

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE MYSTERIOUS MAN.

To the Editor of "*The Spiritualist*."

SIR,—The following narrative has been submitted to me, and I forward it to you (with the assent of the writer), as a further interesting contribution to the literature of a subject of immense interest and importance. I ought perhaps to add that the writer is a young lady of gentle birth and high culture—that she has never seen a professional medium in her life, and that her experiences are confined to what she herself has seen, heard, and felt.

Those who have the privilege of knowing her, are persuaded that she is as incapable of inventing her experiences as of exaggerating them.

The ignorant and the senile, and persons of no higher mental capacity than the writer of the twaddle about "Spiritualism" in the last number of a publication called *The New Quarterly Magazine*, will no doubt find a ready solution of the mysteries she describes; but it is satisfactory to find that the thoughtful, the educated, and the unprejudiced are rapidly beginning to admit that a great scientific truth underlies these synchronal phenomena.

HENRY M. DUNPHY.

3, Essex-court, Temple.

Nov. 9.

At the imminent risk of being held up to ridicule, I venture to set forth here a few simple facts. The subject of apparitions having lately evoked a good deal of discussion, I am led to think that the following recital may not be uninteresting to the thoughtful few who think these "modern mysteries" worthy of investigation.

I do not attempt to put forward any theory upon the subject. It is one far beyond my comprehension. What has occurred I shall simply record, and that as consecutively as possible.

Since the 10th or 12th of September last, I have been residing in London. I am an Irishwoman, have comparatively few friends or acquaintances here, have never been to a *seance* in London; nor, to my knowledge, have I ever spoken to a Spiritualist since leaving Ireland. When in Dublin, my house was about two miles to the north of the city. One afternoon in the June of 1869, I came home about four o'clock and entered the sitting-room, where sat my mother sewing; doing something to a dress which I was to wear at a croquet party that evening. I felt very tired and overcome with the heat, so she left the room to get me a cup of tea. Our house was built in cottage style, my bedroom opening off the hall. A short passage led to it, and as I was going in to take off my out-of-doors dress, I distinctly saw the figure of a man standing in the doorway, about a couple of yards away from me. The figure seemed to pass the doorway, and go into the room. I was not much frightened. I felt more puzzled, for it seemed to me to be a gentleman

whom I had seen in Dublin only a few hours previously. I did not enter the room; but going straight to my mother, asked her if Mr. T—p were in the house. Naturally enough, she considered I was talking very great nonsense, and told me so plainly. Nevertheless, to set my mind at rest, she came into the room with me, but there was nothing to be seen. That evening, I could not shake off a strange, drowsy feeling which crept over me, and I have a shrewd suspicion that I was voted undeniably stupid. I may mention, that the gentleman whom I thought I saw, has since, unfortunately, lost his reason.

Except my mother, no one then knew anything about the circumstance I have just related. I did not see the figure again; but, from that date, I began to have an uneasy sensation of never being alone, of being constantly watched. I have always been a bad sleeper, and about this time used to wake suddenly at night and feel that if I only could see that there certainly was "something" standing by my bedside. I never dared to put my hands outside the bed-clothes for fear of touching other hands. Literally my life was becoming unbearable. I was afraid to sit in a room by myself, and suffered unspeakable horrors if left alone in the dark. When a girl of thirteen or fourteen I narrowly escaped being blind. My recovery is due to the kindness and skill of two of the most eminent oculists in Dublin. One of these gentlemen, Mr. W—, always prescribes for me, and to him I applied for something to induce sleep. I have since deeply regretted that I did not confide in him at once, and tell him about the apparition. But a foolish feeling of shame kept me silent, set Mr. W— at sea as to what could be the matter with me, and so some months passed away, during which time I never saw anything bordering upon the supernatural.

Early in the winter of the same year—1869—I sat in my bedroom one morning, writing. I was not thinking of the apparition, my mind being fully engrossed with a most matter-of-fact subject. Suddenly I felt frightened, and the distracting sensation of some "presence" crept over me. In terror I was about to rise and rush from the room, when, upon turning round, I saw standing beside me the figure of a man. There was nothing alarming in the apparition. It was that of a man of middle height, not young, with a short brown beard, moustache, and a *brown appearance generally*. The face had a grave, rather pleasing expression. The hands were loosely folded in front, and the eyes were looking, not at, but beyond me. I have never, to my knowledge, seen any one like the figure. Fright hindered me from leaving the room, and, sitting down on the floor by my bedside, I shut my eyes. When I opened them the figure was gone. Again I told my mother, and again we agreed to keep it secret, fearing the shafts of ridicule. During the winter I saw the apparition several times, and upon each occasion was almost paralysed with terror. But at that time I never saw it very distinctly; indeed, I do not think I saw below where the hands were crossed in front. The dress seemed to be a suit of ordinary brown clothes.

As spring came on, I was perpetually haunted by this figure. One Saturday night I sat up late reading, after the household had gone to bed. I was deeply interested in my book, which was a humorous one; not one by any means calculated to induce a lugubrious frame of mind. It may also be well to mention that I

am not at all of a foolishly-sentimental or lachrymose disposition. Nevertheless, as the time wore on, I became frightened, so much so that I did not like the idea of having to leave the room and go through the house alone. At last I summoned up sufficient courage to take the lamp in my hand and enter the hall; I have before mentioned that there was a passage leading thence to my bedroom. As I stood at the entrance leading from the hall, the apparition came out of my bedroom. I fell down; of course dropping the lamp, which was smashed. Fortunately my mother was awake, heard the noise, and came to the rescue.

I do not know why it was, but that appearance certainly made more impression upon me than any of the previous ones. I felt very ill and nervous the next day; and when some relatives called after church and noticed that I did not look as well as usual, I could not resist telling them all I had suffered from the June before. They took a sensible view of the matter, and said I at once ought to tell Mr. W—. Acting upon their advice I saw him the next day, and told him all. At once he insisted upon our leaving the house where we were then living. In a few weeks we removed to a larger and airier residence; during the interval I saw no apparition.

In either March or April, 1870, there was a distribution of prizes to the children of the Masonic Female Orphan School. The *fête* was held in the Dublin Exhibition Palace. I was there in company with some relations. I can truthfully say I never was enjoying myself more; and most assuredly was not thinking of the apparition. However, in the midst of the proceedings, my heart began to beat violently, and, looking up I saw—coming towards me, through the crowd—the figure of the man I was accustomed to see at home. I was obliged to be removed from the concert-hall, where I was sitting, and brought to another part of the building.

I cannot recall the many times—for they are innumerable—upon which I have seen this figure. Suffice to say, Mr. W— and another eminent medical man have kindly talked to me, and tried to reason with me concerning it. They have taken the trouble to explain to me that it is the outcome of overwork and anxiety. Moreover, that my having, even yet, defective vision in one eye, may all combine to render me the victim of an unpleasant optical illusion. They have never ridiculed me; so I have told Mr. W— openly of every feeling and circumstance connected with it. He is *au courant* with the whole affair, up to the moment I write; for, even since I have come to London, he has not ceased his watchful care, and has done all that skill and friendship can suggest.

From September last until the beginning of April, I never saw the figure *distinctly*. Twice I thought I saw it, but I could not be sure. I sometimes felt very nervous, but must candidly confess I felt none of the abject terror I felt in Ireland. In March, Mr. W— called to see me, and we mutually rejoiced over the disappearance of my mysterious man. But about the beginning of April, as I sat reading one evening alone, I heard something like the shuffling of feet, and, looking up, there stood the figure at the other side of the table, having all the appearance of having come there in breathless haste. I never before saw it so vividly. I could tell every fold of the dress, could almost fancy I could raise them; could hardly persuade myself that it was not a real, breathing human being. I have an

impression that it tried to speak to me; but whether I lost consciousness for a moment, or whether it faded at once I cannot say. I only know that it went.

After seeing it, I felt I could not stay in that house any longer; and in a few days removed to the other side of London. For several weeks was I in my new quarters without seeing the apparition, until one day I suddenly stood face to face with it, when it seemed to be in the same breathless haste as on the former occasion. A few days afterwards, I was not feeling very bright, and lay down to rest upon my bed, which faces the door. It was about seven or eight in the evening, and the place was very still. I had not lain there more than a few minutes, when I heard myself called, in a clear, ringing voice, which echoed throughout the house. I also heard footsteps upon the stairs. So distinct were voice and footsteps, that I never for one moment doubted but that some one in the house wanted me; and, starting up into a sitting posture, I hastily answered, "Yes?" Immediately the handle of the door was turned, the door was thrown violently open, but there was nobody there. Two days afterwards, as I sat in my bedroom, writing letters, the door was thrown violently open, and the apparition I am accustomed to see suddenly stood by the open door. The next morning, about three or four o'clock, I lay awake, knowing, from the strange feeling which crept over me, that something was about to happen. And it did happen. My name was again called: the feet advanced up the stairs, the door was thrown open, then shut, but I did not see anything.

The next day I felt very restless, and could not settle to work of any kind. I went, in the afternoon, to a relative living near Regent's-park, and told her about it. As we sat talking, a knocking came to the sitting-room door; but upon opening it there was no one there. I went to her bedroom to take off my walking dress; the knocking came to the door of that room also, but yet there was nothing to be seen. Several times since has the apparition appeared to me. One evening lately, I was at the house of the relative I have just mentioned. She, her husband, and I were sitting laughing and chatting, when three distinct knocks came to the door. We all heard them. Shortly afterwards I looked towards the door, and there saw the figure of the man in brown clothes.

The foregoing is a mere outline of a few facts, extremely unpleasant ones to me. When in Dublin I was at a *seance* a few times, but must candidly admit I never saw or heard anything there calculated to induce me to pin my faith to Spiritualism. Rather the reverse. I should, however, mention that one evening during the *seance* I suddenly became powerless, and fell against the lady sitting next to me. I was not unconscious, for I distinctly recollected every means used to restore me. The feeling I experienced was something like the sensation of quietude and languor which one feels when an opiate is beginning to take effect.

Seeing that lately so many clear-headed men, whose veracity no one would dare to impugn, have taken up the subject as one worthy of investigation, I have ventured to give these experiences. No thought of writing them presented itself to my mind until this afternoon in June, when it was suggested to me that I should add my quota to the general stock of facts. Their truthfulness can be vouched for by any one, or all of the friends herein referred to.

* * *

A SPIRIT MESSAGE ON PROVIDENCE.

(Concluded.)

I HAVE pointed out to you the self-evident fact that mind is infinitely superior to matter. The one is a passive agent, unsusceptible of any one spontaneous act, or of a single creative initiative, neither possessing volition, self-motion, consciousness, independence, responsibility, nor power. Accordingly, we see that the mite, man, can master the most curious and dangerous elements, turn even the most subtle and intangible of forces to his use, remove or cut through mountains, dig channels for the sea, and thus unite oceans; in a word, everywhere and always dominate matter, and demonstrate his superiority over it on every occasion, and in every form.

It is logically and tangibly evident, likewise, that worlds are made for men, not men for worlds. A rational deduction, for the master can never be made for the benefit of the servant, but rather the servant for the master. No doubt there is a reciprocal benefit, the universal action and reaction, but still the subservient distribution of parts is observed. You perceive how perfect is the equity and benevolence of God. Matter is inherently subservient to spirit. But there is no injustice here, for it *suffers nothing* by its inherent inferiority. It is unconscious, insensible, and unreasoning. Hence it is in no wise affected by either good or evil, inferiority, or superiority, subjection, or domination.*

The moment consciousness, reason (or instinct, which is simply reason, yet undeveloped, and limited by a lower physical organisation), and feeling render these differences perceptible, they become at once dependent on our own merits and demerits.

There is no soul excluded from the highest departments of progress, and the sublimest glories of ascensional power and perfections, for any other cause or through any other disabilities than those superinduced by their own shortcomings and evil propensities.

To return, however, to my theme in its main branches. I have pointed out to you that spirit is in every respect superior to matter, which only plays throughout the universe the part of its slave; hence that all worlds, being composed of matter, either ponderable or imponderable, are made for spirits, not spirits for worlds.

It matters not how etherealised matter may and does become, the insuperable barrier between the two consists in the divine essence, or vital spark. The ponderability or imponderability of either are irrelevant questions.

Could spirit be as gross as the grossest known substance, it would still be superior to the latter in the order of creation, simply on the score of its being spirit, however low it might rank in the score of spiritual entities; for the lowest degree of the spiritual ladder commences at the apex of the ascending scale of matter. The difference lies in the essence, not the degree. The one is a portion of the divine breath, the other a substance emanating from the divine will, a lifeless creation; the first is a part and parcel of the divine life.† God could not impart life unless He gave it from His own vital and divine essence. Life is divine. All else may be created out of nothing by a simple exercise of the divine volition. Life can only be derived from life; hence, you perceive, the same rule obtains throughout the world, because the sole principle of life is the Godhead.

Under these circumstances, it follows that matter and spirit differ in the fundamental principle of the created and the increate, the divine and the human, and it is in this mystic sense that the bounty of God has given Himself to the universe to be crucified in the human form, through all the manifold vicissitudes and sufferings of terrestrial and spiritual existence, brought on by the deviations of human blindness and evil.

It is this divine principle within which retains the intuition of good and evil, of truth and falsehood which constitute conscience, and keep alive the knowledge of God and immortality. It is this which, like the river to its source, tends constantly upwards, and which rebels against the fetters of the flesh, and feels its own degradation when the animal tendencies,

* I commend this explanation to the cogitation of that large majority who so irrationally believe that it is possible for a Divine Being to create inferior but innocent beings (animals), exquisitely susceptible to suffering both moral and physical, subjected to a ruthless domination, and every variety of cruelty, without providing for them the sole possible compensation, a progressive and blessed future life.

† The spirit affirms that all life, being divine, it hence contains within itself all the germs of possible angelic development, and is necessarily sempiternal, God being able to communicate life, by imparting His essence, not creating it.

by being permitted to reign over us, obtain the upper hand, and plunge us from one abyss of degradation into another.

When, however, reason is cultivated, and all spiritual and intellectual gifts nurtured, it is this which makes us like unto gods; which vindicates our divine origin, brings us ever nearer and nearer to our celestial destinies, makes us the true children of God the Father, and gathers round us our elder brethren the hosts of the seraphic choirs, while it draws down upon us ever more and more the grace of our Heavenly Father, or what is synonymous His *special* providence and love.*

Thus you perceive I am coming to the third moot point, the importance, in His eyes, of an individual soul. This depends solely on quality, not quantity. I have shown you that an entire globe, no matter what its contents of square miles of sea and land, or what its density or ethereality of ponderable or imponderable matter, is in reality utterly worthless otherwise than as a means to an end, and that end the subservience to the necessities and uses of incarnated or unincarnated spirits; in other words as an agent for their development and ultimate happiness.

I now proceed to show you that the importance of souls, on the same principle, must proceed from their intrinsic qualities, or essence, *i.e.*, not on their bulk or their number, for this would be again reversing the argument, and giving the preference to the inferior matter over spirit. Could the numbers of souls be the criterion of spiritual importance, it would be a simple question of the quantity of spiritual essence, not its quality.

As well might you deem that a giant were preferable to a pigmy in celestial eyes, as that any number of souls could over-balance a single soaring and superior soul in the scales of divine justice. I proceed to prove this postulate by a few simple arguments and parallels susceptible of bringing the evidence home to you in a tangible, practical form.

First of all, what does the world show, and experience prove? First, that like seeks like, and that superiority alone appreciates superiority, always supposing that jealousy, spite, self-interest, and all other base human weaknesses, are out of the question, and likewise understanding that the running of the common class after celebrities must not be classed as genuine appreciation, but simply as servility.

No one can possibly appreciate what they do not understand, and have neither taste nor capacity for, and that is always the case of the mass where genius is concerned.

To resume, it is therefore only the superior who have capacity enough to understand and appreciate the superior. All other apparent appreciation is a pure delusion or a sham, palmed off either upon self or the public. Hence we see that the society sought by the superior is that of their fellows, and that—supposing them to be free from all the weaknesses and passions of humanity—those they would set above millions and prefer to all the princes and potentates of earth, and whom they in reality value far above the embattled hosts of mediocrity, are the solitary individuals distinguished by intellect and talents of a high calibre.

Thus, ask yourself, and all such as you, which they think most of—whom they would select to honour, protect, and love? whom they would crown with glory, and place on the thrones of the world? whom they would gather to their home and make their associates and their friends? whose suffrage they value and whose homage they court? whose love, and gratitude, and appreciation they value? Whether it would be the empty acclamations of the vulgar million, or that of the select few, the chosen ones of men and spirits; the soaring souls who know what they worship, and why they worship; those who alone can grace the highest places, and elaborate the great problems of art and science; those who embellish all they touch, ennoble all they breathe upon, illumine all they shine upon; those, in a word, who beam with all the anticipated glories of their seraphic destinies, and exhale all the fragrance of their angelic homes, or those befouled with all the slime of their earthly sty, and stinking with all the fetor of the dunghills they love to wallow in.†

Say, then, can it be the number or the mass of souls which adds to their value in the eyes of God. Is not everything precious in proportion to its intrinsic qualities and rarity, not to its number or its mass?

Is not the tiniest piece of gold worth a bushel of grains of

sand? Is not the Kohinoor worth ever so many gems of ten or twenty times its bulk? and could you not obtain any number of ship-loads of iron, or lead, or coal for its purchase-money?

Where, then, lies the importance of a soul, or souls? Is not the golden or the diamond spirit a jewel worthier of care and love, and polishing, and precious setting, than all the myriads of wooden and leaden, and other low class souls, which constitute the multitude throughout the universe?

Where, then, lies the importance of the many over the few, of the mass over the individual? Or shall God alone form an exception to the laws of logic, and all the tendencies and affinities of spirits of a superior order? Is not this a direct contradiction to all the conclusions of reason and all the demonstrations of experience?

Shall not He rather, who is the source and culmination of all logic and of all spiritual superiority, carry out their conclusions and affinities to an infinitely higher and more absolute extent than either men or spirits?

If, then, they love, cherish, protect, attract, exalt, and associate themselves in preference with all they deem highest and most susceptible of being developed to the higher grades of perfection, shall God alone follow the rule of the unintelligent?

Shall He, like the savage or the fool, prefer the bulk to the quality? Or shall he not rather, as we see in all things, approximate to himself all that which is noblest, consequently all that is most spiritual? Can you for an instant suppose that a thousand, a billion, or a trillion of the low caste individuals* of whom the great majority of mankind are composed, would weigh in his scales one fraction in the balance against an angel or a demigod? Do you suppose that those you do not deem good company for you, can be good company for God?

You say that many who are honoured here could obtain but kicks and cuffs elsewhere, and *vice versa*. Very true, were your standard of excellence that of civilised society, but it is not. You value mind and heart, genius and elevated character, talent, industry, all those higher qualifications which are intrinsic to the individual; and these are the standard of excellence in spirit eyes, no less than in yours. You may often be deceived, and constantly are. You cannot discern the capabilities and higher intuitions which some souls, very grovelling in their present existence, may yet develop through their future trials and education; but rest assured that were all those you spurn as base as you deem them, they might bring any number to the jury, from a million to a myriad,† and fail to rank in the eyes of God, or His spirit court, for the value of an infinitesimal portion of one seraphic soul.

Now, although there are numbers among those you spurn who are susceptible of retrieving their shortcomings at a future period, the vast majority will always be the inferior, who are only susceptible of being purified from evil, so as to be ultimately good and happy, but who have had and will have so little ambition for higher things, and so little industry, that they will be eternally incapable of attaining to seraphic glories. You may well deem therefore that any number of these spirits will rank far below a single embryo seraph, or child of God, in his divine appreciation.

You perceive, therefore, the conclusion of my argument. It is the quality of souls, not their quantity, which constitutes their real importance, both as concerns their personal value and the work they are susceptible of performing, *i.e.*, the good they may do, and the results it is in their power to achieve.

Where, then, is the insignificance of individuals? Only when they are of a low order are they insignificant. One embryo seraph is, and must be, more in His eyes, and more attractive of His grace and providence than entire nations and generations of vulgarians.

It follows, then, as an ultimate, that souls being more important than worlds, and a single soul of a higher order altogether more important and interesting to God than any number of mediocre ones, the supposed unimportance of individuals is entirely unfounded.

In a word, the insignificance or importance of a soul wholly depends upon its qualities, aspirations, and capacities, and while His providence must watch over all, it follows likewise, as a logical sequence, that it will always become more special and fostering wherever His love and grace are attracted most, and His nurturing care will there produce the greatest results.

* Morally and intellectually speaking.

† The spirit uses the word in its poetical acceptance of unlimited numbers.

* This love, according to my spirits, is stated to become even more and more active and special accordingly as souls become more and more deserving of it.

† The spirits do not *menager* their expressions on principle; they affirm that the euphemistic politeness of modern language is responsible for half the basenesses of society, which would scarcely dare to look its vices in the face were they called by their proper names.

MESSRS. EGLINGTON AND HAXBY'S MEDIUMSHIP.

MATERIALIZED SPIRITS—TYPE-SETTING BY A SPIRIT—A MEDIUM CARRIED THROUGH A CLOSED DOOR.

LAST Saturday night a *seance* was held at 45, Westmoreland-place, City-road, London, with the new non-professional mediums, whose powers were described in *The Spiritualist* a fortnight ago. On the present occasion Mr. Eglington and Mr. William Haxby sat for materialised forms for the second time in their lives, and the results were highly successful. Mr. and Mrs. John Davis, Miss Keeves the trance speaker, and several regular members of the circle were present, so also were Mr. H. M. Dunphy and Mr. W. H. Harrison.

The *seance* took place in a room at the back of the garden, and detached from the house. It was easily examined, for it contained only a table and a few forms; it had bare, whitewashed walls, with no cupboards or recesses. A lath about two yards long was nailed from wall to wall across a corner of the room, and from this lath two black curtains were suspended; thus there was no top to the cabinet, and its only contents were two light bedroom chairs.

Before the fifteen or sixteen spectators had taken their seats, three of the mediums were entranced, and moving about very much as mesmeric sensitives do when under the will of a "biological" lecturer. Mr. Eglington, who is a printer's compositor, seventeen or eighteen years of age, was under the control of a spirit who calls himself "Joey," who says that he was a young American clown; under this lively influence the medium was made to walk about with his legs wide apart, and with a swaying motion, much as grooms and stable-boys do, and he loudly demanded that "the mediums should be searched." The mediums under influence (Messrs. Eglington, Haxby, and Shrewsbree) were swaying about in the middle of the room, and all at once began emptying their pockets of their contents, which they threw in a heap on the floor, the halfpence rolling about, after which they turned all the pockets of their coats, waistcoats, and trousers inside out, pulled their coats half off, and asked anybody who pleased to feel them all over to see that they had nothing bulky about them, which invitation was accepted by some of the spectators. Mr. Eglington and Mr. Wm. Haxby then took their seats on the chairs in the cabinet, and the spirit Joey asked Mr. Dunphy to lock the room door and put the key in his pocket, which was done. Mr. Haxby appears to be about fifteen years of age, and is brother to the assistant secretary to the National Association of Spiritualists.

Joey, who appears to have practical ideas, and to do all his work in a sensible, expeditious way, then gave certain instructions. He said that the lights must be put out, that the spirits would materialise themselves in the darkness, and when he (Joey) gave four knocks, Mr. Davis was to strike a match, or several matches at once if he liked; the time would soon come when they would be able to bear the full light of a bull's-eye lantern. Directly the light was struck, another person was to slowly count five, when Mr. Davis was at once to extinguish the light, or he would injure the mediums, and they (the spirits) would give no more manifestations. Joey then called for a rehearsal to see that everybody understood the conditions; the amount of light permitted was that made by striking three lucifer matches at once, so the illumination was good.

The light was then extinguished, the members of the

circle were instructed to sing, and after the lapse of five or ten minutes, Joey called for a light; an inky black object was then seen projecting above the top of the cabinet, behind the lath which supported the curtains; it looked like a cocked hat; Joey said that no less illustrious a personage than Napoleon Bonaparte was trying to show himself, and would make another attempt. When the light was struck again, a dusky coloured head, neither white nor black, with an immensely large forehead, looked out between the curtains; the features were not clearly seen.

Next, a man with a turban on, and with a face of beautifully clear complexion was distinctly seen; he had beard and moustaches. The same face, or one much like it, showed itself two or three times; then a full form, robed in an abundance of pure white drapery, was seen for five seconds, in a good light, standing at the central opening of the curtains. The instant the light was out, Joey said, "Strike the light again!" Not a quarter of a minute was lost in doing so, and the two mediums in trance were then seen holding the curtains back so as to show themselves and the whole of the interior of the cabinet; the two slim youths were in a deep trance, swaying about on their seats, and swinging their legs, and Joey was speaking volubly, in a squeaking voice, through the lips of Mr. Eglington; not a trace of white drapery was to be seen.

A lady friend of Miss Keeves who was present was a seeing medium, and her vision was so far not subjective, that she knew so well at what part of the cabinet the next head would show itself, that she could tell before the light was struck. She said that she saw each spirit materialising. She saw a cloud form and condense between the two media, above their shoulders, and gradually take the human form; a blacker cloud then came in front, and condensed into black hair and beard; then down came a cloud of silvery whiteness over the whole, forming itself into drapery.

A dark *seance* round the table was next held, all the sitters holding each other's hands, and those of the mediums. The ordinary manifestations were obtained, musical instruments floated and played, a bell was carried all round the circle, outside it, and nearly all the sitters were touched with spirit hands. As the bell neared Mr. Harrison he turned so that he could see the wall very faintly illuminated at one part by a little stray light from the window; when the bell came between him and the faintly luminous background, he saw the outline of an arm and of a robed human form; he thinks that the form (not the arm) was above the normal human size, and cloudy, something like the cloud in one of Mr. Beattie's spirit photographs, where the mist appears to be half condensed into a human figure. The light was so faint, however, that he records the observation as a somewhat doubtful one.

The members of the circle tell wonderful things about Joey bringing articles long distances to the circle. One evening, they state, a composing-stick was left on Mr. Eglington's frame; Joey brought it to a *seance* three and a half miles away that same evening; Joey had set it to another measure, and set some type in it, from the words of which the following is a quotation. Joey is a lively spirit, who, to use his own words, likes "a jolly good lark—rather!" and his style of composition is somewhat juvenile:—

JOEY.—Grandmother,—I would wish to speak to you very earnestly now. I really do like you, but I am at a great loss to show my feelings towards you. More anon to you. Grandfather, old boy, I also like you very much, and would very

much like to repay you for your kindness to the mediums by showing myself in the photographs, but I find that it is impossible. Mr. —, is industry better than idleness? I am not reproaching you, but I really should like you to employ your busy brain. I should help you as I do the medium. Mrs. —, I do not wish to reproach you either, but you must remember there is a Higher Power above even us that rules all things. Do not be selfish. Good-bye, old ones. Now the young ones. I promise the medium, for waiting so patiently, and working so earnestly, that I will let him be unconscious at Christmas, when I shall materialise myself. Dear Primrose and Rose, because the medium likes you so do I like you. I must now conclude, I have borrowed my medium's head to do this. God bless you all, ladies especially, JOEY.

More than once, so the regular members of the circle state, Mr. Eglington has been carried through the closed door of the *seance* room, at Mr. John Davis's, 11, Underwood-street, City-road; once he was dropped in the passage outside, on another occasion he found himself two streets off, when he awoke to consciousness. The room was full, and some of the sitters were seated with the backs of their chairs against the door at the time.

AN INSPIRATIONAL ADDRESS BY MRS. TAPPAN.

Last Sunday night Mrs. Cora L. V. Tappan delivered an inspirational address at the Cavendish Rooms, Mortimer-street, Regent-street, London, under the presidency of Mr. Algernon Joy. A highly intellectual body of listeners filled the hall to the doors.

Mr. Joy read a chapter from the Bible, after which a hymn was sung.

Mrs. Tappan then passed into the trance state, and uttered the following prayer:—Our Father, Thou Infinite Soul, Thou Divine and Perfect Spirit, Thou who from the past unto the future knowest all things, whose spirit is supreme, whose knowledge abideth for ever, whose laws are unchangeable, Thou that lightest the firmament with thy glory, shine upon the human spirit like a light amid the darkness of Time. O Thou great abiding Spirit, we turn to Thee with thanksgivings of praise, and lay them upon the altar of Thy love, as the stars lay their offerings of light upon Thy universe. Even as the earth brings to the shrine of Thy being all the offerings of its abundance, so would we gather together the ripened sheaves of the glowing altar of praise, and lay them upon the altar of Thy love. Whatever thought the human mind can possess, Thou hast foreseen and foreshadowed, and every deed shapes itself to perfection or imperfection, even as the light burns within the spirit. May Thy light burn brightly, till all envy, hatred, and malice shall be consumed, and only love and peace, and harmony prevail for evermore among the children of the earth.

THE NATURE OF ELECTRICITY.

Many questions relating to the discourse of the previous week were sent up in writing to the Chairman, and put to the entranced speaker. They appeared from their nature to have been written by scientific men, but as the chairman did not mention names, we do not know the authors of any of them. Mrs. Tappan answered them consecutively. In answer to a question as to what was the nature of electricity passing along a wire, she said:—The questioner cannot understand electricity, or he would not ask. The wire is first charged with electricity, then it is ready to transmit messages. Place a row of bricks on end and give a jar to the first, the motion will be transmitted along the line till the last one is knocked over. It is not the particles of the wire itself, but particles within the wire which vibrate to the electric force; these atoms thoroughly permeate the wire, and the sender of the message produces a certain kind of motion among them like charging a row of tiles. The electrical particles vibrate to produce the effects, and not the atoms of the wire. If anybody is disposed to be critical about our last lecture, we may state that nearly every point referred to is admitted by the world of science, and that all the points not admitted by science are given on our authority, but they will eventually be decided by experiment; as yet they are one step beyond that which experimental science has attempted.

THE NATURE AND USES OF WILL-POWER.

Mrs. Tappan, still in the trance state, announced the subject of the lecture to be will-power, and continued:—Will

or volition constitutes the identity of the human spirit; we prefer to use the word volition. Science says that there are voluntary and involuntary actions of the human body, and that the latter may become more or less voluntary. An ordinary person is a negative recipient, under the influence of the will of others. An acrobat is vitalised well; he does not suffer much from being beaten, nor are his nerves in danger from shocks, since they are so much under the subjection of his will; he balances and sustains the equilibrium of the vital forces, to the extent of preserving his frame by the power of his will. All persons accustomed to appear in public are aware that the muscles of the face and their nerves are much under the subjection of their will, whilst inexperienced persons are nervous and confused under the same conditions. Respiration, to an almost infinite extent, may be brought under the control of the will, so that after a certain amount of atmospheric air has been inhaled, men can remain under water ten or more minutes without a fresh supply, and it is believed that there is an inner respiration which will preserve life much longer, if carefully cultivated. The ordinary motions of nature are not necessarily involuntary, but are the act of accustomed will, whilst the voluntary actions are under the special action of the will; nearly all the functions of the human system can be made subject to the human will in the ordinary voluntary sense. You can thus change the circulation of the blood, and heal disease by a voluntary process, so these things must be connected with the will. The rapid action of the will and the force of habit make some of these motions seem to be involuntary; a trained pianist, for example, performs involuntarily that which at first could only be executed with the will at its utmost tension; the terms voluntary and involuntary action are simply relative, and all the functions of the human body may be subject to the volition either of the individual himself, or of some other individual with more will-power. Mesmerism furnishes many examples of this, and of the power of one mind over another. *Voulant*, or willing, is a clearly essential requisite of perfect life; whose lives without willing that every department of his being shall be in order, invites disease; whoever by willing distributes the vital force equally throughout every portion of his system, thereby establishes health or vital equilibrium. Whatever causes the depolarisation of the atoms, making them turn from the will, causes a disturbance of the system, sometimes by letting them fall under the influence of a superior will, or to be influenced by morbid or diseased human organisms. Emotion, or the sudden disturbance caused by a horrible sight, will sometimes cause the particles to turn from the centre, or the will, which is the centre of the action of the human spirit upon the matter in the human frame, and upon its intensity, balance, and power, depends the entire vital force of the physical body. By will you can protect yourselves from nervous diseases, and also prevent your bodies from receiving contagion. When you relax your will-power, the material atoms of your bodies are more subject to outside influences. By "will" we do not mean "stubbornness," we mean the action of the mind upon the physical body and upon matter, and this may have nothing to do with the mental characteristics which individuals possess. By this power alone do we acknowledge the influence of law upon nature; there is also no law without an adequate cause of law, and manifestations of law in nature are the manifestations of volition remotely or indirectly. Man has an accumulation of the laws of nature in his physical system, so also in his spiritual nature he represents the junction of many laws of mind. No vital force is distributed throughout the system, without volition, and every atom is set in motion by volition. When Mesmer discovered mesmerism, it was but the discovery of the vital points connected with the human system, whereby one will can successfully control another to the benefit of the latter; when a man does not know how his will is related to that of others, he sometimes exerts it to their injury, and lessens the efficiency of their volition. Every individual who willingly places himself or herself under the guidance of another mind, becomes subject to the will of the teacher; whoever listens here to-night, has made his will, for the time being, subject to the will of the speaker, just in proportion to the amount of his passivity. The amount of his willingness to accept what is said, depends upon two conditions, one of which is material, and the other whether the mind itself is not in a state of antagonism, but rather in one of receptivity; if the will refuses to listen, the mind does not receive the argument. A man with a strong will can go forth into the cold, and by constantly combatting it, can prevent

himself from feeling its influence; so a man can unmoved enter any mental atmosphere, because his will is active, and is not capable of giving way to another will. Whatever your will can do, either consciously or unconsciously, with the atoms in your bodies, can be done to similar atoms in disembodied spirits, when the laws are known, and a disembodied will acting upon your organisation can produce the same results. Seers can perceive an aura around individuals, and can tell by that aura not only the degree of will-power in any organism, but what influence the person will have in society; they can also see something of that supra-mundane but real existence of which the world knows so little. Upon the action of that will depends the well-being of every individual in human society. You think a thought and you say,—"I have not told it. No one knows the nature of that thought. I have it within the secret recesses of my mind." But a vibration of the atmosphere around you has been made, your will takes positive shape, and the other individual will surely feel the effect in some shape. It says in the olden Book: "A bird of the air may carry it;" that bird is your volition. If it be a malignant thought, it takes shape, takes bodily form, and pierces the soul to whom it is sent. It is said that action must be upright, and all the laws of society tend to promote good behaviour, but the Man of God said that the thought must be right, the volition must not be entertained, or else the sin is already there; it is the will itself which must be godly it is said, and by this is meant that the will of the individual must represent a perfected state of the human organism to the extent that disease and illness of all kinds may be prevented—a perfected state of the human mind to the extent that all forms of thought that affect mankind injuriously may be made subservient to the healthy action and control of volition. Casting out demons, the relief of disease, the healing of leprosy, all are instances of the power of this will under perfect guidance; diseases have been healed by mesmerism, by spiritual control, by Divine authority, or by the power of superior volition. All forms of life are connected with spirit; those diseases which are supposed to be entirely the result of untoward circumstances are really due to lack of balance in the will of the individual suffering from them. All negative vice in society will cease to exist when the will is properly controlled. An evil spiritual atmosphere does more harm than the physical atmosphere; in sanitary matters spiritual causes are acting all around you, ready to hold you in their grasp if you are unwary; wherever the will is weak there is vice, wherever it is strong there is a great moral lever in society. Every individual can try these experiments personally, and gain entire proof of what we have stated. In so far as the primal volition is thwarted and swayed by other wills or by disturbing elements, is mental or physical disturbance encouraged. By primal volition is meant that every individual spirit has a thought and volition the expression of which is most healthful to himself and good for the welfare of the world, but the perversion of this, and its becoming a secondary thought, makes man a creature of circumstances and causes his troubles; the primal thought would prevent all encroachments and contaminations, and would impart to others only that which is of benefit. If the first volition were acted upon, there could be no injury to each other; force and encroachment among nations arise from secondary and not primal volition. The individual is rarely true to himself or herself, so society is made up chiefly not of primal volitions, but volitions diluted sometimes a hundredfold. Sometimes what we call a primal volition has an existence in the mind, but owing to the vitiated condition of the avenues of the mind and body, it never takes shape in action, hence you constantly meet people who intend to do such and such a good deed, but never do it. Thus the will becomes vitiated. Never intend to do a thing unless you fulfil it, thus keeping up the connection between the will and the executive portions of the body; if it were a question of morality, the acrobat would be found to be more in accordance with the laws of nature than you are, because he always fulfils to the utmost of his power that which his mind has trained his body to do. If you fail to act, you gradually do less and less, until the time comes when the thought is full of wonderful volition, but the body refuses to execute it utterly. It has been said that "Procrastination is the thief of time," but unfulfilled volition is the thief of vital energy. The walk intended for to-day will not be so efficacious to-morrow, and at another time what you will to-day might not be done so well, and what a waste of energy there has been meanwhile throughout the system. If Napoleon has a world to conquer, it is better that he should

do that than allow volition to linger on the pathway of his life; an ambition which expends itself even in that unworthy direction has not the sin of sluggishness; otherwise brain energy is leaving you, the nerves become debilitated, your expectations are unfulfilled, your thoughts are without fruition. The volition which permitted you to do a certain work at a certain time was postponed for convenience, until there never came a time for its fulfilment. When a truth dawns upon you write it down. You have an idea which it is necessary for you to utter to-day, but you are in society, and it is impossible to utter ideas in society; never mind; utter it, and if it does no good perhaps it will do no harm. All thoughts of the superior mind require expression, and when you are accustomed to express thoughts in this manner, there will never be a faculty to betray you, or an hour in which you will not know what to do. Do it perfectly, though it be the meanest act; it is preparing the nervous structure, and setting the house in order to do the greatest deeds of the world. You will find a great deal of vital energy, nervous force, and electric power, assuming shape and form to do your bidding, waiting like attendants for your slightest command. All things extraneous to the will, are mere modifications of motion; volition causes the expression of spirit through material substance, and the winged thought by which you will mount to the atmosphere of spiritual existence.

Another hymn was sung, after which Mrs. Tappan, still entranced, uttered the following inspirational poem:—

In the Beginning was the Word! What matchless power,
Shaping itself through Chaos with the swiftest thought!

Behold! God in his place
Spoke unto Chaos face to face,

In the Beginning,
And the worlds by that mighty breath

Blossomed in space,
From Chaos and from Death,

In the Beginning,
And the germ sleeping all silently, became a flower
With young Immortality.

The Word was Law. And atoms kindled into light,
And light became a song, for song is law

And harmony which sweep along,
In octaves through the spheres.

And lo! God vibrant, with eternal hand,
Smote Chaos with a song of law.

Behold! The world, without a flaw,
Traced upon leaf, or tree, or star, or man;

One thought—one primal will—revealing
God's great plan,

Creation.

Even now, as then, He stands within the space,
Apart, and consecrated to the grace

Of God's good word.

Behold! It issues thence,

Each thought becomes a recompense,
And like Creation in its cosmic sphere,

You hold the universe within your heart, and hear
The sigh, the moan.

These are but echoes of the ante-natal groan.

In the Beginning was the Word!

And by the primal law, and power,

And thought He shaped, the world was born—
The rock—the flower.

And man through the successive ages of his life
Resonant with song, with care, with strife,

Is but the subject of that primal Word
Which pierces, even as a pointed sword,

The depths of matter.

Lo! The primal thought!

How pure and white it is!

Its rays are caught along the prism of life,
Turned red and grey by human strife,

Even now, as then, God speaks in primal word,
One song of harmony is ever heard.

THE spirit who gave the interesting address last Sunday through Mrs. Tappan's mediumship, announces himself to be Dr. Benjamin Rush, who in the last century was an eminent member of the medical profession in Philadelphia.

WE have received four letters against the insertion of the article "Confessions of Ex-Spiritualists." It was put in to elicit information, and in accordance with the custom of fairly hearing all sides.

MR. MORSE'S ARRIVAL IN AMERICA.—Mr. J. M. Peebles, in a letter relating to the publication of his books, says:—"Mr. J. J. Morse, English lecturer on Spiritualism, who lately arrived here from England, looks hale and healthy, and is ready for work. He goes to Baltimore on Friday for a month's engagement; December he lectures in Philadelphia, Pa. He reports the star of Spiritualism rising zenithward in the Old World. Mr. Morse speaks in the trance, permitting questions after the lecture."—*Banner of Light*.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Monday night a meeting of the British National Association of Spiritualists was held at Lawson's Rooms, Gower-street, London. The members of the Council present were Mr. Alexander Calder (in the chair), Mrs. Makdougall Gregory, Mrs. Morell Theobald, Mrs. Desmond Fitzgerald, Miss Kislisbury, Miss Houghton, Mr. Edward T. Bennett, Mr. Keningale Cook, Mr. Morell Theobald, Mr. Webster Glynes, Mr. G. Nelson Strawbridge, and Mr. Algernon Joy.

The minutes of the last meeting were read and confirmed.

CORRESPONDENCE.

Miss Kislisbury then read many letters addressed to the Association.

Mr. Terry, of Melbourne, wrote that he would send an account of *The Rise and Progress of Spiritualism in Australia* to the Association; also that he would forward four bound volumes of *The Harbinger of Light*.

Mr. Mylne wrote from Bengal that he was in favour of the late theological clause being struck out of the prospectus.

Mr. W. R. Potts wrote that he had recently investigated Spiritualism, in spite of the opposition of his friends, had discovered it to be true, and now would not sacrifice the knowledge he had derived from it, for all the wealth and comfort in the world. (Applause.)

Mr. Riko, of the Hague, wrote that he would assist the Association with his pen.

Mr. Thomas P. Hinde, of Darlington, wrote that he would increase his subscription to the Association as soon as evidence of its permanency increased, and he thought that all its greatest initial difficulties had already been surmounted.

Mr. Desmond Fitzgerald wrote that he knew a powerful medium who was a boy in a printing office, and suggested that the Association should secure his services, and fully develop his powers under the best conditions.

Several other letters were read.

NEW MEMBERS.

Mr. J. H. Andre, Captain H. Hudson of Swansea, Mr. and Mrs. Olive, Mr. F. Stephens, Mr. Edmond Proctor of Newcastle, and Dr. Monck, were elected ordinary members of the Association.

Invitations to become honorary members were authorised to be issued to Dr. F. Hoffmann, of Wurtzburg, Victor Hugo, and Mr. H. W. Longfellow, the poet.

Dr. Maximilian Perly, Professor of Natural Science at the University at Berne, was then elected honorary member; Miss Kislisbury stated that once he adopted the psychic force theory, but was now a Spiritualist, and one of the best contributors to M. Aksakof's journal, *Psychic Studies*, published in Leipzig.

MR. EPES SARGENT ON THE NATIONAL ASSOCIATION.

Mr. Epes Sargent, of Boston, was next elected honorary member, and the following letter from him was read:—

"Boston, U. S., Oct. 5th, 1874.

"MISS KISLISBURY, LONDON.—DEAR MDELE.—I have received from you, as Secretary of the British National Association of Spiritualists, a request that I would permit the Council to elect me an honorary corresponding member of the Association. I have hitherto kept aloof from all organisations and conventions for the advancement of Spiritualism, believing that I could best serve the cause by individual and independent research and experiment, and fearing that organisations might attempt to impose their opinions rather than their facts upon the seeker after truth. But the judicious revisal of your declaration of principles, &c., and the names I find among your vice-presidents and members of Council, give me the utmost confidence that your Association will be liberal and broad in its management, and that no friend of free thought will have cause to complain of it.

"Spiritualism is a science, and we can therefore afford to be liberal—more so, I think, than the American Scientific Association, who refused Dr. Hare a hearing in regard to the phenomena he had tested, establishing the fact of spirit action, and passed to the consideration of the important question, 'What is the cause of the crowing of cocks between midnight and morning?' Perhaps, however, the two subjects are more nearly related than would appear at first sight—if Shakespeare's notions on the subject of the disappearance of ghosts at the crowing of the cock are right.

"Of course the Association must turn its back on rubbish, whether radical or conservative, but every sincere, earnest, and

competent truth-seeker, who thinks he has any light to throw on the facts or theories of Spiritualism, should be entitled to a hearing. At the same time *relevancy* should be demanded, and our mantle of liberality should not be so wide as to take in subjects wholly disconnected from the one important enquiry for the prosecution of which your Association is formed.

"It will give me much pleasure to accept the honour you propose in my election as an honorary member of your association; and I am, with sincere regard, yours, &c.,
"Box 3556, Boston." "EPES SARGENT.

The resignations of five members were accepted; they gave business or religious reasons for withdrawing.

The action of the Finance Committee in relation to the engagement of Mr. Haxby as Assistant-Secretary *pro tem.* was confirmed by the Council. Mr. Joy stated that the business of the Association had been so heavy lately that Mr. Haxby had had four or five hours' work a day, but he did not know whether the work would continue to be so great.

LEGAL QUESTIONS.

Mr. Joy—I suggest that we appoint a solicitor.

Mr. Bennett (promptly)—I move that we don't. (Laughter.)

Mr. Keningale Cook—I second the amendment.

Mr. Joy said that some persons objected to the Offices Guarantee Fund, because they asserted that every individual member of it would be legally liable to pay any expenses incurred in the way of premises. The objectors were clearly in the wrong, since the Association was not a corporate body, so could only take offices through trustees, who would be responsible for the amount, but look to the guarantors to indemnify them. Still the Council should have a solicitor to give information on points of law.

Mr. Theobald said that if necessary advice could be obtained when wanted on special points, but that the appointment of a solicitor was not desirable.

Mr. Keningale Cook said that if an angelic solicitor could be found, who would give advice to the Association for nothing, just as other gentlemen were working for the good of the cause, he should have no objection to the appointment of a honorary solicitor.

The question was then deferred *sine die*.

BUSINESS AT ANNUAL CONFERENCES.

Mr. Joy read a letter from Mr. John Chapman, of Liverpool, which had also been read at a previous meeting of the Council; it was to the effect that the Council ought to report its proceedings to the annual conferences, and abide by the decisions of the latter as to all the business of the Association, such having been the constitution laid down for the Association at the first conference meeting in Liverpool.

Mr. Joy then read his proposed reply, which was a long one, to Mr. Chapman, to the effect that many of the persons at the conferences were not members of the Association, so had no right to interfere with its management; such right belonged to members only. The members present at the conference might vote on these matters. The Council knew nothing of the constitution of which Mr. Chapman spoke, since it had been unable to obtain the minutes of the Liverpool Conference either from its secretary, Mr. Ramsay, or others to whom they had also applied. Consequently all the information the Council had to work upon was the long report of the proceedings of the conference published in *The Spiritualist* newspaper. The Council would be glad to have these points considered, and to receive suggestions from Mr. Chapman and his friends.

The Council authorised the forwarding of the letter to Mr. Chapman.

THE FINANCE COMMITTEE'S REPORT.

Mr. Morell Theobald read the Finance Committee's report, dated November 9th. It stated the Association had £40 in hand, and recommended payments to the extent of £30, many of the expenses being those relating to the last conference. The committee estimated the outstanding liabilities at £7. It recommended that an account should be opened with the Birkbeck bank.

Mr. Joy remarked that twenty-eight members, whose names he produced, had not yet paid their subscriptions for the present year, and that probably £150 of next year's subscriptions would be paid up in January. The total loss over the late conference was about £45, and not about £30, as he had once roughly estimated.

The report was then adopted, and the committee instructed to produce the closed conference accounts at the next meeting.

Mr. George King was appointed a member of the bye-laws committee.

OFFICES FOR THE NATIONAL ASSOCIATION.

Mr. E. T. Bennett said that the Guarantee Fund towards taking offices, now amounted to £153; several persons had written letters giving reason to suppose that they would contribute. The Offices Committee recommended that the list of subscribers should be sent to the next *Spiritualist*, for publication, since that would show the public how much had been already guaranteed, and would encourage others to join, since the larger the number, the less the individual actual payments. The first year would naturally be the worst and most expensive in this matter.

Mr. Webster Glynes rose and said that until the money was in the hands of the Association, the Guarantee Fund would be of no avail. In point of law, until the amount had been expended, the guarantors could not be called upon, and the expenditure of money without the possession of the funds would place the Association in a position which he would strongly condemn. He then gave notice that he would move the adoption of some additional rules, which he read, to prevent the Association from incurring any expenses whatever, before it had the funds actually in hand to liquidate them.

Mr. G. Nelson Strawbridge seconded the notice of motion.

Mr. Morell Theobald said that the demand for money in hand would fall a dead weight in the matter of the Guarantee Fund. Two or three persons on the Council would make themselves personally responsible for the rent of offices, and look to the guarantors, who were known to be honourable persons, for the deficit. He thought that it was a vital point that the Association should have offices—a home of its own—as soon as possible.

The Chairman asked whether two or three gentlemen would incur the responsibility of taking offices?

Mr. Theobald thought that there was no difficulty about that, and it was apprehended that most of the Guarantee Fund would never be called for.

Mr. Strawbridge said that he was a member of the National Sunday League, in connection with which a Public Hall Company (Limited) was being formed, to erect a hall which itself was designed to be a paying affair; there would be rooms in it available for the purposes of the National Association of Spiritualists, and he was sure that the League would hold out the hand of friendship to them in the matter.

Mr. Theobald had thought for a long time that there would be certain advantages in the National Association enrolling itself under the Limited Liability Act.

Mr. Glynes said that by co-operation, and one thousand Spiritualists giving £2 each, a hall belonging exclusively to Spiritualists could be built.

Mr. Keningale Cook remarked that during the present year the Association had done what it had promised to do—it had lived within its expenses.

It was then resolved that the Guarantee Fund should be collected, and placed in the hands of two trustees, Mr. Martin R. Smith and Mr. Alexander Calder.

Mr. Strawbridge urged that no time should be lost in accepting Mr. Glynes' proposed rules; if it could be done that evening, so much the better.

Mr. Joy deprecated hasty action, and said that a copy of the proposed rules should be laid before every member of the Council, and time given for consideration.

It was resolved that Mr. Joy's suggestion should be adopted, and a special meeting of the Council be called, to decide on the matter, that day fortnight, at seven o'clock.

THE NATIONAL ASSOCIATION SOIRÉE.

Miss Kislingbury announced that the Co-operative Hall, formerly Concert Room to the Princess's Theatre, could be had on Thursday evening, December 3rd, for three guineas, and tea supplied at ninepence per head, to a guaranteed minimum attendance of individuals. It was an understood thing that the *Soirée* Committee was to make the *soirée* clear its own expenses. It was intended to be a popular *soirée*, at cheap rates of admission.

It was resolved that the *soirée* be held as proposed.

THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

Mr. Alexander Calder moved that the Council having regard to the offer of Mr. Martheze to subscribe £200 a-year for three years towards the establishment of a college for the children of Spiritualists, the following members of Council be appointed a committee to consider and report upon the

subject:—Mr. J. N. T. Martheze, Mr. D. H. Wilson, B.A. Mr. Martin R. Smith, Miss Kislingbury, Mr. J. M. Gully, M.D. Mr. T. Everitt, and Mr. Alexander Calder. In his opinion this was one of the most important steps which the National Association could take. It might be asked why they should move in the matter at such an early stage; his answer was that they ought to utilise the excellent offer of Mr. Martheze, and he knew other persons who would contribute to the same object. In the proposed schools more sympathy would be extended to the children of Spiritualists; some of these children were mediums, and unless tenderly treated would go utterly wrong; the children also ought to be brought up with the truths of Spiritualism constantly before them, and not be taught them at home one day in the week, while they were denied by their associates during the other six days. At the present time also, things were taught in schools which Spiritualists knew to be altogether false. Under other teaching children would grow up to be strong champions of the cause of Spiritualism. He had thought over these things very deeply for a long time, perhaps more than most people, he would consequently move the appointment of the committee.

The committee was appointed accordingly to enquire into the practicability of establishing a school or college.

The proceedings then closed.

FATHER IGNATIUS A MEDIUM.

THE Rev. Father Ignatius, O.S.B., monk of the Church of England, conducted a plain service in the Grand Concert Hall, West-street, Brighton, last evening. There was a large congregation, and the Rev. Father appeared in Benedictine habit. He founded the subject of his discourse—the Spiritual life—on St. John xiv. 6:—"Jesus said, I am the way, the truth, and the life." In the course of his remarks, which were eloquent, impressive, and attentively listened to, he asserted that it was only a trick of the devil in the present day to try and make people think it was superstitious to believe anything particular about the dead. If they were heard speaking of the apparitions of spirits they were, he observed, laughed at as being deluded wretches or fanatics; but, notwithstanding this, he declared that he was in continual communication with the spirits of the departed; his conversation was in heaven, to employ the language of St. Paul, as contained in the chapter read before the sermon—Philippians iii. The spirits of the dead often spoke to him, and in far clearer tones than his hearers and he could speak. And if so-called Christians chose to deny the Bible by saying that communion with the dead was impossible, the devil would give them Spiritual communion of another kind. The Christian, if he were a real Christian, was the true Spiritualist, and if they would not have Christian Spiritualism, the devil would thrust another Spiritualism upon them, *volens volens*. In their heart they did not think it was all nonsense, trickery, jugglery, like the doings of Maskelyne and Cooke. They knew, if they believed what they professed, that evil spirits were wandering around. The air, the atmosphere surrounding the world was the very dominion of the devil—was the special dominion of the demons. God declared it, their Bible stated it, and they denied it. The Prince of the Power of the Air, their adversary the devil, was going about as a roaring lion seeking whom he might devour. During the service the Mission Hymn Book was used. An offertory was made to defray the expenses of the service, the money received for sittings being given to the Order to which the Rev. Father belongs. Next Sunday a prayer meeting will be held in the afternoon at three o'clock, and service in the evening at seven.—*Sussex Daily News*.

Correspondence.

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

THE BLACK SHEEP OF SPIRITUALISM.

SIR,—You have thought fit, in a spirit of brave indifference to public opinion, to give additional currency to a one-sided article which has recently appeared in a journal professedly opposed to Spiritualism, without a word of comment from yourself, and you thereby evoke feelings strongly condemnatory of your prudence.

No fair-minded man would condemn Christianity because of the immorality of some of its teachers. Nor would any religious journal think of giving currency to the scandals, however well founded, which are uttered against the conduct of many clergymen of the Church of England. But I give you credit for having printed this objectionable article, which you call the Confessions of Ex-Spiritualists, for the purpose of eliciting information, though you have unfortunately omitted to say so. On this assumption I have to remark, in the first place, that the writer of that article does not speak of Mr. J. F. Whitney as a Spiritualist (and I am pretty certain he was never known as one), but as the editor of an American journal—an obscure one,—and which is, no doubt, opposed to Spiritualism.

Mr. Whitney himself only speaks from “watching its practical workings upon its devotees.”

The man Randolph, who assumes the title of Doctor, is a mulatto, who came into the movement some sixteen or seventeen years ago, and was developed as an inspirational speaker, and he has from time to time spoken and written some books professedly under influence.

But though at times startling in his eloquence, and powerful in some of his descriptive scenes of the spirit world, no one knew what to make of him, and in this way he passed as a medium, supposed by Spiritualists to be only half developed (that is, not quite sane), and not one to whom Spiritualists would point to illustrate the advantages of their faith.

Suddenly he was influenced to denounce Spiritualism as an impure thing, then after a time he came back into its ranks, and among other things he undertook to write the life of the Davenport Brothers after their return to America, and this, a volume of more than 400 pages, he completed a little more than four years ago. In the preface he makes the following introductory remarks:—

“Probably no era of the world's history has been so replete with evidences of man's immortality . . . Of all that has a tendency to startle men, revolutionise previous methods of thinking, and to effect radical changes in mind, politics, morals, and religion, unquestionably the greatest, most potent, wide-reaching, and radical, has been that grand movement, whereby, to the minds of millions, man's continued existence after death has been physically and sensibly demonstrated; and among the multitudinous agencies whereby this radical movement and change has been, and still is, being effected, the Brothers Davenport confessedly stand pre-eminent among the many thousands whose mission appears to lie in that direction.” Now we are told that this erratic, hair-brained man has gone once more under the control of demoniac influences, and illustrates the melancholy fact in his own person.

Of the other learned doctor, so disreputable has been his career, that my pen almost refuses to speak of him. But let it be known, that he, older than her father, induced a young and helpless girl, whom he recognised as spiritually gifted in a remarkable degree, to marry him, and so heartless, cruel, and immoral was his conduct afterwards, that three of the leading Spiritualists of New York, viz., Judge Edmonds, Professor James Mapes, and Dr. Wilson, took up the cause of this poor girl, forced the fellow before the Divorce Court, and happily obtained for her her liberty and freedom, and thus the animus which influences this disgraced and degraded man to write against Spiritualism, and the habits and practices of mediums.

But, sir, if you feel so severely virtuous in the discharge of your editorial functions, why need you parade a chapter from an opponent to show the dark and objectionable side of disorderly mediumship?

You can collect from every work of any moment which has ever been published by Spiritualists in Europe or America the free admission of evils which surround the subject. Spiritualists never deny them in writing or speaking, but are constantly warning the uninitiated to beware and keep a guard upon the manner in which they carry on their investigations.

Those who have plunged into the vortex unheeding are those who have been urged on by their own sceptical feelings, fancying that there can be no harm in a myth and the imaginings of superstitious dreamers and their absurdities, as this class of thinkers is pleased to call the facts of Spiritualism. But in collecting facts of baneful and demoniac influences, you, as a Spiritualist, would take care to record, side by side with them, all the heaven-born advantages which this wonderful philosophy opens out, not the least of which is the proof positive of immortality, the grandest fact to meet and overcome the doubts and difficulties of the multitudes of men and women who have been estranged by the dogmas and creeds of churches, and who we know are now filling the ranks of Spiritualism to an extent and in numbers far larger than any religious movement has commanded in the world's history; and this, too, despite the opposition of the religious world on the one hand, and of the scientific *à priori* reasoners on the other. If this be true, we may rest satisfied that Spiritualism will spread with giant strides, and that it will ultimately reconcile religion with science under holy protection that it is God's eternal truth.

BENJAMIN COLEMAN,

Upper Norwood, November 9th, 1874.

A DEFENCE OF SCIENTIFIC SPIRITUALISM.

SIR,—It seems to me that the extraordinary tergiversations of three former champions of Spiritualism which you record in your last number, and their startling declamation against it as the cause of the most shocking vice and depravity, are calculated to excite so strong a prejudice against our cause, that I feel impelled to write a short letter in defence of it, hoping that some one of more ability than myself will shortly support it in a much better manner.

Respecting in the highest degree liberty of thought and freedom of discussion, I have myself always consistently contended for Christian morality in connection with a restoration of primitive Christian rights and privileges, though I have never considered the Christian religion to be of divine origin, but as one recommending itself to mankind by insuring a larger amount of happiness than any other, if its principles are duly acted upon, and its benefits justly distributed. This, however, at present is certainly by no means the case (see vol 4, page 202). Having said so much to guard myself against misapprehension, I will now examine the charges which Dr. Randolph brings against Spiritualism.

All the list of crimes and vices which he absurdly charges upon it have existed at all times. Self-destruction is the last resource of desperate want and misery; and will be practised until society is better organised, and we show less selfishness and more brotherly love one to another. As to its being the means of breaking up families, religious differences have always acted in this manner; and the doctor must have known that Christ is stated to have said, “I am not come to send peace on earth but a sword &c.” How Spiritualism can have been the means of “squandering fortunes,” I cannot conjecture, but I know that in this country many old aristocratic families have been brought to ruin by gambling and electioneering; and it is reasonable to suppose that evil spirits, by exciting the passions of cupidity and pride, have always driven their victims into these means of ruin: still the diffusion of moral sentiments is gradually putting an end to them, and they cannot in any way, more than other weaknesses and follies, be charged upon Spiritualism. But religion, in truth, has been justly charged with absorbing fortunes and depriving children of their inheritances. Sad tales of immorality also have for a long time past been reported in regard to the clergy, and may be read in newspapers or heard in country places; but the less said upon this subject the better.

The most awful and painful charge which Dr. Randolph makes against Spiritualism is “scattering the intellect of thousands.” This also is an unjust accusation, and it seems to come with great insincerity from a man who, some time ago, dedicated a spiritual story “to those who can read and think, as well as to those who can read and feel,” for he must, like the Rev. Theodore Parker, have been aware of the unjust inequality with which intellectual and spiritual gifts are distributed by the Spiritual powers among mankind. The latter in his autobiography (part of which some years ago was inserted in the *Star* newspaper) says, “I knew the characters of all my hearers and the thoughts of such as had them;” thus showing three grades of human existence viz., people without thought, some capable of thinking, and others so superior to these last as to be able to read their

thoughts, and probably to control their actions. "Scattering the intellect of thousands," though one of the most cruel and wicked means of obliterating the image of God and degrading humanity to a brute level existed ages before the word "Spiritualism" was invented, and goes back to very remote times. Putting out a man's mental light is mentioned in the book of Job, c. xviii., ver. 5, 6, and 7. It is probably the meaning of the passage in the New Testament Scriptures which represents the man without a wedding garment as cast out into outer darkness, where there is weeping, wailing, and gnashing of teeth; for this must signify absence of mind, along with the affliction of evil possession. It seems also that the deprivation of intellectual faculties was practised among the ancient Egyptians. In a work on ancient Egypt, written in French by Monsieur Champollion-Figeac, at page 56 the author says: "The prince marked out by the law of primogeniture succeeded to the throne, religion consecrated his accession, and his institution as king was given him by the gods themselves. There is to be seen in the Rhamesium of Thebes a monument built by Rhameses the Third (Sesostris), a representation of the institution of Sesostris as king. He is in the presence of the two greatest divinities of Egypt. They invest him with royal powers, and give him the ensigns of royalty. They deliver to him the scythe of battle, and also the whip and the pedum, emblems of direction and moderation. Ammon Ra, the chief god, says to the king: "Receive the scythe of battle to keep back foreign nations, and cut off the heads of the impure; take the whip and the pedum to direct the land of Egypt." It would seem, then, that the kings waged war by divine right upon the brains of their subjects, as we have in plate 46 (a copy of some ancient monument), the figure of a king on the field of battle, with his legs wide spread so as to extend over two rows of men lying on the ground beneath him; the lower extremities of their bodies being interlaced, and their heads turned outwards, so that the hind foot of the king rests on one row of heads, and his front foot on the other, whilst a spirit like a vulture hovers over his head, holding in its talons a knife, the instrument or emblem of mental destruction. I should not have trespassed so much upon your space if the engraving above described was not placed quite out of the reach of the generality of English readers.

I have only to say in conclusion that Spiritualism—whose fundamental doctrine teaches the communion of the spiritual world with that of the flesh and its supremacy over the latter—cannot in justice be said to have added to the miseries of mankind; but that by enabling us to trace them to their true source it may teach us how to avoid some of them. It does not prevent us from acting with justice and benevolence to each other; from loving our neighbours as ourselves; or from doing unto others what we would have them do unto us; but I hope that by bringing the works of darkness into the light and showing us what we ought to shun, it may be the means of establishing what the Old Testament Scriptures call a National God, a religious institution, that may distribute fairly amongst our people physical, intellectual and spiritual benefits.

T. E. P.

SOCIAL MEETING OF THE MARYLEBONE ASSOCIATION.

SIR,—This society held its monthly meeting on Nov. 9th, and a very social and interesting gathering it was, although few members were present. The following friends enlivened the meeting, by giving songs, recitations, and readings:—Miss D'Arcy, Master Bowes, and Messrs. Wallace, Tilby, Paul, Harvey, White, and Frichold; the last gentleman gave a German song in first-rate style. A vote of thanks was given to Miss D'Arcy and Mr. Harvey for their very efficient assistance during the evening.

CHAS. HUNT, *Hon. Sec.*

MR. EVERITT IN BISHOP AUCKLAND.

SIR,—On Sunday evening last, the inhabitants of Bishop Auckland and district were favoured with an address in the town-hall, from Mr. Thomas Everitt, of London, who is on a visit here. His opening remarks were followed by an exhaustive course of reasoning, showing most conclusively that the papers he was about to read were given in direct writing by invisible intelligent beings, and certainly the way in which they handled the subject, which bore on the truthfulness of the Christian Religion, and the personal existence of Jesus Christ, showed that the author or authors were persons of great learning and well qualified to deal with the subject. The audience, which was the largest ever addressed in Bishop Auckland on any subject bearing on Spiritualism, was very

attentive, especially when the lecturer entered into any explanation as to the *modus operandi* of direct writing. His concluding remarks, based upon these writings, clearly proved the continued existence of man after he leaves this world. I hope Mr. Everitt will favour us with more of his experiences before he leaves the north. Such addresses are calculated to do a great deal of good. I may remark that the presence of our esteemed friends has given quite an impetus to the cause. The collection made at the close assisted very materially in defraying the expenses. Mr. Everitt gave his lecture free. Mr. Kilburn introduced the lecturer.

JOSEPH GIBSON, *Hon. Secretary.*

Bishop Auckland, Nov. 9th.

PRIVATE SEANCES IN MANCHESTER.

SIR,—Among the many difficulties and annoyances which earnest searchers after truth have to encounter, nothing can be more distressing than the discontinuance of experiments, which have been conducted in all fairness and pointed to the highest results. I refer to a report about our circle, by Mr. C. Blackburn, with a letter of mine appended, in *The Spiritualist* of 1st of August, 1873. Nothing seemed more natural than to expect these splendid seances (of which said able report gives only a fragment) should be continued, but, alas, I found, after returning from the Continent, that public slander had once more overruled fair and sound reason.

At the outset, I recommended the invitation of nobody else to our seances, but to keep them strictly private until public opinion should be a little more advanced. Soon, however, curious witnesses were admitted, among them men of science. The explanations occasionally offered to account for these perplexing phenomena were more wonderful than the facts themselves; once, for instance, a cataleptic state of the medium had to account for the moving of chairs six feet distant! We rather liked the word, for there is a certain dash in it, and a welcome relief to the hackneyed "psychic force," or "unconscious, etc.," but when it claimed to be more than fun, the medium, being of a lively turn, would reply with a hearty laugh: "No, friends, I do it all by trickery—I am very, very clever!" I enjoyed and seconded readily this joke, which was repeated when cataleptic, epileptic, apoplectic, and other tics and diseases were tried to humbug us out of our five senses. How wonderful! we go to seances to see marvels, but soon detect that laws govern here as elsewhere, and our longing for the wonderful is only satisfied when turning round to receive the explanations offered under the mask of science!

Now, then, this playful fun on the part of the medium has been converted into a real confession of trickery, and handled in such a manner that even I myself had to ask, not out of suspicion, but as a matter of form, the lady herself, whether she had on any occasion indulged in mixing the genuine with some trick, and received, of course, a most positive reply in the negative.

Much as I regretted this interference with the beautiful development of our experiments, I have, on the other hand, to be grateful for the important results bearing on the question of spirit identity, which I have obtained by forming circles with several mediums, private and professional. The same faithful spirit manifested in all seances, and the last one, a few days ago, gives me hope for further success, of which I may soon have to report noticeable details.

Manchester.

C. REIMERS.

THE LUNACY LAWS.

SIR,—Will you allow me through your columns to address a few words to our co-believers:—

Fellow Spiritualists, let the subjoined certificate, under which a poor but highly intelligent Devonshire woman was incarcerated in Exminster Asylum, remove any doubts that you may yet have of the persecution waged against us by the doctors as well as by the priests, and rouse you to the rescue, "She says that she has seen and conversed with her mother, who has been dead some years; her conversation is unrationed, and she says she sees many supernatural visions." So here we have a parish doctor too uneducated to write his mother-tongue correctly, sitting in judgment and condemning one in a far higher sphere. Be assured it is high time for the public to fight against the doctorcraft which hand in hand with priestcraft threatens to enslave us all. The Lunacy Commissioners have judicially oraculated:—"All Spiritualists are mad." Till the falsehood and folly of that judgment has been proved, and its reversal obtained in open court, there neither is

nor can be safety for any of our poorer brethren whose neighbours may wish to shelve them. I would earnestly urge on the Council of the Spiritualists' Association and on all individuals of influence among us, the expediency—I may say the duty of coming forward in the cause of civil and religious liberty—and joining their efforts to those of this society, in order to procure early next session, either a Royal Commission or a Parliamentary Committee to enquire into the above cited case, and others where spiritual mediumship may have been made the ground of incarceration.

LOUISA LOWE,

Hon Sec. of the Lunacy Law Reform Association.

64, Berners-street, Nov. 3rd, 1874.

MEETINGS IN MARYLEBONE.

SIR,—The committee who carried out the late Sunday Evening Services at the Marylebone Music Hall gratefully acknowledge the sum of £2 2s. from an old Spiritualist, and 6s. from W. H. Harrison; leaving a deficiency still of £3 11s. 6d. Any assistance towards reducing that deficiency will be gratefully received by your obedient servant,

87, Wyndham-street, Bryanston-square. C. WHITE.

OFFICES FOR THE BRITISH NATIONAL ASSOCIATION.

SIR,—The Council, at its meeting last evening, desired me to forward you the names of those ladies and gentlemen who have already consented to contribute to the Guarantee Fund, and to ask you kindly to find space for the list in your next number.

In doing so I should be glad to add that the Offices Committee have under consideration various offers that have been made to them. They will meet again previous to a special meeting of the Council, to be held on Monday, the 21st, when they will, if possible, make a definite proposal for its adoption.

In accordance with the spirit of some resolutions to be proposed at that special meeting, the Council also decided that the contributors to the Guarantee Fund should be invited to send in the amounts they have offered for the first year. Messrs. Martin R. Smith and Alexander Calder were appointed as trustees of that fund.

I should therefore be glad if the subscribers will kindly remit their contributions to me, to place in the hands of those gentlemen.

I shall also be happy to receive additions to the list, either of large or small amounts.—Yours truly,

EDW. T. BENNETT.

The Holmes, Betchworth, near Reigate. Nov. 11, 1874.

Contributions already promised to the Guarantee Fund.

J. N. Tiedeman Martheze...	20	0	0	J. Lamont	2	0	0
Martin R. Smith	...	10	0	0	John H. André	...	2	2	0
Benjamin Coleman	...	10	0	0	D. H. and Mrs. Wilson	...	2	0	0
Alexander Calder	...	10	0	0	O. Townsend Hook	...	1	1	0
N. Fabyan Dawe	...	10	0	0	James Regan	...	1	1	0
James Wason	...	10	0	0	Mrs. Regan	...	1	1	0
Mrs. Makdougall Gregory	5	0	0	0	Morrell Theobald	...	1	1	0
Sir Chas. Isham, Bart.	5	0	0	0	W. A. Dixon	...	1	1	0
Algernon Joy	...	5	0	0	G. H. Potts	...	1	1	0
W. P. Adshead	...	5	0	0	Mrs. Rudd	...	1	1	0
Wm. Hunter	...	5	0	0	Miss Ponder	...	1	1	0
R. Hannah	...	5	0	0	Mrs. Malby	...	1	1	0
T. E. Partridge	...	5	0	0	C. Reimers	...	1	1	0
Kenningale Cook, B.A.	...	3	3	0	C. T. Pearce, M.D.	...	1	1	0
E. Dawson Rogers	...	3	3	0	G. Kemp, Sen.	...	1	1	0
Edward T. Bennett	...	3	3	0	Wm. H. Harrison	...	1	1	0
Mrs. Fitzgerald	...	3	0	0	Desmond G. Fitzgerald	...	1	1	0
John W. Haxby	...	3	0	0	Mrs. Gunyon	...	1	1	0
Miss Withall	...	2	2	0	John Hare	...	1	0	0
Mrs. Everitt	...	2	2	0	Henry Cook	...	1	0	0
George King, F.S.S.	...	2	2	0	Mrs. Lane	...	1	0	0
Thos. P. Hinde	...	2	2	0	John Holden	...	0	10	6
H. T. Humphreys	...	2	2	0	Henry J. Gill	...	0	10	0
Joseph Freeman	...	2	2	0					

THE HOLMES'S are in Philadelphia again, and have fitted up a test cabinet for Katie King manifestations.

ANSWERS TO CORRESPONDENTS.

J. M., Wiesbaden.—Your letter has been sent on.

J. R. O., Liverpool.—Next week. Too late for this week.

B., Manchester.—The question is dealt with this week.

EDITOR of *Spiritual Scientist*, Boston, U.S.—Exchanges shall be sent.

T. P. H., Darlington.—Always glad to receive authenticated psychological experiences.

W. H., Chicago.—There is no English translation of Kardec's *Livre des Esprits* in print, but the Countess of Caithness has announced in these pages that she intends to have one published shortly.

BURNING A WITCH IN EFFIGY :—Halloween, the observance of which is fast falling into neglect in many districts of Scotland, especially in the Lowlands, was celebrated on a great scale on Monday night at Balmoral Castle. Preparations had been made days beforehand, and the turn-out on Monday night last week, included farmers and others for miles around. When darkness set in the celebration began. Queen Victoria, and the Princess Beatrice, each bearing a large torch, drove out in an open phaeton. A procession formed of the tenants and servants on the estates followed, all carrying huge torches lighted. They walked through the grounds, and round the castle, and the scene as the procession moved onwards was very weird and striking. Having arrived in front of the castle an immense bonfire composed of old boxes, packing-cases, and other materials kept up during the year for the occasion, was set fire to. When the flames were at their brightest a figure dressed as a hobgoblin appeared on the scene, drawing a car surrounded by a number of fairies, carrying long spears, the car containing the effigy of a witch. A circle having been formed by the torch-bearers, the presiding elf, tossed the figure of the witch into the fire, where it was speedily consumed. This cremation over, reels were begun, and were danced with great vigour, to the stirring strains of Willie Ross, her Majesty's piper. The Queen, Princess Beatrice, and the ladies and gentlemen of the household remained spectators of the show. It was intended to have closed the evening's festivities with a dance in the iron ball-room, but owing, it is said, to some of the crowd having behaved in too noisy a manner at the fire, this intention was abandoned, and the proceedings were wound up in the open air. The bonfire burned till a late hour in the night, and the reflection was seen at a long distance.

THE STEAMSHIP AND FACTORY SHAFT COUPLING COMPANY (Limited).—NOTICE IS HEREBY GIVEN, that the LIST of APPLICATIONS for SHARES will be CLOSED on MONDAY next, the 9th inst., for London, and on WEDNESDAY, the 11th, for the country.—By order,

H. AGUILAR, Secretary.

29, Gresham-street, London, November 3, 1874.

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MR. J. J. MORSE, INSPIRATIONAL SPEAKER, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

DR. MCLEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. McLeod is also prepared to receive engagements to lecture. Terms 2 guineas.

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PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

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PROSPECTUS.

This Company has been formed to supply an urgent want which has long been felt by the Shipping and manufacturing interests, namely, the repair of broken shafts at sea and in factories.

The "Engineer," of 20th December, 1872, observes:

"It is not a little remarkable that, notwithstanding all the ingenuity expended on the marine engine, no one has thought of devising some method of patching up a broken screw shaft at sea."

The invention consists of a coupling, which can be easily and expeditiously applied to fractured shafts, and which renders them as strong as they originally were.

That such an invention was much required and will be largely taken advantage of, cannot be doubted, for, on reference to Appendix No. 2, it will be seen that a large percentage of vessels become disabled, and many of them total wrecks, through the breakage of screw shafts and paddle shafts, thus causing serious loss, both of life and property.

After the machinery of a steam vessel has broken down, it is well known that the charges for towage, &c., are enormous, in addition to which great losses are caused by the delay which takes place in consequence, and it is therefore of the utmost importance that every shipowner should provide himself with the means of enabling his vessels, in case of accident to their shafts, to resume their course without delay.

According to the returns of the "Bureau Veritas" (Appendix No. 3), 244 steamers of over 100 tons net register were totally lost during the year 1872, and of these unquestionably a large percentage were disabled by broken shafts.

The "Glasgow Weekly Mail," of 28th March, 1874, has the following upon the subject:

"Why Steamships are Lost.—Among the numbers of first-class steamships that have disappeared without leaving any record of their fate, I have little doubt that their loss is mainly attributable to their machinery becoming disabled, and the ships unmanageable and getting into the trough of the sea, and from their great length and difficulty of manœuvre, unable to get out; and from their rolling, and too often from the shifting of bulk cargo, the vessel cannot right itself, and down she goes without leaving a trace behind.—"Times" Correspondent."

The number of merchant steamers afloat in 1872 (vide Appendix No. 4) was no less 4,335. Of these 2,538 belonged to Great Britain, and averaged 850 tons each. The number of steamers built in Great Britain in 1873, amounted to 460, averaging 1,167 tons each; the average dimensions increasing every year (vide Appendix No. 3), 4,335 steamers in 1872, plus 460 built in 1873, give a total of 4,795 steamers in 1873, and of about 5,250 in 1874.

In factories great numbers of hands are often thrown out of employment for a long time by the breakage of main driving shafts, and the loss inflicted upon owners and men by the stoppage of a mill in consequence is very severe. By employing one of this Company's couplings, a fractured shaft can be restored to work almost immediately.

It is proposed to make immediate arrangements for the manufacture of the Company's couplings, and the result of careful estimates of the cost of

manufacturing them, and the price for which they can readily be sold (assuming that only 10 per cent. of the vessels afloat adopt them), is that the annual profits will yield a handsome percentage to the shareholders on the nominal capital.

In the estimates above referred to, no account has been taken of the number of couplings which it is believed will be required in factories, mines, pumping works, and other undertakings, when once the Company is in a position to supply the demand.

An eminent naval authority, Sir James Anderson, formerly Commander of the steamship *Great Eastern*, has written a letter (Appendix No. 5) approving of the invention. "The plan," he observes, "is so simple and inexpensive that I should expect most steamship owners will be willing to put them on board each steamer as a valuable alternative in case of accident to the screw-shaft."

No promotion money, beyond the cost of advertising and registration, will be paid by the Company.

By agreements dated the 30th day of May, 1874, and the 7th of October, 1874, respectively entered into between H. Aguilar on behalf of the Company on the one part, and Cromwell Fleetwood Varley on the other part, the Company have secured this valuable patent for the sum of £15,000 in cash and £35,000 in fully paid-up shares of the Company.

Application for shares must be made, accompanied by the deposit of £1 per share, to the Secretary or Bankers of the Company. When a less number of shares is allotted than that applied for, the balance of the deposit will be applied in payment of the sum payable on allotment, and where no allotment is made the deposit will be returned in full.

Prospectuses and Forms of Applications for Shares can be obtained from the Brokers and Solicitors, and at the Temporary Offices of the Company, and a model of the coupling can be seen at any time at the Offices of the Engineer, 2, Great Winchester-street-buildings, where the fullest explanation will be given.

The well-known Patent Agents, Messrs. Carpmael and Co., have reported upon the validity of the patent, and upon the value of the invention. The following is an extract from their opinion:—

"I have also caused to be examined the specifications of all prior patents, of which the titles refer to the coupling of shafts. Nothing has been found to affect the validity of the above-mentioned patent, nor indeed anything relating expressly to apparatus for coupling broken propeller shafts.

"In my opinion the patent is good and valid, and the invention appears to me to be valuable, and well calculated to attain the object for which it is designed.

WILLIAM CARPMAEL.

"24, Southampton-buildings, May 23rd, 1874."

The successful application of the coupling demonstrating clearly its practical value has been several times shown on board the steamer *Eva*, which is still running with her shaft secured by the patent coupling. Opinions of the Press, and a list of casualties to steamers from broken shafts may be had at the Offices of the Company.