

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 104.—(Vol. V.—No. 8.)

LONDON: AUGUST 21, 1874.

Published Weekly; Price Twopence.

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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend *seances*, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which these results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Louis Freeman, York-hill Farm, Loughton, Essex, of whom copies of the Constitution and Rules may be had upon application.

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

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

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

SPECIAL NOTICE.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY

having engaged Mrs. C. L. V. TAPPAN for Sunday, August, 30th, MR. MORSE, whose regular engagement with the above Society falls on the same date, has kindly consented to withdraw in favour of Mrs. Tappan. The above Society would esteem it a favour if one of the numerous Spiritualist Committees in the provinces could engage Mr. Morse's services for the above date. For address see Mr. Morse's list of meetings.

ORATIONS ON SPIRITUALISM.—Marylebone

Music Hall, High-street, Marylebone. Dr. Sexton, M.A., LL.D. (Editor of *The Christian Spiritualist*), will deliver (D.V.) at the above Hall, a series of Orations on the above subject, on Sunday evenings, August 2nd, 9th, 16th, and 23rd. Reserved Seats One Shilling, and other seats free by ticket only, to be obtained of the following gentlemen:—Mr. J. Burns, 15, Southampton-row, W.C.; Mr. F. Cowper, 338, Edgware-road; Mr. J. Maynard, 103, Lisson-grove; Mr. Whitley, 2, Wellington-terrace, Bayswater; Mr. J. Hocker, 33, Henry-street, St. John's-wood; Mr. T. Whittingham, 27, Warren-street, Fitzroy-square; and of the Secretary, C. White, 46, Dorset-street, W. Admission Tickets for these Orations must be obtained on or before the Saturday previous to their delivery.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD PITTON, *Secretary pro tem.*

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

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

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

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

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

VOLUME FIVE. NUMBER EIGHT.

LONDON, FRIDAY, AUGUST 21st, 1874.

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COMPARATIVE SPIRITUALISM.

BY EMILY KISLINGBURY.

THE few remarks let fall by Mr. E. D. Rogers at the Crystal Palace meeting, on Friday, August 7th, on the subject of Reincarnation, and the contest likely to ensue on the publication and study of the works of Allan Kardec, between his followers and the English or American school of Spiritualists, had a deeper significance than perhaps was apparent to those who have not, like myself, watched the aspect of affairs in Germany during the last few months.

Without entering into the particulars of a correspondence with the leaders of both parties, who have honoured me with their friendship, it is sufficient to say, that the war-note has been sounded, and the battle begun, and that before long it is probable that every German Spiritualist will be ranged under the banner of Scientific Spiritualism on the one hand, or that of the Reincarnationists on the other. The scientific Spiritualists are of opinion that there is nothing in the works or teachings of Allan Kardec which cannot be refuted by the study of the works of Andrew Jackson Davis.* In *Psychic Studies* all the strongest evidence which can be drawn from the pages of the *Spiritualist* and from the writings of Mr. Crookes, is every month literally reproduced for the strengthening of the scientific position; and a course of twenty-two lectures, as will be seen from the last number of *Psychic Studies*, has just been completed in Leipsic, on the teachings of Andrew Jackson Davis, by his translator and commentator, Mr. G. C. Wittig.

In England, where, as Mr. Rogers has predicted, as I believe rightly, that the contest on this question is not far ahead, it is to be hoped that it will not be necessary for us (I speak more particularly for the National Association) to take up the position of partisans. The Germans have themselves taught the value of comparative studies. We have, through them, comparative anatomy and physiology, comparative grammar, and even, as Professor Max Müller is beginning to teach us, comparative religion. As a necessary corollary to these will stand comparative Spiritualism. It is hopeless to suppose that we can be all of one opinion on this, any more than on any other subject. When men appear to be all thinking alike, it is a sure sign that they are not thinking at all. Perfect unanimity means simply stagnation. The whole truth of any subject is too wide for any one human mind to contain it all; besides, nothing impedes the healthy action of our perception of truth more than, as was well put by Dr. Gully in his remarks at the opening of Conference, the blind following of leaders.

* On the contrary, we know that Davis's works can be proved to abound with errors, by an appeal to established facts, though there is much good social teaching in his books. Also, by appealing to facts only, we think the foundation for Kardec's theories to be very weak. Unless theories are unanswerably demonstrated to be true by facts, they must rank for the time being as mere speculations.—Ed.

Let us hope, therefore, that we English Spiritualists, who stand insulated between American Spiritualism and A. J. Davis on the one side and Continental Spiritism and Allan Kardec on the other, may, by careful study and comparison of the views of each school, be enabled to find some neutral spot which may become a point of union for the combatants, and that the truths of scientific Spiritualism and of reincarnation may be thus eliminated and reconciled.

It would hardly be fair to characterise the struggle as merely that between fact and theory, though the one may be based on what we are accustomed to consider as more palpable evidence than the other. Yet Spiritualists, of all other men, will beware of rejecting evidence of an internal and mysterious nature, on which the convictions of many of the soundest thinkers among us are based. To comparative Spiritualism, therefore, I would reckon those studies which inform us of the normal action of the brain and of the processes of mind, psychology and mental philosophy, as at present understood, for in my humble opinion it is only in conjunction with these that any true, or even approximate, solution of the whole question of Spiritualism is to be found.

Whether it will be the work of one master-mind who, uniting the universal sympathies of—shall I say, a Goethe?—with the inductive powers of a Bacon, will deduce and found a system of philosophy more all-embracing than that of Comte, or a religion more soul-sufficing than that of Catholicism; or whether it will remain for each individual to work out for himself his own salvation, and build by the labour of his own hands a habitation for the nurture and growth of his spirit, has not been revealed or foretold; but, as knowledge, as opposed to intuition, must be, at any rate, our first foundation, it behoves us to collate and study, not empirically, but by careful scientific methods, every class of fact and every wide-spread theory (which is also a species of fact) in connection with our subject, under the head of what I have ventured to name comparative Spiritualism.

And for this end, I believe we cannot do better at present than follow the advice given by Mr. Rogers, *i.e.* to study the writings of Allan Kardec, and I would add, those of A. J. Davis also, whose ideas, being known to many only at second-hand, will not, under those conditions, avail us in such debates as we may look forward to being engaged in before, or by the time the Spiritualists of England are again assembled in Conference.

93, Clarendon-road, Notting-hill, W., August 9th.

MR. JOSEPH ASHMAN, the healing medium, who has done a vast amount of good in the world by curing sufferers of long-standing diseases, beyond the reach of the skill of orthodox medical practice, has issued a little book, entitled *Psychopathic Healing*, which we will review in a future number.

SPIRITUALISM IN MARYLEBONE.—The Marylebone Association of Inquirers into Spiritualism held its monthly social meeting at the Shakespeare Coffee House, 6, Blandford-street, London, on Monday evening, 10th inst. Mr. Whitely in the chair. Several important subjects were discussed, one of which was the desirability of establishing a disension class at the above rooms to aid inquirers to become better acquainted with Spiritualism and kindred subjects. These meetings will be held in conjunction with the subscription *seances* held in the same rooms on Tuesday and Friday evenings. The first of the new meetings was held last Wednesday, and they will be continued weekly, commencing at eight o'clock. Mr. Charles Hunt is secretary to the society.

LETTER FROM MRS. TAPPAN.

(From the *Banner of Light*, July 25th.)

WE are permitted to make the following extracts from a private letter from Mrs. Cora L. V. Tappan, dated July 2nd, to a friend in this city. Though not written for publication, the frank, earnest, and graphic account she gives of her own labours in England, cannot fail to interest our readers:—

Since Sunday I have lived an age in work and wonder. I was to lecture in Guisley (one mile from Yeadon and seven miles from Bradford) on Sunday, and in Yeadon on Monday night. One man and his wife are Spiritualists in Yeadon—Mr. John Waugh, grocer. He has circulated sundry copies of the *Day-break*, containing my addresses, creating much inquiry, but no one absolutely joining him in the matter. He took the hall, made suitable arrangements, and called the people together from their factories and workshops. A thunder-storm kept the women away in the afternoon, but the audience of noble, stalwart-looking men more than half filled the hall. And I wish you could have heard them sing! We had chosen such hymns from the Wesleyan collection as we thought would be known to all, and I have never heard—in opera, oratorio, or other choruses—such fine music. They chose the subject for the lecture and for the poem.

In the evening, the hall being filled with ladies and gentlemen, they again sang, again chose the subjects, asked questions, and manifested such enthusiasm as I have rarely seen. Remember, these were not Spiritualists, and that during the questioning there was severe opposition from both “secularists” and Orthodox Christians. But the answers, always mild, clear, and dignified, carried the sympathies of the audience. We went home to Mr. Waugh’s.

At Yeadon, on Sunday night, after partaking of some refreshment, a young man came in with a friend, asked pardon for intruding, and gave as an excuse that he had been prevented from attending the lecture by a swollen and painful foot. I looked at his foot, which was encased in a large, low shoe, cut entirely open in slits, to prevent any pressure. He carried a cane, seeming to walk with great difficulty; said that his foot had been swollen a week. We talked of the lecture and various matters, he sitting more than ten feet from me. Presently I saw a white cloud surrounding his limb below the knee, and two hands making passes. No one else saw this, of course. I said nothing, but the young man looked a little frightened, and quite pale, and said, “I feel strangely; my leg is quite numb.” I replied, “It will do you no harm;” and we kept on talking. Meanwhile he continued working his large joint, which he declared he had not done before for a week or ten days; and, after a little, he rose to go, saying he felt much better.

We learned subsequently that he had walked home *quite well*, without his cane, and that in the morning he had put on his boot and laced it up. About noon he came to us, looking very radiant, saying, “I could not help coming to let you see that I am well!” and he was. The foot was in a boot, and laced precisely like the other, and he walked perfectly well. He went about the streets telling all his friends what had happened. So many people (all working people) came to the house that I was obliged to keep my room.

In the evening, the whole way from the house to the

hall was lined with children and grown people, and at the hall the throng outside was immense, and the room packed in every part. A shout of applause greeted our entrance. A chairman was chosen from among the audience (a manufacturer). The singing was again most fine. The audience chose the subject—something about “God”—and for the poem “Dr. Livingstone.” At the close the chairman made a complimentary speech. The audience cheered in a most enthusiastic manner, and during the questioning all were civil, respectful, and nearly all sincere seekers for truth. They followed our cab home, and gave a loud cheer as the door closed. I felt so strongly the spiritual outpouring, especially when the women thronged around me, at the close, and said they could have listened all night!

We drove in a cab that same night to Bradford. Tuesday, came to Liverpool, speaking the same night, and again last night to two of the most stormy meetings I have ever addressed—not stormy from *opposition*, but *eagerness*, and a few opponents.

THE “CHRISTIAN SPIRITUALIST” NEWSPAPER.

DR. GEORGE SEXTON has become the editor of the *Christian Spiritualist* newspaper, and there is considerable improvement both in the appearance and contents of that journal. Dr. Sexton is a very clear-headed and logical advocate of Spiritualism. Until recently he was outside its ranks, and was well known as one of the leading supporters of Mr. Bradlaugh, and of the theological sect known as Secularists. We say “theological sect” advisedly, because it has its dogma; and on the single occasion on which we tried to enter into an argument with its leader Mr. Bradlaugh, of the *National Reformer*, on the subject of the nature of matter, so far as Bishop Berkeley, Professor Huxley, Professor Tyndall, Sir William Thomson, and others, have by patient research, unravelled its characteristics, we found that Mr. Bradlaugh did not understand the subject, and was exactly as ignorant as any wind-bag of a street preacher. He is a “materialist,” who does not know what patient experimental philosophers have discovered relating to that “matter” on which his opinions are founded; and, despite his undoubted independence of character—which is his chief virtue—his education, which is deep enough for the masses, is too superficial ever to gain him a name among philosophers. Out of this theological sect comes Dr. Sexton, and so great is his recoil from his former opinions that he has become the most orthodox of the orthodox—in short, the leader of Christian Spiritualists. Many of these, as well as of our more unorthodox brethren, bought the last number of his journal, to learn his views on the doctrines of the Trinity and the Atonement—the keystones of the arch of Christian Spiritualism—but found nothing on those vital points; not that the doctor is a rope of sand, where his new supporters most trust him, but probably because he is taking time to show himself, in the next number of the *Christian Spiritualist*, to be a veritable wrought-iron, galvanised chain cable, to which they may safely moor the two doctrines in question. No doubt his new followers will ply him, as in duty bound, with letters on theological points, to see whether he is quite sound on those doctrines of which he is now the temporarily silent exponent, and not a few are waiting to see how they will be presented by an advocate of

such undoubted ability. One might as well cut a hole in a drum, to discover where the noise comes from, as to search the last number of the *Christian Spiritualist* to discover its new editor’s opinions about vital Christian doctrines.

Once upon a time there was a knowing old dervish from whom his followers expected a declaration of principles and purposes, and an unravelling of certain knotty theological cobwebs which gave great satisfaction to those whose brains they hampered. So the venerable dervish, after spinning round on one leg like a good-natured tetotum, and after going through other devotional exercises, mounted a minaret, and called the faithful to listen unto the words of wisdom which fell from his learned lips. “What ho! ye followers of the prophet!” quoth he, “know ye what I am going to say unto ye?” “We do not know,” replied the crowd. “Neither do I intend to tell you,” replied the dervish; and the simple people went away, pondering over his words of wisdom. The next day he again mounted the minaret, and said, “Oh, disciples of Mahmoud! know ye what I am about to tell you?” “We do know,” said the listeners, thinking to catch him this time. “Is it so?” replied he, with a wicked twinkle in his eye, “then there is no necessity for me to tell you.” The third day he mounted the minaret, and exclaimed, “Oh, all ye true believers! know ye what I am about to tell you?” upon which one half of the listeners said, “We do know,” and the other half said “We do not know.” “Allah be praised!” said the wise old dervish, lifting his hands to heaven, “Let those who do know tell those who do not know;” and he retired to his devotions. The minaret of the *Christian Spiritualist* newspaper has been newly whitewashed inside and painted outside, and the able Dr. Sexton is haranguing from its top. His followers below wish to know his opinion about their vital doctrines of the Trinity and the Atonement, and we most heartily wish they may get it.

MATERIALIZED SPIRIT FORMS.

AN EXTRAORDINARY TEST SEANCE WITH MISS SHOWERS.

BY CHARLES BLACKBURN.

WHEN last in London I had not the opportunity of seeing anything of Miss Showers’s mediumship, as she and Mrs. Showers had returned home to Teignmouth; therefore I wrote and asked permission to go there and have some *seances* privately. This was promptly replied to by inviting me; so I went to an hotel there and remained a week, but called every evening at Mrs. Showers’s, whose kindness and hospitality were everything I could desire.

Now, I had previously thought over how I must set about proving the truth, or otherwise, of this young lady’s mediumship, and I concluded that it merely required the substantiating of three points, viz.: 1st. The spirit voice, that it was not her by ventriloquism. 2nd. When a face appeared, that it was not her with a mask. 3rd. When a full form appeared, that it was not her own bodily form at all. I consider these to be the points to be solved in all these phenomena in their present condition of progress.

1. *The Spirit Voice*.—After hearing three or four different voices singing in the dark, whilst Miss Showers played the piano, I lit the candles and asked her away from the piano to a chair, with its back against the wall, so that I could see her face all the time; I then

made her take a mouthful of water, and asked the spirit "Peter" to speak; he instantly shouted in his robust voice, "Will that do for you?" Miss Showers then spat the water from her mouth into a basin, and *this experiment was repeated*. The loud voice seemed to come from about twelve or fourteen inches above her head, and fully satisfied me it was not done by her.

2. *Faces appearing*.—A curtain was fixed in front of a small dressing-room doorway, reaching to about six inches from the top, and Miss Showers sat just within the curtain. I tied a tape close round her waist and sealed it, and brought the ends outside, fastening them with nails, visibly to all eyes, exactly level with her waist as she sat on a very low seat. It was not possible she could reach the top of the curtain within a yard, and, had she got up, the tape and nails must have been rent asunder. She became entranced, and various faces appeared; the spirit shortly afterwards told us to go inside and see. We did so, and found her in a trance, tied exactly as I had fastened her; therefore it was not her doing.

3. *Full Form appearing and coming out of Cabinet amongst us*.—The same little dressing-room and curtained door was used, but the curtain was nailed to the top of the moulding of the door to shut out all light, and a couch was placed inside. Now, in this important test I took her left ear-ring out, and passed a threaded needle through the aperture, with five yards of thread. Miss Showers lay down on the couch and I threaded the two ends of the strings through where the door hinges, and fastened them to a nail driven by a gentleman into the door casing, and visible to all; thus she had a single thread through her ear in her dark room, and we had the two ends in the light room. She was quickly entranced, and very shortly a spirit named "Lenore" came forth amongst us perfectly destitute of any thread fastening. We all felt her ears; she had no boring whatever through her ears, and the lobes were very thin and far smaller than Miss Showers's. She had only one large toe to each foot; the other four toes were ossifications, and not toes at all. We all examined her very small feet with our hands and eyes; nor are we in the slightest mistaken. She told us her feet would have been perfected had there been more power. When this figure retired, we all went into the cabinet with faint light, and awoke Miss Showers. She had the thread through her ear just as when she first lay down on the couch. We cut the threads close to her ear, and traced it direct to the nail without a knot or piercing in it. Miss Showers's feet, I scarcely need say, are perfect, and were examined.*

I now leave the public to judge whether it is fair to slander such an excellent, truthful, and honourable medium. In fact, a debt of gratitude is due to both Miss Cook (that was), and Miss Showers; indeed, any gentleman who has a proper mind would apologise to both families for recent language used against these two respectable young ladies, only eighteen years of age.

Parkfield, Didsbury, near Manchester,
August 13, 1874.

* Mrs. Showers, in the course of a note to us, says—"Last night Mr. Blackburn passed a thread, some yards long, through my daughter's left ear, and brought out the ends into the room where we were sitting. Lenore appeared, walked about among us, and allowed us all to feel her ears. There was no thread in them, and at the conclusion of the *seance* Mary was found on the sofa, precisely as she had been left. From the moment that the spirit first appeared we observed that she held out her left foot in a very remarkable manner. It looked more like a hoof than a foot. All of us were allowed to hold it, and to examine it in succession. There was only one toe, and the others were wanting! I really felt a very peculiar sensation at the time."

SWEDENBORG'S MEDIUMSHIP.

THE following citations from the writings of the famous medium, Swedenborg, represent scores of similar passages:—

"5th Jan., 1748.—An angel directed what I wrote to-day, and in such a way that I could perceive there is not the least thing outside God Messiah's care.

"11th Jan.—Spirits often wish me to steal things of small value, such as are exposed in shops: so strong is their desire that they actually move my hand.

"19th March.—A spirit thanked me when I had finished writing for having assisted him. I was aware that he thought himself to be me, as is often the case. He told others what he had written, but said he was not sure whether he had copied it with his own hand."
—*Swedenborg's Spiritual Diary*.

"Man's will and understanding are ruled by the Lord by means of angels and spirits. . . That this is the case has been proved to me by much experience, for angels have been permitted to move my steps, actions, tongue, and speech, at their pleasure, by influx into my will and thought, confirming me in the conviction that of myself I could do nothing."—*Heaven and Hell*, No. 228.

"One spirit can infuse his thoughts and affections into another spirit without the other's knowing otherwise than that the thought or affection is his own. I have seen it done a thousand times, and have done it a hundred times myself. . . To this fact I can add my own daily experience: evil spirits having often injected evils and falsities into my thoughts, which appeared to me as if they were in myself, and from myself, or as if I thought them myself; but as I knew that they were evils and falses, I endeavoured to find out who injected them when they were detected and driven away.—*Divine Providence*, No. 312.

THE DALSTON ASSOCIATION.

AT the last half-yearly meeting of the Dalston Association of Inquirers into Spiritualism, as reported in our last, Mr. Thomas Wilks moved and Mr. Pomeroy Tredwen seconded a resolution, That the Dalston Society should not enter into friendly alliance with the National Association of Spiritualists, because, by so doing, it might be supposed to commit itself to the Spiritual theory, and not to be—as its title states—a society of 'Inquirers.'

Just before Mr. Wilks moved the above resolution, which was carried by a majority of one, he had moved another, to the effect "that the half-yearly report be received and adopted;" this was passed unanimously by the meeting, and the report was signed by the chairman. The said report, thus adopted on the motion of Mr. Wilks, certified that "Florence Maples," who appears through the mediumship of Miss Showers, is a materialised spirit.

Which most commits the Dalston Association to the spiritual theory—entering into friendly relations with another society without officially endorsing any of its teachings or principles, or, on the motion of Mr. Wilks, unanimously adopting an official document certifying the reality of materialised spirits, which official document is then signed by the chairman on behalf of the Dalston Association?

Only one other argument was urged against entering into friendly relations with co-workers in the same cause, which argument was of such an intensely selfish

and commercial nature, that probably it was endorsed by nobody but its originator. It was to the effect that as there was little chance of getting money out of the National Association at present, the entering into friendly relations with it had better be postponed. When the National Association is in possession of large funds, the Dalston Society had better make the originator of the foregoing argument the honourable bearer of the following honourable message, which he can deliver in Eastern style, with which he is familiar—"Allah be praised! When you infidels had not a shilling, and asked us to join you in good works, we true believers kicked you as we would unclean dogs. But, behold! your purses are now filled, and we, faithful followers of the Prophet, perceive that you have as many virtues as we have wives; we think you worthy to enter the gates of Paradise itself, and to eat the fruits of the sacred tree of Juba; in fact, we of Dalston look upon you as our inseparable and dearly beloved brethren. But, Bismillah! Upon my head be it, we expect you will give us plenty of baksheesh!" When that time comes, what will the National Association reply to the Dalston Society?

THE CONFERENCE AT GOWER-STREET.

The report published in these pages last week, detailed the proceedings of the 1874 Conference of Spiritualists at Lawson's Rooms, Gower-street, London, as far as the reading of the paper on "Spiritualism and the Church of England," by the Rev. C. Maurice Davies, D.D., author of the *Unorthodox London* articles in the *Daily Telegraph*. This paper was read on Thursday afternoon, August 6th, under the presidency of Mr. Thomas Everitt.

Mr. J. J. Morse said that Dr. Davies had spoken truly in saying that Spiritualism offered healthy scope both for faith and experience. Why had not Dr. Davies come to a conclusion on the subject of Spiritualism after all his experience?

Mr. T. Shorter said that the Church of England inculcated belief in "The Communion of Saints," in her hymns the existence of guardian angels was frequently mentioned, and not long since Archbishop Tillotson preached a sermon on "The Ministry of Angels," the whole of which was in harmony with the teachings of Spiritualism.

After a few words from Mr. D. Richmond and Mr. John Lamont,

Dr. Davies said that nobody had attacked his paper, as he hoped would have been the case, and no element of discussion had been raised. He had been asked why he had not come to a conclusion about Spiritualism? He was satisfied that there was truth at the bottom of it. He had kept a private journal for eighteen months of what he had witnessed; he began by believing everything devoutly, but as he gained more experience and weighed objections, he grew more sceptical. He would advise everybody who wished to examine the phenomena of Spiritualism, to evolve them in their own homes, in the midst of their own families.

Mr. John Lamont then took the chair, and Mr. J. J. Morse read the second part of his paper on trance mediumship.

Mr. T. Shorter said that the paper was a good illustration of the value of inspirational mediumship, for Mr. Morse had been entirely educated by spirits, who had gradually wonderfully improved his normal intellectual capacity.

HOW SHOULD THE LOWER SPIRITS BE TREATED?

Mr. Ganney asked what was the duty of mediums to the lower spirits? He was one of a band of public musical performers; several of the band were mediums, and were much troubled by some of the lower spirits who produce physical manifestations. When the members of the band were together, the spirit power was much stronger, so they did all they could to remain away from each other, and to keep the powers down. He was resisting the attempts of the lower spirits to obtain control over him; the members of the band all agreed that it was a dreadful power; it had carried some of them through solid walls, floated them round rooms, whisked them to the top of the house and back again, till at last, in the midst of such occurrences, they hardly knew whether they lived on their heads or their heels. The spirits argued that it was the duty of the mediums to give way to

the power, for the good which the manifestations would do to the world.

A TRANCE ADDRESS ON UNDEVELOPED SPIRITS.

A speaker here suggested that Mr. Morse's spirits should be asked to control him, to reply to Mr. Ganney's questions and to say a few words about the Conference.

After some discussion Mr. Morse requested the listeners to sing, and during prolonged singing of "Shall we gather at the river?" he passed into the trance state and said:—

Your expressed wish influenced the thoughts of our medium, and his thoughts were read by his guardian spirits, therefore we are here in response to your desires; without the intervention of the spiritual world with the affairs of man, the undertaking which has brought you together would not have been in existence, and we are thankful that you have remembered us, and invited us to speak here to-day. Unless invited, we do not force ourselves on your attention. There are those who sneer at the physical phenomena of Spiritualism, and call the encouraging of the same "dealing with demons;" from this view we dissent. The physical facts serve the important purpose of proving to the world that there is an extraordinary power in your midst, and the influence of careful observers is that that power must be wielded by spirits; thus the physical manifestations are useful and valuable. It is unwise to assume that in all cases the spirits who produce the manifestations are undeveloped and degraded; it is true that in the great percentage of cases they are near to the earth plane, but not necessarily lower in their moral nature than the average of the mortals present in the circle; in the majority of cases they have some sense of moral responsibility. Good spirits can produce physical phenomena, and most of those who produce them are not of a very undeveloped type of mind. How should you treat them? Spirits are human beings, divested of material structure; do not drive them away, but treat them rationally and scientifically; if you drive them away they will only return reinforced in number and maliciousness, and do more harm than before. Specific times and places should be appointed for receiving this class of spirits, in the presence of a higher spirit-band belonging to the circle. To condemn them entirely is wrong. Pray for them. Your Catholic doctrine of praying for the dead has a foundation in truth, and many a spirit has confessed to your speaker that he began to rise in spirit life from the moment that some mortal aided him by prayer.*

We will now utter a prophecy:—This Conference, small in its beginning, will be permanent in results for the orderly and rational unfoldment of Spiritualism: its effects will be lasting.

Mr. Morse then woke up.

WHERE SHALL NEXT YEAR'S CONFERENCE BE HELD?

Mr. John Chapman asked whether anybody could suggest where the next Conference should be held.

Mr. Morse wished to know whether any decision then come to should be binding or reversible.

Mr. Algernon Joy thought that nothing said that afternoon should be binding, but that the council should decide at its leisure; for instance, some country friend present might invite the Conference to meet in a provincial town, and it be afterwards discovered that he had no authority from the Spiritualists in that town to do so.

Mr. Morse said that he thought that the next meeting should be held in Newcastle, where was the third largest society of Spiritualists in the Kingdom; they had a large hall of their own which they would place at the disposal of the Conference—it was the old Freemasons' Hall, in fact. Yorkshire, Scotch, and London Spiritualists could easily get to Newcastle by rail. He would suggest that the Conference should meet in the evenings and not in the mornings; in the former case more friends would be able to attend. He thought that the Conference should begin with two Sunday services, then have three evening meetings, and close with a *soirée* on the Thursday.

Mr. D. Richmond suggested Bradford, Yorkshire, as the place of the next Conference. It was very central, and there were more Spiritualists in Yorkshire than in all the rest of the country put together.

Mr. E. D. Rogers said that the question was too important to be settled in a hurried manner. It was usual for invitations

* It is a fact that there are scores of mediums all over the country, to whom unhappy spirits frequently come and request the aid of their prayers. Why cannot they pray for themselves? Is it the sympathy which benefits them?—Ed.

to come before large organisations, and for the claims of different localities to be the subject of careful deliberation. An intimation might go out through the columns of *The Spiritualist*, by the reporting of the present discussion, that the Council were willing to hear from different towns on the subject, and if anybody thought the Council would not make a fair choice, the vote of all the members of the Association might be taken as to where the Conference should be held.

Mr. Chapman said that the decision might be left to the Council.

Mr. Harrison said that he had attended all the meetings of the British Association for the Advancement of Science for the last eight or ten years: it never went anywhere without receiving a warm invitation; if it went to a provincial town without being asked, the results would probably be disagreeable to the members. (Hear, hear.) In like manner, he thought that invitations should be received and considered, before the place of the next meeting was fixed.

Mr. John Lamont said that there was no doubt that the British National Association of Spiritualists, was an organisation greatly wanted by the movement, and he trusted that it would overcome all opposition with love. He hoped that the Association would be a great blessing not only to Great Britain, but to humanity. (Applause.)

This closed the proceedings at Gower-street, and the Conference was adjourned till the following day, when the place of meeting was the Crystal Palace.

THE CONFERENCE AT THE CRYSTAL PALACE.

THE 1874 Conference of the British National Association of Spiritualists, held its closing sittings in the Marble Hall at the Crystal Palace, on Friday morning and evening, Aug. 7th. Dr. George Sexton presided, and among the gentlemen on the platform were Mr. Benjamin Coleman, of Upper Norwood; Mr. John Lamont, of Liverpool; Mr. Adeshead, of Belper; Mr. D. H. Wilson; Mr. R. Cooper, of Eastbourne; Mr. E. T. Bennett, of Betchworth; and Mr. Algernon Joy.

The Chairman made a few opening remarks to the effect that at the present time much public interest was displayed in Spiritualism, if but few converts were made.

MRS. FITZGERALD ON THE USE OF SPIRITUALISM.

Dr. Sexton then read a paper by Mrs. Fitzgerald, in answer to the question *Cui Bono?* After pointing out what great advances science has made within the last 300 years, the authoress argued that no time could be better than the present for a further religious revelation to mankind. She pointed out that the modern spiritualistic manifestations are paralleled by those recorded in the Bible, saying:—

We have examples of the tangibility of the spirit forms in the two angels who pulled Lot into the house to them, and afterwards "laid hold upon his hand, and the hand of his wife and his two daughters." Also, the angel who "smote Peter on the side and raised him up," and the angel who twice touched Elijah, and specially, perhaps, in the mysterious one, with whom Jacob wrestled "till the dawning of the day, and who with a touch lamed him for life."

This recognition of spirits is proved by such as Samuel, by Saul, and of Moses and Elijah, by the three apostles on the Mount. Numerous examples may be given of the light which surrounded the angel who appeared to the shepherds; the light which shone in the prison when the angels came to Peter; and the luminosity of the garments of the angels at the ascension of our Lord; probably, also, of the luminosity of Moses and Elias when they "appeared in glory." Spirits carrying material substances we have in the cake and the cruse of water brought to Elijah in the wilderness by the angel. The movements of heavy bodies we have in the rolling away of the great stone from the door of the sepulchre; and in the opening of the prison door by the angel to set Peter and John free; also, "the iron gate which leadeth to the city," which opened of its own accord. There are instances of levitation of heavy bodies, such as the swimming of the iron hatchet-head under the control of Elijah, the walking of Peter on the water, the catching away of Philip from the desert of Azotus, and the "going up" of Elijah. Of spirit writing we have the notable instance when "there came forth the fingers of a man's hand and wrote upon the plaster of the wall at the king's palace.

Non-susceptibility of organic and inorganic substances to the action of fire we find in the case of Shadrach, Meshach, and Abednego, including their raiment. Other phenomena

equally noticeable in their way, such as the alleged possession by spirits of the bodily organs and mental powers of "mediums," which might be readily illustrated by Holy writ.

As to the argument that Spiritualism is useless, Mrs. Fitzgerald remarked:—From my own personal experience, I can certify that many of my acquaintances and intimate friends have found the deepest consolation in bereavements and afflictions from the teaching of the spirits; that many materialists have given up their limited and hopeless creed, and have rejoiced in their newly-found light. The grieving mother's heart has been cheered and solaced by the assurance that her loved one is not "far off"—that the child watches and sympathizes with the mother's trials and yearnings, but without pain, as it sees that these very trials are for the refining of our natures. Many of those who led reckless lives, believing in annihilation after death, have suddenly had their career arrested by an unexpected visit or revelation from the spirit world. There can be little doubt that this is not the first time spirit and angel visitors have made efforts to communicate with man. The world being in gross darkness, and not prepared to receive them, the poor "mediums," from being misunderstood (as were the "bringers of good tidings" 1,800 years ago), were put to shameful and torturing deaths. The English condemned and burnt the inspired, the heroic Joan of Arc, the Maid of Orleans, as a sorceress in A.D. 1431, because she pleaded that her mission had been given to her by spirits and angels who visited her in visions. Many of our lunatic asylums have undeveloped "mediums" incarcerated within their walls! The spirits now come to tell us that God never forces truth upon his children. He offers it for their acceptance. They come now to tell us there is no death; that what we call death is but the awakening to life. They teach us above all, charity one to another, brotherly love, purity of life, truthfulness, self-examination, and individual responsibility! Spiritualism meets a want which in many natures is only partially satisfied elsewhere. It assures us of our endless existence; of our eternal progress. It tells us also that the deep affection of the so-called dead still endures, and will endure; that the tie which has once linked loving hearts, will never be broken; that the father, the mother, the husband, the wife, the brother, the sister, and the child are not lost; that we shall see and be known of them again!

But what is the note that has been struck? What is the cry sounding in our ears from those who ought to teach us better things? Why, that this holy and blessed teaching, this holy and blessed consolation, is but a trick of the devil, none other than the devil! And was it not so in the time of Jesus? Was not His forerunner, John the Baptist, accused of "having a devil?" Are we to have none of the gifts which have been promised to us? Where is the "pouring out of the spirit?" Where are "the greater things than these ye shall do?" Is God, who is revealing to us His very secrets of creation day by day, to hear His children cry for spiritual food, and not only turn a deaf ear to their cry, but to send a *devil* to them? Is this the "Father" whose name is "Love," who when His children ask for bread will give them a stone, or for a fish a serpent? And will he *allow* the *devil* to scatter poisoned sweetmeats in their way to cheat His children, and to glory afterwards in the sufferings they inflict? "Ye shall know them by their fruits," we are told. "Do men gather grapes of thorns, or figs of thistles?" Be assured this is no devil's work. It is "God" who is sending His sweet messengers to us, to break the slavish shackles of the fear of death, and to set the captive free. It is the "pouring out of the spirit" so long promised, because man never was in greater need than now; his very nature craves for it, and in God's good time it has been sent! We will now conclude with the well-known words of Lord Bacon, "*Certe enim veritas temperes non auctore etates dicitur.*"

PAGAN SPIRITUALISM.

Mr. H. T. Humphries, barrister-at-law, remarked:—The paper says much about the Biblical statements relating to a future state; I wish it had also gone into the question of Pagan views of the same subject; it would be a very interesting aspect of Spiritualism if anybody would take it up. The Elysian fields believed in by the Greeks, and the Limbo of Fools spoken of by Milton, include very accurate ideas of the future state of man. Christians believe that the Almighty gave a special revelation to a very small section of humanity, but to all the rest His utterances were sealed; the effects He thus gave to ancient Christians are administered to by their modern successors; all but the very few thus favoured are outside the pale. The truth is, that both Hebrew and Gentile

saw through a glass darkly, but the darkness is now being cleared away. I am opposed to the theological paragraph in the "principles and purposes" of the National Association; it goes too far for some, and not far enough for others, and the less of such dogmas we have in our programme the better. The less we lay down creeds the better. A creed means—"God has given a revelation to man, but as He has not made His meaning clear we will do it for Him." (Laughter.) There is a constant revelation all around us, and we had better let it speak for itself. (Applause.)

Miss Kislingbury:—It seems to me that the ancient Greeks had a much higher and truer idea of God than ourselves, and that that is the reason why they could express their ideas in works of art so much better than we do in modern times. Now we can only copy them. If we had truer and deeper religious ideas, those ideas would naturally express themselves in our art; we should then be able to express original thoughts of our own, without making copies—and very bad copies, too—of the works of those gone before.

Mr. Humphries stated that the last great revolution in Madagascar was said by the natives to have been brought about by the spirits of their ancient kings.

THE MENTAL FREEDOM CONFERRED BY SPIRITUALISM.

Mr. D. Richmond, of Darlington, said that he rejoiced in the freedom of spirit which Spiritualism was giving to this age, when its followers needed not the keys of the Pope nor churchal creed; nothing now stood between men and the heavens. He felt that his head reached to the clouds, and that angels could play upon it in tunes and feelings; if the spirits in harmony with a man were good and pure, they would help to give him good and pure thoughts and feelings. What a glorious freedom had sprung up within the last quarter of a century! It was true as had been said by one of old—"The time is coming and now is when men will not worship either in this mountain or in Jerusalem, but all will worship the Father in spirit and in truth." He did not condemn in any way the past Christianity or the past religions of the world—they had given their meed of happiness to their followers—he did not seek to alloy the happiness of the churches; he simply rejoiced that Spiritualism had given to man living communication with the heavens to-day.

THE INFLUENCE OF SPIRITUALISM UPON FREETHINKERS.

Mr. John Lamont, in proposing a vote of thanks to Mrs. Fitzgerald for her paper, said that Spiritualism had a tendency to deal effectively with freethinkers, who as a rule, were very intelligent men, exercising a powerful influence on the thought of this country. Infidelity, as it was called, had been confined of considerable power of thought and culture, and Spiritualism grappled fairly with their difficulties where the churches failed. The great power now in our midst dealt fairly with the whole subject, consequently many freethinkers have been brought into the ranks of Spiritualism, and now accept what is reliable in the Bible, which previously they had rejected. Lord Amberley's paper on Spiritualism, coming as it did from an intelligent freethinker, was of very great value, and he (Mr. Lamont) wished that all the clergy would read its contents. He knew a man in Liverpool who for forty years had been an Atheist, yet in his own house he had seen him inspired by the most sacred spirit of prayer; truly, then, if there were no good in Spiritualism, there was no good in any moral teaching whatever.

Mr. B. Coleman seconded the vote of thanks, which was passed unanimously.

MRS. TAPPAN ON NATIONAL ORGANISATION.

Miss Kislingbury said that Mrs. Cora L. V. Tappan had written many letters expressing sympathy with the views and objects of the National Association of Spiritualists, to which she gave her warmest support. She then read an extract from one of Mrs. Tappan's lectures on the subject.

Miss Kislingbury next read the following paper, written for the Conference by Mrs. Tappan's spirit guides:—

THE INFLUENCE OF SPIRITUALISM UPON HUMAN SOCIETY.

Under this general heading we propose to consider the especial results that must ensue when the general subject, as a philosophy or a system of ethics, becomes adopted as a special science. Thus far principles only have been stated connecting Spiritualism with the philosophies and theologies of past ages, the groundwork being the immortality of the human soul, the nature and manner of its existence beyond death, and the possibility of intercommunion between the

spiritual and mundane worlds. But the immortality of the soul is in some manner connected with the religions of all people, while the nature and manner of the spiritual existence, though not generally understood, has been sufficiently well stated in the teachings of Confucius, Zoroaster, Socrates, Plato, and in the wonderful revelations of Christianity, as well as in the writings of Swedenborg and others of less note. The difficulty in time past, however, has been to establish, by any of the usual intellectual methods, the existence of a supermundane philosophy, inspiration having been considered as a special gift of Providence, instead of a general possession of mankind; a particular and peculiar dispensation, instead of a luminous spiritual atmosphere surrounding all minds. We must not forget, however, that the spiritual, as well as the material structure of the earth has been evolved in epochs, each epoch culminating in some mind or minds who have been the Saviours of the world. And we must not forget that these Saviours and leaders have left their spiritual indices along the ways of human thought, as palpably as have the river-beds and ocean waves left their records upon the rocks. And Spiritualism cannot be considered without reverting to the fact that in the history of mankind another spiritual wave has been looked for, foreseen, and foretold to occur at or about this period of time, and that the accompanying manifestations that make up the substance of the proof of Spiritualism, are not to be considered as a cause in themselves of spiritual renovation, but the effect of the spiritual wave referred to, that as certain indications precede a tempest, or certain rumblings give token of an earthquake, these spiritual signs give evidence of a revolution already taking place, and are but the outward indications of inward fire. In a religious sense, this revolution has long been pending. The advent, the peaceful advent of Unitarianism was taking the place of the smouldering fires of the Reformation, and good deeds, and acts of human brotherhood, have been gradually usurping the place of bloodshed and sacrificial devotion, while the bloodless victories of science have prepared the way for the enlarged sphere of human thought, applying the reason and judgment of mankind to those subjects heretofore forbidden, or supposed to be unattainable. There are two possible ways for Spiritualism to affect the world, without attaining the result for which it is intended. We will briefly refer to these two. First, a theological direction, which in the present condition of humanity would be most disastrous to spiritual truth. Nothing new can be said concerning Deity. Anything that falls short of the *absolute* concerning Him cannot satisfy the soul. Between Him and the soul in its individual and exclusive existence there is no barrier. He illumines, inspires, directs. Whoever makes a creed, or upbuilds a theology (forming new definitions of the most ancient truths) erects a barrier between some soul and God, even if that barrier be Spiritualism. The danger in this, as in all previous spiritual outpourings, is that the light shall become crystallised, surrounding the soul with a wall of adamant instead of the solvent of pure light. From a luminous atmosphere sparkling with divine rays, fresh from the Infinite, the thought of man would ever concentrate and crystallise pure gems, palpable to the touch; but in thus capturing the primal rays they build prisons that require ages to overthrow. Spiritualism cannot, therefore, found a theology, or a new system of worship, or anything resembling a creed without endangering the pure ray of light that must flow from the divine mind to every soul.

The other danger is that it shall become a mere term expressive to the scientific mind of certain approximate atoms, molecular conditions, atmospheric vibrations, but devoid of the essential spirit, which is the soul of every science, viz.:— a distinctively new proposition in the realm of thought. Thus far its physical manifestations and mental phenomena have taken place (with rare exceptions) under seemingly accidental circumstances, without the preparation and expectation of scientific pre-arrangement, and therefore not available as testimony in any consecutive arrangement of facts for a scientific basis, and always have these phenomena been observed from the stand-point of a previously adopted theory, or of some other established science, such as mesmerism, psychology, clairvoyance, or from the stand-point of an arbitrary term, as od force, odlic force, psychic force, instead of from the stand-point of *pure observation*. We have stated the danger in a theological direction; in a scientific one it is even greater, the bigotry of materialism being stronger, as it is lower than that of theology or religion. The real purpose and aim of all truth is to have a bearing, to make its way unperverted in the world, and do its work, regardless alike of insti-

tutions, pre-established thoughts, and approximate theories: the unconscious work that every truth has wrought, making of steam, electricity, the printing press, the mariner's compass, of astronomy, geology, chemistry, the silent weapons whereby the bloodless victories of civilisation have been wrought. The work allotted to Spiritualism may not be so special in a scientific sense, but is certainly as powerful in an absolute sense, as any one of the above-named systems of science, and, we may add, greater than the whole of them combined. First, in a scientific sense, which is its most external expression, Spiritualism will reveal yet certain essential elements, both primal and approximate, whereby the soul is connected with matter, and by which it manifests through matter, even to the utmost tracing of the vibration of a thought, supplying the links between spirit and matter that science has never attained. Second, it will make those elements or principles available to human activity and thought, causing the same results to be attained over matter by embodied human beings that are now attained only by disembodied beings. Third, the exalting of human volition from an involuntary control over matter to a voluntary and distinctly teachable science, whereby mesmeric, psychologic, and even electric, psychic, and atomic vibrations can occur under the distinct control of the human will. Fourth, the erection of a superstructure of scientific truth, based upon a knowledge of the primal causes of life and motion, this primal truth being the recognition of the antecedent spiritual cause of every material effect. But it is in a larger sense of social, mental, political, and even religious renovation, that Spiritualism is destined to work its chief results. The abrogation of the primal terror of mankind, the most ancient spectre in the world of thought—grim and shadowy death—is, in itself, so vital a change that it constitutes a revolution in the world of mind. Chemistry has already revealed the wonderful fact that no ultimate atom can perish. The subtle chemistry of Spiritualism steps in where science ceases, gathering up the ultimate atoms of thought into a spiritual entity, and proving them imperishable. Already has this thought pervaded the popular mind, tinged the decaying forms of theology and external science with its glow, and made the life of man a heritage of immortal glory. More than this, taking spirit as the primal basis of life, each individual, and all members of society, and humanity in the aggregate, must for ever strive to express its highest life (*i.e.* the life of the spirit). The child will be taught from within, external methods being employed only as aids, but never as dictators of thought. Society will be the flowering out of spiritual truths, taking shape and substance as the expression of the soul. Governments will be the protecting power of a parent over loving children, instead of the dictates of force or tyranny. Religion will wear its native garb of simplicity and truth; the offspring of the love and faith that gave it birth. Nor is this aim too highly drawn, too glowingly portrayed. Remove the sunlight from the external world, and there is nothing left, though earth, and air, and sea, and rock might still remain. Remove the spiritual life and light, and the world is barren of thought. Modern Spiritualism is as great a solvent of creeds, dogmas, codes, scientific sophisms, as is the sunlight of the substances contained in earth and air; as great a vitaliser, changing the inert forms of past methods of thought into life-giving splendour; appropriating and perfecting the wandering atoms and erratic comets of philosophy and reform to their appointed purpose, and revealing, by the stages of intermediate life, from man, through spirits, angels, archangels, seraphim and cherubim, to God, the glorious destiny of every soul. There is a vine growing in the islands of the tropic seas that thrives best upon the ancient ruins, or crumbling walls of some edifice built by man, yet ever as it thrives, the tiny tendrils penetrate between the fibres of the stone, cutting and cutting till the whole fabric disappears, leaving only the verdant mass of the foliage of the living vine. Spiritualism is to the future humanity what this vine is to the ancient ruin.

Mr. Morse said that he thought one of the greatest uses of Spiritualism to be the way in which it abolished creeds, both theological and scientific. The only creed a man need have was to live in accordance with what he believed to be true, and to be full of love to God and love to man. (Applause.) Six years ago he had drifted into a negative state about the existence of God, and the reality of a future life, when Spiritualism came in and solved those questions for him at once; still, he always thought there must be a God, for he could not account for the existence of anything in creation without an antecedent cause. He had received ample and

satisfactory proof through Spiritualism that departed relatives of his own were living in the world of spirits, and that knowledge had made him happy.

THE DIFFICULTIES OF INQUIRERS.

A gentleman rose, and asked whether, as a visitor, he might ask a question? Science taught, as Mrs. Tappan's paper stated, that not a particle of matter could be destroyed, and that not a particle of matter could be created; where then did the matter in the alleged materialised spirit forms come from? A friend had told him that it came from the bodies of the sitters at the circle, and from the medium. Had this been proved? He could see the use of Spiritualism if its truth could be demonstrated. Once, when questioned at a public meeting, Mr. Morse's spirits had said that one proof of their being spirits, was the fact that they could address a public meeting in language so much above the capacity of their uneducated medium, but as he had just heard Mr. Morse speaking quite as well out of the trance as he did in it, the argument had not much weight. He should like to know more about Spiritualism; he could get any amount of testimony, but found that to gain knowledge for himself, he must spend a great deal of time, and a great deal of money, neither of which was he inclined to do.

Dr. Sexton then made a very long speech, in the course of which he said that the gentleman was wrong in stating that matter could neither be created nor destroyed; all that science had really proved on the point was, that up to the present time man had not been able to create or destroy a single atom of it. Who knew what chemists in the spiritual world could or could not do? If the gentleman would not give any time to the subject, nor go to any expense, nor accept testimony, of course he was shut out from knowing anything about Spiritualism, as he would be if he approached any other subject in like manner. There was, however, no necessity to go to much expense in the matter; he (the speaker) expended scarcely anything and witnessed a great deal, chiefly in his own home.

Mr. Morse explained that he was quite uneducated when the spirits took him in hand six years ago, and that in his normal state he had never had any education; the results proved that there was some good, even to the medium, in trance mediumship.

Mr. W. H. Harrison remarked that the spirits asserted that they took part of the matter in the materialised forms from the mediums, and part from the sitters; the latter usually were more or less exhausted by the *seance* and grew hungry as it proceeded; this showed that there was consumption of energy somewhere, but the thing was to get exact measurements, Mr. Crookes, who had done so much good of late for Spiritualism, had obtained information as to the weight of the medium and the materialised form, but the results were not for publication just yet. He (Mr. Crookes) intended to bring out a book on spiritual phenomena.

Mr. H. T. Humphries said that he had never spent sixpence over mediumship, but had seen much of spiritual manifestations.

Mr. R. Cooper said that he obtained evidence of the reality of the phenomena by sitting at home, with members of his own family, for manifestations; that was the best way for all inquirers to investigate. His little daughter, fresh from school, became a writing medium, and wrote wonderful autographs of people who had died long before she was born. If inquirers would not begin at home, they could get good *seances* with professional mediums, at very small fees as compared with the importance of the subject.

Some votes of thanks were then passed, and the meeting adjourned until the evening.

The conclusion of the proceedings of the Conference will be published next week.

THE Publication of all letters received after Monday is postponed till next week.

MR. N. F. DAWE, treasurer to the National Association of Spiritualists, is still at Lucerne, and expects to be at Interlaken in a day or two: his health is improving. Mr. Ivimey, of the National Association, is with him, but will probably return to town this week. Mr. Dawe writes to us that the weather has been bad lately in Switzerland, also that he has met few English tourists there this season; the great majority are Germans. Mrs. Makdougall Gregory is at Inverness. Mrs. Honeywood is still in Bohemia.

Poetry.

THE REINCARNATION OF CLEOPATRA.

The following is a portion of a poem entitled "Cleopatra," by W. W. Story, the American sculptor: it was published originally in *Blackwood's Magazine*:—

Ah me! this lifeless nature
Oppresses my heart and brain!
Oh, for a storm and thunder,
For lightning and wild, fierce rain!
Fling down the lute—I hate it!
Take rather his buckler and sword,
And crash them and clash them together
Till this sleeping world is stirred!

Hark! to my Indian beauty—
My cockatoo, creamy white,
With roses under his feathers—
He flashes across the light.
Look, listen, as backward and forward
To his hoop of gold he clings,
How he trembles, with crest uplifted,
And shrieks as he madly swings!
Oh, cockatoo, shriek for Anthony!
Cry "Come, my love, come home!"
Shriek "Anthony! Anthony! Anthony!"
Till he hears you, even in Rome!

There—leave me, and take from my chamber
That wretched little gazelle,
With its bright black eyes, so meaningless,
And its silly, tinkling bell!
Take him—my nerves he vexes—
The thing without blood or brain—
Or, by the body of Isis,
I'll snap his thin neck in twain!

I will lie and dream of the past time,
Æons of thought away,
And through the jungle of memory
Loosen my fancy to play:
When, a smooth and velvety tiger,
Ribbed with yellow and black,
Supple and cushion-footed,
I wandered where never the track
Of a human creature had rustled
The silence of mighty woods,
And, fierce in a tyrannous freedom,
I knew but the law of my moods.
The elephant, trumpeting, started
When he heard my footsteps near,
And the spotted giraffe fled wildly
In a yellow cloud of fear.

I sucked in the noontide splendour
Quivering along the glade,
Or, yawning, peeping and dreaming,
Basked in the tamarisk shade,
Till I heard my wild mate roaring,
As the shadow and night came on,
To brood in the trees' thick branches,
And the shadow of sleep was gone:
Then I roused and roared in answer,
And unsheathed from my cushioned feet
My curving claws, and stretched me,
And wandered my mate to meet.
We toyed in the amber moonlight,
Upon the warm, flat sand,
And struck at each other our massive arms—
How noble he was, and grand!

His yellow eyes flashed fiercely
As he crouched and gazed at me,
And his quivering tail, like a serpent,
Twisted, curving nervously.
Then like a storm he seized me,
With a wild, triumphant cry,
And we met as two clouds in heaven
When the thunders before them fly.
We grappled and struggled together,
For his love, like his rage, was rude;
And his teeth in the swelling folds of my neck
At times, in our play, drew blood.

Often another sutor—
For I was flexible and fair—
Fought for me in the moonlight,
While I lay crouching there,
Till his blood was drained by the desert;
And, ruffled with triumph and power,
He licked me and lay beside me,
To breathe him a vast half hour,
Then down to the fountain we loitered,
Where the antelopes came to drink;
Like a bolt we sprang upon them,
Ere they had time to shrink,
We drank their blood and crushed them,
And tore them limb from limb,
And the hungriest lion doubted
Ere he disputed with him.

That was a life to live for!
Not this weak human life,
With its frivolous, bloodless passions,
Its poor and petty strife!
Come to my arms, my hero,
The shadows of twilight grow,
And the tiger's ancient fierceness
In my veins begins to flow.

Come not cringing to sue me!
Take me with triumph and power!
As a warrior that storms a fortress!
I will not cringe or cower.
Come as you came in the desert
Ere we were women and men,
When the tiger passions were in us,
And love as you loved me then!

Correspondence.

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

THE MEDIUMSHIP OF MOHAMMED.

SIR.—Mr. Bosworth Smith, in his book on Mohammed, says that Sprenger has described most minutely the "epileptic fits" of the prophet, or, in other words, the manner in which he was spiritually influenced. If he would send the details to the *Spiritualist* for publication, they would be of interest to all its readers. So also would a short description of the few miracles attributed to Mohammed by his followers. X.

PRINCE WITGENSTEIN ON REINCARNATION.

SIR.—Mr. Garbett has, in your last *Spiritualist*, mentioned my letter which you kindly published some weeks ago, and I hasten to acknowledge the applicability of his remarks. They may serve to open a wide field of thought and discussion on a really interesting subject, the closer examination and definition of which would aid to unite two very distinct groups of Spiritualists—those who believe in reincarnation, and those who do not. I do not quite agree with Mr. Garbett, when he assimilates the Buddhist and Pythagorean doctrines, which, I believe, teach the transmigration of the spirit into animals and plants, with Kardec's beautiful law of moral and intellectual progress through different compensatory human existences; but, like him, I wish to see that great problem resolved by closer examination and the assistance of good leading spirits. I confess, at the same time, that I am a very weak theologian, and that, if I suggested the words Mr. Garbett refers to, as contained in the Scriptures, I simply meant to state (as probably taking its source in the Bible) our Protestant confession of faith. This is the same, I suppose, in England as in Germany, and a passage in it says:—"I believe in the resurrection of the flesh." Now this belief being, if literally accepted, in direct contradiction to the material laws of nature, as well as to the sublime teachings of our faith, which does not admit of useless wonders, I prefer Kardec's version, which cuts short at once all misunderstandings, by teaching us the resurrection in the flesh, *alias* "reincarnation."
EMILE, Prince of Sayn-Wittgenstein.

Nieder Walluf, on the Rhine,
Aug. 10th.

MORE ROD SEANCES AT BARROW-IN-FURNESS.

SIR.—Since I last wrote you, a gentleman informs me that a most untruthful communication has been given through the rod, of the injury and death of a relative. This was nothing less than a wicked lie, finished up too with a "Good night, God bless you." Now, who made such a lie up? Certainly not the persons holding the rod, to cheat and alarm themselves; therefore, there seems no alternative but to admit that it must have been an invisible agent—call it spirit, or force, or what we may. Spiritualism says it would be a disembodied man or woman, who when on this earth would have been as gratified in telling such an untruth as now. Tables, we know, also are sometimes controlled by similar untruthful ones. We have had several cases under notice recently; I should say also several cases with the rod too; but it would not be good to fill your space with details.

I purposed giving you an account of some rod seances held on Good Friday last, but find they are too long for this letter; otherwise they, being so good, would more than counterbalance the bad ones.

With your kind permission I will conclude with a strange communication received through the rod, on May 3rd last. The controlling agent gave his name as "Jack Todd," said he lived in London, and was nine years of age, when he left earth in 1801. He further said he was a "chimley" sweeper.

Quest. Are you happy?

Ans. Yes, now, but on earth was very unhappy; my master used to make me work so hard, and when I was at work up a "chimley" he lighted some straw and choked me.

Quest. Was your master punished?

Ans. He is very unhappy now—so long.

Quest. What did you feel?

Ans. I had to go up the "chimley," and half way up it was so narrow, I tried, but could not get up. Master cursed me for being so lazy, and said he would make me, and lighted some straw. I felt cold, and looked up and saw many spirits holding out their arms for me, so I went with them, and was so happy.

Quest. Was he found out?

Ans. Yes, for he is so unhappy.

Quest. Was he punished on earth?

Ans. No.

Quest. What was the name of your master?

Ans. Alfred Jones, Whitechapel. He employed 15 sweeps.

Now, sir, is this a bit of spirit romancing, or is it a true story? We cannot tell—you have it to place before your readers simply as it was received. The holders of the rod assuredly did not make it, nor was such a narration in the minds of the one or two other friends present.

Perhaps to avoid bad controls we should take the advice of a good one, who, just before closing one night, caught the rod, and said—"You have had bad spirits. You ought to sing hymns, and pray, and read the Bible at all times when you want to talk with spirits."

Our invisible friend most likely is right, and investigators would probably do well to follow his counsel.

Barrow-in-Furness, Aug. 10, 1874. W. R. THORNTON.

SPIRITUAL MANIFESTATIONS IN HULL.

SIR,—On Monday and Tuesday evenings, August 10th and 11th, two *seances* were held in the *Seance Room*, 42, New King-street, Hull, when Mr. E. Taylor, trance and inspirational medium, spiritual missionary, from Keighley, was present. Spirit forms were seen at both *seances* by two or three of the sitters. Trance addresses were given by Mr. Taylor under the control of an Indian, an Irish, a French, and English spirits, each spirit speaking in its native language. The Indian spirit afterwards controlled Mrs. Pawson, who is a member of the circle, and spoke at some length through her. One gentleman present, who was suffering severely from sickness, and who had, in consequence, some difficulty in attending the *seance*, was mesmerised by Mr. Taylor in trance, under the control of an Indian spirit doctor; the sufferer had so far improved before he left, that he could scarcely credit the benefit he had received. The spirit selected others from the circle who were ailing, all of whom received similar proofs of spirit power. Mr. Taylor possesses great healing power, and it has caused the sceptical portion of visitors to his *seances* to acknowledge in his presence their belief in the astounding facts relating to it, and it has led them to further investigate Spiritualism. On Tuesday night Mr. Bland gave an inspirational address—the third or fourth of the kind—though he has been a trance speaking medium for years. A treaty has been already entered into and arrangements made for Mr. Taylor to spend a week with his friends in Hull shortly. Particulars may be obtained at 42, New King-street, Hull. I was present at both the *seances* described in this letter. J. J. CAINE.

MR. FOSTER IN AUSTRALIA.

To the Editor of the "Melbourne Argus."

SIR,—You will oblige me much, and do honour to your motto, by finding room in the columns of *The Argus* for the facts I am about to narrate.

I have had a *seance* with Mr. Foster, the medium, of whose abnormal powers I had previously heard reports. A few days ago I determined to visit him professionally—if I may so speak—and pay my guinea for whatever of truth or trickery his peculiar powers might make manifest to my intelligence. Having intimated to Mr. Foster that I had come for a sitting, he desired me to follow him into a neat little room, and we both sat down at a rather large oval table.

I was no sooner seated than I heard faint and peculiar raps in different parts of the room, on, under, and about the table chiefly. These raps gradually increased in strength, frequency, and loudness; whereupon Mr. Foster remarked, "Don't be frightened, the spirits are appearing in great numbers, and wishing to communicate with you." I must here state that I had previously prepared between thirty and forty strips of note-paper, on each of which I had written a name of some friend who had gone before me from this world, or a question, so that these slips when folded carefully

and closely had the writing concealed from ordinary vision. These strips of paper, so folded, I threw down before Mr. Foster in a small heap, and we sat for perhaps a minute in a silence broken only by the continual rapping.

My reverie was interrupted by the voice of the medium, "A spirit stands near you, who bids me tell you how pleased he is to make himself known to you from his happy home in the next world. His name is Charles Havel." While the medium was saying this, he took from the little heap of papers one slip which he bade me open. I did so, and read out the name "Charles Havel," a gentleman whom I had known in Paris many years ago, a disciple of Fourier, the reformer.

In this way twenty-two spirits answered to their names, each of them giving some characteristic message, sufficiently striking to convince me that the messages were not evolved from the medium's own consciousness, especially as the names were, in every instance, uttered by his lips, and verified by his picking out and throwing to me the corresponding slip, without making one mistake, and without evincing any sort of hesitation or searching.

The next phase of this *seance* was very remarkable. The medium suddenly ejaculated, "A spirit of great beauty and power, whose name is John Washbourne, wishes to give you a manifestation." The words were scarcely uttered when my pocket handkerchief was snatched from my hand by some unseen power, and dropped from near the ceiling on to the table before me, tied in a most unusual manner in three knots. There could be no mistake about the handkerchief, as my private mark was turned out to view in a corner of one of the knots. The manner in which this was done, and the circumstances under which the handkerchief was taken from me and returned to me again in an instant of time, testified to my senses the presence of the departed. I was, and am, convinced of the truth of spirit intercourse, as such a truth now as it was in the dawn of Christianity—when Paul was converted by spirit agency, or Peter released from prison by the same means.

I am well aware of the odium attaching to the word Spiritualism, and the insulting and opprobrious epithets applied to those who think that the resources of nature, and nature's God, are still equal to the production of new editions of her former works—nevertheless, I feel it my duty, as a lover of truth, whether popular or unpopular, new or old, to testify to what I have seen, and give my reasons for feeling absolutely certain that life does not end with death, and that the attributes of the infinite spirit are not exhausted by the production of merely earthly organisms, but find a field of expansion worthy of the God of Nature, in the eternal unfoldment and development of the creatures of His love.

I am convinced this subject will yet attract a large share of the attention of thinkers, philosophers, and philanthropists, and as a means towards that end I respectfully solicit the insertion of this letter.

I enclose my card, and remain, sir, yours, &c.,

April 27th, 1874.

A LADY.

MENTAL INFLUENCES AT SEANCES.—Even after a circle has made some progress there may be total or partial failure at certain sittings. This may be owing to the state of the medium's health, atmospheric conditions, the presence of an uncongenial element in the circle, or some other cause not easy to discover. It is not wise to invite strangers to a young circle. There are but few mediums sufficiently developed not to be affected by their presence. Should a visitor be in a sneering, suspicious, antagonistic mood, he brings with him a very prejudicial influence. T. R. Hazard has well said in his little work on *Mediums and Mediumship*:—"Let a bitter-spirited bigot enter the circle, and indulge in spiteful or even suspicious feelings, his thought—disguise it as he may—will embody itself in a spirit element adapted to itself, and penetrate the sensitive mind of the helpless negative medium with a chilling blast." Hazard, on one occasion invited a clerical friend to a *seance*, who was evidently unfavorable to Spiritualism. The sitting was very unsatisfactory. After his friend left, the medium was entranced, and he inquired of the spirit present how it was that on ordinary occasions he could "obtain satisfactory spirit utterances, whilst, in such an instance as the one named, the spirits seemed all to become dumb." His spirit guide answered, "How would you feel in the presence of a rattlesnake which was all the time spitting poison at you?" And the writer very properly adds that in this answer "may, perhaps, be found a key to unlock the mystery that attaches to some of the unlucky failures which occur."—*The Progressive Spiritualist* (Melbourne).

THE DEATH-BEDS OF SPIRITUALISTS.

BY EFES SARGENT.

LISTEN to the words that come from the lips of so devout a Christian as the late Albert Barnes, of Philadelphia, well known to the religious public at home and abroad. Hear his cry of doubt and despair:—"It is all dark, dark, dark to my soul, and I cannot disguise it. In the distress and anguish of my own spirit I confess that I see no light whatever."

Hardly less desponding than this in tone was the recent utterance of President McCosh, of Princeton College, while officiating at a funeral.

Turn from wailings of anguish like these to the last words, almost playful in their serenity, of the Spiritualist Socrates. Crito asks him, "How and where shall we bury you?" Socrates rebukes the phrase. "Bury me," he replies, "in any way you please, if you can catch me, and I do not escape from you!" And, at the same time smiling and looking around on his hearers, he said, "I cannot persuade Crito, my friends, that I am this Socrates who is now conversing with you, and arranging each part of this discourse; but he obstinately thinks I am that which he shall shortly behold dead, and he wants to know how he shall bury me. But that which I have been arguing with you so long, that when I have drunk this poison I shall be with you no longer, but shall depart straightway to some happy state of the blessed, I seem to have argued in vain, and I cannot convince him. . . . Say not, at the interment, that Socrates is laid out, or is carried out, or is buried. Say that you bury my *body*. Bury it, then, in such a manner as is pleasing to you, and as you think is most agreeable to our laws."

The sequel of the familiar narrative, the introduction of the hemlock, the drinking of it amid the tears and lamentations of friends, the solemn silence enjoined by himself, the pacing to and fro, the perfect equanimity, and the unquenchable faith manifested in all his last words and acts, show that Socrates fulfilled in his death all the professions of his life.

As no unworthy pendant to this picture of the death of Socrates, learn how another Spiritualist, Mrs. Rosanna C. Ward, of Cincinnati, met her end. For several years she had said to her husband that she would pass away in the autumn of 1873, in the twilight of a beautiful day. The fact verified her prediction. She, too, like Socrates, was a sensitive or medium, in her relations to spiritual influences.

A few days before her departure she sent for a Unitarian clergyman, the Rev. Mr. Vickers, and requested him to conduct the services at her funeral, and to say, "This woman did not die in the *faith* of Spiritualism, but in an *absolute knowledge* of the reality of the after-life and the fact of spirit intercourse."

She arranged all her affairs, and gave minute directions. "After the spirit leaves the body," she said, "lay the body out for cooling in this room; lower the windows about six inches and allow nobody to come in.

"There must be no sitting up. Go, all, and take your needed rest, as I shall be doing."

The day preceding her death she lapsed into a deep trance, and was absent three hours. During this time her arm was pulseless and her breathing was imperceptible. When she retook possession of her body, she said, "There is so much life in the back brain that I could not pass away. The back brain must die a little more before I can leave." She then said to Mr.

Ward, who had just handed her a flower, "The flowers are a thousand times more beautiful in the spirit-world than these! But all God's works are beautiful, if we are only in sympathy with them. My dear, it is all right."

She then spoke of the interviews she had been having with departed relatives and friends, and said, "I will go to-morrow." On the morrow, a few moments before she passed away, she gave some instructions for her husband's comfort, and then, with a smile, looking him in the face, said, "My work is now done; the curtain falls." And so the well-prepared spirit passed on to the better clime, "the purer ether, the diviner air."—*Banner of Light*.

THE BRITISH ASSOCIATION AT BELFAST.

(From our own Correspondent.)

BELFAST, Wednesday Morning.

THE proceedings at the British Association will begin this evening, when Professor Tyndall, the most popular English lecturer on physical science will deliver his presidential address, which is sure to be interesting to everybody. The opening meeting will take place to-night in the Ulster Hall. There is every prospect of its being a large and harmonious gathering this year; many visitors have already arrived, and in the Reception Room this morning I met several London Spiritualists who are among the members of the British Association.

During the past few days I have been making some inquiries about Spiritualism in Belfast, and find that it is almost unknown here; one or two circles, however, have begun to sit of late in strict privacy, incipient mediumship has been developed, and manifestations obtained. A gentleman in whom the first symptoms of trance mediumship have appeared, has written for me the following minute account of his sensations:—

In my house, a few friends, including certain members of my own family, about a fortnight since, made an attempt to get table manifestations, but without the slightest success; the attempt was repeated once or twice afterwards, but failed as before. On Saturday last I sat down again, with but one companion—a little son of my own, about fourteen years of age—no others in the apartment. After some time I fell into a drowsy state, and having sat about an hour, the table commenced a very rapid movement. It rapped as instructed, three for "yes," two for "doubtful," and one for "no." We have no reason, however, to conclude that the answers given, though apparently intelligent, were at all truthful. The next day, Sunday, the lad and I sat down again. A few seconds after sitting down I experienced sensations not unlike those produced by an electric shock. My head was shaken with a quick convulsive movement, also my arms, but my head most, so that the on-lookers were a good deal annoyed, and afraid I was suffering, or about to suffer. This continued for about twenty minutes, at the end of which time the table was acting with much power, and my convulsive movement had passed.

Yesterday and to-day, I had only to put my hands or hand on the table, when the table was in motion, always preceded by the convulsive action of the head. The answers, however, continue to be untrustworthy. Now whence, or what, is this convulsive movement of my head? I never before, in my life felt it till on the occasion mentioned; but now, or at any time since Sunday, whether sitting in my chair or standing on my

feet, I have only to surrender my will, as it were, and drop into what I may term a sort of passive state, when the quick, convulsive action of the head commences. I have only to put my hands on a table, even a large one, if I desire to set it into full action, and such table is at once in motion. Am I, therefore, a medium? It struck me to-day that if the influence be spiritual, the influencers wish me to be a trance medium. With a view to ascertain this, I sat down to-day on a sofa, throwing back my head in the attitude of sleep. What followed was very remarkable. My head was shaken, even violently for about two minutes; then a little respite; then again shaken as before, but with increased violence. This continued for some time—leaving off, and beginning again. Then, a different movement—one in every respect similar to the rocking of a child's cradle by a tender nurse or mother, the head moving from side to side, from cheek to cheek, moderately slow, as if from the desire of some invisible agency, anxious to put me to sleep. However, I did not sleep. Can you tell me the cause? If the agency be spiritual, it seems to me that the spirits conclude I might be of service. It might turn out that I would be able to serve Spiritualism in this town of Belfast, where it is all but utterly unknown. I should add that when in the state mentioned, and after arising from the state described as convulsive, I experience a sensation in the head exactly agreeing with that mentioned by Mr. Moore at the present Conference of Spiritualists, in short, he has described my case in every particular—hands, arms, and head. The sensations in the head are most minutely described. What then? The influencing power is strong and powerful, and I am a small light creature, not more than five feet four and a half inches high, and not one hundred pounds in weight.

Since the foregoing was written, writing mediumship has been developed in his person.

Some sixteen or seventeen years ago Spiritualism was introduced into Belfast by the visit of a Yorkshire medium, and for a few weeks created sufficient sensation to bring forth pulpit denunciations, which, coupled with the feeble character of the phenomena developed, caused further investigation of the subject to cease. But the newspapers here have recently printed more or less about the interest which Spiritualism has awakened in England, and the *Belfast News Letter*, which belongs to Mr. Henderson, the Mayor of Belfast, last week printed a long report of the proceedings of the National Conference of Spiritualists, as well as some exceedingly unsatisfactory occurrences said to have recently taken place in Newcastle. The *Spiritualist* has a few regular subscribers here, a few mediums are in course of development, and the question of taking public action to promote Spiritualism in Belfast, is under consideration.

The Unitarians are rather a strong body here, and one of their preachers, the Rev. F. R. Young, of Swindon, formerly editor of the *Christian Spiritualist*, will visit Belfast in a few weeks' time.

Dr. Huggins, Professor Stokes, and some others who have spoken for or against the reality of spiritual phenomena are here, and Mr. Crookes is expected. The formation of a Psychological Department of the Biological Section is under consideration, and it is expected that on Friday, Aug. 21st, a meeting will be held to decide upon the matter, under the presidency of Mr. Herbert Spencer or Professor Tyndall.

MR. MORSE IN THE PROVINCES.—Mr. J. J. Morse has had three successful meetings in Newcastle-on-Tyne, the address delivered through him by his guides giving great satisfaction; at the present time interest is felt in Newcastle on the subject of Spiritualism, the arguments *pro* and *con* being sustained with animation and some ability. Mr. Morse also held a meeting at Saltburn-by-the-Sea, on the evening of Friday last; an attentive and appreciative audience assembled, and the address, the subject being chosen by a committee, was well received. On Sunday next this speaker will, under spirit control, deliver two addresses in the Alhambra Hall, Bradford, that in the afternoon at half-past two, and in the evening at half-past six. Mr. Morse's address for the next week is Warwick Cottage, Old Ford Road, Bow, London, E.

BREAKING THE NEWS GENTLY.—“When the lamented Judge Bagley tripped and fell down the court-house stairs and broke his neck,” says Mark Twain, “it was a great question how to break the news to poor Mrs. Bagley. But finally the body was put into Higgins's waggon, and he was instructed to take it to Mrs. B., but to be very guarded and discreet in his language, and not to break the news to her at once, but do it gradually and gently. When Higgins got there with his sad freight, he shouted till Mrs. Bagley came to the door; then he said, ‘Does the widder Bagley live here?’ ‘The widder Bagley? No, sir!’—‘I’ll bet she does. But have it your own way. Well, does Judge Bagley live here?’—‘Yes, Judge Bagley lives here.’—‘I’ll bet he don’t. But never mind,—it ain’t for me to contradict. Is the Judge in?’—‘No, not at present.’—‘I jest expected as much; because, you know—take hold o’ suthin’, mum, for I’m a going to make a little communication, and I reckon maybe it’ll jar you some—there’s been an accident, mum. I’ve got the old Judge curled up out here in the waggon; and when you see him you’ll acknowledge yourself that an inquest is about the only thing that could be a comfort to him.’”

A PERMANENT HUMAN “DOUBLE.”—The *North China Herald* says:—“The *Shun-pao* gives the following story:—‘A certain inhabitant of Pao-shun Hsien (near Woosung) recently resolved to get married, and all proper arrangements having been made, the bride left her father's house on the 27th of the moon before last. She had about five *li* to go, and on her way had to pass through a place where there were a lot of graves and dense thickets of trees—in fact, as wild and weird-looking a place as could well be imagined. It was about eight o'clock in the evening, when she got to this spot, and the chair coolies felt the chair get much heavier. Thinking, however, that this was merely due to their own fatigue, they kept on their way, and in due time arrived at the bridegroom's house. The chair was set down, and the curtain raised, when lo and behold! there was seen to be, not one maiden, but two, inside, exactly alike in form and feature, dress and bearing. Everybody cried out with astonishment, but no one could tell which was which, and the marriage ceremonies came to a standstill. In haste the bride's mother was sent for, but she also was unable to tell the true one from the false. However, she bethought herself of a plan which might settle the point. She knew that her daughter could weave three pieces of cloth in a day, and so she suggested that if the two were set to weave against one another, it would soon appear, from the ability displayed, which was the true daughter. Accordingly, looms were brought, and the two wove from morning to night, but finished their tasks at the same time to a minute. Both the girls are still there, and cannot be got rid of; it is said they are sending for the magistrate to look into the matter, and also to the “Dragon and Tiger” mountain in Kiangsi, to fetch the “Master of Heaven” to exorcise the “double” which thus haunts the girl. All the country people will tell you this story, but whether it is to be believed or not we leave our readers to determine.” The heroine of this story is said to have advanced five *li*'s; the author of it appears to have advanced more.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Insulation, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,
HENRY LORD, Union street, Beech,
Sowerby-bridge, Yorkshire.

July 14th.

List already promised.

	£	s.	d.
Mrs. Cora L. V. Tappan...	5	0	0
Twelve other friends £1 each ...	12	0	0
A Friend at Oldham ...	1	0	0
A Ditto at Manchester ...	1	0	0
H. J. L. ...	20	0	0
National Association of Spiritualists, London ...	5	0	0
John Lamont, Liverpool ...	1	1	0
E. Broadbent ...	1	0	0
J. G. ...	2	0	0
Three Friends ...	1	12	6
J. Milner ...	1	0	0
J. C. and J. S. ...	7	6	
Wm. Jackson ...	2	0	0
E. Holt ...	1	0	0
Benjamin Swaine, 3rd Donation ...	1	0	0
A Bath Friend ...	10	0	0
Two Spiritualists ...	4	6	
Proceeds from Mr. Tappan's Oration ...	5	10	0
	£61	5	6

A parcel of 8 Books and Tracts from James Raisrick, Leeds.

Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

£1,000 REWARD.—MASKELYNE & COOKE.

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane London E.C.