

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 64.—(VOL. III.—No. 25.) LONDON: NOVEMBER 14, 1873. Published Weekly; Price Threepence.

WEEKLY PUBLICATION OF "THE SPIRITUALIST."

THE weekly publication of *The Spiritualist* begins to-day (Friday), and the price is reduced to THREEPENCE.

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NATIONAL ORGANISATION OF SPIRITUALISTS.

SEVERAL full meetings of the committee of the National Association have been held within the past fortnight, at which a great deal of business has been done, a carefully-considered set of rules and a constitution having been drawn up and finally agreed to last Tuesday night. The results have, of course, to be submitted to the consideration of the council, which will first be considerably enlarged by the issue of invitations. If the present rules should be adopted, the Association will be governed by a president, several vice-presidents, and a council of thirty or more members. One of the members of the committee tells us that it is probable that the actual number upon the council will be sixty or seventy. The council will meet not less than once a month, the intermediate work being carried on by an executive committee of, say, twenty or thirty persons appointed by the council from among its own members. The powers and duties of this committee should be very carefully considered beforehand. It may be given power only to do routine work, and to report monthly to the council, with no right of its own to incur expenditure or to take public action; or, as not a few of the members of the council live out of London, so as to be unable to attend except on rare occasions, perhaps greater powers may be given to the committee. Town councils and learned societies are very cautious in giving great powers to committees, generally allowing them only authority to inquire and to report, or to expend a definite sum in doing certain definite work. On the other hand, we believe that the Social Science Congress, and

certain other associations in which it is inconvenient for a large council to meet often, appoint executive committees for a lengthened period—say for one year—to do the work. Those members of the council of the National Association who have had experience in the working of both systems should explain the merits and disadvantages of each, before the system to be adopted is finally decided. It has been thought desirable that two honorary secretaries should be appointed. In order to make the Association as broad and national as possible, the committee recommends that the minimum annual subscription shall be five shillings, but the maximum may be as high for each individual member as he pleases.

In framing the proposed rules, a printed copy of which, owing to the kindness of the committee, is now lying before us, great experience has been brought to bear. Precedents in connection with learned societies, limited liability companies, insurance offices, and friendly societies have been brought forward by members who have had practical knowledge of the working of each, so that the experience which has been gained by other associations in the long course of years is embodied to a large extent in the rules recommended for adoption. The rules themselves would occupy a great deal too much space, or we would publish them in this number of *The Spiritualist*; moreover, they have not yet been passed by the council. A prospectus of the Association has to be drawn up, and the council enlarged, so there is much preliminary work yet to do. There is reason to be grateful to the gentlemen of high character and intelligence who are doing all this work out of pure love for the cause of Spiritualism. Their hands are greatly strengthened by public opinion, and by all the greater societies of Spiritualists in this country being so unanimously in favour of their work. Indeed, the chief societies are already represented on the council, in the persons of Dr. G. B. Clark, president of the Psychological Society of Edinburgh; Mr. Alfred E. Lovell, president of the Dalston Association; Mr. Brown, secretary to the Glasgow Psychological Society; and some half dozen of the leading members of the Psychological Society of Liverpool. These are the largest and most efficient Spiritual societies in this country, and several of the smaller societies, including the one at Darlington, are in favour of the present step to secure national organisation.

The whole undertaking also is founded on a good basis. The chief workers are men of high principle, and thorough Spiritualists at heart, so the union is not one merely of external form. When once Spiritualists band together throughout the nation to take united public action, it is absolutely necessary to elect officers, and to appoint a managing body. It will be the duty of that body to do the maximum amount of good for Spiritualism with the minimum of expenditure, to submit all its actions to public scrutiny, and to publish regular balance-sheets. All other religious and scientific bodies do the same thing, and why should we not have similar advantages? There is therefore reason to look forward hopefully to the results of present action in the direction of national organisation.

Although the organising committee has worked as expeditiously as the vital nature of the various points would permit, the work has occupied two weeks, and perhaps another week or two will pass before the proposed prospectus, and invitations to act upon the council of the future, can be issued. Hence it is evi-

dent that if any sudden danger, such as the political or other persecution of any Spiritualist or body of Spiritualists, had threatened the movement in the past, much valuable time would have been lost, if it had been necessary to quickly form any efficient organisation. Now, while all is peaceful, is the time to form and perfect such powerful machinery, which, when once at work, will give Spiritualism an influence it has never possessed in this or any other country. The more powerful the engine, the more necessary it is that it should be well under the control of its owners; hence the system of voting should be carefully examined before adoption, to see that each member shall have full facilities for exercising his right. The plan which the committee recommends is a good one. A voting paper will be sent to every subscriber, containing the names of the retiring members of the council, and the names of those recommended by the council for election. The voter can then strike out any or all of these names if he pleases, and put others in their place. Thus, residents in the provinces need not come to London to vote, but can exercise their privileges without let or hindrance through the agency of the penny post. The committee recommends the adoption of the principle of the ballot in voting; probably it acts wisely in this particular, although we believe Spiritualists to be better than their neighbours, and to have no desire to persecute any person for openly voting according to his convictions. In the present state of society, vote by ballot is right in principle in connection with politics; in a future purer state of society it will be wrong in principle. It is only right now because it is the substitution of a lesser evil for a greater—the substitution of contemptible secret voting for the power possessed by unprincipled landowners, lawyers and ecclesiastics in small constituencies, of ruining people who vote according to their convictions. The better remedy would be to establish free trade in land, law, and theology, and to turn the persons connected with these three things out of Parliament for ten years, to remove all the laws they have made for their private advantage at the public expense. Still, a change for the better is coming over English society, and even among “county families” who are most intimately connected with the evils just mentioned, men are in some few districts beginning to lose caste if they are known to exercise undue influence over the weak, who also are equally to blame for cringing instead of kicking, so deserve their position. These thoughts have led us from the subject of our National Association to the other National Association. Perhaps when ours is fully fledged and has done a little useful work by economically establishing regular public meetings in different parts of London, it may as well try its strength and introduce itself to the other National Association, for it can easily by means of its ordinary machinery get up a petition from the Spiritualists of the United Kingdom, requesting Parliament to secure a special record at the next census of the number of Spiritualists in this country, or asking for the appointment of a Royal Commission to inquire into the influence likely to be exerted by Spiritualism upon Church and State. Some little experiment of this kind will involve no expenses beyond those of pens, ink, and paper, and will let the other Association know—“Here we are, and perhaps we shall have a little business to do with you in the future.” It will be a practical way of certifying the existence of Spiritualism. Spiritualists have no business to exist, as Parliament and everybody

else knows, yet somehow here we are, and in a state of national organisation to boot. It is difficult to make many persons see facts. A table hitting and breaking itself against the ceiling would, probably, be unconscious cerebration in the estimation of Dr. Carpenter. “I tell you it is illegal—that they cannot put you here,” said the solicitor to the imprisoned criminal. “But *I am here*,” was the obstinate rejoinder of the incarcerated one, who could not see the beauty of the reasoning. “I tell you that they cannot put you here,” repeated the lawyer. Said the obtuse client, “*But they have put me here.*” Facts are stubborn things.

SPIRIT TEACHINGS.*

Question asked as to the occupations of spirits.

Occupations are varied. The learning and knowing more and more of the sublime truths which the great God teaches us, the worship and adoration, the praise and glorifying of Him, the teaching to benighted ones truth and progress, the missionary work of the advanced to the struggling and feeble, the cultivation of our intellectual talents, the development of our spiritual life, progress in love and knowledge, ministrations of mercy, studies in the secret working of the universe, and the guiding and direction of cosmic forces, in short the satisfaction of the cravings of the immortal being in its twofold aspect of intellect and affection.

What earth knowledge helps you most?

Knowledge of aught that is true and good helps in training the soul; knowledge of self, and its needs and wants; of progressive science in its benefits to man in all the several ways in which he needs help; knowledge of the working of nature's laws and of the duty and work of man. All true knowledge helps; none is wasted; no crumb falls to the ground wasted; all subserves man's progress and God's glory; all is store which is increased hereafter.

Then the philanthropist is the wisest?

Friend, the true philanthropist, the man who has the benefit and progress of his fellows most at heart is the true man, the true child of the Almighty Father, who is the great philanthropist. The true philanthropist is he who grows likest God every hour. He is enlarging by constant exercise the sympathies which are eternal and undying, and in exercising which perpetually man finds increasing happiness. The philanthropist and the philosopher, the man who loves mankind and the man who loves knowledge for its own sake, these are God's jewels of priceless value and of boundless promise. The one, fettered by no restrictions of race or place, of creed or name, embraces in his loving, tender heart the whole brotherhood of humanity. He loves them as friends, as brethren. He asks not what are their opinions, he only sees their wants, and in ministering to their

* In the *Spiritualist* of August 15th, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium, free, to a large extent at all events, from colour from his own thoughts; consequently, the “spirit teachings” printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many: each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting, peculiar to the communicating intelligence, is always preserved, and the individuality remains throughout the same.—Ed.

progressive knowledge he is blest. This is the true philanthropist, though frequently the counterfeit who loves those who think with him, and will help those who fawn on him and will give alms, so the generous deed be well known, robs the fair name of philanthropy of that universal beneficence which is its true mark.

The other, the philosopher, hampered by no theories of what ought to be, and what therefore must be; bound down by no subservience to sectarian opinion, to the dogmas of a special school, free from prejudice, recipient of truth—whatever that truth may be, so it be proven—he seeks into the hidden mysteries of the divine wisdom, and, searching, finds his happiness. He need have no fear of exhausting the treasures, they are without end. His joy throughout life shall be to gather ever richer stores of knowledge, truer ideas of God. The union of these two, the philanthropist and the philosopher, makes the perfect man. Those who unite the two, progress further than spirits who progress by love alone.

"His life," you say. Is life eternal?

Yes, friend, we have every reason to believe so. Life is of two stages, progressive and contemplative. We, who are still progressive and who hope to progress for countless myriads of ages (as ye say), after the farthest point to which your finite mind can reach, we know naught of the life of contemplation. But we believe that far—far in the vast hereafter—there will be a period at which progressive souls will eventually arrive, when progress has brought them to the very dwelling-place of the Omnipotent, and that there they will lay aside their former state and bask in the full light of Deity in contemplation of all the secrets of the universe. Of this we cannot tell you. It is too high. Soar not to such vast heights. Life is unending, as ye count it, but ye are concerned with the approach to its threshold, not with the inner temple.

Of course. Do you know more of God than you did after some eighteen centuries of spirit life?

We know more of the operations of His love, more of the operations of that beneficent power which controls and guides the worlds. We know of Him, but we know Him not; nor shall know, as you would seek to know, until we enter on the life of contemplation. He is known to us only by His acts.

* * * * *

Allusion having been again made to a conflict between good and evil, a question was asked on the subject, and it was written:—

What you hear are the first mutterings of a conflict which will be long and arduous. Such are of periodical occurrence. If you could read the story of the world with spirit sight, you would see that there have been ever periodie battles between the evil and the good. There have recurred seasons when undeveloped intelligences have had predominance. Especially are such seasons consequent on great wars among you. Many rude spirits are prematurely withdrawn from the body. They pass before they are fit: and at the moment of departure they are in evil state, angry, blood-thirsty, filled with evil passion. They do mischief great and long in sphere-life.

Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-life with angry passions stirred and revengeful feelings dominant. It is bad that any should be dismissed from earth-life suddenly and before the bond is naturally severed. It is for this reason that all destruction of bodily life is foolish and rude: rude

as betokening a barbarous ignorance of the conditions of life and progress in the hereafter: foolish as releasing an undeveloped angry spirit from its trammels, and enduing it with extended capacity for mischief. Ye are blind and ignorant in your dealings with those who have offended against your laws and the regulations, moral and restrictive, by which ye govern intercourse amongst yourselves. Ye find a low and debased intelligence offending against morality or against constituted law. Straightway ye take the readiest means of aggravating his capacity for mischief. Instead of separating such an one from evil influence, removing him from association with sin, and isolating him under the educating influence of purity and honesty and nobility, where the more refined intelligences may gradually operate and counteract the baleful power of evil and evil ministrations, ye place him in the midst of evil associations, in company with offenders like himself, where the very atmosphere is heavy with evil, where the hordes of the undeveloped and unprogressed spirits most do congregate, and where, both from human associates and spirit influence, the whole tendency is evil.

Vain and short-sighted and ignorant folly! Into your dens of criminals we cannot enter. The missionary spirits pause and find their mission vain. The good angels weep to find an associated band of evil—human and spiritual—massed against them by man's ignorance and folly. What wonder that ye have gathered from such experience the conviction that a tendency to open crime is seldom cured: seeing that ye yourselves are the plainest accomplices of the spirits who gloat over the fall of the offender. How many an erring soul—erring through ignorance, as frequently as through choice—has come forth from your jails hardened and attended by evil guides ye know not, and can never know. But were ye to pursue an enlightened plan with your offenders, ye would find a perceptible gain, and confer blessing incalculable on the misguided and vicious. Ye should teach your criminals: ye should punish them, as they will be punished here, by showing them how they hurt themselves by their sin, and how they retard their future progress. Ye should place them where advanced and earnest spirits among you may lead them to unlearn their sin, and to drink in wisdom: where the Bands of the Blessed may aid their efforts, and the spirits of the higher spheres may shed on them their benign and elevating influence. But ye horde together your dangerous spirits. Ye shut them up, and confine them as those who are beyond hope. Ye punish them vindictively, cruelly, foolishly: and the man who has been the victim of your ignorant treatment pursues his course of foolish, suicidal sin, until in the end you add to the list of your foolish deeds thin last and worst of all, that ye cut him off, debased, degraded, sensual, ignorant, mad with rage and hate-thirsting for vengeance on his fellows: ye remove from him the great bar on his passions, and send him into spirit-life to work out without hindrance the devilish suggestions of his inflamed passions.

Blind! Blind! ye know not what ye do. Ye are your own worst enemies, the truest friends of those who fight against God, and us, and you.

Ignorant no less than blind! for ye spend vast trouble to aid your foes. Ye cut from a spirit its bodily life. Ye punish vengefully the erring. Ye falsely arrogate to yourselves the right by law divine to shed human blood. Ye err: and know not that the spirits ye so hurt shall in their turn avenge themselves

upon you. Ye have yet to learn the earliest principles of that Divine tenderness and pity which labours ever through us to rescue the debased spirit, to raise it from the depths of sin and passion, and to elevate it to purity and progress in goodness. Ye know naught of God when ye do such deeds. Ye have framed for yourselves a God whose acts accord with your own instincts. Ye have fabled that He sits on high careless of His creatures, and jealous only of His own power and honour. Ye have fabricated a monster who delights to harm, and kill, and torture: a God who rejoices in inflicting punishment bitter, unending, unmitigable. Ye have imagined such a God, and have put into His mouth words which he never knew, and laws which His loving heart would disown.

God—our Good God, Loving, Tender, Pitiful—delighting in punishing with cruel hand His ignorantly-erring sons! Base fable! Base and foolish fancy, produced of man's cruel heart, of man's rude and undeveloped mind. There is no such God! there is none. He has no place with us: none, save in man's degraded mind.

Great Father! reveal Thyself to these blind wanderers, and teach them of Thyself. Tell them that they dream bad dreams of Thee, that they know Thee not, nor can know till they unlearn their ignorant conceptions of Thy Nature and Thy Love.

Yes, friend, your jails and your legalised murder; the whole tenour of your dealings with criminals are based on error and ignorance.

Your wars and your wholesale murderings are even more fearful. Ye settle your differences with your neighbours, who should be your friends, by arraying against each other masses of spirits—we see not the body; we care only for the spirit temporarily clothed with those human atoms—and those spirits ye excite to full pitch of rage and fury, and so ye launch them rudely severed from their earth bodies into spirit life. Ye inflame their passions, and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body to deeds of cruelty and lust and sin. And this for the satisfying of ambition, for a passing fancy, for an idle princely whim, for lack of something else to occupy a king.

Ah! friend, ye have much, very much to learn: and ye will learn it by the sad and bitter experience of undoing hereafter that which ye have now done. Ye must learn the golden lesson that Pity and Love are truer wisdom than vengeance and vindictive punishment: that were the Great God to deal with us as ye deal with your fellows, and as ye have falsely fabled that He will, ye would be justly sent to your own imagined hell. Ye must know of God, and of us, and of yourselves ere ye can progress and do our work instead of our adversaries'.

Friend, when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which will reveal a God of tenderness and pity and love, instead of a fabled creation of harshness, cruelty, and passion. Tell them that it will lead them to know of intelligences whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Supreme. Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit

him, to serve his fellow-men, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been, so far as he could, a clog and an injury to them. Tell them that such is our glorious mission: and if they sneer as the ignorant will, and boast of their fancied knowledge, turn to the progressive souls who will receive the teaching of wisdom: speak to them the message of Divine truth that shall regenerate and elevate the world: and for the blind ones pray that when their eyes are opened they may not despair at the sight which they shall see.

THE TESTIMONIAL TO JUDGE EDMONDS.

MR. BENJAMIN COLEMAN, of 1, Bernard-villas, Upper Norwood, S.E., would be much aided in his work of getting up the testimonial to Judge Edmonds, of New York, if intending subscribers would send him their 5s. each and their photographic likenesses, with their signatures on the backs, for the album. It would save him a great deal of letter writing to those who are known to intend to join in the work.

A few weeks ago we suggested that if Judge Edmonds would, through standard publishers, such as Messrs. Trübner, issue an edition of his own works in England, at moderate price, they would be valued. Directly Mr. Burns saw this, he wrote off to Judge Edmonds and entered into a contract with him, agreeing to publish his works in this country, in consequence of which Judge Edmonds has promised to send Mr. Burns some of his stereotype plates of the pages. Mr. Burns then published an appeal to Spiritualists to find money to enable him to fulfil the terms of his trade contract, and calls the demand to others to carry out his agreement "A testimonial to Judge Edmonds," thus interfering with work which Mr. Coleman had begun many weeks previously. Spiritualists had better leave Mr. Burns to execute his own business engagements. If not, why should they not also be called upon to execute other of Mr. Burns's existing book publishing contracts for him?

Mr. Burns publishes statements implying that he is on terms of great intimacy with Judge Edmonds, who, like many other American Spiritualists, may not be aware that Mr. Burns is sole proprietor of a little bookselling business which he, without authority or public request, calls "The Spiritual Institution," and which he asserts in printed advertisements to be founded upon a great system of organisation, of which he is the managing representative. It is not supported by any organisation at all, and he is not the managing representative of any organisation; the statements have no foundation in truth whatever. He alone is sole proprietor of his business, which is not recognised by London Spiritualists as having any official connection with the movement in this country.

CANON KINGSLEY ON REASONABLE PRAYER.

IN one of his sermons on the 119th Psalm, at Westminster Abbey, recently, Canon Kingsley pointed specially to the grounds of the Psalmist's confidence that his prayers would be answered, as evidenced by his words in the 94th verse—"I am Thine, O save me; for I have sought Thy commandments." "This lesson," said the preacher, "should be seriously laid to heart. There are very few heathens and very few Christians who will not, when they are in trouble, cry 'O save me.'"

"It is an instinct of our nature," said Mr. Kingsley,

“to eall upon some unknown, unseen power for help. But all prayers are not therefore heard and answered. The old heathens in Rome prayed to the God of Money-making, and asked him to help them to cheat their neighbours. Was it likely that such a prayer would be answered? The Neapolitan brigands are said to have carried leaden images of St. Januarius with them, and to have prayed to him to help them in their dishonest work. I leave you to think how that was answered. And even in our own day, and amongst religious people, there is too much praying of the same sort. Too many people pray to God to help them in the time of danger, difficulty, or death, but never pray at any other season. They pray to be delivered from what is difficult or disagreeable, but not to be made good. We are all children at the best, and cry out when we are frightened; but that is not religion. Nay, still worse, the truth must be spoken, even among those who are described as orthodox, most people’s prayers are just as selfish and material. They pray to be saved. What do they mean? They pray to be saved from pain, and to get pleasure in this world and the next. Pain and pleasure are their gods. They understand by the former being lost and going to hell, and by the latter being saved and going to Heaven, and, of course, they wish to go to the pleasanter place, although they know as little of the one as of the other. Such notions are only worthy of savages. These people, and there are too many of them by hundreds and thousands—do not want to be blessed, they only want to be comfortable. They know nothing what blessedness means. The seven Beatitudes which commence with the words, ‘Blessed are the poor in spirit,’ are not at all to their minds, and are explained away by many of them until they mean little or nothing. Thus, without any clear notion of what they mean thereby, save selfish comfort, they wish to go to Heaven, forgetting that whether they arrive there or not will depend on whether they will give up selfish calculations of loss and pain, and choose what St. Matthew, whose festival we commemorate this day, chose—choose what the blessed martyrs chose—choose between being right and being wrong, between being good and bad, or being, as so many people now are, only half good—that is to say, as little good as they can afford to be without paying the penalty of losing their souls after death.”

SPIRITUALISM IN AUSTRALIA.

THE *Harbinger of Light* (Melbourne) for September, says that there are now two spiritual societies in Melbourne; also that the visit of Mr. Peebles to the colony, and the lectures by Mr. Denovan at Sandhurst, have aided the movement very much. Mr. B. S. Nayler, of Milford, Pembrokeshire, is working hard at Stawell. He had not a very large flock to begin with, and some months ago a portion of it adopted the religious opinions of the late Allan Kardec, and seceded from the main body. But although in his seventy-seventh year, Mr. Nayler has overcome most of these difficulties, and Spiritualism in Stawell is gaining strength. In Melbourne there is now a Spiritualist’s “Lyceum,” with 120 members; it holds its sessions every Sunday morning at the Masonic Hall.

What are known as “the Sandhurst manifestations” attract much attention, and two spirits calling themselves John King and Katie are very active at the *seances*. The manifestations much resemble those witnessed at Messrs. Herne and Williams’s *seances*, before the materialised spirits began to show themselves in the light.

The likeness of Katie King, as published in the *Spiritualist*, has excited much interest in the colony. The *Harbinger of Light* also speaks highly of Dr. Hugh McLeod’s lecture to the Dalston Association.

Review.

An Antidote to Spiritualism. By JOHN THOMAS, M.D., Christadelphian Publication Society, 69, Upper-street, Islington, London.

THIS pamphlet is issued by a religious sect called “The Christadelphians.” The author ignores the physical phenomena of Spiritualism altogether, and finds it easy to deal with the remainder by ascribing the trances and visions of media to the influence upon each medium of the present or past thoughts of the person who attends to gain information from the spirits. It is true that the thoughts of persons present often act upon a very sensitive medium; but this theory will only put aside a very small portion of the evidence in favour of Spiritualism.

Dr. Thomas says of the medium and the inquirer:—

There is a connection established between them which unites the haloes of the two; so that even the hidden spectral impressions of the seeker are daguerrotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her, it extends to all she knows, and through them, to others, and reacting upon herself; and so through the seeker, to all the ramifications of his acquaintanceship, both living and dead. He says, “Bring me up Samuel!” And Samuel, vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman’s description that it was Samuel. “What sawest thou?” said he to the woman. She told him, and he “perceived that it was Samuel,” and made obeisance. The conversation between the spectral impression and Saul was carried on through the witch as through a medium at this day. She heard as we hear in dreams, and what she heard she reported; and Saul’s spectral forebodings became prophetic in the witch’s mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburgh told me that for six weeks he had the appearance of a pig’s head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig’s ghost vanished from the sensorium, and was consequently dethroned from my friend’s shoulder; so, when the excitation of the medium’s sensory from another cause ceases, the disembodied spirits and all the angels vanish in a trice!

Dr. Thomas says:—

The chief doctrines of the orthodox religion sustain a close relationship to those of the Spiritualists. This, on slight reflection, will be found no mere assertion; for many thousands, neither in name nor profession Spiritualists, are really nothing else, so far as the essence of the thing is concerned. The common and universal belief, as Milton puts it, is that

Millions of spiritual creatures walk the earth,
Unseen, both when we sleep and when we wake;

And seeing that orthodoxy stamps with its authority the belief in disembodied ghosts, who are in the closest possible proximity to us mundane creatures, the improbability of Spiritualism is much lessened—so far, at least, as professors of the orthodox religion are concerned. The question between them, indeed, is reduced to the power of evoking speech from beings who, they affirm, are continually at our elbow.

Who are the Christadelphians who are thus launching their fulminations in “merrie Islington” against Spiritualism? A pamphlet, price one halfpenny, entitled—*Who are the Christadelphians?* and published by the same society, gives an answer. They are another of the thousand and one delightfully narrow sects which doubt not that they have the truth, and that all mankind

besides are in error. They believe in eternal punishment, and hold the following kindly opinion of their neighbours:—

They regard the Romish church as “the Mother of Harlots;” and the papal dynasty as “the name of blasphemy,” seated on the seven heads of Rome (Rev. xiii. 1; xvii. 9), and the paramour of the Old Mother. They hold, also, that their harlot-daughters answer to the state churches of anti-Christendom; and the “abominations of the earth,” to all the dissenting names and denominations, aggregately styled “names of blasphemy,” of which the European body politic, symbolised by the eight-headed scarlet-coloured beast, is said to be “full” (Rev. xvii. 3.)

Whilst regarding Roman Catholics as unfortunates, doomed to endure something very unpleasant hereafter, for honestly acting up to their convictions, Christadelphians are going to be very differently treated for doing the same thing:—

They believe that the civil and ecclesiastical constitution of the world, and the administration of its affairs, will be changed by Christ when He appears; that the latter will be transferred to the saints after they have been immortal, and that then “the kingdom and the dominion under the whole heaven” will be theirs (Dan. vii. 27.)

Protestants and Dissenters are just as badly off as the Roman Catholics in the eyes of the Christadelphians:—

They hold that the religious opinions and sacramentalism of all orders and classes of men in “Christendom” so-called, are nothing more than that “strong delusion” sent of God upon mankind “that they should believe a lie, that they all might be condemned who believe not the truth” (2 Thess. ii. 11, 12), as a punishment for not retaining the truth in the love of it after it was apostolically delivered.

Narrow, very narrow, a perfect hair-line, is the path of the Christadelphians, but they are modest “at present”:—

Christadelphians have no wish to “rob” ordinary churches of “their glory” at present. They hope, however, when Christ, their captain and leader comes, to assist Him in scattering them to the four winds, for nullifying the truth by fables and traditions; and thereafter to bless the world; for not until all the ecclesiastical rubbish of “Christendom” has been cleared out of the way, can the families of the earth be blessed through Abraham’s seed. At present, Christadelphians are content to prepare themselves for this high destiny; and in so doing, it is their duty to show to others how they also may become associated with Jesus as warriors, kings, and priests of the future age. They do this by means of printed matter and public lectures.

The last sentence is very mild when compared with its precursor.

The Christadelphians are an affectionate people, for—

It is not from any want of love that “Christadelphians condemn all other churches.”

Like the other sects, Christadelphians hold that—

He that believeth not shall be damned.

SEANCE AT MR. EVERITT’S.

ON Friday, October 31st, a *seance* took place at the residence of Mr. T. Everitt, Lilian-villa, Holder’s-hill, Hendon, N.W., Mrs. Everitt being the medium. Among the guests present were M. Alexandre Aksakof, of St. Petersburg; Mr. E. D. Rogers, Dalyell-road, Stockwell, S.W.; Mr. W. H. Harrison, Herne-hill; and others.

Mr. Everitt, according to very good custom, opens his *seances* with prayer and the reading of the Bible. Several hymns were sung, raps upon the table and elsewhere kept time to the singing. The raps also signalled a message, telling Mr. Everitt to read the

fifth verse of chapter v. of Daniel, which he did as follows:—

In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.

Then they told him to read the twenty-fourth and twenty-fifth verses of the same chapter:—

Then was the part of the hand sent from him; and this writing was written.

And this *is* the writing that was written, Mene, Mene, Tekel, Upharsin.

Next they told him to read Daniel, chapter x., from the fifth to the last verse:—

Then I lifted up mine eyes, and looked, and beheld a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness in me was turned in me into corruption, and I retained no strength.

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, a hand touched me, which set me upon my knees and *upon* the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for many days.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Then raps instructed Mr. Everitt to put out the gas. Shortly afterwards small twinkling lights were seen floating about near the medium, who, by clairvoyance, saw several of the spirit relatives of a gentleman present. After a time the spirit, John Watt, came and spoke with the direct voice. He frequently tapped all the sitters on the head in turn with a roll of cardboard, and beat the ceiling and chandelier with it when requested. His conversation was that of an educated gentleman. In

answer to one of the questions, he said that in producing the spirit lights the atmosphere was removed from around them, and, to use his own words, "They were somewhat of the nature of electrical discharges in vacuum tubes."

INSPIRATIONAL POETRY.

LAST Sunday evening, at the close of the service at the Royal Music Hall, Holborn, London, Mrs. Cora L. V. Tappan, while in the trance state, delivered the following inspirational poem. It professed to come from the spirit of a little Indian girl, Ouina:—

If you ask me why I come here—
Why I leave my home above,
To attend your earthly council?
I will say, "I come in love."

From this pale-faced gentle woman,
I have borrowed speech and tone,
That my words may sound quite human,
But the thoughts are all my own.

Far across the big sea water,
With my people once I dwell;
I was but a forest maiden,
And at Nature's shrine I knelt.

All the west land was our home then;
In our wigwams made of skin,
Sheltered from the cruel north wind,
Dwelt my people and their kin.

We had corn and meat in plenty;
We had neither gold nor wine;
But the breath of the Great Spirit
Bade us never to repine.

All the chiefs and warriors gathered
Round the nation's council fires;
And the laws made for our people,
There were spoken by our sires.

The Great Spirit never told us
Not in war to slay our foes;
If He had, we would have heeded,
But then came our darkest woes.—

For across the big sea water,
Came your ships, like many birds,
Bringing o'er the pale-faced warrior;
Bringing, too, his flocks and herds.

He brought gifts of beads and wampum;
He brought corn, and gold, and wine;
He brought fire arrows to slay us,
Saying—" 'Twas his 'right divine.'"

He brought words of peace and goodwill
From the meek and lowly One;
He brought deeds of darkest outrage
To the red man and his son!

One by one my race have perished;
Far towards the setting sun
They are driven—killed and driven;
And their race is nearly run.

When the red man dies, they bring him
All his bows and arrows fine;
All his weapons, dogs and horses,
Lest in death some foes he find.

And they lay his face to eastward,
That the living fire of day,
May light up his lonely journey
To his soul-land far away.

Then they bring him food and water
For three days, lest he might fail
In his journey to his Father,
And at last grow weary, pale.

I am told that your great Father
Has revealed here, long ago,
That you must not kill your brethren,
But you slay them still, you know.

I am told that the bright angels
Told the pale-face of His love,
And asked man to show us justice—
How did you that justice prove?

I am told the lowly Jesus,
Came on earth with feet all sore,
Preaching—teaching in His goodness,
And for you His life did pour.

I am but a simple maiden,
But if He had come, I know,
To my people, and thus taught us,
We would not deny Him so.

I am told that pale-faced women
Carry arrows in their tongue—
Shafts of malice and of envy;
And that sometimes drops are hung

Laden there with venomous slander,
And with baneful, piercing dart—
That they send these arrows homewards
Slaying some poor wounded heart!

I am told your sons and sires
Strive some place of power to buy,
With deceitfulness and falsehood,
With the bribing of a lie!

I am told that you oft gather
Wampum which is not your own;
While your orphans die of hunger
In the streets, and make their moan!

Up in heaven, where I come from,
There is neither rich nor poor;
The Great Father loves each spirit;
All are welcome at his door!

I am told your ships go westward,
Seeking there for gold and wine;
Taking fire arrows for killing,
Slaying nations just like mine.

I am told your ships go eastward,
Seeking hoards of wine and gold;
That you take fire arrows—cannon,
Forcing sorrows all untold.

Could I speak unto your nation,
In their council I would say—
What will you say when Christ sees you
In that dread and awful day.

When your spirit goes up heavenward—
When you meet Him face to face—
When you bring those slain ones to Him—
Can you ask Him for His grace?

But I bring you beads and wampum;
I bring you gold and silver fine;
But the gold is the Great Spirit,
And the silver is His wine.

I bring the feather of the bright bird
That you call Bird of Paradise;
You shall wear it with your striving,
If in peace and love you rise.

I bring you now some birds and flowers
From the hunting grounds above;
They were gathered by your loved ones
You call dead, but who still love.

Send your great ships eastward, westward;
Let them carry words of peace;
But send no death arrows with them,
Bid the nation's wars all cease.

Send your printed slips of paper,
With these words of peace and love;
Send Ouina's message, will you?
Then I'll seek my home above.

There my white canoe is waiting—
It will take me where I dwell;
May I take a message with me
To your loved ones? Fare you well."

THE new Anthropological Society, inaugurated in the early part of this year, has issued the first number of its journal *Anthropologia*, price four shillings.

ONE OF DR. DEE'S MIRRORS.

PERHAPS the greatest *curiosity* in the Dublin Industrial Exhibition is the magic speculum of the celebrated Dr. Dee, born in London, in 1527. John Dee raised himself at an early age to a great reputation for his learning, in the mathematical sciences especially, in the most celebrated universities of his own country and of the Continent. He is said to have imbibed a taste for the occult sciences while a student at Louvain, but there was evidently in his temper much of an enthusiastic and visionary turn, which must have given him a taste for such mysterious pursuits without the necessity of an external impulse. One of the oldest and most generally credited of magical operations was that of bringing spirits or visions into a glass or mirror, a practice which has continued to exist in the East even to the present day, and which prevailed to a very considerable extent in all parts of Western Europe during the sixteenth century. The process was not a direct one, for the magician did not himself see the vision in the mirror, but he had to depend upon an intermediate agent, a sort of familiar, who in England was known by the name of a *skyrer*, and whose business it was to look into the mirror and describe what he saw. Dr. Dee's principal *skyrer* was one Edward Kelly, and during his connection with him Dee kept an exact diary of all his visions, a portion of which was printed in a folio volume by Meric Casaubon in 1659. The mirror is an oval slab of black stone—of what kind we have not been able to ascertain—but evidently of a description which was not then common in Western Europe, and Dr. Dee, who died in 1608, may have considered it extremely precious, and as only to be obtained by some extraordinary means. It was one of the ornaments of the museum of Horace Walpole at Strawberry-hill; and Walpole has attached to it a statement of its history in his own handwriting, from which we learn that it was "long" in the possession of the Mordaunts, earls of Peterborough, in whose catalogue it was described as "the black stone into which Dr. Dee used to call his spirits." It passed from that collection to Lady Elizabeth Germaine, from whom it went to John Campbell, Duke of Argyll, whose son, Lord Frederick Campbell, presented it to Horace Walpole. This interesting relic was bought at the Strawberry-hill sale for the late Mr. Pigott; and, at the more recent sale of that gentleman's collection, it passed into the hands of Lord Londesborough. Butler alludes to this identical stone in his well-known lines:—

Kelly did all his feats upon
The Devil's looking-glass, a stone,
When, playing with him at bo-peep,
He solved all problems ne'er so deep.

The Freeman's Journal (Dublin).

MR. BURNS is getting up a meeting at Stratford, at which Mrs. Tappan is to lecture. The speculation did not originate with the Stratford Spiritualists, who, in consequence of being taken by surprise in the matter, have not a local committee to welcome the lecturer.

THE REV. J. MURRAY SPEAR.—Owing to the energetic, friendly action of Mr. and Mrs. Tebb, the subscriptions in aid of the aged Mr. Spear, the trance medium, did not cease when the subscription list was officially brought to a close. They have since received the following sums:—B. I., £10; B. C., 10s.; T. Sherratt, 5s.; Mrs. Boreham, 2s. 6d.; E. Thornton, £5. Any other friends who desire to contribute should write to Mrs. Mary E. Tebb, 7, Albert-road, Gloucester-gate, Regent's-park, N.W.

SWEDENBORG AND THE QUAKERS.

MR. J. M. PEEBLES, in the course of a letter to the editor of the *Harbinger of Light*, Melbourne, says:—

Do you not recollect that among the questions sent up to me in Prince of Wales' Theatre to be answered there were several from Swedenborgians? In reply I said that Swedenborg was a medium—that some of the manifestations through his organism were disorderly; and that he was no infallible interpreter of the Scriptures. In addition to this I remarked that Swedenborgians were exceedingly bigoted, and Swedenborg himself uncharitable. Here is the proof—speaking of Socinians or Arians—literally Unitarians—Swedenborg says:

"The lot of both is * * * they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come."

"In Swedenborg's Diary, under date Oct. 29th, 1748, he says:—'The secret worship of the Quakers, sedulously concealed from the world, was made manifest. It is a worship so wicked, execrable, and abominable, that, were it known to Christians, they would expel Quakers from society, and permit them to live only among beasts. They have a vile communion of wives, &c.' Again Oct. 23, 1748: 'They are indomitably obstinate in their aversion to having their thoughts and doings made public. They strove with me and the spirits who desired (but in vain) to know their secrets.'—See *Emanuel Swedenborg his Life and Writings*, by William White, London, 1867, vol. i. pp. 386, 387).

DR. CARPENTER ON PLANCHETTE WRITING.

LAST Sunday afternoon, Dr. W. B. Carpenter, F.R.S. delivered a public discourse on the brain, at St. George's Hall, Regent-street, in connection with the Sunday Lecture Society. There was a large attendance, and among the listeners was Mrs. Leckie, who has given so much attention to the philosophy of the growth of morals in connection with civilisation.

While speaking of his theory of the unconscious action of the brain, Dr. Carpenter stated that it was an established fact that a lady could play a piano, talk in an absent manner with a friend, and be thinking of a lover—all three operations being carried on at the same time. He thought that table-turning and planchette writing belonged to the same class of phenomena. He had found that the answers given by tables and planchettes did not express anything known to the individual at the time, but it turned out afterwards that it had been in his mind before. He would not detain his hearers with details, but cerebral changes and mental changes might be distinct in consciousness of these previous mental states.

He also said that fishes and reptiles had very little cerebrum, but he thought that the monkey, like man, had a posterior lobe. (Applause.) Dr. Carpenter, after a pause of surprise at the unexpected applause, added, "It is a pure question of anatomy, ladies and gentlemen," an explanation which elicited much merriment from the listeners.

Dr. Carpenter said much against phrenology; he seemed uneasy about some article he wrote on phrenology twenty-five years ago, and the recent discoveries of Professor Ferrier. Our inference from Dr. Carpenter's remarks is, that if anybody took the trouble to search out his article and compare it with Professor Ferrier's experiments, the two things would not be found to agree.

Everybody present appeared to be much interested in the lecture.

MISS LOTTIE FOWLER's present address is 28, Sherborne-street, Strangeways, Manchester. She will not remain in Manchester long, and her next address will be, "Care of Mr. Hinde, Bright-street, Yarm-road, Darlington."

IN Professor Ferrier's experiments, some of the animals, while under chloroform, rose, growled, scratched, lashed their tails, and exhibited passion, just as if in full possession of their senses, but had a fixed stare, as if gazing at something at a distance.

MRS. H. D. JENCKEN (Kate Fox), through whose mediumship Spiritual manifestations first began in America, is now in very good power. Last week we witnessed interesting manifestations through her mediumship, but as some of the facts would cause trouble in private life if published in a newspaper, we cannot give the particulars.

Poetry.

THE VOYAGE OF EARTH.

THIS grey round world, so full of life,
Of hate and love, and calm and strife,
Still shiplike, on for ages fares,
And holds its course so smooth and true,
For all the madness of the crew—
It must have better rule than theirs.

JOY AND SORROW.

WITH every joy we haste to meet,
In hopefulness or pride,
There comes, with step as sure and fleet,
A shadow by its side;
And ever thus that spectre chill
With each fair bliss has sped,
And when the gladdened pulse should thrill,
The stricken heart lies dead!
The poet's brow the wreath entwines—
What weight falls on the breast!
Upon the sword where glory shines
The stains of life-blood rest,
Lo, where the rosiest sunbeam glows,
There lies eternal snow!
And fame its brightest halo throws,
Where death lies cold below.

Blackwood's Magazine.

Correspondence.

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

A PROPOSED NEW SPIRITUAL SOCIETY.

SIR,—Will you please announce in your next number that a new Spiritual Association is about being formed in this locality, and that I shall be glad to receive the names of any persons interested in such.

W. RICHARDS,

7, Tachbrook-street, London, S.W., Nov. 6th, 1873.

THE CLAIRVOYANCE OF ANDREW JACKSON DAVIS.

SIR,—*Apròpos* of your remarks, in your issue of 1st Nov., respecting the claims of clairvoyance generally, and those of Mr. A. J. Davis in particular, regarding the eighth and ninth planets, your contemporaries, *Human Nature* and the *Spiritual Magazine*, in August and September last, published in large type a quotation from the *Banner of Light* of a claim made by a Mr. Whipple, viz., that "in a still more important matter" (than that of the planets) "has Mr. Davis anticipated scientific discovery" by having "declared, twenty-seven years ago, that the outermost planets of the solar system enjoy inherent light several hundred degrees greater than what our earth receives from the sun;"—a statement which, he says, has only "been verified through the revelations of the spectroscope within the last year." See No. 3 of the *Popular Science Monthly*, wherein "Mr. Proctor publishes the results of recent investigation."

The above assertion regarding Mr. Davis would, if true, appear to cut the ground from under your *dictum*, that his mediumship "has proved unreliable when dealing with physics." But, is it really true that he ever made any such declaration? I have been at the pains of appealing to Mr. Whipple through the *Banner of Light*, for proof of his assertion, but he remains silent. Why not give the public chapter and verse in proof of his statement? I doubt it altogether.

The American spiritual periodicals are, as you intimate, prone to make statements, unsupported by evidence; and it would be well if the London ones would be careful to avoid the like fault. Mere unsupported assertion appears out of place in relation to scientific facts; especially so, when these have reference to an unrecognised and disputed theory like that of spirit communion.

A. B. T.

[In *Nature's Divine Revelations*, by Andrew Jackson Davis (John Chapman, 142, Strand, London, 1847), page 167, it is stated that the "darkness" of Neptune is "several hundred degrees lighter than the light which the earth receives from the sun." In the first place, the words "several hundred degrees" have no meaning; there is no "degree" of light, though fifteen or twenty years after Mr. Davis made the foregoing oracular remark Professor H. E. Roseoe tried to devise one. In the *Popular Science Review*, October, 1873 (London, Hardwicke), there is an article by Mr. R. A. Proctor on Jupiter, in which he argues that that planet is in an intensely hot state, the point being a disputed one. But he says not a word about the more distant planets being either hot or self luminous; indeed, they apparently have a deficiency of light and heat as compared with the earth. On page 237 of Davis's book the clairvoyant "revelation" is made that light may be condensed so as to form water, which at present is a monstrously absurd statement regarded from a physical science point of view. Light is the wave motion of an imponderable fluid; water is a combination of two ponderable gases, oxygen and hydrogen. If Mr. Davis by clairvoyance can

reveal how to make light into water, the discovery would put the whole world of science into a blaze of excitement, but the assertion as it stands is puro nonsense, and Davis's revelations about physics are unroliable.—ED.]

THE NATIONAL ASSOCIATION.

SIR,—An article in the last issue of your journal, whilst discussing the constitution and future work of the National Association of Spiritualists, suggests that its most effectual and economical mode of operation, at first, would be to make money grants to local societies, with a view to enable them to carry on well conducted Sunday services.

As the St. John's Association of Spiritualists has been the first, and up to the present time is the only London society which has established regular Sunday services, it may probably be of interest to your readers, and also serve as information for the guidance of other societies who may desire to follow our example, if I state the result financially of the meetings, eight in number, which we have held up to the present date. For these the expenditure has been as follows:—Rent of Goswell Hall, £4 4s.; printing and advertising, £2 18s. 8d.; lecturer's expenses, &c., £4; sundries, 15s.; total, £11 17s. 8d. On the other hand, the receipts at the doors, as voluntary donations, have been £5 15s. 7d., leaving a deficit of £6 2s. 1d. The success of the meetings, as regards attendance and the good that is being accomplished, are all that could be expected.

I must not omit to mention, that owing to the kindness of the gentlemen who have occupied our platform, and to whom our best thanks are due, the item of expenditure having reference to their fees and expenses, is much less than it would have been had we adequately recompensed them for their good offices.

The article to which I have referred, in speaking of our efforts, says, "The St. John's Association has a small debt, which ought to be cleared off by public aid, but its present work is probably nearly self-supporting." It would give us much pleasure to receive assistance, whether as grants from the National Association, or in the shape of subscriptions from individual Spiritualists; and I trust we may before long be able to work more effectually and on a wider basis than it is possible for us to do at present. At any rate, our committee are resolved to continue the services, and firmly believe they will eventually be self-supporting.

I have not referred in the above statement to our members' subscriptions, because they are at present quite absorbed by the expenses connected with St. John's Hall, and the weekly meetings on Thursday evenings carried on there.

RICHARD PEARCE, *Honorary Secretary, St. John's Association of Spiritualists.*

Committee Rooms, 30, Parkfield-street, Islington, N.
10th November, 1873.

PSYCHOLOGICAL REVELATIONS AND PHYSICS.

SIR,—After reading, "The Connecting Link between Science and Spiritualism," by Mrs. Tappan, in the *Medium*, I was much struck with your sensible, enlightened, and searching remarks. Now take the account of the brain. She says:—"The brain is simply the instrument of the mind, the temple of the spirit. The frontal brain is the seat of intelligence, the top brain of the religious faculties, while the lower order of propensities have their seat about and near the spinal column." Here we have a blundering and ignorant misconception of the phrenological system, with a frontal brain and a top brain, and no reference to the lower brain, the cerebellum. Now when Mrs. Hardinge was asked the same question, her reply was different, and quite right, according to my published views, founded on experiment, to the effect that the superior brain chiefly relates to the mind proper, and the lower and lesser brain to the muscular and other bodily functions to which its relative situation in the brain implies.

But her chief remarks were on the cosmical aspect of nature, and the spiritual union and source of power. Now, sir, she might find all this most fully gone into in my "Letters to Miss Martineau," particularly in letter twenty-two. Indeed, how could one be experimenting for years on matters in respect to mesmerism, clairvoyance, thought-reading, and phreno-mesmerism, without becoming impressed with the spiritual nature of power, and the absolute necessity of all being united by a spiritual atmosphere. The medium is not the source of all power and natural action, and it does not require one to rise from the dead to tell us these things. I watched and weighed these revelations under mesmerism long before the advent of Spiritualism, and the different

phases of the fact are very curious and interesting; and when by testing we find a bit of genuine power in any direction, we must use it with the greatest caution, accepting nothing as true until it has been confirmed, unless we find the power as unerring as in respect to the ordinary powers of observation. Each case must be tested, and in any case what is said taken for little more than suggestion. There can be no doubt but that all power and every formative process and principle is spiritual, utterly beyond the reach of the human understanding, and, as it were, behind the mind. The finite cannot grasp the infinite, nor phenomena a cause, which cause *must* be *sui generis*, and utterly unlike any of its effects, the mind and sense included. The spiritual is fundamental to the material, or rather, it is the very life and efficient nature of the substance; but mind is a mere sense and after growth. The notices therefore about final causes are simply the blunder of taking effect for cause, arising from the illusion of the mind that it is an original and free power in itself—which is nonsense. But to return to the unity of nature. The central law of pervasive unity of will, quoted from p. 255 of the Letters:—"But, while we dilate the sight in the sense of the unity of nature, and the relations of the sciences, we must not forget to contract the sight to every particular and circumstance, that nothing may be omitted, and nature may be searched for the truth which is said to lie at the very bottom of the well; for that which is most potent, and has most the character of universality, is most hid, and least palpable to the ordinary sense, indolently applied. Bacon compared knowledge to a pyramid; physical facts nearest the base, and gradually narrowing and rising to metaphysics (ideas); and again to a tree, in which there is no division, but all the branches form a whole, and unite in one stem. And this is the true cosmical view of nature and the actual fact; the sense of variety in unity, and unity in variety; the whole in the parts, and the parts in the whole; all of one growth and origin, and consequently presenting those analogies and true correspondences; exhibiting the same laws under various aspects, and all evolved, and fitting together as closely as the seal to the print, each symbolical of all, and all of each. And as it is with the conditions of matter, so of the properties or forces of matter in their interchanging relations throughout."

Now, in respect to spirit, although a minute germ cell is a physical object, we are forced to regard its latent or innate ability to develop into a man to be incomprehensible and spiritual. P. 258, I say:—"Thoughts pass from one brain and become consciousness in another brain. This we call sympathy of mind, or thought-reading. Now, the question occurs, what is the medium through or by which power of any form is conveyed from one body to another. We say, that electricity is conveyed by a wire, and sound by the air, or a log of timber; but these are very shallow notions. We have yet to learn whether there be a universal medium, or different media interused for each distinct character of power, or cardinal motion; and if all actions, as in respect to light and heat, are actions from solid matter to the medium, or if there be a spirit contained and close about all bodies; and particularly from animals and man's brain, and the action first takes place in this; or if all effects are from an agitation, as it were, of the universal medium or media pervading all things, and all spaces;—if bodies, animate or inanimate, have a particular evolved or eliminated spirit condition, which is acted upon by the body on one side, and by impressions through the universal medium condition on the other. But body does not act directly on body, we know, because bodies do not actually touch, and therefore it is clear that whatever the spiritual condition, or conditions, be, all actions are by and through such spirit conditions. Therefore, in fact, solid body does not act on body, in any case, nor spirit on body; but spirit acts on, or in spirit, and through spirit." But enough to show that, without any revelation, the source of power and guiding principle has been referred to the spiritual; and I think, sir, that you are fully borne out and justified in the observation you have made in regard to what Bacon terms those indolent and ineffectual ways of acquiring knowledge, since all must be derived from accumulated observations—that is, from observed facts and careful induction—after all. The human mind cannot anticipate that which it must interpret after exact and approved methods.

What I should define as spiritual in nature is all that is essentially incomprehensible, then I must conclude that all power, all formative principle, and all substance fundamentally considered, must be regarded as spiritual, or, to use Professor Tyndall's term—transcendental—to the human mind,

and, in contrast to human power, miraculous, as a mechanical power, or that which moves mechanism, is just as inscrutable as all the rest. If such be the nature of things—and who can question it?—there can be no longer in thought any obstructions or unnatural divorce between matter and spirit, seeing that the human mind is but an effect in nature, and quite incapable as a cause; however strong the illusion may be, we get nothing by supposing a mind in nature, for, as I have said, the primal cause must be *sui generis*—utterly inconceivable and essentially unlike any of its effects. Mind is merely phenomenal, spiritually caused, but incapable of discussing what that cause is. Mind is not the bottom of things but the top.

HENRY G. ATKINSON.

18, Quai de la Douane, Boulogne-sur-Mer, France.

SIR,—I was very much pleased to see in a late number of the *Spiritualist* some remarks on the futility of the attempts of trance speakers to interpret the physical aspects of nature. Either vague generality, or absolute error, is the outcome of the untrained mind, however powerful, when physics is the subject in hand. There is, however, less excuse when a remarkable speaker puts forward, as inspired utterance, an erroneous statement, which shows ignorance of the intentions of such a leader in philosophy as Kant. In the report of Mrs. Tappan's first lecture, in the *Medium* newspaper, she is made to say that Kant tried to prove that the soul was not immortal (or words to that effect). There is an error here, and it rests with the speaker and the reporter to set it right. The truth of the matter is that the three great questions, God, freewill—and immortality—were beyond the reach of Kant's analysis, and he knew and proclaimed this fact. What Kant could not legitimately maintain on the grounds of pure reason, he held, as an ordinary human being, on the grounds of practical reason.

J. E. PURDON, M.B.

Sandown, Isle of Wight. Nov. 12th, 1873.

SPIRIT FORMS.

SIR,—As I have not for some months asked for any space in your paper, I am not without hope that you will find room in your next issue for the following account of a *séance* held at my house on Monday, the 10th instant, Miss Cook being the medium. All took place under the usual test conditions, Miss Cook's hands being securely tied together with tape, and also round her waist was a tape which was passed through and tied to a piece of brass screwed to the floor, so that she could not properly get into an erect position, or indeed move but a short distance from where she was placed. My back drawing room was used as the cabinet, and we all sat in the front room. I should have said that all knots in the tape were carefully sealed, and the one round the waist was sewn under the seal, to prevent the probability of its being accidentally broken. I need scarcely add that all seals and knots were perfect when the *séance* ended. There were present Mrs. Cook, Mr. Geo. Tapp, 18, Queen Margarets-road, N.; Mr. Harrison, Wilmin-villa, Herne-hill; Dr. and Mrs. Purdon, Sandown, Isle of Wight; a friend of Dr. Gully; and myself. In a short time after Miss Cook had been seated in the room which formed the cabinet, Katie (the spirit) brought us the poker from the fire-place, which is several feet from where Miss Cook was seated, and very much beyond her reach, seated and tied as she was. Katie then brought us two china jars from the mantelpiece; next a standard screen weighing some ten or twelve pounds. She then, under a subdued light, but quite sufficient to see all that was going on, walked out into the room, touched most of those present, turned herself round several times, as if to show that there was no tape round her waist, and that her hands were quite free. Katie tied my hands together, very much looser than I tied Miss Cook's, but I could not get free, except by force sufficient to break that with which I was handcuffed. Much more occurred, but as it would only be a repetition of what has before appeared in the *Spiritualist*, I think it useless to recapitulate.

J. C. LUXMOORE.

16, Gloucester-square, Hyde-park, W., Nov. 11th, 1873.

SIR,—On Friday evening, October 31st, I had the pleasure and privilege of attending a *séance* at the house of Mr. Cook, and witnessed a most astonishing display of spirit power; the spirit is known as Katie King, the medium being Miss Florence Cook.

There are many reasons why I, for one, should shrink from an avowal of sympathy with modern Spiritualism in the

phases in which it is being now presented in this and other countries of Christendom, but I desire to have the pleasure of testifying to the actuality of the phenomenon as I witnessed it on the occasion referred to.

Miss Cook, the medium, was securely fastened by tapes going round each wrist, and knots sealed with my signet; the tape round the waist "ditto," and brought through a strong staple in the floor of the cabinet, thence conveyed across a side table, so that any movement by the medium would have been instantly detected. A lamp was burning the whole evening, with the exception of once, when it was accidentally turned out by Mr. Tapp. The light was sufficient for all present to see each other and every thing that was in the room.

That Miss Cook and Katie King are not the same person was evident to my mind from the following facts:—Katie appeared full three or four inches taller than Miss Cook; the arms, hands, and feet, which were all bare, were also longer and stouter in proportion. Katie, I particularly noticed, had hair of a lightish brown tint, and which projected beyond the encircling head-dress *quite straight*, and half-way down the back, while Miss Cook's hair is very dark and arranged in long profuse curls and ringlets. As I saw Katie two minutes before Miss Cook came out of the trance state, and was liberated by cutting the tapes, the seals on which were intact, I am sure any lady will bear me out in the assertion that it would *not* be possible in so short a period to change the hair from *straight* to ringlets or long curls.

Katie came out of the cabinet into the midst of the circle at least six or seven times, and conversed with most of those who were present. On one occasion she went to the side-table, and taking up some paper in the presence of all, wrote two messages, one of which she presented to me, and which is now in my possession; this was done in a good light and witnessed by all who were present.

On one occasion, while Katie was in the centre of the room, we heard a slight moan inside the cabinet, when immediately she returned, saying it was necessary to keep her medium asleep. Mr. Luxmoore put his hands and arms inside the cabinet and adjusted the medium, who had slightly fallen on one side of her chair; this done I was summoned by Katie to leave my seat and go and examine the tapes. I did so, and felt the tapes inside the cabinet; these were all tight. I was astonished during this episode to find that Katie *had vanished*, for we could see inside the cabinet, while Mr. Luxmoore was adjusting the medium, but before I had time to resume my seat, Katie asked me if I had examined the tapes, and if I was satisfied. Of course my reply was in the affirmative.

I am well aware of the futility of attempting to convince people of the great fact of immortality and of communion with the human spirit or soul, divested of its earthly covering or body, who have confirmed themselves in the belief that these are unknown and impossible, but for those who wish to know these things there are provided means in abundance to satisfy the most searching inquiry.

My own investigations into the phenomena of Spiritualism, which are after all only "appearances," are for the purpose of discovering the operation of the great law of life, and of obtaining a true knowledge of the *modus operandi* whereby all things come into existence and assume the forms in which they are presented to our bodily senses. So far I have not been disappointed, and find that "Truth" is not the will-o'-the-wisp which so many imagine, but the greatest reality in existence, and easily discoverable to those who wish to know and understand.

WILLIAM OXLEY.

Higher Broughton, Manchester, Nov. 4th, 1873.

GOOD AND EVIL SPIRITS.

SIR,—While admiring the courage of Mr. Meeson in publishing his private experience in Spiritualism, and congratulating him on the result to which its open demonstration has led in his own case, I cannot but wonder that he should object to open communication with spirits in the case of others, who are not clairaudient as he is, and who therefore need the assistance of others which he does not. For, surely, open communion may convince others of sin as well as himself, while the *secret* machinations of some spirits may keep them vile sinners for years, as they did him by his own acknowledgment. My opinion is that Spiritualism is convincing men of sin all round, or it ought to do. We are also indebted to Mr. Meeson for his pamphlet on the Paray Monial "miracle," and that of the lady of Salette; but here again he does not appear to have pointed out an influence from his own

abundant experience that might explain both these occurrences, and which any practised Spiritualist would have no difficulty in doing. Mr. Meeson has given us an example that bodily torments are not produced by good spirits, and that obsession in any form is deplorable, but may be perfectly authentic. Here are the *dicta* of a spirit on this point; they must be taken for what they are worth. To me they seem reasonable enough:—"To distinguish between good and evil spirits, all your attention should be brought into requisition; it is easy. Only try to understand that nothing which comes from a good spirit can do harm to anybody; and that everything that is bad can come from none but an evil spirit."

As regards the lady of Salette, Spiritualists well know that Mademoiselle Lamerliere, if a medium, may well have been lifted up in the presence of the young shepherds, and also made invisible. These things are often read of in the Greek poets, in universal history, and in modern experience. We have no fault to find with the testimony of the shepherds, but rather with the lack of knowledge, or, perhaps, the want of power or will of distinguishing of the priesthood.

WM. R. TOMLINSON.

MADAME LOUISE'S MEDIUMSHIP.

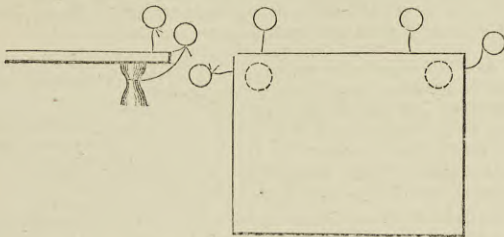
SIR,—According to my promise, I give you an account of the principal features of some highly interesting *seances* at Madame Louise's, 16, Brunswick-street, Manchester. The sitters were: the medium, Madame Louise, her son (a very powerful physical medium), Mrs. Hesketh, Miss Hesketh, and myself. We joined hands round a heavy solid table, and the light being extinguished, the musical box and guitar, both at the same time, were set violently floating. The guitar was handled (so it was rapped out) by the *same* spirit friend who manifested at our circle with the private medium, the report of which appeared in your number of August. The three strings were played upon, sometimes close to my face, then again near the ceiling, as it were, and in turn very loud and faint, quick and slow—in fact, in a most amusing manner. Let me represent the three different strings or notes with 1. 2. 3. and describe a delightful little musical entertainment. I said, "You are indeed a clever musician, let me have further proof of it." Now I sang the notes in the reverse order, 3. 2. 1., and immediately they were played. Then, 2. 1. 3.—3. 1. 2.—2. 3. 1.; and having exhausted these combinations, resorted to rhythmical variations, as 2. 2.—3. 1., &c., and after all had been correctly imitated, I cried out in a merry tone, "You are the cleverest pupil I have met with." And now she played away in joyous humour, swinging round and round like dancing, in which excitement the musical box took also a lively part.

After a while, I said: "I suppose there are several merry spirits present?" and increasing noise and clatter was the reply; but the tremendous blows of our Irish friend, who calls himself "Mike," now took the lead and rapped out: "Have a break for refreshments." After having followed this advice, he demanded: "Mr. Reimer is to drink our health in a toast!" I responded with: "Health to our friend, who will unite with us in the battle for truth, and drive the conceited fools who sneer at us unto the winds!" The uproar, the deafening noise which followed, baffles description, and I really feared the next thing would be a policeman standing before us demanding explanations.

This remarkable *seance* set me, of course, in a whirlwind of reflections, and after a hard fight between *pro* and *contra*, as to the possibility of collusion, I resolved on the severest tests for the next sitting which my mind could suggest. At the next *seance* the sitters and conditions were the same. I bound with thin common cord the wrists of the sitters in this manner:—The right hand of Madame Louise to the left of her son; his right to the left of Mrs. Hesketh, whose right likewise to the left of Miss Hesketh; the remaining two hands I took hold of. The cords tight to the skin, and ends cut off close to the knots; the hands tied as near each other as could be done. The light being put out, the musical box was heard shuffling, wound up, and floated lustily along with the guitar, as if to show that tests, not dictated by malicious suspicion, would not interfere. The same phenomena as before, including the merry musical lesson, kept us in constant delight. Finally, I felt something dropping on my arm, and the signal for "light" was given. First thing I saw were all hands tied as before, and before me the most beautiful flower I ever saw, a magnificent dahlia! The positive assertion of Madame Louise that there was no flower in the whole house, forces me, for the present, to accept this incident as the most

wonderful manifestation on this occasion. However, I resolved upon still more severe tests, and give you particulars of the third *seance*.

Sitters, Madame Louise, her son, Miss Nelly Hesketh, and myself. This time I bound the sitters in the following manner to the table, a large square one, the legs being close to the corners. A drawing will show it best:—



The hands could in this way not even reach so far as to *touch* the instruments, as I carefully examined before extinguishing the light. I now simply state, that we had again the *same* manifestations as before, ending with two splendid *bouquets* of flowers—one placed on the table, one at my feet on the floor. Mark this! the bouquets consisted each of about eight to ten flowers, not bound together, but the stems as near each other, as if carefully placed out of the hand in passing by. Had they been thrown, they must have separated, and all our hands formed at the time a close, compact ring. Where is the explanation?

CHRISTIAN REIMERS.

Manchester.

[Hitherto Madame Louise has not been recognised by this journal as a medium, but we are glad to see this letter from Mr. Reimers, who is a close observer. When professional media come before the public with undeveloped powers, or with powers which they fail to prove to be real by permitting some kind of reasonable evidence to be obtained, they do the cause more harm than good.—Ed.]

THE "SPIRITUALIST" NEWSPAPER.

AFTER the introduction of the subscription system into spiritual literature, the *Spiritualist* stood out against the principle for some years, and was loaded with heavy financial disadvantages in consequence. After paying the resulting losses for some years, without a murmur, or uttering a word, it opened a temporary subscription list. A very liberal response resulted, which to some extent made up for previous losses. In consequence, also, of that subscription, the spiritual movement in this country obtained a great and permanent increase to its literature, in the shape of the more frequent publication of this journal.

As the weekly publication has just begun, thereby doubling the previous fortnightly work and money losses, a second temporary subscription list is opened to-day, and the following is the first instalment of contributions, which we have to thank the donors very much for enabling us to announce:—

	£	s.	d.
Charles Blackburn, Esq.	15	0	0
William Oxley, Esq.	5	0	0
J. C. Luxmoore, Esq.	5	0	0
F. S. A.	5	0	0
Thomas Grant, Esq.	5	0	0
Zotetes (Dublin)	5	0	0
T. E. Partridge, Esq.	5	0	0
Sir Charles Isham, Bart.	5	0	0
A Friend (Temple)	3	3	0
G. T. Thomson, M.D.	2	0	0
Miss Kislisbury	1	1	0
Algernon Joy, Esq.	1	1	0
Mrs. Hennings	1	1	0
H. Cook, Esq. (Snodlands)	1	1	0
Miss Douglas	1	1	0
E. D. Rogers, Esq.	1	1	0
Arthur Maltby, Esq.	1	1	0
Mrs. Maltby	1	1	0
A. C. Swinton, Esq.	1	1	0
J. F. C. (Glasgow)	1	0	0
Mrs. Gunyon.	0	10	0

Other friends, who would take a pleasure in aiding in this work, are requested to do so at once, as the list will very soon be closed. In justice, it should be remembered that the *Spiritualist* has always been in favour of the self-supporting system in connection with spiritual literature, but has been most unwillingly forced to fall in temporarily with the subscription system, or to submit to unfair financial disadvantages.

Subscriptions may be remitted to Mr. T. W. Taunton, Hill House, Versailles-road, Norwood, who is kindly acting as treasurer in this matter.

NATIONAL ORGANISATION.

THE following paper, entitled "National Organisation as necessary for the Future Progress of Spiritualism," was read by Mr. John Chapman, secretary to the Liverpool Psychological Society, before the National Conference of Spiritualists, recently held in that town:—

MR. PRESIDENT AND FRIENDS,—When Moses, in his account of the creation, describes the gradual completion of our then disorganised world, he says the action of the Great Spirit brought order, and light, and beauty out of its chaotic condition, and tells how, thereat, the morning stars broke forth in harmony, and sang for joy. If order and harmony are laws of nature, then upon those laws must depend the well-being of all things. Order begets harmony. As in nature, so in all things else. I build my premises upon this, and reason from nature's grand laws, which show that order and harmony are necessary to the success of any purpose we may undertake. It is with this view of the case, and with a desire to see a well-ordered state of society among Spiritualists, that I have undertaken to broach the subject of national organisation.

What I mean by organisation is a united effort to consolidate our ranks upon some such basis as shall be most generally acceptable, for the purpose of aiding in a wider spreading of spiritual truth; and to afford further facilities for the carrying out of our principles and the enforcement of our claims upon public attention.

I do not wish by this step to narrow down the teachings of the spirits to a sectarian creed, thereby trampling down the fair and living realities of their teachings to a priestly formula, or parting with their truths for a mess of pottage. Rather would I labour to assist in the unfoldment of spiritual gifts like unto those our Elder Brother and his friends possessed 1,800 years ago.

Spiritualism has again come suddenly and unexpectedly upon the world; so suddenly that there has been little time to consider its bearings upon mankind. Perhaps that has been one great reason why there has not been any particular organisation amongst us, of a national or representative character. I think the time has now come when some steps should be taken to gather our forces together—as a defence and a tower of strength against any and every attack of the enemy. Never, perhaps, was there a cause more maligned than Spiritualism. It has had its opponents from every conceivable quarter. The Church has denounced it, the world has scouted it, and scientific men have disregarded it, treating it as an imposture and a sham. Indeed, I do know that at present we are free from all the superstitious laws that have disgraced our Statute Books. There is a law, I believe, which can deal with some phases of Spiritualism to-day. The law passed in the reign of James I. says—"Anyone who shall use, practise, or exercise any conjuration of any evil or wicked spirit, to or for any purpose, shall suffer, &c.," may serve for an illustration of what we have to defend ourselves against. It is necessary, therefore, that our forces be in readiness to defend our rights and freedom as citizens.

No Spiritualist would like to see our mediums, or their friends, charged before the tribunals of our country, and left to their fate, as would assuredly be the case, at the present time, should the above statute be enforced against them. Organisation would be the most likely means of preventing such persecution. It would wield an influence palpable and patent to all. In unity would lay our greatest strength.

It has been said that Spiritualism presents the spectacle of an "indefinite mass floating about in the world of mentality, without aim or direction, at the mercy of every changing tide, devoid even of any temporary mode of action," and "that it cannot remain much longer in the present chaotic condition it has retained through a fear of organisation amongst its followers, if it is to hold to its prophecies as a work of redemption and reform!" Doubtless, many of you who are present to-day will concur in the reasonableness of the foregoing statements. Consequently you will be prepared with me to urge upon this Conference the advisability of establishing a national organisation, which organisation shall, if formed, be instructed and empowered to carry forward such work as this Conference may decide upon.

I wish also, in conclusion, and in support of what I have said, to quote the words of a well known advocate of this measure, Mr. George W. Kates, as delivered by him before a mass convention of Spiritualists in America, and reported in the *Banner of Light*. Mr. Kates says:—"If we have vital truths, if we have positive facts demonstrating immortality, if we have a philosophy that shall revolutionise religion, it

seems to me our duty to combine our forces for making them beneficial to all mankind!" In these suggestions I fully concur.

THE last number of the *Medium* says of the division on the point whether Mr. Burns should be allowed to occupy the chair at Mr. Morse's *soirée*.—"This choice, however, did not appear to meet the approbation of a very small minority present—the promoters of a rival newspaper—who threatened to leave the meeting if this intention were carried out." There is no truth whatever in the dissentients having to do with any newspaper; the statement is a fabrication.

VERACITY.—An advertisement, a great many pages long, is bound up at the end of the cheap edition of the *Dialectical Report*, and from the advertisement the following are extracts:—"The Spiritual Institution, 15, Southampton-row, London, W.C.—Plan of association and action: This institution extends its influence all over the country. At the Central Office, 15, Southampton-row, are rooms for *seances* and other experiments; classes, meetings, conferences; reading rooms, supplied with the literature of Spiritualism from all parts of the world; a reference and circulating library; a publishing department for books and periodicals; an inquirers department for affording information and introducing investigators to circles and experienced students of Spiritualism in London and various parts of the country; an agency for the appointment of lecturers, mediums; an international agency through which truthseekers from all countries may be introduced, receive information, and to which they may have letters addressed when on travel in this country. The Spiritual Institution is sustained and its work performed by voluntary representatives, who, individually or in association, do what they perceive to be most desirable in their several localities. No declaration of belief, opinion, or method of procedure is demanded of the representatives of the Spiritual Institution. Each person is free to follow his own course, the Central Institution affording to all any help in its power; and the representatives, in turn, do what they can to sustain the Institution. The system of organisation is thus: district representatives act as depositors, secretaries, or collectors in the various centres of progressive activity. Local representatives, in a similar capacity, labour in a smaller sphere, but, when necessary, in co-operation with other local representatives, and with the district representative; individual representatives work in combination with others or the local representative, or act alone." After a description of the "library department," the advertisement goes on to describe the "publishing department," saying that "the Institution is represented by a monthly magazine, *Human Nature*, and a weekly newspaper, the *Medium and Daybreak*; and the greatest facilities are afforded for the circulation of the *Spiritual Magazine*, *Spiritualist*, *Christian Spiritualist*, *Brittan's Quarterly Review of Spiritual Science*, *Banner of Light*, *Religio-Philosophical Journal*, *Revue Spirite*, *Harbinger of Light*, and all other publications of a cognate tendency, whether issued in England or abroad. . . . The system of association with the Institution is so simple and elastic that anyone may become a representative, and participate in all the advantages thus derived, as inclination or convenience may suggest." After telling the representatives how to sell the goods of the Institution, the advertisement says:—"A bookstall should be a feature of every meeting for the advocacy of Spiritualism." Further:—"When it can be made useful, honorary deputations from the Central Institution visit localities and assist in the work of organisation. Travelling representatives, in like manner, visit circles and societies, aid in promoting a knowledge of Spiritualism, and endeavour to bring about a more intimate relationship between local and individual representatives and the centre. At present the working of the Spiritual Institution incurs a deficiency of about £500 per annum. This has been in no single year met by subscriptions from other Spiritualists, hence a very heavy amount of responsibility has devolved upon the managing representative. A few wealthy Spiritualists have rendered indispensable service by making an annual honorary subscription or donation to the funds of the institution. This is a department of effort which is capable of very great extension, as only a small proportion of wealthy Spiritualists contribute anything to this phase of the work. The support of the institution has been very much neglected by Spiritualists." The general objects of the institution are stated to be—"The discovery of truth, and the diffusion of truth." The sooner it discovers truth the better.

The *Freemason* newspaper, 198, Fleet-street, has a discussion going on in its correspondence columns about Spiritualism. Information has reached us that the *Free Speaker* is willing to open its columns to the same subject.

A LETTER has been sent us stating that a few friends of Spiritualism desire to circulate tracts, books, and papers on the subject among the poor, and have begun the work. Those who desire to aid should communicate with "G. F., 15, Southampton-row, High Holborn, W.C."

A NEWSPAPER called *The Free Speaker*, published weekly, price one penny, has just been launched into existence. It is well printed, and evidently managed by well-educated thinking men. It professes to speak freely on many subjects, which other newspapers will not take up; consequently, if it acts up to its programme, it will serve a very useful purpose. The office of *The Free Speaker* is at 125, Fleet-street.

THE ANTHROPOLOGICAL INSTITUTE.—Last Tuesday the first meeting this season of the Anthropological Institute was held, at 4, St. Martin's-place, Trafalgar-square, W.C. The institute appointed a psychological committee a year ago, under the presidency of Mr. Francis Galton, F.R.S., but it has done nothing as yet. It is in want of good papers on psychological subjects from members or friends introduced by members, and we believe that accepted memoirs will be read and discussed at the ordinary meetings of the institute, and not at separate meetings of the committee.

LIVERPOOL ANTHROPOLOGICAL SOCIETY.—The Liverpool Anthropological Society, founded by Dr. William Hitchman, was established January 1st, 1869, "for the acquisition and promotion of a better knowledge of the true science of man—spiritual, mental, and physical;" and its first council consisted of the following gentlemen:—*President*: C. Piazzi Smyth, Esq., F.R.S. (Astronomer Royal for Scotland). *Vice-Presidents*: Sir George Ramsay, Bart., M.D., William Osburn, Esq., F.R.S., Barnard Davis, Esq., F.R.S., Sir Duncan Gibb, Bart., M.D., Thomas Inman, Esq., M.D., Rev. George Bartle, D.D., Rev. Joseph Taylor Goodsir, F.R.S. *Council*: Rev. David Hirsch, M.A., Rev. Charles Voysey, M.A., Dr. Hugh Doherty, Dr. Dawson, Dr. Podmore Jones, Dr. Hitchman, Mr. Frederick J. Jeffery, Mr. Thomas Ellison, Dr. Slack, Rev. James Turnbull, M.A., Dr. Harris, Mr. Robert Wood, Mr. George Shaw, Mr. Richard Williams, Mr. James Plastow, Mr. John Thompson. John Fraser, hon. sec.

WOOLTON MECHANICS' INSTITUTION.—On Tuesday evening, Dr. Hitchman, of this town, delivered a lecture to the members and friends of the above society, entitled "An Hour with Myself." In the course of his address, which occupied nearly two hours and a half of uninterrupted speaking, he quoted poems, essays, lectures, &c., from *Freelight*, the *Medium*, the *Spiritualist*, *Nature*, and other periodicals—to which he has been for many years a large contributor—illustrative of the spiritual nature of man. "Philosophy and poetry," he said, "are absolutely meaningless if there be not a Divine spirit in human nature, whose office it is to do all the work of mind on earth, and, if the body be incapable of Spiritualism, in heaven. So far as the soul is concerned, there is no without, logically." Objects which judged only by the eye and the senses of fleshly organisation, seem to be external to us, are really comprehended within the eternal spiritual being of the Divine image—created in the likeness of God—one attribute of which is ubiquitousness, not in the ganglionic cells of an ever-perishing brain or spinal cord, but in the immaterial faculties of memory, imagination, will, conscience, and conviction of personality—capable of embodiment wherever it may be, here or elsewhere, the same archetypal unity of plan underlying both worlds of spirit and matter; and that whatever for man is true, men can now verify." James Thornely, of Gateacre, presided, and there was a large attendance, the usual votes of thanks being carried with enthusiastic acclamation.—*Liverpool Mercury*, Nov. 6th.

ANSWERS TO CORRESPONDENTS.

R. F.—At Mrs. Tappan's Sunday meetings Mr. Burns is usually on the platform, making occasional speeches, and his bookstalls are in full flourish at the doors. At the Cavendish Room meetings trade interests were always in full force, and advertising announcements often preceded the singing of hymns, which was one reason why London Spiritualists did not support the meetings, another being they were only asked to pay the expenses, but not elect their managing officers or to control their own expenditure. Dr. Sexton generously cleared off the heaviest part of the debt run up, when nobody else would have done so.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President.—Mr. R. Barber.

Committee.

Mrs. Barber,
Mr. W. Cotter,Mr. R. Howorth,
Miss Ranger,

Mr. Warner Thompson.

Librarian.—Mr. J. Cain.

Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearce.

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.

TO ENQUIRERS INTO SPIRITUALISM.

ONE of the most compact, and well-considered masses of evidence that Spiritualism is true, is No. 59 of *The Spiritualist*, price 4d. or 4½d. post free. It is a number compiled specially for the information of enquirers, and will give them a very large amount of information at a cheap rate. This number of *The Spiritualist* is of special value for sale at the doors at public meetings connected with Spiritualism, so copies should be kept on hand by psychological societies in all parts of the United Kingdom. London: E. W. Allen, 11, Ave Maria-lane, E.C.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

President.—Mr. Alfred E. Lovell.

Council.

Mr. George Blyton,
Mrs. Amelia Corner,Mr. Joseph Stephens,
Mr. Thomas Wilks,

Mr. E. J. Wilson.

Secretary & Treasurer.—Mr. Thomas Blyton.

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.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

A DOMESTICATED LADY seeks an ENGAGEMENT as HOUSEKEEPER in a quiet family, where one servant is kept. The lady is a Spiritualist, holding no sectarian views, and, with the privileges of a cheerful home, no salary will be required.—A. B. Reynolds's Library, 57, Loughborough-road, Brixton.

SIBYL, Seeress, Clairvoyante, and Test Medium, 53, Great Coram-street, Russell-square, W.C. Hours—12 till 6. Terms—5s. each person.

DR. HUGH McLEOD acts in conjunction with SIBYL for the Treatment and Cure of Disease, at the above address. Terms, for consultation, 5s. Visits, to any part of London, 10s.

SIBYL.—Owing to the press of work she has to go through, Sibyl proposes to have two special days of rest in each month; and, therefore, friends will please notice that she will receive no visitors on the first and last Thursdays of the month.

53, Great Coram-street, Russell-square, Oct. 10, 1873.

SIBYL, Clairvoyante and Trance Medium, may be consulted in all matters of ill-health or business. Terms 6s. each person. From 12 till 6. 53, Great Coram-street, Russell-square, W.C.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 10 to 5. Terms, One Guinea. Address, 28, Sherborne Street, Strangeways, Manchester.

MRS. OLIVE, TRANCE MEDIUM, also Medium for the Cure of various Diseases by Spirit Mesmerism and Prescriptions. 49, Belmont-street, Chalk-farm-road, London, N.W.

A PUBLIC SEANCE at the above address on Friday Evenings, at Seven o'clock. Admission, 2s. 6d.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

DR. R. WILLIAMS, M.A., MESMERIST, of Brunswick House, Hayward's Heath, continues to Lecture on Mesmerism and Psychology; to give lessons in these Sciences, either for medical or scientific purposes; to develop Clairvoyance in those likely to become good subjects; and to conduct cases for the treatment of disease, submitting them, when desired, to a Somnambulist's consideration.

Dr. Williams is willing to take into his house a Patient requiring Mesmeric Treatment.—For terms, &c., address, Dr. R. Williams, Brunswick House, Hayward's Heath, Sussex.

MEDICAL CLAIRVOYANCE.—A Somnambulist, under the guidance of a powerful Mesmerist, diagnoses and prescribes for Diseases of all kinds, either personally or through the post. Patients and Invalids should send full particulars of complaint with age, sex, and a lock of hair. Fee, 5s. Address, Somnambulist, care of Dr. R. Williams, Brunswick House, Hayward's Heath, Sussex.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; on Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

HUGH McLEOD, M.D., Psychometric, Impressional, and healing by the laying on of hands; in which departments of Mediumship Dr. McLeod is prepared to give the highest references. Terms, 5s. each person. Visits by arrangement. Hours 10 till 4. 53, Great Coram-street, Russell-square, W.C.

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private *Seances* attended.

INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

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

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

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

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium*.

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

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

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

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

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. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Penton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannou, 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 Volekman, Esq.; Horace S. Yeomans, Esq.”

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

“George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-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 convection 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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SPIRITUAL LEAFLETS.—Handsomely-printed Blue

Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, London, E.C.

LUNACY LAW REFORM.

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

MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

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

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

Crown 8vo. pp. 126. Cloth 2s. 6d.

HINTS for the “EVIDENCES of SPIRITUALISM.”

By M.P.

London: Trübner and Co., 57 and 59, Ludgate-hill.

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