandoned, applicant's personal presence in Washington, or that of any agent he may depute for the purpose, can be safely postponed until after his return from Europe.

A LETTER from Mr. James Wason, solicitor, of Liverpool, who looks with indignation upon the recent outrage at Miss Cook's *seance*, has been sent us by Mr. Blackburn. The letter narrates how Mr. Banks, ex-Vice-President of the Liverpool Psychological Society, has grasped a materialised spirit form and felt its solidity, as others have done at *seances* given by all the mediums in London who get materialisations. Mr. Wason says that Mr. Banks's mother appeared at one of the Liverpool *seances* in full form, in the dress she wore in life. Some of the attempts to throw more discredit upon Miss Cook, than upon the other mediums who are getting the same manifestations, are the result of machinations.

THE PSYCHOLOGICAL SOCIETY.—Active measures are being taken for the formation of the Psychological Society of Great Britain, of which a prospectus was circulated last year. The new prospectus is short. It states the object to be the promotion of psychological science by papers and discussions; that all theological debate will be strictly excluded; that the subscription will be two guineas per annum; that it will be conducted by a president, vice-president, and council, and that at the beginning the meetings will be held at the houses of members who have offered their drawing-rooms for this purpose. Persons desirous to join it are requested to address—The Psychological Society, at the *Chemical News* office, Boy-court, Fleet-street.

MRS. TAPPAN'S SUNDAY DISCOURSES.—The following committee has been formed to carry out the arrangements necessary to secure the services of this gifted lady for twelve more Sundays:—Mrs. Honywood, 52, Warwick-square; Mr. J. M. Gully, M.D., Hill-side, Streatham; Mr. N. F. Dawe, Portman-chambers, Portman-square; Mr. T. Herbert Noyes, United University Club; Mr. Webster Glynes, 4, Gray's-inn-square; Mr. J. T. Hoskins, 5, Connaught-square, and Mr. Slater, 136, Euston-road. The committee is trying to secure some place more suitable and central than the Holborn Music Hall, where the late course was delivered. There will be reserved seats at 2s. each, also seats at lower rates, but a great portion will be free. Mr. Burns's accounts of the late course of fourteen lectures show that they cost £188 6s. 4d., or about £13 per lecture; that the receipts from the sale of tickets, and collections at the meetings together amounted to only £97 12s. 7½d., leaving a deficiency of £90 13s. 8½d., which was only partly made up by subscriptions. The committee estimates that the proposed course of twelve can be delivered at a cost of £150; that the collections at the meetings may amount to £50, leaving £90 to be raised by sale of tickets and by subscriptions, which will gladly be received by any of the above-named. We are informed that it is hoped that the first lecture may be delivered next Sunday, or on the succeeding one.



THE free public Thursday evening meetings, held at St. John's Hall, Corporation-row, for four and a half years, are now discontinued, and in their place, meetings are held on Thursdays, at Goswell Hall, for members, and for friends introduced and accompanying members only.—RICHARD PEARCE, Secretary.

**NEXT SUNDAY Evening, at Eight o'clock, GEORGE SEXTON, Esq., M.D., will LECTURE at Goswell Hall, 86, Goswell-road, London. Subject—"If a man die, shall he live again?"**

### 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.*

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GEORGE SEXTON, M.A., M.D., LL.D., D.Sc.,

Honorary Member of L'Accademia Dei Quiriti, at Rome, &c.

BY THE SAME AUTHOR—

*Price Threepence,*

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A Lecture delivered before the Psychological Society of Glasgow, on May 4th, 1869.

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"The lecture is a full, careful, and philosophical treatise on the Shakespearean tragedy. Dr. Sexton makes the most patient analysis of the character of the Thane; and in his conclusions, generally speaking, the student will readily acquiesce."—*The Era.*

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*Opinions of the Press.*

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

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

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

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

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

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

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

### TO ENQUIRERS INTO SPIRITUALISM.

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1839, as follows:—

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

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

“George Cary, Esq., B.A.; Edward W. Cox, Esq., Solicitor-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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### LUNACY LAW REFORM.

**A**LL PERSONS cognisant of cases of INCARCERATION, under a false plea of Insanity, or of MALTREATMENT OF LUNATICS, or who are ready to co-operate in obtaining AMENDMENT OF THE LUNACY LAWS, are earnestly requested to communicate with

MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

The following Extract from the “ACT TO AMEND the Law relating to LUNATICS” is a fair specimen of Lunacy Legislation:—

“It shall be lawful for the Proprietor or Superintendent of any licensed house with the previous assent in writing of two or more of the Commissioners, or in the Case of a House licensed by Justices, of two or more of the Visitors to entertain and keep in such house as a Boarder for such time as may be specified in the assent, any person who may have been WITHIN FIVE YEARS immediately preceding the giving of such assent, a Patient in any asylum, hospital, or licensed house, or under care as a Single Patient.”—25 & 26 Vict., ch. iii., sec. 18.

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