

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

[REGISTERED FOR TRANSMISSION ABROAD.]

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A DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

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

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

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

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

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

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

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- 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.
- 3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

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

The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.
2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

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

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

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

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SPIRIT FORMS.

SOME two or three years ago, when information first reached this country about the appearance of spirit forms to seven or eight persons at the same time, through the mediumship of Mrs. Andrews, of Moravia, in the State of New York, the tidings were received, even by Spiritualists, with a considerable amount of incredulity, the manifestation being of such an astounding nature. Soon after the publication of the details in these pages, several mediums in London began to sit for spirit forms. Messrs. Herne and Williams soon obtained spirit faces at dark *seances*, the spirits manufacturing a light of their own, which they held in their hands to show themselves by. Miss Florence Cook began about the same time to obtain spirit faces by the artificial light of gas or a candle, and she continued to sit exclusively for this kind of manifestation, which rapidly increased in power, in consequence of her being surrounded by good conditions, freed from all the troubles and anxieties of professional mediumship, chiefly through the kindness of Mr. Blackburn of Manchester.

In consequence of the facilities given us for observing the manifestations at this circle, for a considerable period we observed the development of the phenomena there, and made them matters of close study. At the outset it was clear that these phenomena were somewhat allied in kind to the more common physical manifestations, that is to say, that mediums who could get spirit voices, the playing of musical instruments by unseen hands, the movements of solid objects, and raps, could, as a general rule, get spirit forms in more or less perfection, by sitting for them.

The development of spirit forms at Miss Cook's, began in this wise. One day the spirit Katie told Mrs. Cook, that if she would hang curtains across the door of the breakfast parlour, and close the shutters of the room to give darkness, then place the medium in the darkened room, while the observers stood in the passage outside, she would show them something. The experiment was tried, a dim light only being allowed in the passage. Soon a death-like face, with staring eyes, and surrounded by white drapery, protruded from between the curtains of the temporary cabinet, somewhat to the alarm of Mrs. Cook, as the face was not a nice one to gaze upon. This was the first attempt of the spirits to materialise themselves in that house. Week by week, the manifestations increased in power, although for a long time only a feeble light was permitted, and the face was covered to a great extent with white drapery. It has been all along stated by the spirits, that it is more difficult to show bare arms and faces, because it consumes much more power than the showing of masses of white drapery. They have several times stated that the chief use of the drapery is to economise the power, and to this day the tops and backs of their heads have never been completely freed from drapery at this circle.

It may not be amiss to mention here, how when Mr. S. C. Hall, and a party of friends, saw the spirit of Mr. Hall's sister through the mediumship of Mr. D. D. Home, Lord Lindsay, who was present, remarked that she had something white on the top of her head, resembling a mitch or Scotch cap. Mr. Crisp, of Cambridge, once informed us that many years ago, he saw a spirit face looking out of the cabinet of the Davenport Brothers, and that it had something white on its head, which he took to be a baker's cap.

The spirits at Herne and Williams had white drapery about them. All these different examples, extending over a long period of time, and in connection with different mediums, show that a general connection runs through the whole of the phenomena; moreover, everybody knows that the time honoured orthodox ghost is always supposed to be dressed in white.

Dr. Purdon, of Sandown, Isle of Wight, was the first to see the face of the spirit Katie in strong daylight, and he was exceedingly startled and pained to discover the strong resemblance of her features to the features of Miss Cook, which, it will be remembered, caused the medium a great deal of trouble at the time, until it was discovered that the faces through all the other mediums in London, bore more or less resemblance to themselves.* It appears as if spirits, when clothing themselves with matter, find it most convenient to take the material form of the instrument through whom they act. Although the faces of Miss Cook and Katie were very much alike, it was soon found that there were also strange differences, varying in amount at different times. Sometimes the spirit face would be half as big again as the face of the medium, and the parts of the face which seemed to be least subject to change, were the lines of the nose and eyebrows. The similarity of the features of the media and the spirits, soon gave rise to an elaborate system of testing, to relieve mediums, especially those engaged in the rough work of proselytising, from the odium of being supposed to do the manifestations themselves, so that at the present time nearly all the mediums in England who get spirit forms and faces, are bound with ropes and sealed with signet rings in their cabinets while the manifestations are going on.

To return to Miss Cook's *seances*. After a time Katie began to exhibit not only the whole of her bare face, but her hands and arms in a strong light. In these early stages of the development of the manifestations, Miss Cook was nearly always awake while the manifestations were going on, but sometimes when the weather was bad, or the other conditions unfavourable, Katie would entrance her; the effect of the said entrancement being simply to increase the power of the manifestations. The medium usually objected to be entranced, because she very naturally wished to see and hear what was going on, although sometimes the sight made her nervous. She said that it was not pleasant to be shut up in a nearly dark room with a person in white floating about in it, who had a head and shoulders, but no legs or body. The activity of the mind of the medium also seemed to interfere with the manifestations, and after a time Katie never appeared without the medium being in a trance. From that time for the next year or two, Miss Cook never saw the materialised form of the spirit Katie, although of late she has seen her again on one or two occasions. Now that the spirit Katie appears in full form, and even walks about in the room outside the cabinet, she says if her medium were to wake up while she (Katie) is outside the cabinet, she would be in considerable danger; she also sometimes says that malignant spirits occasionally attempt to wake up the medium at inconvenient times. In like manner Mr. Williams never sees John King; he is always entranced while John is manifesting.

News also came from America, where the practical

* A letter by Mr. Guppy, in which he narrates how faces he has seen through Mrs. Guppy's mediumship resembled the face of the medium, will be found in No. 43 of *The Spiritualist*.

knowledge of Spiritualism is so much in advance of our own, that through Mrs. Andrews and other mediums, the spirits of deceased relatives of the sitters commonly made themselves visible. Some sittings, for recognisable faces, were held at Miss Cook's, and the spirit Katie said that while they were showing themselves, on no account was the medium to go to sleep, and that if she did she was to be taken out of the cabinet at once. It soon therefore became clear, that the "recognisable face manifestations" were altogether different in kind from the appearance of the John's and Katie's, who so commonly manifest through different physical mediums. Katie said that while these strange faces were about, malignant spirits who sometimes tried to interfere with their work, always began by trying to put the medium to sleep. It will be remembered also, as another example of the way in which different manifestations fit in with each other, that Mrs. Andrews is always awake in the cabinet while recognisable faces come, and she, like the observers outside, comments upon their general appearance.

Another circumstance was noted in connection with the advent of these recognisable faces at Miss Cook's. Noises and disturbances became common in the house, and trinkets and other small articles were often missing; sometimes they were found hidden away, and sometimes stolen altogether. It was quite clear that the medium was passing through a period of danger, and there were disagreeable influences about. Katie said it was an ordeal which all mediums must pass through before getting recognisable faces. Of course, when low spirits of this nature were about, every kind of protection should be thrown over the medium, but it chanced that at the same period visitors were admitted very freely out of pure kindness to Miss Cook's *seances*, and if an occasional failure occurred, some few of them put the worst construction upon it, thereby causing the medium additional trouble and annoyance. It was further found that these strange faces began, as did Katie's, in a weak light, and were imperfect; in fact, this new manifestation wanted cultivating under the influence of genial sitters for many months, just as the Katie manifestation had done, and it was impossible to do this when visitors were admitted, who wanted to see startling manifestations, and not new and imperfect ones in their undeveloped form. For all these reasons sitting for recognisable faces was discontinued, but it is to be hoped that they will be resumed at some future time. These facts are very interesting, as tending to prove the desirability of entirely separating scientific from proselytising work in Spiritualism, since this manifestation was not perfected, solely in consequence of the fear of showing undeveloped phenomena to visitors who wanted tests.

While these recognisable faces were about, some few very good ones were seen. A gentleman, who is a Deputy Lieutenant of one of the Western counties, and an intimate friend of Mr. Luxmoore, saw the face of his departed father in strong gas light five or six times over, so that there could be no mistake about it. Miss Cook's servant also saw the face of her grandmother; it was an aged face with spectacles. All the other persons in the room saw these faces at the same time, so that they were objective realities and not hallucinations.

More recent developments at Miss Cook's circle, such as the appearance of Katie in full form, and her walking about the room, and her being able to bear so strong a light as to be photographed, are fresh in the memories

of the readers of these pages. Of late Miss Cook has seen Katie once or twice when materialised, the spirit waking her up for that purpose. Some new manifestation also appears to be beginning, for occasional strong lights flash up inside the cabinet, and last for a minute or two, the rays streaming through cracks and curtains into the room outside. Miss Cook, who was awake once when this light appeared, said that she saw Katie standing before her with a globe in her hand, about the size of one of the India-rubber balloons used by children. This globe was wholly luminous all over, but most luminous nearest to Katie's breast. This globe produced the light, the rays from which were seen by the observers outside, but the large globe itself with its powerful light, has not yet been seen by anybody but the medium.

Where the white drapery of the spirits comes from is a mystery. The manifestations were too important in their nature not to be verified in every possible way, although to the many who know the integrity of the medium, tests are not considered to be necessary. Nevertheless, not only is the medium bound and sealed while the manifestations are going on, but sometimes she has requested ladies to accompany her to her bedroom to take off all her clothes and to search her, to see that she had no drapery of the kind concealed about her. At the same time the cabinet has also been thoroughly searched. The cabinet is nothing but a large cupboard, with no concealed machinery about it, and, in fact, the manifestations go on just the same at the residences of Mr. Luxmoore, Dr. Purdon and others, away from the home of the medium. Katie says she makes this drapery out of matter obtained from the dresses of all the sitters in the circle. She says that when she is forming herself she materialises the drapery first, and her own body afterwards; indeed, one or two persons have thought that they have seen Katie's head on the floor, in the middle of a heap of drapery, just inside the cabinet, although this has not been witnessed in a good light.

Two hypotheses have been mooted to account for the phenomenon. One is, that the spirit Katie is not an independent spirit, but the spirit, or "double" of the medium, and certainly, in mental capacity, Katie is considerably limited by the intellectual capacity of the medium. But when the medium is awake, Katie and she carry on conversations and arguments with each other; in such case they would appear to be two distinct individualities. The other speculation, and the one to which we most incline is, that Katie is an independent spirit, allied in tastes and inclinations to the medium, consequently, much resembling her in mental capacity. Perhaps the spirit in attempting to communicate with mortals, is much limited by the mental powers of her medium, and by the conditions of manifesting, so that in the materialised spirit we have a mixture of the individualities of Katie and of Miss Cook. Time and close study alone can unravel these mysteries. The following is an article on the subject written by Mr. Benjamin Coleman in the last number of the *Spiritual Magazine*, in which he describes a *seance* held at the house of Mr. J. C. Luxmoore, 16, Gloucester-square, Hyde-park, W., on the 18th Nov. last:—

MR. COLEMAN ON SPIRIT FORMS.

THE *seance* was given in the large drawing room, in which an ordinary fire was kept burning throughout the evening. The small drawing-room, separated by sliding doors, was appropriated as a cabinet, and a dark curtain was hung between

the open panels, by which all light was excluded. A lamp was placed on the table of the audience room, where there was a fire, and at no time was it dark; it was not in fact what is called "a dark *seance*." The fourteen ladies and gentlemen who formed a horseshoe circle in front of the cabinet could see each other the whole evening. A low chair was placed in the cabinet, upon which Miss Cook, the medium, was seated, and Mr. Luxmoore invited Mr. B., of Manchester, and myself to witness the tying and securing of Miss Cook. Her hands were first tied together with a piece of tape, the ends of which were sewn and sealed with wax, and then the tape was passed round her waist and tightly knotted and sewn, and sealed again. The tape was then passed through a staple in the floor, leaving a slack of about a foot, and there knotted again, which restrained Miss Cook from standing up to her full height, and then the same piece of tape was brought into the room in which we were seated, nearly up to our feet, where it remained undisturbed to the last.

In this way the most satisfactory proof was given that whoever the figure of Katie may be, it was not Miss Cook, who lay during the whole *seance*, as we had proved to us by the undisturbed line of tape, and by Mrs. Honeywood being invited to enter the cabinet by the spirit the instant she, Katie disappeared; which Mrs. Honeywood did, and there she saw Miss Florence Cook asleep, leaning over nearly to the floor,—the ties on her hands and waist sealed as they had been left at the commencement of the sitting, from which, as soon as she awoke, she was relieved by cutting them.

Here we all saw within an instant or two, this young girl recovering from her trance, dressed in black, wearing stockings and spring boots, having just lost sight of Katie, the spirit, who was clothed in pure white garments, and whose feet were naked. It is several months since I was invited to the first and only *seance* I had previously had with Miss Florence Cook, and what I then witnessed assured me of her entire integrity, and that of her family, and at the request of the editor of the *Spiritualist* I recorded my impressions of that evening in his journal; and now, after a second *seance* with Miss Cook, at the residence of a private gentleman, where I have witnessed phenomena of a similar but much more extraordinary character, I am confirmed in my first impressions.

So many accounts have been already given of the materialised spirit-form appearing in tangible shape, that I cannot hope to do more than add my testimony in this journal to the fact, and as one of the many facts (at first denied even by Spiritualists), which I have ventured to place on record in the last twenty years, I say this is a fact which admits of no explanation by psychic force or any recognised force, and with these facts we must now deal.

In the first instance, the medium on this occasion was tied with tape, as I have before said, by Mr. Luxmoore, in the most thorough and complete manner, and left alone in darkness in the small room which served the purpose of an ordinary cabinet. The members forming the circle were requested to join hands, not to sing as it is usual to do to establish harmony, for there were no sceptics present, nor were they restricted to silence, but conversation continued until our attention was attracted to the cabinet by the sound of two voices there, the one being that of the medium just before she was entranced, and the other that of Katie, the spirit or "double" of the medium.

And here permit me to break the narrative to interpose some observations on this question of the "Double"—the "Wraith" of the Scotch—the "Doppelganger" of the Germans, a recognised psychological fact.

In the *Spiritual Magazine*, vol. vi., 1865, pp. 125-7, I gave some instances connected with the Davenport and others of these appearances which have tended to deceive ordinary observers, and I said in conclusion, the "theory which I now venture to suggest is, that many manifestations which Spiritualists are accustomed to attribute to the spirits of the departed, are in truth effected by the medium's own double," and I have now in this exhibition of a materialised spirit-form realised that extraordinary fact, and it is to be hoped that some of the philosophic minds which are now engaged in the study of Spiritualism will follow up this train of thought if possible to a logical conclusion.

The evidence which establishes the question of the "double" in this particular instance is, I think, conclusive. As soon as the medium became entranced, the figure of Katie glided, somewhat timidly at first, into the lighted room in which we were all seated, and she presented the exact features of Miss

Cook. It was not, as I have said, Miss Cook bodily, for she was asleep, dressed in black, behind the folds of the curtain. Katie's voice, though much lower in tone, and her graceful manner, are like the medium's. Her conversation and her knowledge of persons are the same, and some of the expressions which I heard her utter were, in emphasis and words, exactly those of Miss Cook. I know that it is said that the spirit's face is somewhat larger than the medium's, and her height, as I observed by the measurement on that evening, is a couple of inches taller; but these points, I am told, vary, and do not disturb the main question, for I do not imagine that any "double" is moulded in exact counterpart of the original, and the question will still remain; what is the "double," how does it take shape and form, and how are we to know a "double" from any independent spirit?

Now to resume a brief narrative of what occurred.

The figure of Katie entered the room, and I observed that she was clad in a loose white dress tied in at the waist, having long sleeves, terminating at the wrists (a previous likeness which I have seen show her arms bare from the shoulders) with a close hood on her head, long lappets hanging over her shoulders, and her hair closely banded.

She at once saluted each of us in turn. "How do you do, Mr. Coleman? How is Miss Deekens?" (my step-daughter, known to Miss Cook) and paused to ask the name of the only stranger in the room, whom Miss Cook did not know. Mr. Luxmoore sat close to the division between the two rooms, within reach of the lamp, which stood upon a table by his side, and which he regulated by turning it up or down by the direction of the spirit.

I had asked some questions from Katie, and as from the centre where I was first placed I could not see very clearly, she said I might break the circle, and invited me to a seat next to Mr. Luxmoore, which greatly facilitated my means of observation, and as several incidents were elicited by asking questions in a kindly manner, I venture to say to those who conduct these *seances* that investigators should not be too strictly enjoined to wait for the spirit to take the initiative.

I asked if she had shoes and stockings on. She said, No! and at once drew aside her dress, and showed us that her feet were naked; and to satisfy all, she raised one foot on to the dress of Mrs. Corner in the most natural manner, and said, "Now you can all see that I have bare feet, can't you?"

Mr. Bielfield, who was present, brought with him a very nicely painted picture in oil of Katie, taken from a photograph, which seemed to give much pleasure to Miss Cook, who thanked him several times. This picture was lying on the table, and Katie asked if she might look at it, and at once took it up with both hands, and after gazing on it for a moment, exclaimed, "Why, this is me!" and, pressing it to her breast, she said, "I am so much obliged to you! I am so much obliged to you, Mr. Bielfield, I am so much obliged to you!" (Precisely the same expressions used in my hearing by Miss Cook to Mr. Bielfield, with the portrait in her hands).

There were several sheets of writing paper and pencils on this table, and I asked her if she would be good enough to write something for me. "Yes, I will," and extending her hand behind the curtain, she brought out one of the drawing-room chairs and sat down upon it. A sheet of paper and a lead pencil were then handed to her, and she asked me what she should write. I said, "I am engaged in getting up a testimonial to Judge Edmonds, perhaps you have something to say to him?" Upon this she raised one knee and commenced writing; but finding the position uncomfortable, she asked for something hard "to rest the paper upon." This being supplied, she wrote off the following letter:—

"My dear Friend,—You have asked me to write a few words to you. I wish you every success with regard to Judge Edmonds' testimonial. He is a good man and an earnest worker. Give him my affectionate greeting. I know him well, although he does not know me. My power is going, so with every good wish,

"I am, your sincere friend,

"Katie King,

"Properly ANNIE MORGAN."

The letter was handed back to me, and I read it aloud, and then said to her, "I see you have not addressed it;" she took it back and deliberately folded it upon her knee and wrote on the back—"Mr. Coleman." I then asked her to give one of the ladies a kiss, which she did, and to let us hear if she could make a sound by stamping with her feet, which she also did.

Finally I requested her to let me feel the texture of her dress, and she replied by coming round past the back of Mr. Luxmoore's chair side-ways, as there was barely room to pass, and holding up the dress to me I took it with both hands and pulled it, and it was to all appearance in substance as if it

were made of strong white calico. She then passed round the circle and shook hands by gently touching the hands of each. Both her hands and her face throughout the *seance* were of a perfectly natural colour, the reverse of pallid; her cheeks were red, and hands decidedly so; in fact, her whole appearance was that of a gentle and graceful young woman. She stooped down to pick up two sheets of paper which were in her way whilst crossing the room, and stepped aside to lay them on the table. This completed the impression, which all must have felt, that we had been for an hour and a half holding intercourse with an intelligent living woman, who glided, rather than walked about, and who showed by her constant watchfulness of the medium, that *there* was the tie to which she was bound. Katie, in fact, seemed from her constant anxiety about the condition of the medium to feel that if she moved or woke up, her (the spirit's) own existence, so to speak, would be at an end.

The disappearance of Katie, when Mrs. Honeywood entered the cabinet, I have already described, and when Miss Cook awoke, she resumed her wonted cheerfulness without appearing in the least distressed. It was altogether a marvellous exhibition, suggesting serious reflections, well worthy of earnest investigation by all thoughtful enquirers engaged in psychological studies.

The following is a letter from Mr. Blackburn on the same subject:—

MR. BLACKBURN ON SPIRIT FORMS.

MY DEAR COLEMAN,—Your letter in the *Spiritual Magazine* of this month, I was glad to see, but I differ from you in the conclusions you have come to, viz., that the spirit form is Miss Cook's *double*. Its appearance, I grant, is very like Miss Cook, and its language very similar in expression, though in fainter tones, both of which may be derived from some influence from the medium, and therefore partake of her very nature when used in this life. But when we consider that an attendant spirit upon any living person is very similar in all respects to those they attend upon, as Swedenborg says, but of a purer and more elevated kind (thus leading forward from earth up to heaven), you will see it is possible you are mistaken. That form has told me it is not Miss Cook's *double*, for I have heard the two actually quarrelling in the cabinet before Miss Cook has gone into trance, and that form has gone to Miss Cook's bed to lay down before Miss Cook went to sleep. I therefore say *it is not her double but an attendant spirit*, but of what substance or composition I am ignorant.

CHAS. BLACKBURN.

The following letter about a *seance* held subsequently to that described by Mr. Coleman, deals incidentally with the question of "the double":—

To the Editor of the "*Spiritualist*."

SIR,—On Friday evening, 28th Nov., a *seance* was held at Mr. Luxmoore's, in Gloucester-square, Hyde-park, Miss Cook being the presiding medium. With three exceptions the circle was composed of friends who had repeatedly sat under the same mediumship, thus the harmony, physical and mental, was well established, and the manifestations commenced soon and were powerful. The spirit, Katie King, appeared this time dressed in a longer and more flowing white dress than usual, the sleeves reaching to the wrists and bound there, whilst over her head and face a beautifully transparent veil fell, giving to the whole figure an appearance of grace and purity which is not easily conveyed by words. The spirit greeted every one in the circle by name; then retired into the dark room, where she was heard moving heavy furniture about, and talking to the medium, who was sealed and bound as usual. She then brought a large bowl into the circle and gave it to the hands of a sitter. Afterwards she brought a low chair, or *prie-dieu*, out of the dark room, and placed it wholly in the circle, sat down upon it, and desired that the sitters should sing, but not loudly, as she would try to join them, which she did with the clear contralto voice which she has several times exhibited. It is impossible to convey the impression of that voice issuing from an inhabitant of the *outré-tombe*! She then begged that all would join hands in order that she might get all possible power for what she wished to do, and whilst we, the sitters, did so, she retired for a minute or two to get fresh power from her medium, returned, and then deliberately walked round the entire circle (composed of fourteen persons) and touched each one in turn, some of the ladies on the cheek, the men on the hands; one man she told to put out his hand and she would show him that she could press it, which she did. The circle occupied

a great portion of a large-sized drawing-room. She then desired to be questioned, and something like this colloquy took place:—

"Is it possible for you to explain to us what are the powers or forces you employ in materialising and dissolving your form?" "No, it is not." "Is it electricity or does it bear any resemblance to it?" "No; it is all nonsense what they talk about electricity." But have you no name or mode of conveying it?" "It is more like will-power than anything else; in fact, it is the will which is at the bottom of the power I exercise." "When you disappear where is it to?" "Into the medium, giving her back all the vitality I took from her. When I have got very much power from her, if anyone of you were to take her suddenly round the waist and try to carry her, you might kill her on the spot: she might suffocate. I can go in and out her readily, but, understand, I am not her, not her double; they talk a deal of rubbish about doubles: I am myself all the time." "When you dissolve, which part disappears the first, the body or the dress?" "The body, of course; it's material power goes back to her and then the dress goes into its elements." "Do you think one in the flesh can ever appreciate the powers you use in manifesting?" "No; you never can." "You speak of being yourself, and not a double of the medium—who were you when in the flesh?" "I was Annie Morgan." "Were you married?" "Yes; but don't talk of that." (At this she retired behind the curtain, apparently either hurt or grieved at the question, a state she has exhibited before when questioned about her married life.) She speedily returned, and was asked, "Have you a husband now?" "Of course I have." "Can you give us any idea under what reign you lived?" "I left the body when I was twenty-one years old, and I lived in the latter part of the reign of Charles I., during the Commonwealth, and to the early part of the reign of Charles II. I remember the high peaked hats of the Commonwealth and the broad hats of Charles I. and II.; the short hair of the men, but Cromwell's was not short." At this point the time which had been agreed on as the utmost that could be given, having the health of the medium in regard, was reached, and although the spirit expressed a desire to remain longer, she retired on Mr. Luxmoore insisting on it, and the *seance* terminated.

It is not always, nor even often, that the spirit Katie is in the humour to give us information of her present and past history such as the above, and it has occurred to me that she declines it because she has been accustomed—too much in my opinion—to jokes, and what might be called "chaffing" from the circle, and this probably is more to the taste of a spirit who, as she has herself stated, is not by any means in a highly spiritual sphere. But this may be mere speculation on my part.

J. M. G.

We have some ideas to bring forward on the problem started by Mr. Coleman, but must defer their publication for want of room in this issue. The letter by Mr. Everitt, in another column, probably, has a direct bearing on the question, since all the "Johns" and "Katies" who manifest regularly at voice circles have as yet been found to considerably resemble the medium when materialised. "John Watt" has not yet been seen in materialised form, but when he first began to manifest, his voice was so much like Mrs. Everitt's as to cause her considerable annoyance, the necessary inference being that his temporarily materialised vocal organs considerably resembled her own in physical shape. Mr. Everitt makes out a good case on behalf of independent individuality, but he does not state whether such evidence is given exceptionally, at rare intervals, or whether as a general rule the thoughts, desires, and knowledge of John Watt and Mrs. Everitt are so mixed up together and identical, as to be, generally speaking, a source of perplexity to him. Through Miss Cook's "Katie" thoughts quite foreign to the mind of the medium are given at rare intervals. One evening a lady, a stranger to the medium, said "Do you know what I am thinking about now?" "Yes," was the prompt reply, "Charles." This was right. Nevertheless, an argument might be raised that the assumed "double" had clairvoyant and thought-reading powers.

MEDIUMSHIP OF A BABY.

MR. H. D. JENCKEN, Barrister-at-Law, of 53, Brompton-crescent, Brompton, has had further disturbances in his house, in consequence of the mediumship of his little boy, aged two months.

Last Friday Mr. Jencken and Mrs. Jencken (Kate Fox) went to the great scientific *soirée* at the Crystal Palace, and that same evening, about nine o'clock, their housemaid, Elizabeth, went up stairs to the front drawing-room to turn down the gas burners. As she approached the door she saw its handle turn round, and she cried out, "Who is that?" The door then opened, and a veiled figure looked out at her. She only saw a part of the face, because the white drapery at out it hid the rest, and she fancied that the eyes had an evil look. She ran down stairs and gave the alarm to the cook and sempstress, saying that she thought thieves were in the house.

Just after this occurred on the first floor, the nurse, Mrs. Macarthy, who was watching the baby, in a room near the top of the house, heard footsteps outside; the door gently opened, and a short woman, young and pleasant-looking, robed in white, entered, and returned quickly, twice. At first the nurse thought that a joke was being played upon her; but, upon searching the adjoining room and landing, she could not find anybody. She then went downstairs and joined the three servants below, who had previously heard footsteps going up stairs from the drawing-room to the nursery.

The cook then went for a policeman, and the other three servants went up to the nursery, where they heard rapping noises and voices; the latter were not sufficiently distinct to be intelligible. They also heard footsteps going right up to the top of the house. When the police arrived they searched the house and found nothing. Just as they were going away, some footsteps followed them down the stairs. One of the policemen turned round and said that the noises must be caused by a ghost.

Three days previously the housemaid had seen a figure in the drawing room. It suddenly disappeared. This form, she said, was covered with a shawl, like that worn by Mrs. Jencken before she left the house. Was it Mrs. Jencken's "double," present there in consequence of her constant thoughts about the baby?

The nurse says she has seen hands making passes over the baby, and has heard raps at the head of the child's bedstead, and once the pillow was pressed down by an unseen hand. On another occasion, a gold ring was seen knocking against the iron rail at the head of the bedstead. Last Sunday we questioned the nurse and housemaid on all these points. They were in a very nervous state about the whole matter, and evidently deeply impressed by the circumstances, since they knew nothing about Spiritualism, until these phenomena forced themselves upon their attention.

Mr. Jencken tells us that a few days ago, about six o'clock in the morning, while it was yet dark, Mrs. Jencken brought the child to him. A strong light streamed from both the eyes of the baby, and illuminated its face, and raps said, "We are looking at you through the eyes of the baby." When Mr. Jencken stated this, we called his attention to the circumstance that a similar thing had occurred in connection with the mediumship of Swedenborg, whose eyes shone for a time with such lustre, as to frighten some persons who unexpectedly entered his room. In that case also, the spirits said that they were looking through his eyes.

On several occasions recently, while we have been present at *seances* at Mr. Jencken's house, footsteps have been heard outside, and the rustling of a dress against the door. On quickly opening the door, nobody was there.

Mr. and Mrs. Jencken leave town for Brighton next Monday.

MR. CHARLES H. FOSTER, the test medium, has passed over the Rocky Mountains, on his way to San Francisco. He intends to visit Australia, and already the *Harbinger of Light* (Melbourne) has begun to make announcements relating to his expected work there.

MR. PEBBLES AT HOME.—Mr. J. M. Peebles reached his home, Hammonton, New Jersey, United States, about three weeks ago, after travelling all round the world to observe, with his own eyes, the progress of Spiritualism in all the leading countries on the globe. The consequence of the execution of this great enterprise was that he was forthwith "scrennaded" by the Hammonton brass band, and at his first lecture had a crowded audience, gathered together irrespective of church or belief. The local Glee Club attended, and culminated the proceedings by singing.

THE MYSTERY OF EDWIN DROOD.—The end of this book, purporting to have been given through an American medium by the spirit of Charles Dickens, has been published in America, but as the first, or English part of the work, has been bound up with it, perhaps the book cannot be sold in England without infringing the copyright. It all depends upon whether the American publishers have "pirated" the English part of the work, or whether they have issued it with the sanction of the real owners of the copyright portion.

LECTURE AT GOWER STREET.—On Wednesday, the 3rd instant, the subject of the weekly lecture by Mrs. Tappan, at the Gower-street Rooms, was the "Double," and "Materialised Spirit Forms." The lecturer, while in the trance state, said, that under certain conditions the spirit could manifest itself apart from the body in which it was incarcerated during earth life, and become visible to persons at a distance, generally with those in sympathy with it. This well-known phenomenon of the "double," however, was wholly distinct from what was known as the materialisation of spirit forms, a manifestation which was now obtained at certain circles, and which was well known and somewhat controlled by the ancient Persians, who also understood how to bring about the inverse phenomenon of rendering the human body invisible by means of the agency of departed spirits. As modern science in due time would turn to the investigation of Spiritualism, although now somewhat contemptuously opposed to it, the mode in which spirits materialised themselves, by gathering the atomic emanations from the medium and the sitters, and building them up into a semblance of the human form, animated by the controlling spirit itself, would be clearly understood and be more generally practised. Mrs. Tappan having spoken to a crowded audience the previous evening, the lecture was somewhat short, and by desire of the spirit through her, a few questions only were put by the chairman, (Mr. J. C. Luxmoore) and others interested in the phenomena. In reply to questions, it was stated that if, contrary to the directions of the spirit controlling the circle, the materialised form were grasped or detained by any of the sitters, the result might be death to the medium, or a severe and lingering illness; also that such a breaking of conditions would probably seriously affect sensitive members of the circle. It was objected that the materialised forms resembled the mediums more or less in most cases, and this gave rise to suspicions of deception. Such resemblance was inevitable, especially under adverse conditions. The likeness might exist for the first two or three, or for many more *seances*, but if care were taken in the selection of the circle, and the same sitters only were present each time, the likeness to the medium would gradually disappear, and the spirit, by experience, would be so enabled to mould the various atomic emanations, as to produce a fair resemblance of what it was in earth-life. When the spirits of children and others were materialised at *seances*, as was sometimes the case, the children spirits did not themselves build the forms, but were assisted in doing so by elder and more intelligent spirits. The proceedings closed with the delivery of a beautiful inspirational poem by the spirits controlling Mrs. Tappan, on a subject suggested impromptu by the chairman.

THE DIALECTICAL SOCIETY.

ON Wednesday, last week, a meeting of the Dialectical Society was held at 1, Adam-street, Adelphi, W.C., to discuss a paper against Spiritualism, read by Mr. Fox Bourne, at a former meeting of the society. Our reporter attended for the purpose of recording last week's debate, but was informed by the secretary that the Society did not permit the reporting of its proceedings, and that any occasional notices in the newspapers of its doings were drawn up surreptitiously. This rule should be printed on the prospectus of the Society, to save waste of time on the part of newspaper people.

Although debarred from reporting the various speeches, Mr. T. Herbert Noyes, B.A., who made the first and chief one, has favoured us with the following copy of his masterly address.—

SPIRITUALISM AND ITS DANGERS.

Mr. Chairman : It has fallen to my lot to re-open our debate on this occasion, under somewhat exceptional circumstances. I labour under the disadvantage of having to deal only with the masked batteries and reserves of a reputed majority, who, if they have any serviceable artillery at all in their arsenal, have hitherto carefully abstained from bringing it into action. But I will not commit the error of underrating our antagonists, or credit them with the possession of no other weapons than invective, but rather attribute their apparent weakness to some deep laid stratagem. We belong indeed to a happy family, which, notwithstanding the seeming discordancy of its constituent elements, claims to listen to every side of every question, however delicate and dangerous, with absolute equanimity, and so bears a striking resemblance to one of those harmonious communities which perambulate the streets in wicker cages. But the customary amenities of dialecticians will hardly account for the voluntary concession of the monopoly of logic and facts to the one side, and the monopoly of reckless assertion and denial to the other, in dealing with a burning question which has been, and still is potentially, a very volcano of polemics. Nor will the courtesies of debate explain the anomaly that the able and eloquent man of letters who, as champion of the materialistic school, led the attack on the position of the Spiritualists, should have so belied the expectations of his followers as to weaken his thesis by admissions, and support it by premises and arguments all pointing to a conclusion exactly the opposite of the one he was expected to vindicate!

And I think I am not mistaken in assuming that all who read Mr. Fox Bourne's thesis—"Spiritualism, the new Superstition"—must have anticipated the most powerful attack yet made on a popular delusion, and the most cogent proof that Spiritualism is a most deplorable and baseless superstition. I think all who listened to the admirable and candid paper which he read us, must have come to the conclusion that no more powerful defence of Spiritualism has yet been produced by an outsider. I do but agree with subsequent speakers on both sides, in the conviction that Mr. Fox Bourne admitted with the utmost candour almost all the premises on which Spiritualists build their conclusions. He evidently found himself unable to dispute their facts or their phenomena, and after he had himself in reply to Mr. Jones's question taken the sting out of the epithet interpolated in his thesis, the only barbed arrow left in his quiver was the allegation that Spiritualists are playing with edged tools, and putting them into hands in which they may prove dangerous. Spiritualists, he argued, have much to answer for, since though the creed taught by the higher spirits through the higher mediums is so far superior to the corrupt Christianity now-a-days taught as the religion of Christ, that if he were himself a Christian he could not choose but embrace it, the lessons learnt from minor spirits and the pranks played through minor mediums are so objectionable, that they run the risk of propagating more evil than good! If this were a sound argument it would militate equally against the introduction of every new creed ever introduced among men, for no creed, however pure at the fountain head, has ever long maintained the pristine purity of its rushing streams, and their flood waters uncorrupted by ecclesiastical contaminations, and the parasitic growths of the vested interests of priestcraft continually tending to choke the primitive channels. His objection would militate equally against the introduction of any and every useful novelty into this planet, and more especially the best and most useful, since it is well understood by philosophers that the perversion of the best is invariably the worst, while the reverse holds equally good, that the most powerful agent for mischief, when brought under the control of man, becomes

the most potent agent of good. The lightning which shivers the oak, and lays low the steeple, and scorches the life out of the human body in the twinkling of an eye, is now our swiftest courier and our most efficient physician, and evidently waiting to render us many services which it has not yet entered into our imaginations to conceive.

The nitro-glycerine, which is ready to lay a whole town in ruins, is equally ready to remove mountains and cliffs which bar the progress of the engines of civilization. The most subtle and swiftly fatal poison is the most potent handmaid of the healing art. It is not for man, who claims to lord it over creation, to stand aghast at powers not yet subordinated to his control, or coward-like to quail at the possibilities of the unknown. If knowledge be power, ignorance is incapacity. If truth be omnipotence, fiction is impotence. If we are the votaries of truth, all that it behoves us to enquire first is "are these things facts or fictions?" and if they be facts, or if there be any element of truth in them, what is the source of it? and subsequently what is the rationale of it? what is the outcome of it?

Had Franklin stopped to question the ultimate issues of his investigations and their "*cui bono*," we might have waited for another generation for our telegraphs. Had Faraday cared to enquire the commercial value of the numerous scientific novelties on which his fame rests, many an inhabitant of our metropolitan palaces would still be grovelling in a suburban dust-trap. If we were one and all to abjure everything which, polluted by fraud, was contaminated by adulteration, we should have to abjure henceforth not only the juice of the grape, and the popular infusions of the breakfast table, but the very staff of life itself; and but for recent legislation, it would be hard for an uncompromising purist to exist in this land of commercial morality, this city of polluted carboniferous atmosphere!

SCIENCE AND SUPERSTITION.

But although Mr. Fox Bourne fell into the untenable fallacy of which I would fain leave the sole monopoly to the idolaters of expediency, I am free to confess my admiration for the candour and courage with which he dared to investigate, and admit facts which on investigation he found to be so opposed to his own materialistic theories and anticipations. I accept his new definition of "superstition" as an "*amende honorable*" to the spiritual cause. It is, as we all know, very wrong to look a gift horse in the mouth and enquire into its cost to the donor, but in this case I cannot accept it as an equivalent to its cost, or an adequate return for an antecedent imputation—an antidote to be efficient should circulate as freely as the poison it is intended to counteract, and of the thousands who will, I hope, ere long read Mr. Fox Bourne's essay, I fear but few will hear, and fewer still accept, his new definition of an ancient term of reproach. I cannot, therefore, refrain from entering a public protest against the application of the term superstition to our new science. I cannot accept it at any price, even though it come clothed in a brand new court dress. I submit that the term superstition should be defined as an illogical belief in fictions, or an illogical disbelief in facts; in either case founded on perverse ignorance or irrational prejudice, and not on honest and industrious investigation. I deny that the epithet is justly applicable to the belief in ancient or modern Spiritualism, or that, strictly speaking, the term implies the existence of any substratum of truth. That as a matter of fact there is a substratum of truth in almost all reputed popular superstitions, and what the notorious Dr. Carpenter calls epidemic delusions, is I believe notorious to almost every one but Dr. Carpenter himself, who has taken the trouble to look into the recorded evidence of facts in connection with them, but that matter of fact I believe to have been entirely lost sight of by the coiners and dispensers of the term. I believe that the term is far more justly applicable to the reputed men of science, who have resolutely closed their eyes to spiritual facts and ignored psychical phenomena. Those whose blind prejudices lead them to neglect facts outside the circle of their own limited personal experience, and ignore the depths of their own ignorance, seem to me to be the truly superstitious. The attitude of the scientific world towards the facts and phenomena of modern Spiritualism, and the myriads of credible witnesses who testify to them, involves, as I contend, the worst form of superstition. There is very little to choose between the folly of disbelieving a fact, and the folly of believing a fiction; and herein I think myself in accord with Mr. Fox Bourne. I have said that the arguments we have listened to have been all on one side—in favour of

the truth of modern Spiritualism—I do not forget that we listened to several speeches on the opposite side, but I looked in vain for an argument in any one of them.

SPIRITUALISM AND THE CHURCHES.

In fact, so far as I know, invective is the invariable argument brought against Spiritualism. The Roman Catholic says, "It is outside the Church, therefore it is satanic." The Protestant, ignoring the fact that his orthodox forefathers believed it, and that it is recognised by the canons and traditions of his Church, either ignorantly affirms that "all communications with the invisible world ceased at the time of the Christian era when an all-sufficient revelation was made to man!" or, ignoring the orthodox belief in guardian angels and ministering spirits, agrees with his Roman Catholic cousin that the devil is the only spirit authorised to communicate with the laity. The heterodox believer in the immortality of the soul has a sort of vague belief that the soul will sleep a lethargic sleep till the day of judgment, or be consigned to some penitentiary to await its final doom, or perhaps if he be of more liberal tendencies, that it will even be admitted at once to some mythical heaven, where it will be effectually cut off from all its terrestrial antecedents, and find itself at once a celestial, glorified being, very nearly omniscient, while the materialist simply believes in annihilation. But the Materialist is, after all, in a very small numerical minority, and he is, for the most part, far more open to conviction than most of the bigoted victims of priestcraft, who claim for their co-religionists a monopoly of the blessings of a future life, and make faith in their irrational fictions the prime condition of the prizes of eternity. To one and all modern Spiritualists, say, "Come and investigate for yourselves; we do not ask you to believe, but we ask you to be at the same pains to enquire into the facts and phenomena of a science dealing with the most occult laws of human nature, that you would bestow on any of the recognised sciences of the schools." Is it not a symptom of sheer folly to say, "I have not seen it, therefore no one else has seen it. I have been tricked by a medium, therefore all mediums are tricksters." It is possible to make a false diamond, therefore the Kohinoor is a piece of glass—the common fallacy so familiar to ladies of arguing from a particular to universal; and the favourite fallacy of our opponents, the rotten reed which will one day pierce their hand.

SPIRITUALISM AND INSANITY.

Dr. Drysdale told us that Spiritualism increased insanity. I defy Dr. Drysdale to prove what I believe to be the very opposite of the fact. I have every reason to believe that many victims of prejudice and ignorance are immured in asylums, who are far more sane than those who shut them up; if a belief in truth be any test of sanity, I believe that Spiritualism will do more to open the doors of the asylums to the victims of medical mismanagement, than would seem credible to any one who had not studied psychology by the light of these despised phenomena. Dr. Drysdale told us that Spiritualism damages the mental fabric of the young, and so would any other "ism" unduly forced upon a precocious intellect, so as to overtax the powers of the immature brain; but he would utterly fail if he endeavoured to prove that Spiritualism was one whit more prejudicial than any other science. He ventures to assert that it is evidence of the depraved condition of the human intellect—another instance of simple invective, lacking the essential element of truth. He remembered an instance of a young lad who became hysterical after being mesmerised, which is exceedingly possible; but if he had died after being mesmerised, his case would have been no stronger an argument against mesmerism than the death of one of Dr. Drysdale's patients, after imbibing one of his draughts, would be against the subsequent exhibition of any of his orthodox drugs. He could not understand how any one could believe in table-turning after Professor Pepper had turned tables! But I expect Dr. Drysdale and his fellows will very soon find the tables turned upon them, and be forced to admit that the serpent of Æsculapius, with all his wisdom, must condescend to take lessons in psychic lore from the doves of Spiritualism. The facts being admitted—and they are abundantly proved—his reckless assertions vanish into thin air.

SPIRITUALISM AND WITCHCRAFT.

Mr. Seyler compared Spiritualism to witchcraft, of which he seemed to have a thoroughly superficial knowledge. He is probably ignorant that the records of the trials for witchcraft contain evidence of what we now know to be simply spiritual phenomena, thoroughly sifted by the keenest scrutiny of our courts, acknowledged by the highest authorities to have been

sufficient to establish any other mundane facts, and that the weight of this evidence was simply overruled by the power of prejudice and religious bigotry. There may have been witches who abused their powers of communicating with the invisible world, and conspired with malignant spirits to work evil to their neighbours, and who may have been as justly punished as any other conspirators, but it is abundantly proved that myriads of innocent victims were dragged to the stake simply and solely because they had inherited the faculty of communicating with the invisible world. As the Hebrews of old persecuted the prophets, so the mediæval Christians and their priests who claimed to be successors of the Apostles, delighted to torture with faggot and flame the rightful heir of those apostolical gifts of which they had themselves inherited the shadow and lost the substance.

FACTS VERSUS OPINIONS.

But Mr. Seyler, like Mr. Jeffrey, went on to complain that such of the teachings of modern Spiritualism as had come under their observation, did not correspond to their ideas of what the invisible world should be, nor to the orthodox notions of what it is. Very possibly not, but that is a somewhat feeble argument as against the fact, if it happens that the conditions of existence in the invisible world correspond more nearly to the experience of its inhabitants who put themselves into communication with us, than to the imagination of those incarnate spirits who carefully eschew any communication with them, and even disbelieve in their existence. There is one thing which seems to be invariably overlooked by the opponents of Spiritualism, whether they belong to the ranks of orthodoxy, science, or materialism. It is this. Facts are altogether independent of our opinions concerning them. Belief in a fiction will no more erect it into a fact than disbelief in a fact will convert it into a fiction. If there be a spiritual world inhabited by intelligences invisible to us, though dwelling in our midst, and able to influence us mesmerically, and otherwise, to use a convenient term, neither ignorance of their existence nor disbelief in their presence or their power affects the facts. Those of us who, like myself, have undeniable personal experience of the presence of these invisible beings about us, and of their ability to read our thoughts, criticise our actions, and communicate to us their own impressions and their own views, can afford to commiserate those who plume themselves on their ignorance, though equally subject to the influence of these same invisibles—in many analogous modes of which they have no conception. Those who, like Mr. Fox Bourne, dilate on the danger of introducing the lower orders to dangerous influences, forget that those dangerous influences are about them, whether they know it or not.

GOOD AND EVIL SPIRITS.

Mr. Bourne probably does not believe in his Satanic Majesty—neither do I; I believe that he is but the mythical impersonification of these myriads of unhappy spirits who are, and have ever been, the real tempters of mankind, and who are striving to gratify their unsatisfied carnal desires through the organisations of the wretches they can influence unknown to themselves, many of whom would be horror-stricken if they knew to what influences they are yielding when they seem only to be gratifying their own selfish inclinations and passions. There was a good old-fashioned belief in guardian angels which is not quite extinct even among non-Spiritualists in our own time, and of the truth of which modern Spiritualism is yielding incontrovertible evidence. It was believed that these good spirits protected us against the assaults and evil influences of our tempters, and that their mission was to speak to us in the still small voice of conscience, which their promptings kept alive, unless they were driven away from us in despair by our persistent rejection of their counsels. Is it a great misfortune, a terrible calamity, that this so-called superstition should prove to be simple fact, and that a less occult and more open communication with our invisible friends should be established? Assuredly not. Disinterested friendship is a rare and valuable commodity, so who would reject our ever-present invisible friends?

PSYCHIC FORCE AND UNCONSCIOUS CEREBRATION.

"But," say the opponents of our new revelation, "this is all a fairy tale; your facts, in so far as they are facts, are explicable on the hypothesis of unconscious cerebration and psychic force." We challenge them to show that a tithe of the facts admitted are explicable on any such hypothesis, or that there is any hypothesis but the one put forward by Spiritualists, not as an hypothesis, but as a known fact, that will account for them. Dr. Sexton well said that, granting

the necessity of admitting the action of an independent intelligence to account for the acknowledged physical phenomena produced under test conditions without physical contact, it is but rational to take the account which that intelligence gives of itself, especially when that account is corroborated in myriads of cases independently of each other, in all parts of the world, as the true explanation, rather than any hypothesis framed by incredulous outsiders who stand aloof from investigation.

Such circumstantial evidence is freely accepted and acted on in our Courts. I should like our opponents to point out the flaw or the fallacy involved in this argument, if they can find one.

It has been suggested to me that, notwithstanding all Mr. Fox Bourne's concessions, he is not yet convinced of the existence of invisible beings—intelligences—and still less that these invisibles are the souls of our departed friends. If he be not already convinced, he has at least utterly failed to point out any other rational explanation of the facts and phenomena which he admitted. Nor has Serjeant Cox, nor any other of the psychic force school, ever succeeded in framing any theory or hypothesis which would cover the facts; and when, in addition to the admitted *seance* phenomena, we turn our attention to incorruptible testimony of the camera, its spirit photographs, and the abundantly corroborated testimony of countless clairvoyants and seers, who testify that they have actually seen and conversed with their departed friends in spirit life, it is only by a resolute shutting of eyes and ears, and rejection of unpalatable testimony, simply because it is unpalatable, that we can escape the conviction of the truth of the revelations of modern Spiritualism which have come so opportunely to dispel the baseless fabric of modern materialism, erected on the rotten foundations of ecclesiastical rubbish and traditional dogmatism. If, however, the materialistic school challenge us to explain the phenomena—the action of spirit on matter—we say that the rudiments of our spiritual science are open to investigation already. We say that the key which will unlock many of its mysteries is to be found in the science of mesmerism, which is still so scouted by our Royal Society, and ignored or neglected by the medical profession. If “the proper study of mankind” be man, I would like to know what is the worth of that study of humanity which neglects all consideration of the noblest element of human nature, the inspiring soul—the indwelling spirit—the enlivening will—the mainspring of life. Surely the study of incarnated mind might fairly be expected to afford a clue to the principles of action of the disembodied mind? If man possesses a soul, the mind surely belongs to it rather than to the body. If the soul be immortal, it must survive the body, and must be able to act independently of it when its temporary envelope has crumbled away, or is exchanged for a more permanent envelope.

But I should find it hard to say all that I would fain say on this subject within the prescribed limits of a monograph suited to the exigencies of our Society. I cannot hope to do more than glance at it superficially this evening. I say that the action of psychic force, if you prefer that term to vital magnetism and animal electricity, or nerve force, or whatever subtle elements, simple or compound, have been known by those names, are subordinated to the control of the human will, whose agents they are in all the physical and metaphysical operations of humanity, and that the science of psychology, which must embrace the investigation of all these subtle elements, will ere long clear up many of the difficulties which to our materialistic men of science seem at present insurmountable.

THE USE OF THE DIVINING ROD.

I have said that I am able to speak from personal experience, for I have recently become a medium myself, and my experience has been in many ways remarkable. Before I had any idea that I possessed any mediumistic faculties, I was surprised to find myself possessed of the power of successfully using the divining rod, which is really a very delicate magnetoscope for the discovery of mineral lodestones. I have not only mapped out the lodestones over a large manor by its agency, where they were previously unknown, but I have had its indications confirmed in every particular by the officers of the geological department of Her Majesty's Ordnance Survey employed in Cumberland. I have also experimentally ascertained that concentrated currents of some unknown force or forces, pass through the rod, and being concentrated by it can be rendered perceptible to persons whose perceptions are not sufficiently sensitive and delicate to perceive them without its intervention.

My experiments have entirely confirmed, while they have been greatly facilitated by, the previous investigations of the French savant, Tristram, with a divining rod, and those of Rutter and Dr. Leger with the magnetoscope, and I have every reason to believe that if they are diligently carried out they will lead to some important discoveries in the science of the nervous forces; but I have in vain endeavoured to induce Professors Huxley and Ferrier, and other leaders of science, to take my preliminary facts into their learned consideration.

I have induced clairvoyance and trance in sensitive subjects, by the use of this same hazel rod, with great success. But as the learned world do not believe in clairvoyance, they see nothing to investigate.

THE SENSATIONS OF A MEDIUM.

I have learnt by practical experience the difficulty of inducing prejudiced men to listen even to one's premisses—let alone one's conclusions. The extent of that difficulty may be estimated from the consideration of the absolute impossibility of conveying to the apprehension of a man, born without any one of our five senses, the exact sensation experienced by those who possess them. The gifts of mediumship seem to me to involve the development of a latent sixth sense; indeed, I am inclined to think that they may, perhaps, involve the development of several latent senses, not yet acknowledged by science—latent senses or spiritual faculties, which are probably inherent in all spiritual natures, prematurely developed in a few only, but destined to be developed in all when they emerge from the prison-house of the body, just as are the wings of the butterfly or the limbs of the frog, which are latent in the caterpillar and the tadpole. I know that I should excite the derision of the sceptics if I were to say that I have conversed with spirits after a fashion which was asserted to be that in which spirits communicate with each other—by an “inner voice” which I could only compare to the sensation which would be caused by a telegraphic apparatus being hooked on to one of the nerve ganglia—a distinctly audible click accompanying every syllable of the communication, which one could not say one heard, but of which one was made conscious by a new sense, and which was clearly distinguishable from thoughts originated in one's own mind, but it is nevertheless a fact, which I know to be as true as that I am now in full possession of my five normal senses, and in no way qualified for Hanwell.

This enabled me, for the first time in my life, to understand the rational *inspirational* speaking, as writing mediumship, which has also been given to me, enables me to understand inspirational writing. But this latter gift involves an expenditure of vitality and nervous force, which is excessively debilitating if too long continued; and I am now paying the penalty of excess by enforced abstinence from the exercise of the new faculty. If it be only the unconscious action of one's own mind, how will our scientific infallibles account for this anomalous result of automatic writing? But I have already trespassed too long on your patience. Suffice it to say, that I can affirm, with the certainty of absolute knowledge, that modern Spiritualism is true,—that it affords the most satisfactory evidence that the soul of man survives the death of the body, retains its individuality, and its personal identity, and its fallibility, and the power of communicating, under certain delicate conditions, with those with whom it is still in sympathy in earth life.

SPIRITUALISM AND PRIESTCRAFT.

I know that we have spirit friends who are permitted to disabuse our minds of many fallacies which a corrupt priestcraft has taught us to reverence under the guise of religion, and who, although they do not claim the infallibility which belongs to omniscience alone, and will never ask us to forego the exercise of our God-given reason, have progressed so far beyond us in knowledge of truth, that we may be well content to learn of them such lessons as commend themselves to the approbation of our judicial faculties.

We have learnt to recognise the fact that such highly-progressed spirits as these, were they who, in days of yore, more or less perfectly revealed those higher truths which underlie the countless corrupt creeds of the world. Truths which, in these latter days, seem destined, to be poured out upon our planet with the profusion that was foreshadowed by Joel of old.

One word more and I have done; one word of reply to the query suggested by Mr. Fox Bourne. What is the outcome of modern Spiritualism, considered as a religious question?

I answer—Spiritualism claims to be a new revelation, iconoclastic of all superstition, and bids fair to extinguish all

the fungoid growths that have obscured the pristine lights of all former revelations, and claims to supplement and illumine them by its own electric rays.

It claims to throw a stream of light on the *rationale* of inspiration and revelation, and promises to put the finishing touches to the work of Colenso and his fellow-critics, and finally demolish the already decaying and very mischievous and wide-spread delusion that our orthodox Bible is the infallible Word of God—a delusion which I believe to be one of the greatest obstacles to the illumination of the world and the progress of humanity; but at the same time it claims to rehabilitate the truths which were in danger of being buried under the ruins of the rotten structures of priestcraft.

It abolishes for ever the deified devil of the Hebrews, the bloodthirsty god of vengeance, dealing in damnation and hell-fire, the creator of human fuel for eternal flames.

It rehabilitates the God of Love as the loving Father of all spirits, whether in the flesh or out of the flesh—the Supreme Lord of the Hierarchy of Heaven, and re-enthrones Him as sole Sovereign of the visible and invisible universe.

It dethrones His mythical rival, the omnipotent devil, and promises to shed a new light on the mystery of evil and the ultimate triumph of good.

It abolishes the supernatural, and extends the realm of nature and the reign of law to the invisible world.

It teaches us that grand psychological truths underlie the rituals and ceremonials of all the religions of the world.

It discloses the *rationale* of their existence, as a contrivance to enlist the emotions in the service of the will, and promises to remove this most prolific apple of discord from the arena of controversy, by revealing the common object, the common origin and uniform efficacy of all of them.

It abolishes at one fell swoop the theology of the schoolmen and the dogmas of the schools, and the mischievous absurdities of such formularies as the Athanasian Creed.

It dethrones the blind idol of theological faith, and sweeps away the marvellous delusion of the orthodox, that belief in fictions is essential to salvation. It sets up a sound and rational standard of religion when it teaches us that he is at once the most truly religious man, and the most faithful servant of the God of love, who best fulfils the law of love to his fellow-man, and yields the most perfect obedience to the laws of life and health. It even teaches that he who lives in the most perfect harmony with the physiological laws of his being, builds up for himself the most perfect spiritual body for the next phase of his existence. It utterly dissipates the delusions of a dead level of equality prevailing in the world of spirits, overthrows the orthodox paradise of drones, and overturns the cternity of idleness and psalm-singing, and holds out the hope of a future of never ending progress devoted to useful work, and the expansion of the highest faculties of the mind; and finally, it extinguishes the great bugbear of the human race, and more especially of the Christian world, the irrational fear of death, and fulfils the prophecy of the ancient seer that death shall be swallowed up in victory.

What wonder then, that it excites the uncompromising hostility of the myriads whose fortunes seem bound up with the vested interests of error.

What wonder that it is denounced by Bibliolaters and the devotees of the devil, scouted by priests, and scoffed at by men of science, all as interested in the preservation of their private preserves and ancient monopolies, as were the initiated of the sacred mysteries of old.

What wonder that it excites the wrath of the orthodox majority, who see themselves threatened with the confiscation of their exclusive tickets to the aristocratic stalls and cozy opera boxes of heaven, wherein they look forward to enjoy in some grand opera of "Fra Diavolo," an exquisite panorama of Pandemonium, peopled with grinning fiends and the heretical souls of their misguided friends. Truly modern Spiritualism need fear no comparison with the most noble creed that ever claimed to be heaven descended, or ever willed from the fertile philosophic brain, and may well think to sow the seeds of a universal religion of reason and truth, and re-establish a perfect harmony between science and religion.

Mr. J. J. MORSE has begun to volunteer English news to the *Banner of Light*.

THE *Harbinger of Light* (Melbourne) for October, has republished one of Dr. Gully's articles from the columns of the *Spiritualist* for the benefit of Australian readers.

TRANCE MEDIUMSHIP AND PHYSICS.

IN illustration of the circumstance that so far as we know, no new revelation in physics has yet been made to the world through the agency of trance or clairvoyance, attention was called in these pages to various utterances relating to physical science made by Mr. A. J. Davis, Mrs. Cora L. V. Tappan, and Mr. J. J. Morse. The immediate object of these criticisms was to show scientific men, who were invited to attend the public lectures of one of these mediums, that Spiritualists did not necessarily believe all the statements of trance mediums, made in opposition to known facts, to be revelations from heaven. The errors of the revelations of three good mediums were pointed out together, because it would have, perhaps, been considered unfair and unkind to select one only.

A spirit, who professed to be Mr. Mapes, controlled Mrs. Tappan at a public meeting in Gower-street, and reviewed our critical remarks. He, she, or it said:—

He said also in this critique—if I may dignify it by that name—"Undoubtedly the nebulous theory of the formation of the planets is true."

No statement of the kind was published in these pages, and the above remark is a misquotation, in which the word "undoubtedly" is substituted for "apparently." Mr. Mapes then proceeds to demolish the assertion which was never made.

He further said:—

It seems to be the preconceived notion of this member of the genus referred to, that spirits should not pretend to know anything about physics, and should confine themselves to spiritual and ethical subjects.

Nothing of the kind was said or thought. Any reliable new revelations, on any subject, from any source, would be welcomed by all lovers of truth. He then proceeded to overthrow the substance of his misquotation.

Mr. Mapes likewise said:—

Again, I did not say that the inhabitants of Venus are erecting high towers for astronomical observations.

Nor was any statement to that effect made in these pages. This is another misquotation. Our remarks on this head were founded on the principle of "reversibility" in optics, and evidently Mr. Mapes does not understand their bearing upon the subject.

Mr. Mapes further said:—

It has been stated that spirits should not interfere with, and indeed should not attempt to express themselves upon scientific subjects, because they always make palpable blunders.

No such statement has been made in these pages. It is a misquotation, and there were others which we have not sufficient space to point out now.

Mr. Mapes also remarked:—

This editor has said that other clairvoyants—for instance, Andrew Jackson Davis—has said that the inhabitants of Venus are far lower than those of the earth.

This is a *suppressio veri*. We stated that Davis affirmed the highest inhabitants of Venus to be about on the same spiritual and mental level as those of the earth. Had Mr. Mapes quoted the whole instead of part of our remarks, the whole foundation for his antagonistic public utterances on this head would have been swept away.

About two columns of the last number of the *Medium* are filled with Mr. Mapes' arguments, directed, for the most, to the overthrowing of his own misquotations, without in any way shaking the truth or justice of the criticisms made in this journal. Of course it is

no use entering into a controversy where the misquoting system is introduced; and if Professor Mapes is the real communicant, he is a man who could have never gained any standing in the English scientific world. He would have been black-balled unanimously, for whatever faults may characterise the English scientific world, it would never recognise in its higher ranks a man who could be guilty of misquotations.

If one were disposed to find fault for the sake of so doing, there are several errors in physics which might be pointed out in Mrs. Tappan's more recent utterances, but we have no inclination for such work, now or in the future, and would rather dwell on the extreme beauty of her poems and of her teachings. Nevertheless, there is one error which she herself would desire us to note, since, were it not corrected, it might involve enquiring Spiritualists in much waste, both of money and time. She said, while in the trance:—

If you were to have a room constructed so that none but blue and violet rays could be admitted, you would not be obliged to have dark *seances*. . . . We should judge that a room with a petroleum lamp shining through violet-coloured glass would answer very well.

We tried weak and strong blue and violet light over and over again, several years ago, at the *seances* of Mrs. Mary Marshall, 13, Bristol-gardens, Paddington, in the presence of many witnesses. Not only were violet glasses tried, but, to get a very pure blue, the light in one instance, was first passed through a solution of ammonio-sulphate of copper, and afterwards through a solution of alum. More recently, at Messrs. Herne and Williams' *seances*, we tried a flashing light, rich in blue rays, made by discharging sparks between magnesium terminals connected with an induction coil. Taken as a whole, failure was the result, the general tendency of the experiments being to indicate that yellow and red rays would probably answer better than blue or violet. Mr. Crookes, by independent experiments, came also to the conclusion that yellow light was good to some extent for physical manifestations; consequently, at one of the *seances* at his house, at which the *Times* correspondent was present, the room was illuminated with a spirit-lamp flame. Good spiritual conditions induce good physical manifestations with far more power than changes in the kind of light; let the medium be thoroughly comfortable and happy, and many things take place in broad daylight which usually occur only in the dark.

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.

THE usual fortnightly meeting of this society was held in the Craigie Hall, on Wednesday, last week. Mr. Alexander Keith, vice-president, opened a debate to prove that the so-called spiritual manifestations were produced by spiritual beings, and that the spiritual theory of the origin of the phenomena was the true one. He said that his first *seance* was with Mr. D. D. Home, at Mr. Nisbet's, in Glasgow, four years ago. At this *seance* all the manifestations took place in the light. After the usual phenomena, a spirit came who purported to be his son Haydon, and this spirit answered his questions by raps in a way that astonished him; then Mr. Home went into trance, and the spirit spoke through him, giving a number of tests. Some of these were regarding matters that not even his son John, who was present, knew. The accordion was also played, and they could see the instrument moving of itself, and playing the tunes they asked. He then described other *seances* at which he had seen and heard spirits, and even shaken hands with them. He had had a *seance* with Mr. Duguid, in Glasgow, last week, along with his friend, Mr. Templeton, from Kingston-on-Thames, who is well known in the musical world. At this *seance* his son and

a Mr. Stephens not only spoke, but joined in the singing, and Mr. Templeton could easily recognise Sinclair's voice from its peculiar notes. He then read a number of communications he had received from his son and others, which he held proved that our departed friends were still living, and could communicate with us. An interesting discussion followed, in which a majority of the members endorsed the spiritual theory, although most of them had a poor opinion of the intellect of the spirits that generally manifest themselves.

Miss J. Vaughan, 11, Molenda-crescent, was elected an ordinary member, and the society adjourned till the third Wednesday in January.

Poetry.

DEPARTED!

THE following lines were published some time since in the *Unitarian Herald*, and were quoted by the Rev. J. Page Hopps, in one of his sermons:—

"She is dead!" they said to him. "Come away;
Kiss her and leave her, thy love is clay!"
They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;
Over her eyes, which gazed too much,
They drew the lids with a gentle touch;
With a tender touch they closed up well
The sweet thin lips that had secrets to tell;
About her brows and beautiful face
They tied her veil and her marriage lace,
And drew on her white feet her white silk shoes;
Which were the whitest no eye could choose!
And over her bosom they crossed her hands—
"Come away," they said, "God understands!"
And there was silence, and nothing there
But silence and scents of oglantere,
And jessamine, and roses, and rosemary;
And they said, "As a lady should lie lies she."
And they held their breath as they left the room
With a shuddering glance at its stillness and gloom.
But he who loved her too well to dread
The sweet, the stately, the beautiful dead,
He lit his lamp and took the key
And turned it. Alone again—he and she.
He and she; but she would not speak,
Though he kissed, in the old place, the quiet cheek.
He and she; yet she would not smile,
Though he called her the name she loved erewhile.
He and she; still she did not move
To any one passionate whisper of love.
Then he said, "Cold lips, and breast without breath
Is there no voice? no language of death?
"Dumb to the ear and still to the sense,
But to heart and to soul distinct, intense?
"See now; I will listen with soul, not ear;
What was the secret of dying, dear?
"Was it the infinite wonder of all
That you ever could let life's flower fall?
"Or was it a greater marvel to feel
The perfect calm o'er the agony steal?
"Was the miracle greater to find how deep
Beyond all dreams sank downward that sleep?
"Did life roll back its record, dear,
And show, as they say it does, past things clear?
"And was it the innermost heart of the bliss
To find out so what a wisdom love is?
"O, perfect dead! O, dead most dear,
I hold the breath of my soul to hear!
"There must be pleasure in dying, sweet,
To make you so placid from head to feet;
"I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed.
"I would say, though the angel of death had laid
His sword on my lips to keep it unsaid,
"You should not ask vainly, with streaming eyes,
Which of all death's was the chiefest surprise;
"The very strangest and suddenest thing
Of all the surprises that dying must bring."
Ah, foolish world! Oh, most kind dead?
Though he told me, who will believe it was said?
Who will believe what he heard her say,
With the sweet soft voice in the dear old way.
"The utmost wonder is this;—I hear,
And see you, and love you, and kiss you, dear
"And am your angel who was your bride,
And know, that though dead, I have never died!"

EXCELLENT photographic copies of the address to judge Edmunds, are on sale at Messrs. Negretti and Zambra at the Crystal Palace.

GROSS OUTRAGE AT A SPIRIT CIRCLE.

LAST Tuesday night there was a *seance* at Mr. Cook's. Among the guests present were the Earl of Caithness (who is not a Spiritualist), Lady Caithness, and the Count El Conde de Medina Pomar, of 46, Portland-place, W.; Mr. Charles Blackburn, Parkfield, Didsbury, near Manchester; Mr. Henry M. Dunphy, barrister-at-law, Essex-court, Temple, E.C.; Mr. J. C. Luxmoore, J.P., 16, Gloucester-square, Hyde-park, W.; Mrs. A. Corner, and Mr. E. E. Corner (ship's first officer), St. Thomas's-square, Hackney; Mr. H. Biefeld, 208, Euston-road; Mr. G. R. Tapp, 18, Queen Margaret's-grove, Islington; Mr. W. H. Harrison, Wilmin-villa, Herne-hill; Mr. and Mrs. Cook and children; and the person who committed the outrage described in the following document:

This evening at Miss Cook's *seance*, during the appearance of what purported to be the spirit "Katie," a man, named Volckman, rose up, grasped her round the waist with both arms, and tried to throw her down with his feet. Mr. Tapp and Mr. Corner seized the man who thus broke the conditions which we were all admitted on the understanding we would keep. "Katie" instantly extricated herself from his clutches, and aided by Mr. Luxmoore, was in a moment back in the cabinet. After a delay of about five minutes, during which Katie gave earnest instructions to the sitters, the cabinet was opened and Miss Cook found in black dress, and boots, with the tape tightly round her waist as at the beginning of the *seance*, the knot sealed as at first with the signet-ring of the Earl of Caithness, and sewn underneath the seal with thread, as it had been sewn before the *seance* by Mr. Luxmoore. The tape and seal are now in the possession of the Earl of Caithness. Before the *seance* the cabinet was searched by the strangers present, and after it by Lady Caithness and others. Lady Caithness and Mrs. Corner, who never lost sight of Miss Cook from the moment the cabinet was opened, subsequently led the medium to her bedroom after she had recovered from the severe shock, and searched her. She had her boots and black dress on, and no white drapery, and nothing but her ordinary dress. There was nothing in her pockets. Her under garments were coloured wadded winter clothing. We all regard the act of the man as a gross outrage, and think the results redound greatly to the credit of Miss Cook.

| | |
|---------------------------|----------------------|
| CAITHNESS. | J. C. LUXMOORE. |
| MARIE CAITHNESS. | HENRY M. DUNPHY. |
| EL CONDE DE MEDINA POMAR. | HENRY BIEFELD. |
| CHARLES BLACKBURN. | EDWARD ELGIE CORNER. |
| AMELIA CORNER. | GEORGE ROBERT TAPP. |
| | WILLIAM H. HARRISON. |

Dec. 9th, 1873.

After Katie ceased to speak, moans were heard coming from her medium, who soon afterwards began to shriek, and to cry out about "burning" pains. Mrs. Cook then began to faint and the children to cry, the little brother of the medium expressing the fear that "Florrie would die." The cabinet was then opened, and, after the tapes had been examined and removed, the ladies took the suffering medium under their care. Before this, Mr. Corner, assisted by Mr. Tapp, walked the person who committed the deed upstairs, and, after waiting to learn whether the medium were alive or dead, they let him go. His nose had been scratched in the brief scuffle. We do not know whether he is a Spiritualist or not, but in his public utterances he has said much about *seances* at which he has recently been present at the house of his friends Mr. and Mrs. Guppy

To the Editor of the *Spiritualist*.

SIR,—It has occurred to me that there is a slight omission in the account drawn up last night, and signed by all present, recording what took place at Miss Cook's *seance*. I, before the *seance* commenced, stated, as I usually do, the conditions necessary, but as a further precaution, mentioned that any infringement of them, especially taking hold of Katie, would be highly dangerous to the medium and perhaps fatal. The individual who committed the outrage gave his assent to the condition; but, notwithstanding this promise, acted as named in the account above alluded to. The object of his conduct is but too clear, *i.e.*, to prove Miss Cook an impostor; but I can tell him, and all others who would so misbehave themselves, that Miss Cook's honesty and integrity have been too long established and certified to by too great a cloud of witnesses, to be in the least danger of being injured in the minds of any right-thinking persons by such dastardly transactions. If I had time I could write much more, but will now only refer your readers to the severe test Miss Cook has submitted to, even to being tied down by the hair of her head, as recorded in the *Spiritualist*.

J. C. LUXMOORE.

16, Gloucester-square, W., Dec. 10th, 1873.

Correspondence.

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

THE IDENTITY OF THE SPIRIT "JOHN WATT."

SIR,—In the first August number of the *Spiritualist* were published some of the proofs of John Watt's mental individuality, apart from that of his medium. I should have supplied other evidence and further details ere this, but for the unexpected duties, which as President of the National Conference, devolved upon me, of carrying out certain resolutions which were unanimously passed to form a National Association of British Spiritualists. These duties have occupied my time and attention, and prevented me from discharging several minor ones. I will take this opportunity of informing the members of that Conference, and the societies which were represented by delegates or otherwise, some news, which, doubtless, most of your numerous readers will also be glad to hear, namely, that nearly all the leading Spiritualists in London, and many in the provinces, have been communicated with, and, with very few exceptions, have all expressed themselves favourable to the principle, and willing to co-operate in the establishment and support of such a representative National Association of Spiritualists. The Association will shortly come before the world, fully equipped for the great and glorious work of helping to remove the blindness and prejudice of the people in reference to spirit intercourse, and man's continued conscious existence after he leaves his material body. But this is a little digression from the object of this communication.

In a foot-note, Mr. Editor, you say "Mr. Everitt gives evidence directly bearing upon the question, telling how John Watt gave a Hebrew and Greek word not known before to Mrs. Everitt." You ask, "Did he do this by the direct voice?" I answer, "Yes;" and I will briefly relate the circumstances, and why they were given. We wanted a name for our villa, as the workmen were coming on the Monday morning to hang the paper, and paint the name, which we had not yet fixed upon. I said that I wished our spirit friends would give us one, or that they would give us a number to choose one from. On the Sunday evening, just before retiring, John came and spoke to us. There were only myself, Mrs. Everitt, and son, present. He said: "You want us to give you a name for your house, and you want to have several names to select from. Well, how do you like Amana?" He said this was a Hebrew word. He gave the signification, pronunciation, and told us how to spell it. He then said, "How do you like Tryphœna? This," added he, "is a Greek word." He spelt this word with a diphthong, gave the signification, and told us how to pronounce it. He also asked us how we liked Edcnside or Sunnyside. He then said, "Have you got sufficient to choose

from?" I said, "Drop another pearl or two, John." "Well, how do you like Pearlside, or the Lilies? But your mother and Annie (Mrs. Everitt's guardian spirit) like Lillian, as Lily is your wife's spirit name, and her spirit flower. It signifies purity and truth. But you must decide among yourselves." We thanked him, and he bade us good-night. Neither of us had ever heard these words (the Hebrew and Greek) before. Therefore, wherever they came from, it is certain they did not come from our minds, which shows that John possesses knowledge independent of his medium, and beyond the attainments of any one present; therefore it clearly proves his mental individuality and superior intelligence.

In reference to the Japanese sentence, you say, "What is the evidence that it was John who wrote the Japanese sentence?" I answer, "I have no evidence either that it is a Japanese sentence, or that John wrote it, only John's word (which I have always found reliable), and the fact that he has several times given the pronunciation. This is the sentence, and I shall be glad if any of your readers can procure a translation of it, "Oui, ya, zoo, romuao tsequim tiloboo." As we could not find any one who could translate it, we asked John, and he said, "When I was in Japan [meaning in his earth life], I asked a Japanese gentleman if he would allow me to see the interior of his house." He answered, "Yes, with very great pleasure." He said he wrote it phonetically, and added the two first words, which mean "Yes" in two other languages; therefore it would read yes, yes, yes, &c. He wrote the sentence in answer to a question put to him by a gentleman as to whether John would visit him, if conditions were such that he could. Where did this sentence come from? No one present knew anything about it, not even what language it belonged to, neither have we heard anyone (although many attempts have been made) pronounce it with the ease and beautiful euphony that John does, so that the conclusion again is that he has an independent mental individuality by giving utterance to sentences and words which were never in the mind of his medium. At a *seance* in Liverpool, we met the writer of the enclosed letter, Mr. Samuel Hocking, whose name, profession, and residence we had never heard before. John addressed him by name, and told him, in conversation, much more than Mr. Hocking has written. He has told us that he is no relation of the Watt, of the Bolton and Watt's factory, but that he had been in that factory many times. He told us that Brunel gave the idea of a tunnel under London to the projector of the Metropolitan Railway,
Lilian Villa, Hendon, N.W.
T. EVERITT.

The following is Mr. Hocking's letter to Mr. Everitt:—

SIR,—At your particular request, I jot on paper for your use the substance of the conversation that took place between one of your familiar "spirits"—John Watt—and myself, on Sunday night last, at the residence of Mr. Shepherd, where I (a visitor to Liverpool), was kindly invited by the host to join a private *seance*, to witness some of the very singular phenomena that usually take place at such meetings in the presence of yourself and Mrs. Everitt.

During the dark *seance*, the spirit "John Watt" conversed freely with the persons composing the circle. He addressed me personally, as being an engineer from Cornwall, and said that he, in company with a party of friends, had lately visited Cornwall, and hoped they should go there again; they greatly enjoyed the scenery there, especially the bold cliffs on the sea coast, and that they brought back some of the serpentine rock with them. He then asked me "when it was I joined the Institution of Civil Engineers?" and on my saying it was in the year 1844, he replied that was after his time, for he passed away between thirty-five and thirty-six years ago. He then asked me "If I was acquainted with Robert Stephenson and Lock, engineers?" and, on my answering in the affirmative, he said that they both were familiar acquaintances of his; that he, J. Watt, went to school (or college) with Stephenson in Newcastle, where they used to assist each other in their studies. Stephenson, he said, went to South America in 1824, and was called home to assist his father in the construction of railways in 1827 (which is correct). He further said that Stephenson constructed a bridge across the Menai Straits, and another large bridge somewhere abroad. In answer to my question, "If he was acquainted with Robert Stephenson in the spirit world?" he said "Yes!" and that Stephenson still devotes himself to engineering matters; and often impresses his ideas on minds still on the earth plane. He knew also Brunel in the spirit world—the man who constructed the Thames Tunnel, and added that it was he who impressed the

idea on the mind of the projector of the tunnel under the River Mersey.

John Watt asked me if I knew Soho, Bolton and Watt's factory, near Birmingham, and on my answering in the affirmative, he said, "The first steamboat was sent out from there, was it not?" "Do you mean," said I, "the steam engine made there for Fulton's first steamboat on the Hudson River, New York?" "Yes!" said he, "the same." He seemed very familiar with Soho; had often heard of Mr. Murdoc, the introducer of coal-gas for illuminating factories and streets, but had no personal knowledge of him.

I fancied, from his answers to my questions, he was not very familiar with the early history of railways; but, on my calling the Manchester and Liverpool Railway the first, he corrected me by saying, "There was an earlier one at Darlington."

On your telling the spirit "John Watt," that in his conversation with me he had made known to them more of his personal history than he had ever done before, he said, that was because he then met, for the first time, in their company, a man of his own profession, to talk to, who could understand him.

There was much more in our conversation than I can recollect at the present moment, that would be interesting, could I reproduce the language he used. I have a very defective memory for words used as clothing for ideas and facts. You will be able to add to this short and imperfect account of what took place at, *to me*, one of the most interesting *seances* I ever attended.
SAML. HOCKING.

Rosewarne, Camborne, Cornwall, Aug. 18th, 1873.

MR. PEEBLES, on his return to New York, met Mr. Gerald Massey at the residence of Mr. Andrew Jackson Davis.

THE NATIONAL ASSOCIATION.—Particulars respecting the last meeting of the National Association of Spiritualists, reached us too late for publication this week. The want of such an association is constantly felt, if only to deal with matters not within the province of newspapers to take up. For instance, some of the persons who stood for ghost pictures some time since, got themselves photographed; a national association might have undertaken the work and responsibility of identifying the originals. Public matters, which ought to be dealt with by a representative body, are constantly cropping up. Mr. Algernon Joy, and Mr. C. W. Pearce, have been unanimously elected honorary secretaries to the association; Mr. N. F. Dawe has been elected honorary treasurer, and M. Alexandre Aksakof, of St. Petersburg, honorary corresponding member. The work of organising, and of electing other officers, is going on steadily. Several Spiritualists have already been elected members of the association, on application and introduction.

SPIRITUALIST'S FUNERAL IN NEW ZEALAND.—The first funeral in connection with the Harmonial Progressionists on the Thames, took place yesterday, in the consigning of the body of Mary Williamson to the grave, her spirit having passed away (as the brethren would say, into the Summer-Land) on the evening of the 5th of July. The Spiritualists who took part in the proceedings wore evergreen immortelles bound with white ribbon on the left breast, and were further distinguished by bouquets of flowers in their hands. On the arrival of the funeral *cortege* at the grave, A. Dunbar's hymn of "We are going to the Spirit Land" was very well rendered by the Thames Aurelian choir, of which Mary Williamson was a member. Mr. R. T. Cunningham then delivered a very feeling address of encouragement, suitable to the occasion, when the flowers and evergreens were cast on the coffin, and the singing of Byron's hymn of "Immortality," closed the proceedings. It is worthy of remark, that although the weather had been very unfavourable the whole fore part of the day, from the time the funeral started the sun shone out with splendour, and it continued fine until the return home.—*Thames Advertiser*.

ANSWERS TO CORRESPONDENTS.

- H. V.—Our publisher says you did not send your address with your note, nor the amount due for postage.
- X.—Nobody should pay the slightest attention to what most physical mediums say about each other. They are generally so driven by their passions, especially jealousy, that we know of very many sad cases of injury done, through persons, who ought to have more sense, founding their opinions or acts upon what the lower mediums have often invented about persons they do not like. These remarks do not apply to mediums who are never driven by their passions.

ANTHROPOLOGY.—Dr. William Hitchman, of this town, has recently delivered a course of lectures on the constitution of human nature, in different cities and boroughs of the United Kingdom, as well as contributed philosophical papers to various British societies and foreign academies of science and Belles Lettres, embracing the following important topics of the day, viz.:—1st, The relations of man to the lower animals; 2nd, Man's place in nature; 3rd, What is man? 4th, What is spirit? 5th, What is mind? 6th, What is body? and the audience, at home and abroad, has ranged in numbers from 15 to 1,500. Some curious statistics are in course of preparation for the Statistical Society, showing the exhibition of public taste for different branches of the tree of knowledge.—*Liverpool Mercury*.

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

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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