

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m., to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "Brixton Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilizing the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1874 are the following, viz:

To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism.

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circle regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership.—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership.—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

83, GREAT RUSSELL STREET, W.C.  
AGENDA FOR AUGUST, 1876.

MEMBERS are requested to note that the offices of the Association, at 83, Great Russell-street, will be closed during the absence of the secretary, from the 14th to the 28th August.

Thursday, 3rd.—Library Committee, at 4.30.  
Monday, 7th.—Seance Committee, at 6.30 p.m.  
Tuesday, 8th.—Prize Essay Committee, at 6 p.m.

COUNCIL MEETING at 6.30 p.m. At the conclusion, or in the absence of ordinary business, the meeting will be made SPECIAL, as heretofore announced, for the consideration of certain amendments to the rules of the Association, notices whereof will be sent to each member seven days previous to the meeting.

### LEIGH SPIRITUALISTS' ASSOCIATION

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Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, but not of the lending library.

Free seances for inquirers have been instituted through the liberality of some of the members, admission to which may be obtained through any member, or on application to the secretary.

Suitable rooms may be hired on moderate terms for seances, with cabinet, &c., and also for committee or other meetings.

Light refreshments are provided at moderate charges.

Inquirers and foreign Spiritualists visiting England are cordially invited to visit the rooms, and the secretary will be happy to afford them any information in her power.

Communications should be addressed to the resident secretary, Miss Emily Kishlingbury, 83, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

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Under the auspices of the above Society (in aid of the fund for re-decorating their Lecture Hall) will be held in the GROUNDS of Mr. W. B. Armstrong, at HIGH-CROSS LODGE, BENWELL, on Monday afternoon, August 7th, 1876 (Bank Holiday). Tea will be provided in the Grounds at 5 o'clock.

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July, 1876.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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MRS. BURKE is about to hold PUBLIC SEANCES at her Boarding House for Spiritualists every Friday evening at 8 o'clock; to commence on Friday, the 15th inst. E. W. Wallis, medium for trance communications. Other seances are in process of arrangement. Fee, 2s. 6d. A seance for reduced physical manifestations, with a first-class medium, will be held on the Wednesday evenings of each week, for a few weeks only. Fee 5s.

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# The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER ONE.

LONDON, FRIDAY, AUGUST 4th, 1876.

## SPIRITUAL PHENOMENA AND MEN OF SCIENCE.

LAST week Mr. Carleton Massey raised the question in these pages, whether it would not be wise to invite some of the best known professed men of science in this country to witness the manifestations which now take place through the mediumship of Dr. Slade. In spite of their reprehensible position in relation to spiritual phenomena for many years past, he argued that, if they did not attest similar manifestations to those which he witnessed through Dr. Slade when they saw them, they would exhibit a want of common honesty. But have they not exhibited a want of common honesty in the past? When the professors of Harvard University promised to report anything they might witness through the mediumship of the Davenport brothers, and they afterwards came into contact with phenomena which they could not explain, and which the public would not have believed, however well attested, they gave no report at all, but preferred to temporarily save their skins at the expense of their historical reputation, for the time is coming when all the merits of such cases will be perfectly understood by the public at large. When, according to M. Aksakof, the St. Petersburg committee heard loud raps coming from a table while members of the committee were examining the table both from above and below, and when they omitted to put this fact in the report which they drew up, was there not a want of common honesty? Again, Dr. Carpenter once told a Chelsea audience that a paper by Mr. Crookes in relation to these abnormal phenomena had been rejected by the Royal Society because of an error in one of his experiments, which error Dr. Carpenter illustrated by apparatus which he took the trouble to fit up before the audience, and was not Dr. Carpenter's conduct reprehensible when, after he discovered that Mr. Crookes had not made any such mistake, and that his paper had not been rejected upon such grounds, he neither apologised to Mr. Crookes, nor, so far as we know, sent information to the Chelsea institution that the supposed information which he had given them was altogether without foundation?

There is plenty of room for difference of opinion upon the question raised by Mr. Massey, and although we do not agree with him in the idea that the line of action he proposes is altogether judicious, we do not feel any very strong objection to seeing the experiment tried. As the mortal remains of all of us must find their way to some cemetery at no very distant date, one would naturally suppose that any practical experimental evidence within reach, as to the reality and nature of the spirit body and of spirit life would be hailed with joy by every living soul, but experience proves that this is not the case. Pre-conceived religious and materialistic ideas, accumulated during a lifetime, dread a stern encounter with hard facts; moreover, the lives of many persons cause them to fear the existence of any evidence of the reality of a life beyond the grave, unless accompanied by some promise that the consequences of their evil deeds may be shifted upon somebody else—anything rather than the doctrine of atonement by works, by the payment of the uttermost farthing. Hence, as a matter of fact it is practically found that only persons of a particular order of mind naturally gravitate into the Spiritualist movement, and that if people have not this order of mind they are either indifferent to Spiritualism, or have a strong antipathy thereto. Natural opponents and natural supporters of Spiritualism can be found inside the world of science, but all experience tends to show that it is best to introduce the subject only to those whose mental nature requires it, and not to those who cannot assimilate its truths and who dread its facts.

Perhaps those who hold the views of Mr. Massey, and those who sympathise with the ideas just stated, may meet

upon common ground, by resolving to use Dr. Slade's powers to secure converts from among literary men. These have more influence in the world than men of science, and have been found to be far less bigoted and prejudiced. When *The Times* newspaper wished to know what was true in relation to Spiritualism, what did it do? It adopted the common sense course of sending a gentleman upon its staff to observe the facts for two or three weeks, after which it did what any journal of honour was bound to do, that is to say, printed a faithful account of that which its own representative had witnessed. The record thus published by *The Times* extended over many columns. Where can any honourable conduct like this be found in connection with our scientific bodies? Where is the representative appointed by the Royal Society to collect information about these most important phenomena of nature? Not only has it taken no steps to collect information, but has, in the most prejudiced manner, rejected a paper by one of its cleverest members, containing nothing but properly attested physical facts. The British Association for the Advancement of Science has committed itself in like manner, and the flippant note about Spiritualism written by Professor Stokes, at Edinburgh, is now a matter of history. A solitary fact proves no general law, yet Mr. Lockyer is no exception to that rule which we have just stated, about the greater absence of bigotry among literary than scientific men, for in his journal, *Nature*, he has never published any abuse of the phenomena of Spiritualism. In St. Petersburg, after the men of science made their recent *fiasco* in relation to psychological phenomena, the Russian press gave them no support, and let the public know that their hastily formed decision was untrustworthy. In London, the chief daily newspapers have, of late, all given fair play to Spiritualism, and in the country there are not a few which publish accurate reports about the manifestations witnessed at *séances*.

Our advice then, and it is not by any means dogmatically given, is to let English men of science alone; to let them remain a standing example before the world, of men steeped in a kind of priestly bigotry founded upon physics. In the mean time let energy be devoted to the dissemination of information among their superiors; that is to say, among literary men, and in that highly-cultured section of society in which Spiritualism is now spreading so rapidly without any special effort. The conversion of one daily newspaper editor is of more value to the movement than that of a dozen scientific men. The latter should be left to themselves till they ask in a respectful manner for facilities for gaining information, and until they apologise to some extent for their misconduct in the past. Whatever is done, it would be the greatest mistake to recognise them as authorities, or to let them hold the idea that they are sitting in judgment; they should be asked to *séances* only as a matter of grace and favour, they being fifty times more ignorant of the subject than its students.

## SPIRITUALISM IN MEXICO.

THE three periodicals devoted to the Spiritualist movement in Mexico are before us, and illustrate the progress of the science in a country attacked by domestic revolutions, and in which lawful association for any political, religious, or social purpose is almost impossible.

The leading paper is that of the central society in Mexico, and is termed *Ilustracion Espirita*; this journal, by the convenience of its octavo form, suitable for binding, and the quality of its contents, certainly deserves favourable notice in England. The articles in this magazine are thoroughly classified, a section being devoted to editorial articles, and others to spirit communications, physical phenomena, the

metaphysical relations of the subject, mesmerism, general literary criticism, an analysis of contemporary literature, and miscellanea. It is clear that only in a paper of this small size can such an arrangement be made. The quality of the articles is of a high literary character, and the principles advocated are those of the reincarnationists. We have not been able to perceive regular reports of the proceedings of the Mexican society, and the papers read before it probably are published as separate articles.

The *Ley de Amor* (Law of Love), of Merida (Yucatan), is a small sheet of eight pages, which is chiefly devoted to the illustration of the metaphysical bearings of the doctrine of reincarnation. It is couched in extremely refined and moderate philosophical language, and will doubtless advance the moral objects of the movement.

The *Pensamiento*, of Merida, is a weekly paper of large size, containing general spiritual news, and being apparently of the same nature as the *Religio-Philosophical Journal* of Chicago. We wish we could say that the *Pensamiento* had avoided the theological rock on which so many Spiritualists have split; and we must deprecate a style of writing which has for effect the seeds of political and religious discord in any nation. The influence of the masonic element is very apparent in the present newspaper, and much which appears in it has no reference whatever to the subject of Spiritualism. It is difficult, however, for us in England perfectly to appreciate the excited atmosphere which must prevail around the Spiritualists of Yucatan. We will merely remark that the literary arrangements of the *Pensamiento* are excellent, and that its readers are placed thoroughly on a level with the progress of the science in all parts of the world. It is highly to the credit of a comparatively small town like Merida, that two periodicals on Spiritualism should exist, and should have a fair circulation amongst the intelligent classes.

#### DR. SLADE'S MEDIUMSHIP AND MEN OF SCIENCE.

A FEW weeks since I threw out the suggestion that it would be well to perfect certain experiments in the physical phenomena of Spiritualism which might be produced in full daylight, and, with certain limitations, under any fair conditions. I did not know then, nor did I at all expect that I should so soon see my *desideratum* an accomplished fact. It seems to me that Dr. Slade has done precisely what I wanted. In his presence phenomena occur with a regularity and precision, with an absence of regard for "conditions," and with a facility for observation which satisfy my desires entirely. It is impossible to conceive circumstances more favourable to minute investigation than those under which I witnessed the phenomena which occur in his presence with such startling rapidity.

I will not take up your space with needless details of phenomena already recorded. Suffice it to say that a *séance* of exceptional excellence developed every phenomenon that you have recorded, with equal rapidity and precision. There was no hesitation: no tentative experiments. All was short, sharp, and decisive. The invisible operators knew exactly what they were going to do, and did it with promptitude and precision.

A mid-day sun, hot enough to roast one, and fierce enough to search out every cranny, was pouring into the room; the table was uncovered; the medium sat with the whole of his body in my full view; there was no human being present save myself and him. What conditions could be better? The raps were instantaneous and loud, as if made by the clenched fist of a powerful man. The slate-writing occurred under any suggested condition. It came on a slate held by Dr. Slade and myself: on one held by myself alone in the corner of the table furthest from the medium; on a slate which I had myself brought with me, and which I held myself; and finally, on a closed double slate lying on the table. This latter writing occupied some time in production, and the grating noise of the pencil in forming each word was distinctly audible. A chair opposite to me was raised some eighteen inches from the floor; my slate was taken out of my hand, and produced at the opposite side of the table, where neither Dr. Slade nor I could reach it; the accordion played all round and about me while the doctor held it by the lower part; and finally, on a touch from his

hand upon the back of my chair, I was levitated, chair and all, some inches.

I have seen all these phenomena and many others several times before, but I never saw them occur rapidly and consecutively in broad daylight. The whole *séance* did not extend over more than half an hour, and no cessation of the phenomena occurred from first to last.

I cordially agree with Mr. C. C. Massey that advantage should be taken of such an opportunity to bring the facts before prominent men of science, and leaders of opinion generally. An honest man who saw what I saw last Thursday *must* admit the existence of a force hitherto unrecognised by science. I see no way out of it. Long experiment, dubious conditions, suspicion of fraud, possibility of confederacy—all this is eliminated, and none who has not tried it can estimate the relief one feels in being able to dismiss all care for this, and to devote attention exclusively to what is going on.

I have induced at least one eminent man of science to go and see for himself that the opinions of his life touching these phenomena are worthless. I do not know yet what he will say when he sees what I do not doubt that he will see; but, whatever he may say, he will not be able to deny the facts. I will pursue that process until I have brought the phenomena under the notice of such prominent persons as I can reach. May I earnestly say that Mr. Massey's suggestion of facilitating this by publishing a short and precise account of the facts should be acted on at once? It will save me and others much trouble, and is, besides, more readable and precise than a letter can be; and may I say, too, that invitations should be sent to prominent men in the Royal Society, and to leaders of public thought generally, inviting them to see what Dr. Slade can show them?

I have fought as strongly as man can against going, cap in hand, to the *back door* of Burlington House, and praying for recognition. If I change my note now, it is because I feel able, with Dr. Slade, to knock boldly at the *front door*, and challenge attention. The time has at last come when the phenomena can be produced openly and at demand; and in challenging attention to them we shall at least make it impossible for men of science to say again that they have never had a chance of seeing and verifying for themselves the statements of which they hear so much.

Not the least part of my content is caused by the anticipation of the flutter in the dovecot that Dr. Slade will cause in St. Petersburg. What will the wise men say when they see that they have been in error? No doubt they will honestly confess it; or, at least, we will hope so. It is a day too late to burke facts.

M. A. OXON.

#### THE TESTIMONIAL TO MR. B. COLEMAN.

To the Editor of "The Spiritualist."

SIR,—This list is now closed, and will not be published again. The total subscribed up to date amounts to £563 7s. 4d., to which a few small sums will probably have to be added. A meeting of the general committee will be called in a few days to decide what shall be done with the balance in hand.

If there be yet any persons who desire to contribute, they are requested to do so at once to me as hon. sec., as the treasurer, Mr. Calder, is going out of town. A. JOY.

69, Great Russell-street, Bloomsbury, W.C.  
29th July, 1876.

SUPERSTITION AT ECCLES.—Some good housewives still keep books of old family recipes, but few are disposed to try the remedies recommended therein. Faith in the popular medical traditions of the past still lingers here and there; and at Eccles a benevolent person lately undertook to cure a little boy of the whooping-cough, by employing the following process, the invention of which does credit to the ingenuity if not to the wisdom of our forefathers:—She cut a small lock of hair from the crown of the boy's head, and carefully inserted it into a piece of veal procured for that purpose. The meat was given to a dog, which was expected to swallow it, and with it the whooping-cough, which ought then to leave the boy. The good woman's husband, however, thinking it "unneighbourly" to give so disagreeable a complaint to an animal belonging to a friend, gave it to a stray dog. It has thus become difficult to ascertain whether the recipient of the veal has duly got the whooping-cough, a fact which might in some measure redeem the expedient from the discredit into which it has fallen from the fact that, though a fortnight has elapsed since it was adopted, the little patient's condition remains unaltered.—*The Echo*.

THE DALSTON ASSOCIATION OF INQUIRERS INTO  
SPIRITUALISM.

HALF-YEARLY GENERAL MEETING.

THE twelfth half-yearly general meeting of the members of this Association took place on Thursday evening last week, at their rooms in Navarino-road, Dalston, Mr. John Mc L-Glassford, F.C.S., in the chair. The other members present were Mr. John Rouse, Mrs. Amelia Corner, Mr. Jonathan Tozeland, Mr. W. R. Monteath, Mr. J. Francis Gaudin, Mr. Richard Pearce, Mr. Arthur Vaughan, the Misses Caroline and Nina Corner, Mr. M. Pardo, Mr. Henry Cook, Mr. R. Pomeroy Tredwen, Mr. Alfred E. Lovell, Mr. Edwin Dottridge, Miss Emily Thomson, and Mr. Thos. Blyton.

The notice convening the meeting having been read, the minutes of the last half-yearly general meeting, dated 27th January, 1876, were read and confirmed.

REPORT OF THE COUNCIL.

The Chairman then read the following report of the Council for the half-year ended 30th June last:—

The Council, in submitting the customary report of the financial condition and progress of the Association during the past half-year, consider that, on comparison with the previous period, the members have reason to congratulate themselves upon the continued prosperity of the Association.

The accounts have been carefully audited by Messrs. John Rouse and Charles Lee, who have appended their certificate to the statement of accounts attached to the report.

The total net receipts during the half-year ended 30th June last were £19 12s., as against £13 14s. 6d. during the previous period; while the expenditure, inclusive of the balance of 16s. 6d. brought forward, amounts to £19 0s. 6d., as against £14 11s. The increased receipts are mainly due to donations, and also to an increase of £1 14s. from ordinary subscriptions paid in during the half-year. The increased expenditure is attributable to the fact that in the accounts for the half-year ended 31st December, 1875, were included net receipts amounting to £5 12s., in respect of the conversazione and ball held under the auspices of the Association in January last, which amount, if dealt with in the accounts for the past half-year, would have reduced the expenditure, under the head of "Lectures, Special Séances, &c." from £6 11s. 7d. to 10s. 7d. There were no outstanding liabilities on 30th June last. The "Stock Account" of the Association, after the usual half-yearly deduction of 5 per cent. for depreciation in value, shows a balance of £30 10s., as against £20 17s. 8d., on the 31st December, 1875, being an increased value of £9 12s. 4d.

The following elections have taken place during the past half-year, viz.:—Messrs. J. N. T. Martheze, Martin R. Smith, and Mrs. Catherine Berry, as life members; Miss Anna Blackwell, Mr. and Mrs. Thomas Everitt, as honorary members; Mr. Lucas de Caux, Miss Margaret Marsden Cocker, Mr. Henry Sayer, Mr. John Mc L-Glassford, F.C.S., Mr. Arthur Vaughan, and Mr. M. Pardoe, as ordinary members.

In consequence of Mr. A. Ferguson Black leaving England, that gentleman has resigned his membership. The membership of Mr. Alfred Lee has been cancelled at Mr. Lee's request.

The total number of members upon the register on 30th June last was 69, as compared with 59 at the close of the previous half-year, being an increase of 10. The classification of the number of members is—8 life members, 30 honorary do., 31 ordinary do.; total 69.

Pursuant to the resolution adopted at the last general meeting, an application was made to enter into alliance with the "British National Association of Spiritualists," which, having been unanimously accepted by that organisation, was ratified by your Council on the 9th March last. The appointment of a representative, to be ex-officio a member of Council of the National Association, resulted in the election of Mr. R. Pomeroy Tredwen. The question of reciprocation of interchange of members' privileges having been raised, it has been resolved: "That the members of societies in alliance with the British National Association of Spiritualists be admitted, on presentation of their cards of membership to the same privileges as regards meetings and séances, as ordinary members of the National Association." This friendly interchange of privileges will thus offer increased facilities to the members in their investigations.

The subject of test conditions at séances has been discussed by the Council, and the following resolution adopted—viz., "That at all dark or cabinet séances of the Association such conditions be observed as, in the opinion of the members assembled thereat, shall be deemed proper and sufficient to guarantee the genuineness of any manifestations which may be obtained; and, that only those séances be recorded at which such conditions are enforced."

The following special arrangements have been carried out during the past half-year, viz.:—

"5th January.—As intimated in the last half-yearly report of the Council, a New Year's gathering, in the form of a conversazione and ball, was held at the Cavendish Rooms on this date, when Mr. Algeron Joy, hon. member, M. Inst. C.E., presided during the early portion of the evening, as a substitute for the President, who was prevented through illness in his family from being present. Through the instrumentality of many friends, the programme of the 'conversazione' proved a very attractive one, and gave much satisfaction and pleasure. The 'ball' was undoubtedly the greatest attraction, being very numerously attended, and was kept up with great spirit until early the following morning. The expenses were, however, exceptionally heavy; but, owing to the very liberal aid of several friends, only a small deficit was incurred by the general funds of the Association. The Council feel that the best thanks of the Association are due to those friends, especially to

certain members of the British National Association of Spiritualists, who assisted in various ways in making the gathering so eminently successful. Reports of the proceedings appeared in *The Spiritualist* and local press.

"11th January.—A very comprehensive paper on 'Occult Psychological Phenomena occurring outside what is known as Spiritualism,' was read by the author, Dr. George Sexton, hon. member, which was published in the *Spiritual Magazine* of February last.

"24th February.—'Our Duties as Spiritualists to Opponents, Inquirers, and Ourselves,' formed the subject of an interesting and suggestive paper by the Rev. F. R. Young, hon. member, which paper was also published in the *Spiritual Magazine* of March last.

"30th March.—On this date the proceedings comprised 'A Narration of Experiences of Members and other Investigators,' at which the attendance was numerous. Papers by Mrs. Catherine Woodforde, hon. member, and Mr. John Rouse were read, when some very interesting as well as instructive facts were elicited. The proceedings were fully reported in *The Spiritualist* newspaper of 7th April.

"21st April.—A special subscription séance was held on this date with Mr. Charles E. Williams, but only a few slight manifestations could be obtained. This apparently shows that the manifestations are not due to the desire of the sitters, as all those who were present on the occasion were anxious to observe some good manifestations.

"27th April.—Mr. Thomas Blyton contributed a short paper on 'Test Séance Conditions,' with a view to ascertain the opinion of members as to the most effectual and desirable means for securing reliable manifestations. The paper, with the discussion that ensued thereon, will be found in *The Spiritualist* newspaper of 5th May.

"25th May.—A special séance with Mr. J. J. Morse, when an inspirational trance address upon the 'Experiences of Spirits in the Spirit World,' gave general satisfaction to those present on the occasion.

"29th June.—Further 'Narration of Experiences' constituted the programme for this date, when information of a novel character was given. A report of the meeting is to be found in *The Spiritualist* of 7th July.

"The attendances at the various meetings have much improved during the past half-year, and greater interest in all the proceedings has been manifested on the part of the general body of the members, to which the continued prosperity of the Association is undoubtedly due.

"Several interesting features have been observed at some of the ordinary weekly séances, but the general results have not been of such a nature as to call for special notice. The Council would most strongly urge upon the members the desirability of forming private family circles in their own homes, where the best conditions are most frequently afforded for the proper development of spiritual manifestations. The Council would further invite reports of any phenomena which any member may deem worthy of bringing before the notice of the Association, in furtherance of the work of collecting well-authenticated facts affecting Spiritualism.

"The library has been enriched during the past six months by many very valuable presentations of bound volumes, periodicals, and pamphlets, from the following donors, viz.:—Mr. J. N. T. Martheze, Mrs. M. Theresa Wood, Mr. John Rouse, the Countess of Cathness, Miss Anna Blackwell, Mrs. Emma Hardinge-Britten, Mr. William H. Harrison, Dr. George Sexton, Mr. George Harris, M.A., LL.D., Mrs. Catherine Berry, Mr. M. Pardo, Mr. John Nevil Maskelyne, Mr. F. Wayland-Smith, the British National Association of Spiritualists, Prof. R. B. D. Wells, and Baron C. Direkinek-Holmfeld.

"The Council regret to report that since the turn of the past half-year one of their fellow members, Mr. W. E. Bassett, a most conscientious and indefatigable worker in the cause of Spiritualism, has been called away to the higher life after a short illness. The Council feel confident that in desiring the honorary secretary to convey to Mrs. Bassett, on behalf of the members of the Association, the warmest expressions of sympathy and condolence with her at the affliction she has sustained, they have but anticipated the true feelings of her fellow members.

"The Council recommend to the members the advisability of adding a Vice-President to the list of officers of the Association in future, for which purpose a motion will be submitted for discussion.

"All the officers for the past half-year retire from office, and the members are now called upon to elect the executive body for the ensuing half-year. H. D. JENCKEN, President."

Mr. R. Pearee in moving that the report of the Council and statement of accounts be approved and adopted, inquired what proportion of the total number of members, and of those elected during the past half-year, resided in Dalston and its vicinity.

The Secretary, in answer, stated that he could not reply off-handed to the first part of Mr. Pearee's inquiry without reference to the books, but that the majority of the ordinary members elected during the past half-year resided in or about the neighbourhood of Dalston.

Mr. R. Pomeroy Tredwen seconded the adoption of the report and accounts.

Mr. Henry Cook having been informed of the particulars of the small item in the accounts for advertising, thought that in future a fair price should be paid, in order that the Association should not be unduly indebted for such favours. The present advertisement in *The Spiritualist* newspaper he considered far too lengthy, and would recommend that the same be considerably reduced, so as not to occupy so much valuable space.

The motion for the approval and adoption of the report and statement of accounts was then put to the meeting and carried unanimously.

The meeting proceeded to elect officers for the current half-year, when the following were duly elected, viz.:—Mr. H. D. Jencken, M.R.I., &c., President; Mr. Thos. Blyton, Mrs. Amelia Corner, Mr. Alfred E. Lovell, Mr. John Rouse, Mr. Jonathan Tozeland, Mr. R. Pomeroy Tredwen, Mr. Thos. Wilks, and Mrs. M. Theresa Wood, Council; with Mr. Thos. Blyton, hon. secretary and treasurer.

It was moved by Mr. Thos. Blyton, seconded by Mr. J. Tozeland,

and resolved, "That Rule III. be amended so as to include a vice-president among the officers of the Association."

On the motion of Mr. John Rouse, seconded by Mr. Arthur Vaughan, Mrs. Corner was elected vice-president.

Mr. R. Pearce moved, and Mr. Thos. Blyton seconded, "That the society be called the Dalston Society of Spiritualists."

Mr. Pearce urged that the action of the members in the past shewed that a large proportion of their number were Spiritualists, and that as a society of Spiritualists they could do more good by amending the title of the Association as proposed.

Mr. R. Pomeroy Tredwen differed with Mr. Pearce, and briefly spoke of the favourable influence of the Association in the past upon those members who entered purely as inquirers; he moved, as an amendment, "That the title of the Association remain unaltered."

Mr. John Rouse seconded the amendment.

The Chairman endorsed Mr. Tredwen's remarks, but urged full discussion of so important a question.

Mr. Alfred E. Lovell agreed that it would be a disadvantage to change the title, as many individuals would far prefer to join an association of inquirers like their own than another of a different character.

Mr. Tozeland remarked that he had been an inquirer for fifteen years, and felt that he was still but an inquirer.

The amendment, having been put to the meeting, was carried by a large majority.

Two other motions by Mr. Pearce were then withdrawn by him.

On the motion of Mr. Thos. Blyton, seconded by Mr. R. Pearce, it was resolved, "That the words 'which must contain a reference to a member of the Association' between brackets in Rule V. be struck out."

A vote of thanks to the officers of the Association, for their services during the past half-year, was proposed by Mr. R. Pearce, seconded by Mr. M. Pardo, carried unanimously, and acknowledged on behalf of the officers by Mr. John Rouse.

Mr. Henry Cook proposed a vote of thanks to the chairman; this was seconded by Mr. Arthur Vaughan, and carried with acclamation.

The Chairman returned thanks, and the proceedings closed.

#### THE ORGANISATION OF AMERICAN SPIRITUALISTS.

THE spiritual movement in America is weak, in proportion to its extent, from want of organisation, and an attempt to effect an improvement in this respect is now being made. The most effective organisations can only be established by that section of society which is already orderly; but it will be seen that the local American associations containing many persons averse to system and to united action have been asked to take the initial steps by the Philadelphia convention. The progress of the experiment will be watched in this country with much interest, for at present our brethren in America resemble a rope of sand; there is a want of cohesion among them, and they are comparatively powerless both for offence and defence.

The following report is abridged from *The Banner of Light* of July 15th:—

An influential meeting of Spiritualists was held on July 5th, at Circle Hall, Vine-street, Philadelphia. Among the representative men present were Mr. J. M. Peebles, Mr. Samuel Watson, of Memphis; Dr. Bruce, of Newburyport; Dr. H. T. Child, and Mr. Kase, of Philadelphia; Dr. Charles Main, of Boston; and Mr. R. Linton, from London, England.

After Dr. Bruce had read the notice convening the meeting, Mr. S. Watson was voted to the chair, Dr. Bruce to the secretaryship, Dr. Child to the assistant-secretaryship, and Mr. Kase was appointed treasurer of the convention.

The main purpose of the meeting was introduced in a vigorous speech by Dr. Bruce, the essence of which is summed up in the words of the resolution put to the meeting, viz. :—

"That the time has come for the organisation of Spiritualism in America."

Dr. Child, Mr. Linton, Mr. Peebles, Mr. Kase, and Mr. Spear, also spoke on the resolution, each from his own standpoint.

Mr. Linton, of England, warmly advocated the establishment of all organisations on the broadest basis consistent with the highest truth. He thought that without depreciating phenomenal Spiritualism, which had yet many momentous phases to work out, Spiritualism as a religion for mankind should be brought more to the front. It was unquestionably the science of sciences and the philosophy of philosophies, but it was chiefly as a religion, or rather its triune combination of science, philosophy, and religion, that would renovate humanity. It might be that many of the evils abroad in the land had arisen from the neglect of the highest element in this trinity. If so, united work was essential to realise the harmony. They should avoid sectarian pitfalls.

Mr. Peebles entered with much emphasis upon the question of organisation *per se*, showing how essential it was for the achievement of human purposes. It had its foundation in the family circle, and its widest expression in the governments of the world; its power for evil or for good was seen in all the ecclesiastical systems among mankind. He narrated his experience of several local spiritual organisations; pointed out the facility with which even great spiritual undertakings were accomplished under combined effort; and gave a kind of outline of the scheme for local societies throughout the States, preparatory to national organisation. The dissemination of spiritual truth was no exception to the general law of these things; and no man's individuality would be sacrificed by uniting with his brother man in such a cause, but rather strengthened thereby, for no creed would be proposed to fetter his intellect and reason.

Mr. Kase and Mr. Spear spoke to a similar effect, and the resolution was carried unanimously.

A committee was then appointed by resolution to "draw up and present to the conference a declaration of principles embodying the grounds of organisation; also to frame suggestions for a constitution for local societies."

This closed the morning meeting.

At three o'clock the conference was resumed to receive the report of the committee. Its deliberations had culminated in a "preamble, a statement of aims, and a brief enunciation of principles." These, with the "constitution for societies," after slight discussion, more on verbal points than principles, were unanimously adopted. Vice-presidents were elected for the different States.

Some difficulty was felt in the adoption of a name for the convention that would indicate its aims. Although there was no dissension as to the departure of modern Christianity from the universal teachings of Jesus, there was in the meeting a strong leaning to the adoption of the phrase "Christian Spiritualists." This was energetically opposed by Mr. Linton as a limitation that would compromise the whole movement as misleading, and as an inadequate expression of modern spiritual development, which, without depreciating the Jesus principle, was an advance upon all the divine manifestations of the past. He urged the omission of qualifying adjectives. The declaration was explicit enough. This suggestion was accepted, and the meeting was named "The National Convention of Spiritualists."

#### THE DEVELOPMENT OF TEST MANIFESTATIONS.

As the pressure of public opinion is brought to bear upon mediums, and the spirits who control them, a decided improvement in the quality and certainty of the manifestations is the result, whereas little or no progress is made if the mediums are allowed to have their own way. In the latter case the same manifestations will be given from one year's end to another, with no attempt at improvement or advance, so long as the medium receives that share of popularity or material benefit which is desired. While this is not exactly the principle which Mr. Hardy intended to help to prove in the following article of his, quoted from *The Banner of Light*, we nevertheless sympathise, as he does, with the mediums, in the matter of the annoyances to which they are subjected by those disbelievers, who, judging the rest of mankind by themselves, look upon their neighbours as rogues or thieves, knowing how they themselves would act under like conditions:—

It is well-known by those who have experimented to any extent in the phenomena of physical manifestations, especially materialisations, that the condition of darkness, partial or total, is absolutely necessary in order to obtain the strongest and best results; and that in about the same ratio that this condition is departed from, will the results be weak and unsatisfactory. It will not only take longer time to obtain a certain result, but the manifestation will be less perfect, less substantial. However unfortunate or unpleasant this fact may appear to the honest investigator, still it is a stubborn fact; consequently, while sitters at these *séances* are persistently calling for a greater amount of light, the influences through whom we are indebted for any and all such manifestations, demand the condition of darkness. Mediums of the development of "Maud Lord," and many others, can get scarcely anything except in total darkness. Others, while admitting subdued light in the *séance* room, find it absolutely necessary to isolate themselves from the sitters, either by cabinets or screens, especially when the manifestations are the production of "flowers," "moulds," or materialisations; and to the persistent demand of the attendants of *séances* for different conditions in the way of light, these influences from the other side yield very reluctantly, if at all, and when they do so, unless the medium is very strong as a medium, and in good health, and the sitters quite harmonious, and in sympathy, the manifestations unavoidably will be quite unsatisfactory.

"Old Spiritualists" may talk or write very wisely of what the conditions ought to be, of what this or that medium ought to submit to for the sake of the "dear cause," or the "dear public," and "can't see" why this or that pet condition of theirs should affect the manifestations, or the medium. Yet if these carpers are not mediums themselves, what do they know about it? Nothing, absolutely nothing; and when they assume the rôle of dictators to either the invisibles or mediums—"steadiers of the Ark of the Lord"—they have sadly misconceived their vocation, and have got that lesson yet to learn.

It has now been about three years since Mrs. Hardy became aware that the phenomena of materialisation could occur through her mediumship, and this was made known by accident, viz. : by being touched by the invisibles while holding the slate under the table for writing. This, on our making conditions suitable, was followed by fingers being thrust up through an aperture in the table, then hands, wrists, and arms; during this time Mrs. Hardy was often informed by the spirits that they could materialise full forms through her, if she would make use of "screens" or "cabinet;" but the medium had heard of the bitter experiences and persecutions of the "Davenport's," the "Eddys," Mrs. Andrews, and other cabinet mediums, and she shrank from the ordeal, and kindly but firmly declined. "If you materialise through me, you must do so while I am in sight of the sitters. I had rather get one finger while sitting with and in sight of the company, than a whole form while isolated from them." This, of course, was rather a snub to the spirits, a sop thrown to the "dear sceptical public," and henceforth cabinets, screens, and darkness, as far as the medium was concerned, were abolished; but the invisibles, anxious to use this medium, com-

promised the matter by having their workshop completely darkened during the *séance*, and the *séance-room* darkened for five to ten minutes at the commencement, and in this way *séances* were held for some months, obtaining hands and arms only; they could not give forms unless they had the whole body of the medium to work from. So much was lost by catering to the demands of the *wise ones*. How much was gained by either the medium or the "dear cause" we shall see.

The materialising of these hands, with the medium and her own hands always in sight—hands of various sizes and colours, arms and wrists often beautifully dressed with various kinds of material, such as cloth, silk, and lace, pieces of which have often been cut therefrom, in sight of all; hands on which rings have been put on and taken off by members of the circle scores of times; hands which have taken bells from the hands of the sitters, vigorously ringing them, often three at once, then returning them to the giver; all this going on under the above conditions, in the light—have been the order of these *séances* for three years, and have been witnessed by hundreds. Again recurs the important question: "What has either the cause or this medium gained by encroaching on the conditions of the spirits, and yielding to those asked for by sceptics?" Why, this much: the medium to-day is belied and insulted by persons who are endeavouring to make the public believe that the very manifestations described above are performed by the medium's "toes!" And these persons call themselves old Spiritualists!

As these *séances* continued, our critics began to object to the short interval of darkness at the very commencement. "It looked suspicious." "Why have the room darkened for a moment?" So this point was yielded, and for nearly two years the room has not been darkened at the *séances* for a moment, but every object therein, including the medium, could be distinctly seen. Did this satisfy? No. Driven from every other point, came the "toe" theory, as above. Finally, the medium, still endeavouring to satisfy all, if possible, prepared a pillow-slip, and at the beginning of the *séance* would have some ladies, selected by the audience, encase her feet and limbs tightly in this, while every other part of her body was in sight. Still the hands would show themselves up through the table. Yet these honest souls were unhappy. The medium stood before them no better than those mediums who defied their scepticism, and sat in cabinets, or total darkness.

Then came the "mould" development, this medium successfully obtaining the moulds of hands, feet, and faces, this phenomenon occurring in any house, any room, and in public halls, before large audiences all over the country; obtaining hands pronounced perfect counterparts of human hands in every outline and detail by the most competent artists—hands of various shapes and sizes. And out of the hundred thus obtained, scarcely any two resembling each other, *none* resembled the hand of the medium. This point of itself is sufficient to annihilate the theory of fraud.

The condition under which these moulds were obtained, always in the light, seemed for a time to nonplus these sceptics; they could not see *how* or *where* the fraud came in; but then, was it not possible for the medium, or some accomplice, to prepare the mould, secrete it about the person, and then manage in some way to slip it under the table, though the eyes of the whole audience were upon her?

"I have it," says Prof. Denton; "here is something that will settle the matter: we will obtain a pair of nice scales, and we will weigh the vessel containing the liquid when ready for the *séance*, then we will reweigh it after the mould is obtained, and we will have this weighing done by a committee appointed by the audience; then if it is found that a sufficient weight is gone from the vessel, commensurate to the weight of the mould, the thing is settled." Well, the medium at once consented, and this new test was adopted and carefully applied—not secretly, slyly, not by partisans of the medium—but, in every instance, by a committee appointed by the audience, and attended to in sight of all, then and there. This test has been applied before large audiences in public halls, in Boston, Charlestown, Portland, Me., Baltimore, and Washington, and some ten times at parlour *séances*, and each time the committee have announced to the audience that the vessel had sustained a loss equivalent to the weight of the mould, the sittings lasting from fifteen minutes to half an hour, the weight of the moulds averaging about two-and-a-half ounces, "Troy."

The experiment was a success; still the doubters were unhappy. Possibly the medium might in some way manage to abstract the hot liquid from the pail with her feet, and hide it somewhere! "I have it," says investigator; "if she will only sit in a bag, in the light, and succeed, it will be a crusher; the thing will be settled."

The medium demurred, did not like the idea of facing an audience in a bag, but finally consented—yielded again. The weighing test, as a crucial, satisfactory test was found a success no longer. So a sack made of cloth netting was at once provided, in which the medium was enveloped, the mouth of which was tightly fastened round the neck, by a committee appointed by the company, who at each *séance* examined the sack both before and after the result. This same sack has been used at about twenty *séances*, including five at New York, and on every occasion examined as above, and pronounced whole and intact, not a single person having claimed that the seams had been tampered with, or the least opening found; and at these *séances* the medium could be distinctly seen by all present.

So this sack test, also, was eminently successful on every occasion mentioned above, a mould having been obtained each time; and, because successful, ceased to be satisfactory to these captious doubters, and they commenced to clamour for some greater test, something more crucial. True, they did not say, "Come down from the cross," or, "Make bread of these stones," then we will believe; but they did demand that these moulds should be obtained within a box made of wire netting and wood, thoroughly bolted and locked with two locks; and to this test, also, though contrary to the advice of her guides and

her own impressions, drawing as it did fearfully from the nervous forces, she reluctantly consented; and, after a number of failures and some unimportant results, finally met with a most unquestionable and triumphant success, by obtaining, at several *séances*, the moulds of whole and complete hands. See report in full of the Epes Sargent committee, published in the *Banner of Light*, May 27th, 1876.

This last severe test we consider and receive as a most triumphant vindication of the medium, in the matter of obtaining moulds, from the slanderous attacks of her unscrupulous enemies, thanks to the dear ones on the other side, and thanks to her staunch friends in the form who have so nobly stood by her through this recent bitter persecution.

Such is a brief outline of the experience of one medium in attempting to satisfy sceptics, by yielding to conditions imposed by them. If those mediums now springing up all around us, both in this country and in Europe, see anything pleasant in this picture: if they wish to be slandered, insulted, and maligned; if they are ready to sacrifice health, and put in jeopardy their mediumship—then let them try this same experiment.

THE *Spiritual Scientist* (Boston) has begun to call attention to the subject mooted in these pages by Prince Wittgenstein, of abnormal spectres of animals.

THE president of the Madrid Society of Spiritualists, Senor Rebolled, will be in London in a few days, and will doubtless receive a hearty welcome at the hands of English Spiritualists. He is charged with letters of introduction to the National Association of Spiritualists.

MR. MORSE'S EXPERIENCES.—Mr. J. J. Morse, the well-known trance medium, desires to issue by subscription a work entitled, *Leaves from My Life*. The proposed book will contain an extended and improved autobiographical sketch of his early life, his career as a medium, a *résumé* of his experiences in the United States during his recent visit to them; and it will be accompanied by a photograph of the author, done by the permanent process (the Woodbury patent); also a photograph of the likeness of his chief controlling spirit, "Tien-Sien-Tie," taken from a drawing executed by Wella Anderson, the spirit-artist, of New York. A full description of this picture will be given. In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency which they deserve. Orders can be sent to Mr. J. J. Morse, Warwick Cottage, Old Ford-road, Bow, London, E., from whom further particulars may be obtained on application.

SPIRITUALISM IN THE NEWCASTLE DISTRICT.—The following circular has just been issued:—"The North of England Spiritualists' Central Committee. Guarantee Fund. Amounts subscribed—Mr. J. Mould, £5; Mr. W. Hunter, £5; Mr. Kay, £2 10s.; Mr. W. C. Robson, £5; Mr. H. A. Kersey, £5; Mr. J. J. Morse, 10s.; A Friend, 5s.—Newcastle-on-Tyne, July, 1876. Sir,—On behalf of the North of England Spiritualists' Central Committee, I beg to call your attention to the following resolution, passed by the executive of the above body, at a meeting held in Newcastle-on-Tyne, on the 5th July, 1876:—"That in order to assist this committee in its efforts to promote the progress of Spiritualism, by the holding of meetings in the various towns included in the district represented by the General Committee, elected at the late Conference in Newcastle-on-Tyne, a guarantee fund of not less than £100 be formed." I desire, most respectfully and earnestly, to call your attention to the above, and to solicit your aid and co-operation, so that the committee may be enabled to prosecute their labours with vigour and success, for the promulgation of spirit communion. The guarantors will not be called upon at less than three months' intervals. J. J. Morse, Hon. Sec., Warwick Cottage, Old Ford-road, Bow, London, E."

AN EXTRAORDINARY STORY.—The following is from *A Study of Hawthorne*, by George Parsons Lathrop. (Boston: Osgood and Co.; London: Trübner):—"A pedler, named Dominicus Jordan, was to-day in Uncle Richard's store, telling a ghost story. *I listened intently, but tried not to seem interested.* The story was of a house, the owner of which was suddenly killed. Since his death, the west garret window cannot be kept closed; though the shutters be hasped and nailed at night, they are invariably found open next morning, and no one can tell when or how the nails were drawn. There is also on the farm an apple-tree, the fruit of which the owner was particularly fond of, but since his death no one has been able to get one of the apples. The tree hangs full nearly every year, but whenever any individual tries to get one, stones come in all directions, as if from some secret battery or hidden catapult, and more than once have those making the attempts been struck. What is more strange, the tree stands in an open field, there being no shelter near from which tricks can be played without exposure. Jordan says that it seems odd to strangers to see that tree loaded with apples when the snow is four feet deep; and what is a mystery there are no apples in the spring, no one ever sees the wind blow one off, none are seen on the snow, nor even the vestige of one on the grass under the tree; and that children may play on the grass, under and around it, while it is in blossom, and until the fruit is large enough to tempt them, with perfect safety; but the moment one of the apples is sought for, the air is full of flying stones. He further says that late one starlight night, he was passing the house, and looking up, saw the phantom walk out of the garret window with cane in hand, making all the motions as if walking on *terra firma*, although what appeared to be his feet were at least six yards from the ground; and so he went on walking away on nothing, and when nearly out of sight, there was a great flash, and an explosion as of twenty field-pieces, then—nothing. This story was told with seeming earnestness, and listened to as though it was believed. *How strange it is that almost all persons, old and young, are fond of hearing about the supernatural, though it produces nervousness and fear!* I should not be willing to sleep in that garret, though I do not believe a word of the story."

## A SEANCE WITH DR. SLADE.

BY GEORGE WYLD, M.D.

THIS morning I had a *seance* with Dr. Slade. I found him to be a gentlemanly man, simple, unostentatious, and sincere. We had the usual phenomena. A chair leapt into the air, and the table—our four hands being in the centre—rose about six inches, while my foot rested on Dr. Slade's feet. The slate was held by Dr. Slade below the table, but visibly close to the table, so that all manipulation with the pencil was impossible, and a message in the Christian names of my father and mother was written. Again, the slate was held on the top of my head by one hand of Dr. Slade, while I held his other hand, and a second message came, addressed to my two brothers in Scotland, both of whom were correctly named. I myself then held the slate below the table, and had a written message; and, lastly, I held the slate on the top of the table with the little bit of pencil under it, and received a fourth message.

Dr. Slade then held with one hand an accordion hanging in the air, and before my eyes, the instrument rose and fell, playing correctly "The Last Rose of Summer."

In my twenty-two years' experience in Spiritualism I have never witnessed any phenomena so perfectly and transparently beyond all possible suspicion, and I cannot help feeling that any man of common sense or common honesty witnessing the experiments could not help being convinced of the truthfulness of the wonderful phenomena occurring under Dr. Slade's mediumship.

12, Great Cumberland-place, Hyde-park, 31st July.

## SPIRITUALISM IN CONTINENTAL EUROPE.

NO. I.

BY EMILY KISLINGBURY.

La Trésorerie, Wimille, Franco, July, 31st.

My short stay in this country has not yet furnished many events worth recording, but as this house may some day become historical as the place where the Kardec books were translated, a slight description of it may not be uninteresting to your readers.

To begin at the beginning of my journey: We had a very rough passage last Saturday across the Channel. The waves washed over the steamer, so that those who remained on deck and who were not provided with tarpaulins, were literally wet to the skin. I avoided the cabin as long as possible, until I was at last obliged to struggle down the hatchway; but when I saw the cabin floor all covered with sick ladies, I felt strong-minded and remained resolutely standing in the doorway. At last the steward, seeing me about to fail, benevolently conjured a camp stool under me, to which I remained attached for the rest of the passage.

Arrived at Boulogne, the next thing to be endured was the searching of luggage at the Custom-house. I had the good fortune, however, to fall into the hands of a sensible *douanier*, to whose question as to whether I had anything to *déclarer* I gave so emphatic a negative, that he at once put a chalk mark on my portmanteau, to show that it had "passed." While awaiting this ceremony I had time to observe the manners and customs of the Boulonnais. The hall of the Custom-house was filled with groups of women, old and young, in short striped petticoats, and stiff white muslin caps, with a broad frill standing up all round like an *auréole*. As fast as the boxes were examined, they were carried out by two or three of these women, and placed on trucks, which they then wheeled off to the various hotels and lodgings, laughing and chatting merrily. The light-heartedness of the French is the first thing that always strikes a stranger on landing in this country; their politeness, though perhaps not always sincere, is certainly charming. The German poet Heine used to say he quite enjoyed being jostled in the streets of Paris, for the sake of the exquisite apology he was certain to receive afterwards.

My journey from Boulogne to Wimille was performed in a covered cart, drawn by a donkey, and driven by a little old woman with a coloured handkerchief tied over her head, and who calls her vehicle *l'équipage*. We drove about four miles through a hilly and varied country (dotted with farms) of which this is the highest point. La Trésorerie is simply a

hamlet composed of about two farms, half-a-dozen cottages, and Miss Blackwell's little house, which faces the road, has a little garden in front and at the side, and is covered with vines and roses. There are two little sitting-rooms on the ground floor, divided, French fashion, by curtains, a kitchen and out-houses. Up a steep little staircase there are four rooms, in one of which Miss Blackwell does her writing and translating. The sea, which can be seen from the upper rooms, is about a mile and a half distant at Wimereux, where we intend to spend most of our days. Wimereux is not much larger than la Trésorerie; but it has a church, and about five houses on different parts of the cliff, besides cottages. It was at this spot that the great Napoleon planned his harbour from which to invade and conquer England; and the column commemorative of the preparatory review of his troops stands on the summit of the neighbouring hill.

To-day there is a heavy fall of rain, which is much wanted. As I cannot go out, I intend to go in for Kardec, in the original. In my next letter I hope I shall be able to tell you of a visit to Mr. Atkinson, whom I expect to dazzle with the splendour of my *equipage* and female charioteer.

MONTENEGRIN DOUBLES.—It is a noticeable fact that wherever the population is prone to crimes of violence, there exist superstitions calculated to increase the popular tendency to raise the death-rate by artificial means. Among those of the Montenegrins, who are by no means men of peace, is a strange belief in a dualism of birth. They believe that at the birth of every man another man precisely like him is born, and that each individual of this pair is responsible for the sins of the other. The working of this superstition would, indeed, be more useful if Montenegro were burdened with a surplus population: for as soon as a Montenegrin is informed that there exists anywhere a man for whom he might be mistaken, he makes every effort to seek out his *alter ego*, and when found kills him, on the ground that human nature being frail, he is sure to commit sins, and that the sooner the supply is thus cut off the better for the slayer, who might otherwise have to answer for the crimes of a long life, and that not his own, but his double's. The whole line of thought is somewhat abstruse, but the result—namely, killing somebody—is simple enough, and any preliminary process tending to this end is accepted without much difficulty by the fierce Montenegrins.—*The Echo*.

MRS. WELDON'S CONCERT.—Mrs. Weldon has sent us an exact account of the sums expended and received at her last concert, which took place at St. James' Hall, on the 19th July. The hall was crammed in every part, except in the gallery, which had only six grown up occupants and two boys. It may, therefore, be estimated that about two thousand five hundred persons were present. The sums collected by Mrs. Weldon and the children amounted to £32 3s. 9d., composed as follows, £1, eight half-sovereigns, £3 17s. 6d. in half crowns, £4 2s. in two shilling pieces, £9 18s. in shillings, £6 15s. 9d. in sixpences, 6s. in fourpenny pieces, £1 12s. 9d. in threepenny pieces, 12s. 4d. in pennies, 1s. 8d. in halfpennies and farthings. An item of gain was the sale of the books of words, £11 6s. 8d. Mrs. Weldon herself collected in the stalls, and took most of the threepennies and halfpence. In the gallery each person gave a shilling apiece. Mrs. Weldon had counted upon an average of one shilling a head from each person present. £150 would have covered the expenses of the concert, and almost recouped her for her loss on the one of the 17th June. The expenses were for the concert of the 19th July, as follows:—For the orchestra, £84 10s. 6d.; the hire of the hall, £21; Mr. Austin's accounts, £4 5s.; printer's bill, £11 11s.; indirect expenses, such as cabs, messengers, dress, &c., not under another £10. Disbursement, therefore, £131 6s. 6d.; receipts, £43 10 5½d.; loss, £87 16s. 0½d.

FLOWER WORSHIPPERS.—Dr. George Birdwood writes in the *Athenæum*:—"Very beautiful is the Persian love for flowers. In Bombay I found the Parsees use the Victoria Gardens chiefly to walk in, 'to eat the air'—'to take a constitutional,' as we say. Their enjoyment of it was heartily animal. The Hindu would stroll unsteadfastly through it, attracted from flower to flower, not by its form or colour, but its scent. He would pass from plant to plant, snatching at the flowers and crushing them between his fingers, and taking stray sniffs at the ends of his fingers as if he were taking snuff. His pleasure in the flowers was utterly sensual. Presently, a true Persian, in flowing robe of blue, and on his head his sheep-skin hat,

'Black, glossy, curl'd, the fleecce of Kar-kul,'

would saunter in, and stand and meditate over every flower he saw, and always as if half in vision. And when, at last, the vision was fulfilled, and the ideal flower he was seeking found, he would spread his mat and sit before it until the setting of the sun, and then pray before it, and fold up his mat again and go home. And the next night, and night after night, until that particular flower faded away, he would return to it, and bring his friends in ever increasing troops to it, and sit, and sing, and play the guitar or lute before it, and they would all together pray there, and after prayer still sit before it, sipping sherbert, and talking the most hilarious and shocking scandal, late into the moonlight; and so again and again every evening until the flower died. Sometimes, by way of a grand *finale*, the whole company would suddenly rise before the flower, and serenade it, together with an ode from Hafiz, and depart."

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

IN the hope that the day is approaching when the time of the Council of the National Association of Spiritualists will be less occupied with the discussion of personal matters than has been the case during the past six months, and that before long national questions only will come under its consideration, we desire to point out in what direction improvement in its present mode of action is most needed. A body which deals with weighty national questions should never act in a hurried manner, and should never take its own members or the public by surprise, for which reason bills are read and discussed in the House of Commons on three separate occasions, before they become law. That such a very careful course is necessary in connection with the National Association of Spiritualists, cannot be for a moment argued; still, it is essential that everybody should know well in advance what measures are to be considered at its Council meetings. To this end a resolution was once passed that no new business should be brought before the Council without one month's notice thereof having been given. At the time this regulation was framed Mr. Martin Smith spoke of its great necessity, by pointing out how individuals might be led away by an inflammatory speech, and induced to vote in a manner which they would regret when the cool time of after reflection came. Unfortunately, it was also resolved that with the consent of three-fourths of the Council this month's notice might be dispensed with, and in practice it has of late been set aside upon the most flimsy pretexts, consequently nobody now knows at the beginning of a Council meeting, what business the very few working members of that body may transact before they finish. Thus absent members of the Council have now no notice of coming business for the transaction of which they are in a measure responsible, and the legislation in several instances has not been of that wise nature which would have resulted had time for consideration been allowed. The work of the Council would be much better done if the rule requiring one month's notice could be made absolute unless a special resolution is passed by the whole Council, and entered upon the minutes, that the business to be considered is so urgent that palpable injury would be inflicted upon the National Association by its postponement. It would be well also if the councillor who gives notice of a resolution were allowed to make a speech, saying why he does so, so that present and absent members may not be taken by surprise in the matter of the main line of argument to be examined. The want of dignity displayed by any influential public body which suddenly discusses and legislates upon great national questions without previous notice, is beneath criticism or comment of any kind.

Another thing which is wanted very badly is that all the votes at divisions should be recorded. What is the use of having a representative body when the members at large receive no information as to the way in which their representatives vote? Recording all the votes will serve to make those who transact the business more careful, and will tend to prevent inconsistencies.

MISS KISLINGBURY, secretary to the National Association of Spiritualists, left Folkestone for Boulogne last Saturday by the South-Eastern Railway Company's steamship *Victoria*.

LAST Tuesday night a *séance*, through the mediumship of Miss Showers, took place at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. Mrs. Showers, Mrs. Baker, Sir William Dunbar, Bart., and Mr. W. H. Harrison were also present.

SPIRITUALISM IN MONTEVIDEO.—The Spiritualist Society in Montevideo publishes an excellent little monthly magazine of twelve pages, containing communications which have been received through trance mediums, and is entitled the *Revista Espiritista*. We recognise in it the names of authors, especially the Viscount de Torres-Solanot, which are familiar to us in Spanish Spiritualism. Though this magazine does not give any information as to the progress and numbers of the Montevideo Society, it is well worthy of perusal.

THE EXPERIMENTAL RESEARCH COMMITTEE.—At a meeting, last Friday, of the Experimental Research Committee of the National Association of Spiritualists, at 38, Great Russell-street, London, W.C., the following resolution was adopted:—"That with regard to objects to be exhibited, the function of this committee is merely to reject those articles which, in their opinion, clearly indicate illusion, fallacy, or fraud, and in certain other cases to state the nature of the articles or the conditions under which they were obtained." The members present were Mr. D. G. Fitz-Gerald, Dr. Carter Blake, Rev. W. W. Newbould, Mr. D. H. Wilson, Mr. R. Hannah, and Mr. J. W. Gray.

THE SENSATIONS OF A RISEN SPIRIT.

Mrs. C. L. V. TAPPAN recently delivered a lecture in the trance state at Chicago, and the discourse, which professes to come from a departed physicist and chemist, is published in *The Banner of Light*, of July 8th. Those who have deeply studied spirit messages, agree for the most part that they are of a symbolical nature, as difficult for us to understand as it would be for a caterpillar to grasp the conditions of life and the sensations of a butterfly. The conditions of the spirit world seem to be different from those of this; apparently, language and ideas cannot be found to bring these conditions to the consciousness of mortal man. The following narrative of experiences in the great thought-world beyond the grave, we therefore assume to be misty and symbolical to a large extent, yet founded upon spiritual facts:—

I felt a spiritual poverty. I mean to say that I seemed to exist in the atmosphere of intellect, of intelligence, of intellectual perception, but I missed the aura of spiritual power. I never could pray when I lived on earth. I had no religious experiences of my own; indeed, I never knew that there was a spirit except what I received through my intellect demonstrated through the mediumship or spirituality of others. I never saw a spirit clairvoyantly; therefore my spiritual perceptions seemed to be vague. I was conscious of an obscurity of the light beyond, as if some portion of the sphere in which I had entered were in an eclipse. I asked the spirit that seemed my attendant, whose name I did not know, but whose aura was very bright, to explain this. He said to me, "This is the spiritual atmosphere, which, because you did not possess it, or it was not cultivated, leaves you in spiritual darkness, but, through the intellect, through ideality, through refinement of a somewhat cultivated taste, you are admitted to a portion of the sphere which your spirit will eventually inhabit." I cannot tell you how brilliant the air seemed as we passed scintillant, and the atoms kindled. I perceived that it was not by any external lustre of sun or planet, but the luminousness of my attendant guide and myself. My luminance seemed reflected from him; I wore no brightness of my own, but only a brightness borrowed from his presence. I said, "Why is this? You are luminous, and I am like the moon, simply a reflected light." He said, "There can be no light unless there is spiritual power first, and as the power you possess is only that of intellect you must shine with a borrowed light until the spiritual has birth." Not that I was devoid of a spirit, but the spirit had not pervaded the attributes and qualities of my mind. I had lived in the external senses. I possessed the intellectual consciousness of a recognised proof of immortality, but had not seen it through my spiritual faculties. I did not possess the intuition that would give me a knowledge of it; therefore my spiritual windows were blind; I was in an obscurity, and because of this I must shine by the light of my teacher and friend until I could develop the spiritual quality. I felt as a babe or a dwarf then in the presence of a giant; even as one who is blind in the presence of those who see clearly.

As we approached the sphere, which seemed to grow larger and larger, and finally became a world of itself, I discovered degrees of brightness, and I said, "What are these?" "These are the different grades or states of mind in the same sphere. While as a whole they agree, there are still stages and degrees of thought among them, and the luminousness varies in proportion to their spiritual exaltation." While the lowermost state seemed to be of a blue greyish tint, I could see, stretching far into the distance, as though the zenith were there, a shining flame like a sun. I could distinguish no objects, but my attendant said that was the centre round which radiated all these souls, and that these were as planets round a central sun of intelligence and power. I then perceived that not the law of gravitation, nor of the motion of the heavenly bodies in the solar system, nor of planets, governed these mysterious states or spheres, but that the centre of gravitation was the spirit itself, and the great luminary beyond must be a group of brighter spirits and more divine minds who radiated their brightness upon those around them, until by degrees they were merged

in the shadows where I stood. I assure you that any knowledge which I possessed while upon earth, and even the approximate comprehension of the wonderful structure of the heavenly system and of the earth itself, sank into insignificance, and I could feel, almost before I was aware of it, that in some of these stages of thought, far above my reach and comprehension, there must dwell the giant minds whom I had worshipped, the prophets of science whom I had adored, who, with loftier vision than myself, had attained the spiritual as they had the material heights of science. I could then feel my guide pouring the radiance of his mind upon me, and I knew that he was one who in earthly life, as well as in spiritual existence, I had at a distance worshipped, because the minutest atom seemed revealed to him, and the worlds were alike known, and spoke a language. As he turned to me it was none other than Humboldt, the genius of the century, who gave the cosmos of science, as Plato gave the cosmos of philosophy to the world. And when he thus led me, I perceived that he also slackened his pace, and (as though he would wait for me to follow) turned toward the heights that were above him. But even he did not possess the rare brilliance of those higher states or spheres. I could perceive a diminishing light; he was great to me, but there were those beyond him that were saints and apostles in science; and I could even imagine—though I did not see in palpable vision—Galileo smiling down from a grander height, and the wonderful mysteries of even the Platonic periods pictured in the air above and around us.

I was promised by the singular process of thought which enveloped me that I should become aware of the mysteries of science; but, even as an academic student or a collegian, with the introduction of new methods, is obliged to unlearn what he has learned before, even as science supersedes science, and that which one age invents and discovers transcends the thought of the previous age, so the various mantles of thought and science in which I had seemed to clothe and adorn myself while upon earth must gradually fall from me. I took them off one by one as I passed with my guide through these singular spheres. First I threw off the cloak of absolute physical clay. Then I threw off the mist that surrounded my intelligence concerning matter, its positiveness, its impenetrability, its absolute existence. I discovered it to be relative. I then threw off any idea of time or space in connection with spiritual existence. For I assure you after my birth into spiritual life I could not tell, for an instant, whether my earthly existence had been a thousand years or one, or whether the experiences that I reviewed had all been centred in an hour or a million centuries. Such is the rapidity of thought and such its import, any intense experience in life becomes a day, and the dull routine of existence seems the monotony of a million years. But after a while the mind again rebounded, and as I could trace the days and years of my earthly life they seemed as nothing, seconds of time compared to the vistas that opened before me, the minds that I seemed to see peopling the sphere into which I was led, and the radiations of light that came out as if by common consent from one great centre, and from various smaller centres in this region of space. Then I said: "Is this the entire spirit world?" "Oh, no," said my guide, "this is only a congregation or sphere of kindred scientific minds, who in divers directions are associated together for the development of spiritual thought; but," pointing to different radiations like the radii of a single luminary when there are only tubes or channels leading from it, he said, "those are avenues that link us to other spheres, whither by attraction, purpose, wish, ministration, or desire we may be led, and these spheres again lead to other interlinking spheres, until the whole of space is peopled by similar bodies."

The outside of this sphere, as we approached it, seemed luminous. As we entered the inner portion it enlarged, and presented to the vision the aspect of a surface with an over-arching dome. Distance and space always assume those forms and even to the spiritual vision there is the same conformation in spiritual space. I found that I was not dependent upon the utterance of thought in speech for an expression, nor for an answer from my guide; that instead of the earthly senses I possessed one abiding sense of perception, and was aware of

every thought my mind was capable of receiving. When a new thought was advanced I seemed to listen. No word reached me as sound reaches the human ear, produced by vibrations upon the air, but there came directly into my consciousness a vibration similar to that of sound—a mental vibration—and I watched for the gradual growth of my consciousness to understand the thought, just as a deaf person hears a sound partially and waits for the mind to interpret the sound if it be a little vague. Deaf spiritually, I found that I must wait and wait, till the inward consciousness expanded to receive the ideas of the mind; I grew more and more conscious of the exercise of those surpassing spiritual powers that I mean to convey the idea of through sympathy, through the love of the thought that my attendant spirit possessed, and I found as that intensity increased that even the vision of Dante became more and more fulfilled and revealed to my consciousness; namely, that the will or desire of my spirit interpreted to my understanding the thought and the vision which the guide would convey. Then I exclaimed, "Must I unlearn all that I have learned on earth? Must I reverse the methods of thought?" He said, "You must begin at the beginning. Science on earth is but an approximate result of spirit and matter. In spiritual life you have the primary. The essences are here; whatsoever acts upon matter, its prototype is found here, and spirits exercise the functions of creative existence." When I did not understand this he explained further that though I perceived mind acting upon the space around me in the form of creating a great luminosity, to which light there was no seeming vibration, because no external atmosphere, light itself has no existence as an entity or essence, and is only the result of vibration caused by force. When, therefore, spiritual light exists it is the force of the mind acting upon the atmosphere spiritually surrounding the individual. Then I said: "Is it true that out of seeming nothingness creation could have sprung?" I then perceived that chaos itself is peopled with far more fine and heavenly bodies and substances than the earth, which is the grave of centuries and ages of time.

I was then introduced into a sphere where there seemed to radiate scintillations of thought and mind upon atmospheres that were distant, and I could perceive in the centre, as though holding out lines of light, one whom I could not but feel was Kepler himself. "Now," I said, "I shall learn in what manner spirits discover the sciences which upon earth are the result of so much toil and labour." I could see that these lines of light radiated from his mind, and were propelled in proportion to his will; that they gradually outspread, until whatever planet or world he wished to study was brought within the sphere of these lines of light. Then said my teacher, "Every spirit possessing knowledge and power can at any time discover a planet, its condition, its density, the state of its inhabitants, and the various qualities pertaining to it, by such will power as you perceive there." I failed to know when I should possess even the shadow of such power, but my guide said, "Do not be discouraged; have you any one on earth whom you wish to benefit?" "Certainly," I said, and I straightway thought of some one dear to me, whose life I might make or wish to make more beautiful. He said, "Think intently of that person." I thought, and, as though a lens had been presented to my vision, I saw not only the spiritual state, but the earthly habitation of that person—saw the condition of mind and body, and, by the effort of my will, I could read the thought passing in the mind, which was sorrowful and full of pain. He said, "Now will to change that sorrow to joy." And straightway I willed as though—if I had ever prayed—it were a prayer, and I could perceive the vibrations changing in the mind, that, instead of pain and sorrow, there seemed to be joy and peace, and the eyes were uplifted, and the thought was turned toward me in my new habitation, and the person moved the lips as if in prayer, and there was another atmosphere of joy instead of sorrow. He said, "What you have done for that one spirit proves that you have the power—when it shall blossom out into full perfection—of doing perhaps for a whole world of souls. It then finally dawned upon my consciousness that this must be what Jesus meant when He described Himself as the door and the true vine—that it was His great desire which made it possible for Him

to help the world. Then I said, "Are desire and will synonymous?" He said, "Desire, when chastened by unselfishness, becomes the will-power of the spirit, and upon it the soul can arrive to any height. No insect upon earth and no luminary in the firmament above but the spirit can bless and possess in knowledge, if the desire be tempered by unselfishness and lofty aspiration." Then straightway I felt that my selfishness was leaving me, and that a desire to do good to others took possession of my intense thirst for knowledge. Then I said, "Is it not true that knowledge is the great key that opens the spiritual pathway, and must it not be by various avenues of science and learning that we enter the highest degrees of spiritual states?" He answered, "No; knowledge is one of the instruments, a weapon for the mind to use, a channel of communication between the inner and the outer world; but no knowledge ever admitted the spirit to such power as you have developed by the unselfish wish to benefit your friend."

Then a new realm unfolded to my vision, where mathematics was not; and was it Kepler that I saw measuring the distance of stars in some divine beatitude? It was a lofty scene. Oh, but it was Kepler, who, coupled with sublimest thought of intellect, possessed love for his kind. Ay, but it was Galileo, far away in the whiter light that I saw, who with scientific prophecy still loved the truth and loved mankind. Ay, but it was a long line of risen sons and prophets in my world whom I had seen; but who not through scientific law had risen to that eminence, but by the same process—"Whatsoever ye shall impart to others that shall be increased tenfold." Then so far as my life was concerned I imparted intellect, but perhaps not so much of kindness. I was not accused of being severe, but the thought never entered my mind that the attributes which I most prized, of intellect, of culture, of science, of art, were not to be the passport into the kingdom of lofty companionship which I sought. Now I saw that through the humblest gateway we must enter, and must become as little children. Now I perceived that the true spiritual solvent is not mathematics, is not astronomy, is not chemistry, is not any earthly science, but the one quality of divine sympathy and love. I felt myself moved and drawn toward every human being whom I could possibly benefit, and it seemed as though I would give all my life if I could only serve my kind.

With this thought there sprang into being all about me forms and shapes like pictured images in dreams of ancient lore. The *Arabian Nights* could not present a more singular spectacle than these scenes, picturesque, grand, and beautiful, and that were one after another presented to my vision—palaces of light, temples of loveliness, gorgeous colours and hues intermingled, endearing faces, and scenes without number on walls of pictured beauty. Then said my guide, "These are the creations of lofty minds, who not through scientific splendour or art have reared these domes, but by their deeds of self-denial, by the thoughts that have benefited mankind, by the uplifting of those who are in darkness." And then methought that, if all my spiritual existence should blossom out even into one such image, it would well repay me for every deed of kindness that I could express upon earth or in eternity. And I now repeat that while art is great and science fills the world with wonder and with power, and the threefold mysteries of human life are imitated in the gigantic structures of art, science, and religion, the crowning glory of human life is to discover that the spiritual solvent is that sympathy that unites soul with soul, mind with mind, thought with thought; that death, the great unraveller of all mysteries, places in the hand of even the obscurest and humblest loved one of any fireside the golden weapons of immortal life.

SOME interesting *séances*, through the mediumship of Mrs. Kate Fox-Jencken, took place last Sunday and Monday, at Brighton, at the house of Mr. Martheze, who, with Mr. H. D. Jencken and Mr. W. H. Harrison, was among the observers present.

Mrs. EMMA HARDINGE BRITTON requests those who desire to address her in future to observe that her address is no longer at New York, but 118, Westchester Park, Boston, Mass., America. Mrs. Britton makes this announcement in compliance with the request of the New York postal authorities, who complain of the trouble occasioned by forwarding her communications to Boston.

## Correspondence.

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

### SPIRIT FACES AND HANDS.

Sir,—Having had some remarkable manifestations here last Monday evening, under circumstances rendering it impossible for even a sceptic to found any suggestion to invalidate the perfect genuineness of the facts, I offer you an account of them, leaving the publication of them entirely at your disposal.

My husband, Mr. Cölman, and I (after carefully shutting the shutters, and locking the doors), sat round our uncovered dining table with all our hands in full view. We burned a benzoline spirit lamp, which gave a subdued light, quite sufficient for every article in the room to be discernible. Immediately we sat down a large materialised hand took hold of my dress under the table, pulled it vigorously, and patted me; it then took hold of my husband's knee. He and I put our hands under the table, and were permitted to feel it; we both described it as being a large well-formed hand, warm, and fleshlike to our touch, but with a peculiar dryness I have never felt on any mortal hand.

At our request the hand scratched under the top of the table, evincing the fact that there was a perfect materialised nail. A couple of seconds elapsed, and another hand appeared at the side of the table; it withdrew and reappeared at different sides of the table, sometimes close to me, sometimes quite in the opposite direction. All the time the medium's and our own hands were resting on the table. A cardboard tube was then placed by my husband under the table close to him; it was taken at once, and pushed up its whole length against the vacant side of the table. At the same time that it was held up to our view, a spirit hand enveloped in drapery appeared at about one foot from and about two inches higher than the table. The medium had, as I have already stated, his hands before him on the table, and his feet under his chair, both visible to us all the time.

A pocket-handkerchief was then placed at the edge of the table, from which Mr. Cölman withdrew, and stood behind his chair. The spirit hand again appeared, and took hold of the handkerchief. My husband was then requested to hold the handkerchief tightly at the edge of the table. In a second it was tugged from his grasp, and carried under the table across to the medium.

Subsequently we unscrewed our dining table, and placed a box twenty-four inches square over the aperture, and covered just one side only of the table with a shawl. The medium then became entranced, and sat down close to the table and chatted with us; we were permitted to sit close to the box, on the other side of the table, to witness a most marvellous manifestation.

With fixed gaze and intense curiosity, we watched. Nothing was visible. Gradually a slight misty vapour appeared a little below the centre of the box, then quickly vanished; again it appeared, this time a little more visible, then gradually developed into a perfect face. I distinctly discerned the materialised earrings, the jewels of which sparkled brilliantly. After remaining a little time fully materialised, the face gradually dematerialised before our eyes, first into a thick kind of vapoury cloud, from that into a misty vapour, gradually vanishing as we watched until all was dematerialised.

Immediately my husband and I thoroughly examined both table and box, but I need scarcely say found *nothing*. We were enabled closely to watch Mr. Cölman the whole time, and he could not have done a single thing without our knowledge.

These highly satisfactory manifestations prove that with our dear spirit friends the greatest difficulties in materialisation can be overcome; that nothing is impossible provided we give them perfect conditions. Were it not that I am afraid of trespassing on your time, I could give a most extraordinary account of materialised hands in broad daylight.

BERTHA FRIEDERICH'S.

138, Adelaide-road, South Hampstead, July 27th, 1876.

### HAVE THE LOWER ANIMALS SOULS?

"There is life in the old dog yet."

"Or in the night, imagining some fear,  
How easy is a bush supposed a bear."

"Mine eyes are made the fools' o' the other senses,  
Or else worth all the rest."

Sir,—I have been struck with Georgina Weldon's statement that in the dusk of the evening, her nurse and a pupil walking in her garden, saw the spirit of her old dog "walking towards his grave." This reminds me of the statement made by Mr. Home to the committee of the Dialectical Society, as given in page 193 of the Report. On his being asked if he had seen the spirit of a lower animal—"the spirit of a dog, for instance"—replied "No," but that he had seen birds; and said again, in reply, that "the power is limited to living things. I have seen a flower; it disappeared."

Here, then, we have the belief in spirits extended to all living forms, if not to all objects; not only a spirit enclosed in all bodies, the source of all power, thought, instinct, and action, as supposed by Bacon, but actual spirits. Bacon affirmed that animals reasoned, and gave instances of it, as Mr. Darwin has done; and not only so, but Bacon even assigned to them imagination, as in the following remarkable passage from the *Natural History*:—

"The insects," he writes, "have voluntary motion, and therefore imagination; and whereas some of the ancients have said that their motion is indeterminate, and their imagination indefinite, it is negligently observed, for ants go right forward to their hills, and bees do (admirably) know the way from a flowery heath, two or three miles off, to their hives. It may be gnats and flies have their imagination more mutable and giddy, as small birds likewise have, . . . and though their spirit be diffused, yet there is a seat of their senses in the head."

On the other hand, Descartes supposed that the lower animals did not possess conscience or feeling at all, and that their lives were purely automatic, a question which Professor Huxley has been discussing very lately, and, of course, it is a very deeply interesting matter in respect to the cruelty to animals, as also in respect to the whole plan of nature. Judge Holmes, in his great work, says: "A fabulous opinion is still prevalent that man only (and some would even leave out the lower races of men as well as the higher apes) has a soul. It is based upon certain foggy, mystical, and obscure notions of the Biblical revelation, and means only that man alone has such a soul as can be saved and go to Heaven." Now, any spirit, one would think, ought to be able to settle this question, though it might be that the lower animals have a different sphere of existence from man, supposing that they have a future at all.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer, July 27th, 1876.

SUGGESTED TESTS FOR DISBELIEVERS.

SIR,—My visit to London in the month of May had for its object to arrive, if possible, at some conclusions regarding the truth of modern Spiritualism, and the twelve days I spent in London were devoted almost exclusively to the prosecution of this object.

Before making the practical reflections and suggestions which prompt me to write, allow me first to gratify myself by expressing my sincere thanks for the great kindness which I experienced from you and Miss Kislingbury, and from many other members of the National Association of Spiritualists in Great Russell-street, with whom, through Mr. Tod's kindness, I came in contact.

My first impression was a decidedly favourable one. I was struck not only by the kindness, but by the good sense and intelligence of those I met in spirit circles; and I must also say that, so far as I could form a judgment, all the parties seemed to me perfectly honest and sincere in their convictions.

Regarding again the subject-matter of my inquiries, I do not hesitate to say that throughout the period of my sight-seeing in spirit-land I witnessed many things which both surprised and puzzled me—things which at the time I did not believe to be done by any known physical agency, and which I therefore felt compelled to ascribe to some unknown and possibly super-physical power.

To come now to the practical matter which urges me to write, I cannot but regret that an association formed for investigating a subject so pre-eminently important as Spiritualism, should not proceed with somewhat more method in its investigations. If there is truth in the phenomena exhibited, and any desire to establish the facts, it is surely very important to discover at least two or three simple phenomena which can be exhibited under absolutely strict test conditions, and to witness which you need not fear to invite Professors Tyndall, Huxley, or the most critical philosophers in the kingdom. Such fully tested phenomena I have anxiously waited for, and not having witnessed any such in London, I returned to Scotland, puzzled certainly, but not convinced.

In the dark *séances*, for instance, whatever my belief might be of their honesty, I yet could not feel absolute certainty that there were not accomplices present, who might slip about and move the furniture, tap or shake the hands, and assume the well-known voice of the redoubted John King.

Even when the dark *séance* is a private one, where the investigator and the medium are the only parties supposed to be in the room, how does the inquirer know but from some cupboard, from behind the shutters, or through a panel in the door, an accomplice may not enter, and softly in his stockings' soles perform all the requisite movements?

Then, in the cabinet *séances*, with subdued light, we know that a certain play of the hands may be obtained by slipping the tape nooses a little way up the small of the arm, and it is easy to see that the medium may by practice be enabled in this way to show his hands as spirit-hands, and deceive the credulous. Or, may he not, if he chooses, draw artificial hands from his coat pockets, or from under the chair on which he sits, or from a fold of the curtain close to his face? Or, may an accomplice amongst the spectators not very easily slip the artificial article into the medium's hands, tied though they be behind his back, just before the *séance* is formed. All these possibilities of fraud render public and private exhibitions of this kind valueless for proof, and my belief is that unless certain experiments can be devised under absolute test conditions, the *séances* will very soon degenerate into something so meaningless and monotonous that they will not attract even the most listless and easily pleased seekers after amusement.

It is because I am much interested in Spiritualism, and desirous of establishing its truth, that I now venture to suggest two simple experiments, either of which, successfully performed, would be sufficient to establish its verity. Let a box be properly taped, and the tapes knotted and sealed at each crossing; let it contain a small handbell, also a piece of writing paper, with the signatures of the investigators thereon for identification, and a short bit of lead pencil. If the bell can in these circumstances be rung, or if a few words can be written on the paper while it is locked up, it is clear we have a proof of Spiritualism which cannot be gainsayed by any sceptic, however illustrious he may be. The other experiment I would suggest has reference to the formation of casts of spirit hands. Let a box, with wooden top and bottom, and sides of wire netting, say of half-inch mesh, be formed, sufficiently capacious to contain a jar of hot water and paraffin, and another jar of cold water. Let it be locked, taped, and sealed by the investigators before introducing the medium into the room. Let it then be examined through the wire sides by all who take an interest in the experiment. Let the *séance* then proceed in a modified light, the box being in sight, but covered if necessary with a loose drapery thrown over it, and after the *séance* is finished let the contents of the box be again scrutinised through the wires before it is opened. If the cast of a spirit hand is seen in the box in these circumstances a proof is thereby furnished of a spiritual act of

the highest possible interest, and which cannot fail to attract the attention of men of science, and which will, I venture to say, very quickly change their estimate of the importance of the subject.

These experiments may not be successful for some time, for it would seem that spirits, like mortals, require time and practice to attain proficiency. If, however, these experiments are possible the prosecution of them is well worth all the encouragement which the British Association can give. To prove my sincerity I hereby offer a prize of £5 to the medium who is successful in the second of these experiments, and perhaps others, may add to the sum, to make it more worthy of a continued effort.

ROBERT S. WYLLD, M.D.

Braemar, Aberdeenshire, July, 1876.

SPECULATIONS ABOUT THE BEGINNING OF LIFE.

At the present day, when the general theory of evolution is accepted by all, save the ignorant or the prejudiced, the antecedent probability is overwhelming, that our moral sense, like all our other psychological faculties, has been evolved.—*Quarterly Journal of Science*, April, 1876.

SIR,—The following communication, purporting to come from Cuvier, was given through the mediumship of Mme. Kreil, of Bordeaux:—

Certain savans at the present day, from discoveries made by laborious research, coupled with ancient data, have established the physical origin of man. You Spiritualists wish to go still farther, and you ask yourselves whether the animal, your maternal ancestor and poor younger brother, who occupies the earth with you, does not also possess that intelligent portion of being which you call soul.

This important and difficult question, since you wish it, we will endeavour to answer. I will give you my present opinion, which may appear to contradict certain ideas formerly held by me. That, however, is of little consequence; but what is of the utmost importance is to speak the truth unhesitatingly when one thinks one knows it. The orthodox will tell you that it is impious to desire to penetrate certain mysteries. But it is not so, my friends; there is no mystery, but an open book to him who will take the trouble to read it. Instead of being wrong, it is the duty of the humble student to heed the Master's admonition, who says, "Seek and ye shall find."

What are the essential elements that constitute the soul? Memory, intelligence, will. Do not certain animals give you every day incontestable proof of intelligence, memory, will? You are obliged to answer yes. Nevertheless, I do not therefore immediately conclude that animals possess a soul exactly like ours, but they assuredly possess the principle of it, for what you call instinct is nothing less than the beginning of the life of a soul destined to become a spirit, exactly as animal incarnations precede human incarnations, a fact now demonstrated by science. You all know that the animal possesses in different degrees the faculty of loving, and especially the instinct of maternal attachment, basis of perfect love. Now, since love and suffering, so long as love is not a sentiment entirely pure, are indissolubly connected, why does God, who is inexorable justice and infinite love, create beings doomed to undergo objectless sufferings without that avenue to the glorious future of progress and happiness being open to them, as it is to his other creatures? *He does not do so.* The only road to spiritual life is through suffering. It is certain that the animal suffers even in that intelligent portion of his being which I will call his soul. Dogs have been known to die of grief; such cases are not rare. If you have an opportunity, visit a battle-field, follow a horse seeking his master, and when he finds his corpse listen to his neigh of recognition, and say if that is not a cry of anguish. This mode of advancing through grief is a proof of his progress, and, consequently, a certain proof of the existence in this being of a spark of spirituality. We are now, my friends, in the position of the child who wishes to cross a brook upon a plank; he takes a step, and, upon the plank shaking, he is frightened and turns back. Fortunately for the gratification of his desire, the attraction of novelty and the thirst for the unknown urge him to fresh attempts, which are generally crowned with success. After what I have just said, your minds are working, and you have a question to ask me, namely, has the animal a personality? I pass first across the shaking bridge, and answer decidedly, "Yes;" for to assert that God causes an animal to suffer who has no individuality would be to doubt (which is impossible) His goodness and justice. He has, therefore, individuality, and consequently, responsibility. Individuality, since he loves, suffers, and remembers, and for whom not many more stages are necessary before he becomes endowed with free-will. Responsibility, for some animals are endowed with passions; for what are the hatred, wickedness, vengeance, gluttony and obstinacy they exhibit, but the first links in the long chain of passions? This individuality—this responsibility—these sufferings, which are not observable in the animal at his early incarnations, nor in any kind of plant whatsoever, are always, it must be understood, relative, and the greater they are the greater is the intelligent portion of the being.

Before concluding this conversation, I will reply to two observations you are anxious to make. You say that, notwithstanding the progress, species does not change; an animal of a certain kind is the same to-day as he has always been, no different and no better, and will remain the same to all eternity. These moulds, these forms, which appear to you to remain unchanged, are, nevertheless, modified in proportion as a world progresses, for everything is subject to ascensional law. Just as your *perispirit* becomes more refined after having been almost material in its early periods, the mineral, vegetable, and animal kingdoms undergo changes inappreciable to observations that can be made in one existence. In the second place, did these moulds remain absolutely the same, that would in no way hinder the progress of the spiritual spark which animates them, for this spark merely occupies these forms temporarily, leaving them to take possession of others, while at the same time rising and incessantly developing until it becomes able to form a spiritual being. Your second remark is, I believe, to this effect. While crediting certain animals with a greater amount of intelligence and goodness than is possessed by certain savage and primitive races of

men, we nevertheless perceive that sensibility or feeling is more developed in the men than in the animals. This may serve as proof of the superiority of the human over the animal race, but it is not an absolute rule, for the difference of sensibility is not so very great between the two, between the backward man and the advanced animal. Indeed, you will see the savage support without complaining, tortures that would drive you mad. You will see him, for instance, drag his broken limbs to his hut, exactly as you see a wounded dog enter his kennel to die, or the horse, on the contrary, remain on the spot where he has been hurt. You will hear the dog howl with pain, the horse never, and if we seek among the animals not belonging to the intelligent portion, I ask whether the poor fly does not suffer, although we hear no cry when he escapes from the little torturer, the cruel child, who has just pulled off his wings. Is it possible to determine the exact amount of sensibility? To a certain extent, yes; but I do not think it can be done with any certainty. Besides, we must bear in mind, in justice to the savage, that he is, during his first human incarnations, in a transitory state, making a kind of trial of the form in which he is struggling painfully against the brutality and animal habits of the original incarnations he has passed through. This leads me to tell you that there is less distance between the animal and man than between the plant and the animal, although you perceive these two connected by intermediate links, which have ceased to belong to the one kingdom without belonging to the other. These points of union between the mineral, vegetable, and animal species, are in my opinion, positive proof of progress, a proof of the wonderful concatenation of the works of the creator.

QUESTION.—Is the intelligent principle separated in the beginning, and does it eventually come together to form a complete being?

ANSWER.—The intelligent principle is developed with the being, and it is one at its origin, one during its development, one always. It is a spark that continues to grow, becoming first a light, and afterwards a sun. Our business now is to discover the moment when this spark appears and transforms the material being into an intelligent one. So long as it, during its early peregrinations, has but latent life in the form of movement, while atom, molecule, appearing and disappearing in a few short moments, it serves but for the transformation of matter. So long as it has no consciousness of its life, we must admit that it does not yet possess that instinct which afterwards becomes intelligence—soul, spirit. These nameless creatures, without precise form, impalpable and almost invisible, which through fluidic and solid matter, are the connecting link between the vegetable and the beginning of animal life. In my opinion this divine spark shines in matter as soon as the creature possesses the desire to preserve its life. From that moment he is something, he does not yet know what, but he is sensible of that indefinable thing which is life. This feeling is as yet simply instinctive, for the animal, scarcely understanding life, fears not death; not being aware of danger, he rarely avoids it, and death takes him, so to say, without pain, and transports him into another form. This is the intermediate point between instinct and intelligence; from the former to the latter there are, of course, all the degrees through which the creature is obliged to pass in travelling from the less to the greater.

When instinct has become intelligence capable of the sentiment of the preservation of life, there is fear of death and pain; the animal defends his life in every way—by attacking the enemy, by foresight of danger and stratagem in avoiding it. He loves, and will fight for the object of his affection as long as strength permits. He has now memory, reasoning, and will to help him in his struggle against the inevitable law to which he is subject. Can we not add that he has an intuition of previous sufferings? Is not this innate fear of death the result of a kind of memory of former struggles? Who knows? I believe that this is the moment when the intelligent spark is very near illumination for a yet more important transformation. I think the time is not far distant when this intelligence may be called, let us say it, Soul! Then this creature does more than defend his life, he endeavours to preserve it, and does all he can to prolong it. A few more passages and he will take possession of himself, and have free will. From that there is still a long way to travel before he understands the duty of the preservation of life, and the necessity of trial, and the object of existence imposed on the creature by the Creator.

It would be to exceed our limits were we to continue this subject, but I repeat in conclusion that the work of God is admirable, in order, connection, harmony, simplicity. And although man revolts against the idea, it is nevertheless true that in attentively studying the world he inhabits, it is easy to discover his origin. The king of creation, by the law of progress, man will understand some day the tie of solidarity which connects him with all the beings by which he is surrounded, and when he becomes fully cognisant of this fraternity, he will no longer call himself king and master, but father and protector of the inferior beings which commence the life that he completes.

Paris, July 27th, 1876.

MORE ABOUT "S. J. SABEL, ESQ."

SIR,—I received to-day *The Spiritualist* paper of yesterday's date, and noticing therein the message which Dr. Slade obtained on Friday last week concerning the spirit of a recently-deceased inhabitant of this town, who signed his name "S. J. Sabel, Esq.," my curiosity was aroused. In the directory I found the name, "Sabel, Israel, Registrar, a. d. Dotzheimer Strasse, 7a.," but no S. J. Sabel. Upon inquiries at a stationer's, I was told that a gentleman of the above name, "J. Sabel," had died lately. I thereupon went to the above address, Dotzheimer Str., 7a., where I was informed, by Mrs. Sabel—the wife of a son of the deceased—that her father-in-law had died on 16th inst., that he had only been once in England, in 1860, but that a son of his, Mr. Max Sabel, who is here on a visit just now, had been established in London for many years.

I have just been and had a talk with Mr. Max Sabel, in the Hotel

du Nord. I found him to be a confirmed sceptic. After reading the alleged message of his deceased father, he smiled amusingly, and said, Dr. Slade must be a clever fellow, and must have made use of the advertisement of his father's death in the London newspapers. How the thing was done by way of a slate he could not say, but he was sure it was a trick. Curious to hear what more he had to say about the topic, I listened attentively for a good while without interrupting him, until he gave me a chance by mentioning Messrs. Maskelyne and Cooke, and how cleverly they reproduced and exposed all the tricks of Spiritualism. Here I interposed, and told him what my experience with Messrs. Maskelyne and Cooke was, and what a clumsy piece of humbug I had found the tricks of these conjurers to be, in comparison with the genuine phenomena of Spiritualism which I had witnessed in London. Of course, my telling him that had no effect in changing his opinions; I knew beforehand it would not. He told me he had been at several of Mr. Home's *séances*, and also at one *séance*, in which many others took part, when a light was struck, and it was discovered that Mr. Home had deceived them by means of wires and other mechanical appliances suspended from the ceiling of the room. I could not help doubting the accuracy of this last part of his narrative—in my mind—but, not to offend him, I gave him the benefit of the doubt for the present.

Mr. Sabel further told me, with laudable frankness, that he was a thorough materialist, did not believe either in spirits or a future life, but would be glad if his deceased father would inform him where he had left his inheritance. He promised me to see Dr. Slade when back in London, probably with a view of obtaining a clue to the undiscovered inheritance.

The deceased, S. J. Sabel, never used to sign his name "Esq.," nor did he die on the 15th, but on the 16th inst.

I wish Dr. Slade would favour this town with a visit. I believe it could not fail that his journey would be abundantly remunerative through private *séances* among the many rich residents in this place, as soon as the fact became known that Dr. Slade was coming here. My means are insufficient to offer him any material inducement on my own part, and our circle here only consists ordinarily of three in all, neither of us being blessed with an abundance of the metal that forms the standard of wealth in this world.

G. WIESE.

2K, Burgstrasse, Wiesbaden, July 29th, 1876.

[We believe the charge against Mr. Home repeated in the above letter to be entirely without foundation. No medium has been more free from charges of trickery, even by the most prejudiced.—ED.]

NORTH OF ENGLAND SPIRITUALISTS' CONFERENCE COMMITTEE.

SIR,—A meeting of the Executive of the above committee will be held in the Freemasons' Hall, Weir's-court, Newgate-street, Newcastle-upon-Tyne, on Sunday next, August 6th, at 10.30 a.m. Members will please attend, as the business to be considered is important.

J. J. MORSE, Hon. Sec.

30, Tynemouth-road, Newcastle-upon-Tyne, July 31st, 1876.

THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

SIR,—I shall be told that I am describing a person who is undiscoverable when I say that a nurse should be a "refined, æsthetic, charming person, lovely in mind and in thought, tender to a degree, yet firmer still;" endowed with that independence of fortune and character which would enable her to take the first position in a house, so as to be considered by master and mistress, and by the servants, the most important and the most indispensable person in the house. I shall be told that ladies who are young, who are pretty, who have independent fortunes, would not so devote themselves as to live in other people's houses and teach children. Then, say I, what and who are all the nuns, the sisters of various religious orders? Are they not, very frequently, ladies of fortune, with youth and beauty? and do they not cheerfully give up what is called "the pleasures of this world" for the purpose of devoting their lives to the poor, to the criminal, and to hospital work? If, therefore, there are ladies devoted to do this kind of work, why should there not be ladies willing to undertake the education of children? I am aware that Sisters do teach in schools; but all teaching in schools is, in my opinion, either too much or too little. I consider that the education of the higher classes has to be reformed before any efficient good can be wrought among the lower classes, because till the lower classes can conscientiously look up to the higher ones as their superiors in intellect and *righteous behaviour*, it cannot be expected that they should respect, obey, or devote themselves to them.

A teacher of children should be respected and obeyed as I believe "Sisters of Charity" are. If parents found that ladies of birth, education, and fortune were willing to enter their homes, and to bring up their children, I do not fancy there would be much opposition on their part. Of course if they found that the self-imposed teacher got into their house as a visitor, for the sake of society and amusement, they would naturally be dissatisfied; but if the nurse or governess devoted herself to her work by being at breakfast with the children at eight, and from that hour till bed-time never quitting them and never wanting to "go out," then I doubt whether any parents would not bless the stranger that had entered their doors. As a treat the children should be dressed and undressed by this person, washed and bathed by her, and there should not be an action of importance (and all actions are of importance to little children), in which the teacher should not participate, and in which she should not exhibit an interest. I know I am trying to persuade human beings of something fabulous in describing this ideal and imaginary perfection of a governess. I am, however, not preaching what I do not practice; this is the life I actually lead. Only, as I have a sufficient fortune, I am able to take the children into my own house and educate them altogether. I only wish I had a mother at the head of the establishment to manage the household part of it,

who would come with *her* fortune and do that part of the work. I am much disturbed from my teaching because I am obliged to attend to so many other things. I am desirous of establishing my system of education. I believe it is my duty to do so; I believe, in short, that it is my "mission." How can I prove the efficiency of my "system" without a sufficient number of children? The few children I have being "uncommonly good children" may be "chance." Their accomplishments—"Must have a decided turn for it!" Their memory—"Must have been born a clever child; you never would have made my memory good!" Their conversation and manner of speaking—"How extraordinarily well they talk. Never heard children speak so plainly!" Now this is all mere talk; it is from ignorance on the part of those who see and hear my children, that these observations are made. Very often the stupidist child of the whole lot is pitched upon as the sharpest. Why? Because the one I refer to is possessed of the most insidious qualities, child, man, or woman, can be cursed with. And which are those, you will ask! I will tell you. . . . "The desire to please! The wish to be remarked. The thirst for praise." These three dangerous instincts, which teachers generally seize upon and make the most of, are so many moral poisons. Teachers, perhaps, have never realised, in spite of the teachings of the Gospel, that emulation is one of those things against which our Saviour warns us the most strenuously, and that it is the most selfish of moral levers. It is the wish to be remarked which will make a child push itself to the front; the thirst for praise which will make its habitually lowering expression of countenance smile and brighten up; it is the desire to please which makes the inattentive child's eye sparkle—and all this for an unthinking and heedless visitor, who forthwith, in its presence, pronounces it the pleasantest and the sharpest. This species of nature has no depth, no affection; it is all on the surface; and as people generally look for nothing but surface, the possessor of such a nature is likely to be always successful and popular. Being so shallow, he is not likely to encounter much opposition or individual jealousy. He has gone through life merely "pleasing." He attains power by reason of some accomplishment he has been trained for. The people who have surrounded him (he naturally has had the tact to surround himself by others weaker and shallower than himself), not jealous of him, believing him to be too shallow ever to gain a *really* important position, have helped him up. They find him there one fine day; he finds himself there—and why? Because he has had no heart, no affection; because he has never tarried on the way to give a friend a helping hand. He craved for notice, for flattery, for commendations from every one. He values written encomiums, he parades them, he somehow or other has the natural gift of advertising and making the most of himself, and this is the secret of how so many inferior men fill important posts.

This is what a teacher must *above all* guard against, and this is why a teacher must never leave the children under her care, either during play or class hours. Time will show how I succeed, but I certainly do believe this kind of unhealthy nature may be almost cured if taken in time.

GEORGINA WELDON.

Tavistock House, Tavistock-square, W.C., July 29th, 1876.

#### WHAT ARE WORKS?

SIR,—I have read carefully your correspondent, "Lux's" letter on this subject, but am not convinced that the principles I contended for are wrong. I frankly admit that my expression, "by quality, not quantity, must our moral being be gauged," was a clumsy one; yet I do not think it was essentially incorrect, nor will he, perhaps, when he reads my explanation. It was based on some reflection on the nature of our Lord's denunciations against substitution, in His day, of enormous ritual and ceremonious observance for genuine love of God and man, for unselfishness and humility. Surely it was quality, not quantity, in the moral being that he insisted on, in that wondrous lesson he gave us in the parable of the Pharisee and the Publican; in the protest against long repetition in prayer and displays of mortification; in the story of the wounded Samaritan; in His resistance of Sabbatarian bigotry, when He healed the sick on the Sabbath-day; in His acceptance (and this is a case in point) of the repentance of the malefactor on the cross.

Thus I would also maintain that the quality, not quantity, of our faith is what we should especially seek to cultivate. Why, every protest in Spiritualistic writings against intrusion of false and wicked spirit influences teaches us daily that lesson; but we have a higher illustration. "Lord, increase our faith," said His disciples. His reply was, "If ye had faith as a grain of mustard seed, ye could" do the mightiest wonders. He evidently wanted them to understand that it was not a huge measure of what they called faith which was required, not largeness of acceptance of this or that, not a selfish desire to be brought into a grand spiritual sphere of power; but that what was required was seemingly a very small thing, total subjugation of self to God, the cultivation of the feeling that, having nothing, being nothing in themselves, yet, by giving themselves up to Him, they possessed all things. This points out to what true faith is: it is consciousness by a human spirit of a relation to God in The Logos.

Grant that to the man who committed this murder one form of this faith was given, to be real it must have been accompanied by certain necessary antecedents and consequences, such as an opening of the eye of his spirit to his base and enormous guilt, remorse, repentance, and utter abandonment of self, such for us all, in greater or less degree, are the first steps towards restoration. "Lux," I am sure, would not make light of the tremendous process which I assume this man underwent; what further purification "by the spirit of judgment and by the spirit of burning" the evil ingrained in him may require we cannot know, but that a first step was taken we may all hope.

The need and possibility of such processes I never thought of impugning; the brief allusion to Dr. Watts's harsh dogma of an absolute negation of repentance and pardon after death might have shown

"Lux" that I could accept his illustrations of the contrary; I am thankful that all the evidence we have on the subject lies that way.

Certainly we are related to two worlds in which "time is a factor;" but there is a condition of life in which "we reckon not by days and years;" it is ours here as well as on the other side. Eternity is a state not to be measured by a clock, for time has nothing to do with it, and the not seeing this is the cause of so much foolish rhetoric about *eternity* as an infinite year. Of this great principle we have glimpses in the experiences of our dreams, in those of drowning but recovered men, of soldiers entering battle, of men tumbling down precipices, of opium-eaters (for instance, De Quincy), and perhaps of many *media* of the present day, and my hypothesis was that the man whose case was in question might have passed under some of its more blessed conditions.

But your correspondent "Lux" ought to know all this better than I can teach him; for he has, if I am not mistaken, trodden on the confines of a spiritual kingdom, of which the majority of your readers have but slight knowledge, and has had glimpses of a glory, and conceptions of privilege, which few have been permitted to realise. In such quality of faith, essential life attained by such quality of work, essential, vital, spiritual, heavenly work, the old masters lived, wrought, and overcame, and so "obtained" and inherited, as is promised to such, all things worth inheriting.

A. T. A.

#### SPIRITUAL LECTURES IN LIVERPOOL.

LAST Sunday afternoon the lecture at Meyerbeer Hall, by Dr. William Hitchman, took the form of a reply to a recent charge to the clergy by the present Bishop of Oxford. It seems from that prelate's own account of the matter, that many of the most eminent graduates of Oxford University, fellows of colleges and professors or tutors, are open and avowed unbelievers in the theology of Church and State. Christianity, as ordinarily understood, is now either ignored or distinctly repudiated, the battle-field being really occupied by those Spiritualists and Materialists who recognise the facts evolved by Nature. With entire independence of their nomenclature, Dr. Hitchman gave some remarkable illustrations of the power of the soul over the body, and replied to the Bishop's remarks by showing that practical morality, not theological dogma, natural science, not orthodox ecclesiasticism, are destined to pave the way for a more spiritual and blessed faith than the world has yet experienced.

Mrs. F. A. Nosworthy occupied the platform in the evening. In reflections on the text "Of such is the kingdom of heaven," she submitted amongst other illustrations that the guileless and single-hearted spirit of the child is quite compatible with the strength, fulness, and maturity of the man, and the wisdom of the sage. She deeply regretted the fact that the scientific men of our day, with some few brilliant exceptions, had not adopted a child-like attitude and willingness to learn in reference to modern Spiritualism, but had preferred to stand aloof and treat it as a delusion of the credulous or weak-minded, thus arrogating to themselves inferentially a knowledge of all the forces in nature. Mrs. Nosworthy advocated the cultivation, on the part of every truth-seeker, of the docility, honesty, and simplicity of childhood, as well as in all the circumstances of daily life, morally and socially, as a means of entrance to the kingdom of heaven.

Mrs. Thomas Sunt, a well-known and meritorious professional musician, has given some choice selections at the afternoon services at Meyerbeer Hall, from the works of Handel, Mendelssohn, and Haydn, which have proved very attractive, and will be repeated.

MR. J. J. MORSE'S PROVINCIAL LABOURS.—On Sunday last Mr. Morse delivered two trance addresses in the Temperance Hall, Grosvenor-street, Manchester. That in the afternoon was upon "The Angels, and the Angels of the Lord," chosen by the chairman, Mr. W. Oxley, on the speaker entering the hall. In the evening Mr. Marsden presided, and the subject was, "Spiritualists, their Position and Duties." Each address gave much satisfaction to attentive audiences. On Sunday next, August 6th, Mr. Morse will deliver two trance addresses in the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne: in the afternoon, at three o'clock, "Spiritualism, its Nature and Value;" evening, at seven o'clock, "The Workshops of God." On Monday evening Mr. Morse will deliver a trance address at the picnic in Mr. Armstrong's grounds, at seven in the evening, subject, "Life's Four Seasons, their Uses and Lessons." Mr. Morse's other engagements are—Ossett, August 13th; Bishop Auckland, August 20th; Saltburn-by-the-Sea, August 22nd, until end of month; Halifax, August 27th. Societies desirous of engaging Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford-road, Bow, London, E.

SWEDENBORGIANISM.—The New Jerusalem Church (Swedenborgian) holds its annual general conference next week at Accrington, Lancashire, in the Abbey-street Church. The various congregations in Great Britain will be represented by their ministers and delegates, who will assemble on Monday evening; the only business on that day will be the signing of the roll. The actual business will commence on Tuesday morning, when the president for the year will be elected; the Rev. J. Presland (minister of Argyle-square Church, London) has been nominated for the office. The appointments of several committees will then take place, reports of the various institutions considered, and other formal business transacted. In the evening a sermon will be preached by the retiring president, the Rev. Dr. Bayley, of Palace-gardens Church, Kensington, and the sacrament administered. The following days will be occupied in the consideration and discussion of matters affecting the welfare of the church in general, and its various institutions. During the past year three ministers of the church have passed to the higher life, viz., the Rev. J. Hyde, the Rev. De la Roche Kendell, and the Rev. J. Keene.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published so scientifically demonstrating the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Nearly bound, with gilt edges. 2s.

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