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Contents.

Spirit Teachings. No. XIX.	181
Household Work Disturbed by Spirits:—Description of the Scene of the Disturbances—Mary Spiegel, the Medium—Flying Eggs and an Explosive Pie—Skating Dishes and Floating Pails—A Lively Pitcher—Brutal Treatment of the Medium—Attempt of the Medium to Commit Suicide	183
Meeting in Marylebone on National Organisation:—Organisation in America	185
A Curious Luminous Phenomenon in the Isle of Wight.	186
The National Association of Spiritualists:—Meeting of the Council—Miscellaneous Business—Offices for the National Association—Mr. J. M. Poesbles on National Organisation—A Soiree in December—The Assistant Secretaryship—New Members for the Coming Year	186
The Farewell soiree to Mr. Morse:—Mr. Everett on Mr. Morse's Career—Dr. Sexton on Spiritualism in the Provinces—An Inspirational Address by Mrs. Tappan—Mr. Morse's Parting Words—Mr. Shorter on International Spiritualism—Inspirational Address by Mr. Morse	187
Farewell Soiree to Mr. Morse in Liverpool	190
Poetry:—United Work	190
Correspondence:—National Organisation—Materialisation <i>Seance</i> at Darlington—Mr. Spurgeon and Spiritualism—Ennesfallen's Mediumship—Offices for the National Association—A Parting Letter from Mr. Morse	190
Soiree of Darlington Spiritualists.	192
Paragraphs:—The Mesmeric Influence of Church Ceremonies, 185; The Rev. F. R. Young in Liverpool, 190; Departure of Mr. Morse, 190; Passed to Spirit Life, 192; Pine's Spiritual Telegraph, 192; Mrs. Tappan on "Why does not God Kill the Devil."	192
Answers to Correspondents	192

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SPIRIT TEACHINGS.*

NO. XIX.

[*The communication last recorded produced considerable effect on me, and it was some days before I replied. When I did so, I objected thus: "The parallel between the days of Christ and the present days is comprehensible. I can quite imagine an educated Sadducee looking on the pretensions of Christ with scorn; and he would have been wrong, as we now know; but, as I think, very excusably wrong. Judged by the mere light of reason, they would seem monstrous. And a Sadducee of that day, whose tone of mind was set against the supernatural, would excusably refuse to credit what must seem to him a lie, or a delusion. For myself, I do not see how he could do anything else. Yet he had a concrete man before him—one whom he could see, and whose words he could hear; one whose life he could test as to whether it was in accord with the holy teaching which fell from His lips. I am so far worse off that I have only an impersonal influence to deal with, only utterances which may conceivably be the voice of my spirit questioning with itself. I have nothing to lay hold of. All around me I see Spiritualism vague, and frequently contemptible in its utterance. Its revelations are shadowy where they are not silly; and frequently one is shocked by that which passes current under its name. I cannot see my way. As to you, I know nothing of you, even if you be an entity at all. I do not see any way of satisfying myself about you; nor would it help me very much if you were to assume shape as a previous dweller on this earth. Had you ever a personality, or are you merely an affluence? It would help me somewhat if I could picture you as a definite individuality. But, on the whole, I wish you would leave me alone."]*

Friend, we sympathise with your questionings, and will try to aid you. You say that the sceptical Sadducee was better off in that he had the definite personal Jesus before him. Doubtless he had; but, so far from that being a help to him, it would be an additional cause of perplexity. He would find it far harder to associate the son of the carpenter of Nazareth with God's new revelation, of which he recognised the want, than you do to associate us with the Supreme. "Is not this the carpenter?" would be to him a far more serious difficulty than your query, "Is this an indivi-

* In *The Spiritualist* of August 15th, 1873, 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 that 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.

duality?" For he would see all around him the tangible and palpable difficulties which he could not surmount. The lowly origin, the humble friends, the world's scorn, the rejection of the mission by all on whose opinion he had been accustomed to rely, all this would form a real and very insuperable difficulty; one which, if your words are to be taken literally, you would yourself hold him justified in considering final. And, assuredly, if in the end he failed to grasp the message and to accept the Messenger, he would, if honest, be guilty of no sin. He would but have lost an opportunity of progress which would recur when he was more fitted to avail himself of it.

With you the case is otherwise. You have to deal with no external difficulties. You have simply to battle with intellectual doubt. You know and acknowledge that the words which have been spoken to you are such as you might reasonably expect from a teacher sent from God. They are fraught with a message the need of which you feel, the beauty of which you admit, and the moral grandeur of which commends itself to all who are fitted to receive it. You know full well that it originates in some source external to yourself. You must know that no unconscious effort of your own mind could produce that which contradicts the outcome of your own thoughts. Were the thoughts we utter those which would naturally spring from your own mind, you might have room for hesitation. But it is not so. And no theory of self-questioning, however ingenious, will satisfy your mind. You know that it is not so; and the phase of doubt through which you now pass, and which is so evanescent, can exercise no permanent influence upon you. When it is gone, you will wonder how you can ever have imagined that I am not an entity as real as yourself, as real as any embodied intelligence whom you call "man."

Yes, friend, time is all that you require; time for patient thought; time to weigh issues, to estimate evidence, and to tabulate results. The words which have stirred you so deeply—you know not how deeply—are the words of one who sees your thoughts, who sympathizes with your difficulties, and not least with those very doubts and questionings which now perplex you. During my earth life I was a prominent actor in scenes of difficulty not unlike those which preceded the life of the Christ, and which are now recurring. It has been so in all cycles where the revolving course of time brings round a similar condition of things. Man in all ages has been constituted mentally the same. He is developed; he progresses; he thinks more deeply; he knows more. But sure as in your world night succeeds to day, so surely there comes a time when his conceptions of the Deity become faint and unreal; when the spark of Divinity within him craves for a fuller knowledge, and cries to heaven for a message from its God. A new revelation is needed. The craving spirit of man yearns for it. The old has done its work, and from its ashes rises the new, which is to the receptive soul the voice from on high that speaks words of consolation and comfort. It has ever been so. You know it. You can trace it all through the history of God's dealings with mankind. And why should it cease to be so now? Why now, when man most needs it, should the voice be dumb, and the ear of the Supreme be deaf?

You say that you know nothing of me. Why will you confuse the messenger with his message, why will you insist on associating with that which is Divine the vehicle through whom it is conveyed? But since to

you the difficulty is real, we accept, as the lesser evil, the responsibility of accrediting ourselves as the messenger. We would that your faith had been stronger; but since it is not so, we shall convey to you the information you seek. You will see then how we have always been associated with the work which we are now carrying out; even the messenger of the Supreme, the Angel of the Most High.

[I deliberately withhold the name given to me, in obedience to the will of him who gave it, and at whose will these communications are printed. It would not aid their power that they should be authenticated by any name. That I see now, though in the course of the argument which I have printed I failed to grasp it. Truth must stand on its own merits, irrespective of the weight of any name, however venerable. Only, in the early period of knowledge, before the spiritual nature has been developed, one clings to names, and tests, and proofs. I have long since been content to let what is said to me commend itself on its own unaided merits. And as it has done so to me, I hope it may do so to others. If it does not, then no name would help it.]

* * * *

But when all has been said, and every question answered, all, or nearly all, depends on yourself. It is for you to weigh the words that we have spoken, not as the utterances of any man whose name you may or may not venerate, but according to their own intrinsic merit. That alone concerns you, though you choose now to hamper yourself with other considerations. To this end you require time, and that we shall afford you. Moreover, you need to lift your eyes from self, and to fix them on wider issues. It will be well for us all if you do so. For, be well assured that the narrow view which is bounded by self is, and must ever be, part, and part only, of the whole question. Self necessarily enters largely into this matter; but it does not rest in self. Its issues flow far beyond, and, when your mind can lift itself above personal matters, you will see the question in its wider bearings. At present you need peace.

[But I have so much to say. I am more perplexed than ever. I see no connexion between your name and your teaching.]

You are not now able to comprehend. We shall not argue, nor vex you with further statement. Ponder what has been said, and weigh it in your mind. Above all, neglect not the refuge of prayer. Let your cry go forth for help, and it shall be ministered. In meditation and prayer is your strength now: active disputation is at an end. Strive to be passive, and to trust all in the hands of the God who does all things well. You will find then that the well-doing will come to you through the agency you dispute; and you will recognise that we are in very truth the Messengers of the Supreme, and the Channels of Divine Truth.

We cease not to pray with one accord that a blessing may rest on us and you: on us in our work throughout all its issues, of which this is but one; on you in all the outcome of this mission, of which you are so small a part, but which is to you so momentous. May the Supreme guard you, and may His blessing rest with you.

+ I. S. D.

THE EARL OF CAITHNESS left England for America a fortnight ago in the *Bothnia*, and is probably in New York by this time. The Countess of Caithness and Count Pomar left London yesterday for Paris en route to Italy.

HOUSEHOLD WORK DISTURBED BY SPIRITS.

THE *Religio-Philosophical Journal* (Chicago), of Aug. 29th last, quotes the following narrative from the *Milwaukee Sentinel* (Wisconsin):—

DESCRIPTION OF THE SCENE OF THE DISTURBANCES.

A singular state of excitement existed on Saturday and yesterday, at the boarding-house occupied by Mr. and Mrs. Giddings, and owned by Messrs. Allen, the proprietors of the Wisconsin Leather Company Works, the house being declared to be the scene of spiritual manifestations of such an extraordinary character, as to bring to mind the astounding reports which used to appear occasionally in the public prints, when the practice of Spiritualism first became a matter of investigation by the newspapers in this country.

A *Sentinel* reporter proceeded to the spot as soon as the news was received up-town. The boarding house faces on the alley, across the railroad track, within a stone's throw of the finishing-house of the leather works. It is a plain brick structure, divided into two tenements, one being occupied by Mrs. Mead (widow), and her family, as a private residence; and the other, by Mr. Giddings, as a boarding-house for the Messrs. Allen and their leading employes. The manifestations were confined to the yard, the kitchen, and the pantry within the kitchen. The yards of the two houses are divided by a high fence; but a person standing on Mrs. Mead's kitchen doorway, can see the actions of any one standing in the Giddings' yard. Near the Giddings' kitchen door are a number of kitchen buckets, pails and such like. At the further end of the yard is the wood-pile. In the Giddings' kitchen is a trap-door, next the partition wall, between the dining-room and kitchen, leading to the cellar. The trap-door is within sight of every part of the kitchen, and could not be raised or touched by any one in the kitchen without being seen.

Near the rear hall of the kitchen stands the stove, between the yard door and the pantry. The yard door is furthest from the Meads' house, in the rear part of the Giddings' kitchen, and has a window looking out equally upon the Giddings' and Meads' yards. The kitchen table stands against the outer wall, farthest from the Meads' house, between the yard door and the dining-room partition wall. The furniture consists of the stove and table aforesaid and a few chairs, and the floor is plain board. The rooms are well lighted, and there is not a nook or cranny that cannot be seen by any one standing therein. The whole place is as bare and open as it possibly can be. Mr. Giddings is a very respectable man, and has the confidence of his neighbours and the Messrs. Allen. Mrs. Giddings is a bustling, hard-working lady, whose household duties leave her no spare time between cooking meals and cleaning house.

MARY SPIEGEL, THE MEDIUM.

The only servant is a young girl, about fourteen years of age, named Mary Spiegel, the daughter of Polish parents. The girl is one of the principal objects of interest in the place, no manifestations having occurred on Saturday except in her presence. She has a timid look, and when spoken to has a painful way of drawing back involuntarily, as from an expected blow. She answers in a hesitating manner and with a low voice, as though fearful of chastisement. Her father stands charged with having beaten her reason well nigh out of her. She is nervous, impressionable, startled by

the most trivial occurrences, and apparently in a perpetual state of scare. Yesterday when the reporter saw her her eyes were red, and her cheeks swollen with weeping; and she trembled violently at the least movement.

When the reporter arrived on the spot he found that Messrs. Rufus and William R. Allen and G. W. Allen had visited the place, seen several of the manifestations, and left word exonerating the girl from all suspicion of participating in the mystery, and declaring their personal observation to have proved that the manifestations had taken place without human agency. There were still present Dr. Meacham, Dr. N. A. Gray, and Mr. William Allen. These gentlemen at once declared to the reporter they had personally satisfied themselves that no human agency was possible in what had taken place under their own observation. Everything was so plain and palpable to the eyesight that no manipulation of the articles moved could have taken place by living hands without being instantly detected. A number of examples were related which will be recorded in order as they occurred, so far as they came within the knowledge or investigation of the party present. After that the experiences of other persons personally and separately questioned by the *Sentinel* reporter will be related.

FLYING EGGS AND AN EXPLOSIVE PIE.

At nine in the morning, Mrs. Giddings was bustling about her household duties when she heard something, and turning around, saw the trap-door opening. She did not pay particular attention, nor remark whether the girl was present or absent, but believes, and is pretty sure she was present. The door was shut when her back was turned; but when she was looking in that direction again, it opened and shut several times. This time, Mrs. Giddings is quite sure the girl was not near the trap-door, and that there was no one in the cellar, for Mary was washing dishes in the sink the other side of the room, and did not even know what was going on, and Mrs. Giddings at once descended into the cellar, and there was no one there. Nobody could have got away without being seen. There was no means of egress. Mrs. Giddings still thought but little of the occurrence, and probably would not have gone into the cellar did she not want a particular pan of beans that was there. In looking for it, she suddenly thought of the trap-door mystery, and glanced around thoroughly, but there was no one in hiding. Having closed the trap-door, Mrs. Giddings, sat down in the kitchen, and began cleaning the beans, when an egg came at her out of the pantry. The eggs are near the pantry window, and any one standing within reach, on the outside, could take aim with one of them at any one within a direct line; but Mrs. Giddings was around the corner, and the egg came "shying around" on a curved line! Mrs. Giddings got up in alarm, and the girl rushed out of the house, almost in a state of hysteria, to call the neighbours. Then the pan of beans took a diagonal slide off the table, where it had been placed, and a currant pie that Mrs. Giddings had previously made went off on a little expedition of its own, which ended in a smash up on the part of both. Very much astonished, but still more pressed for time, and postponing consideration until her dinner was in a fair way of being got ready, Mrs. Giddings set about making another pie in a tin dish, baked it, and set it on the table to cool; and suddenly the pie burst like a shell,

and scattered the fruit and top crust all over the room. Then the pail out in the yard went pirouetting across the fence, and all the time the girl was in a corner, crying and slobbering over her work, and not a soul was near any of the articles to cause the disturbance. By this time events were thickening. The news had spread. Mrs. Mead and Mrs. Rowland came in and underwent an appalling shock. The Allens, already mentioned, were at first incredulous, but finally satisfied, witnesses; and all of them saw one or another of these manifestations and those that follow. The reporter selected most of the instances mentioned, and traced them with great care back to the particular persons who had seen them, who testified over and over again that no human agency was possible; the facts are established, and it is enough to say so. The other papers seemed to be also satisfied.

SKATING DISHES AND FLOATING PAILS.

A pail began to produce a commotion among the articles in the yard, and threatened to transfer the scene of operations from the inside to the outside of the house. It was followed by the washboard, which took a jump, without any one being near enough to touch it, against the fence and then fell back uninjured. A heavy earthen flower-basket buried in the ground, and covered over with earth, suddenly got loose, came to the surface, and took a flying leap over the fence into the next yard, where it slopped over. Whilst this was going on outside, the manifestations continued inside. Eggs came around corners and hit people out of a direct line of fire; some sausages took a journey around the room; several dishes skated out of the pantry; and a stove cover-lifter struck Mr. G. W. Allen on the leg when certainly there was nobody near to drive it.

One of the best authenticated cases, after the stove cover-lifter experience of Mr. Allen, was an incident that particularly impressed Dr. Meacham, who was watching the developments with a calm, unimpassioned interest. He was sharply scrutinising the actions of the excited girl, who had been set by Mrs. Giddings to sweep the floor of the *débris*; he commanded a full view of the pantry and the girl. As he was looking on, a little china dish came sailing out on an even keel, filled with small tickets of some sort or other. He dodged it, and it slid on the floor, spilled the cards, but was not broken.

Mrs. Mead's statement fully confirmed such of the foregoing as she had seen. Nobody can talk with the lady a moment without being convinced of her perfect veracity. She went into Mrs. Giddings' house, when the girl ran in with the story that somebody was throwing eggs at her, and that the dishes were "going every way." When she went in, she saw the broken dishes, the sausages under the stove, the exploded currant pie, the eggs, and so forth. Whilst she was looking on, the kettle on the stove turned over and spilt the water; there was nobody near it. She sat down with Mrs. Giddings, who commenced telling her all the trouble, when the iron crook of the stove flew at her; and then the spider slid off the stove. The spider did not fall, but slid, and lighted on a dish, which it broke. Mary, all this time, was tearfully doing her work, in obedience to Mrs. Giddings' commands. This last experience was enough for Mrs. Mead, and she started home; but stood by the back door, when a heavy stick of wood came over the fence. Mary was in sight, but she was not near the wood pile, and could not have hurled the wood.

She looked quite frightened, as though she wanted to run away. A pail full of water then came up over the fence, spilt some against Mrs. Mead's clothes line, dirtying the drying linen, and then went back. Numbers of other things were also witnessed.

A LIVELY PITCHER.

Mrs. Reynolds was the next witness examined by the reporter. Such of the manifestations as she had seen in company with Mrs. Mead she gave an account of, and the accounts in all material points agreed. One thing is worth mentioning; Mary was set to peeling potatoes; she had a knife in one hand and a potato in the other, and the pan was in her lap. All of a sudden the pan flew up in Mrs. Reynolds' face. The girl had not touched it. Her hands were busily employed, and the force necessary to have jerked it up in the manner indicated could not have been applied without being at once detected. Mr. Giddings also related some curious occurrences. A pitcher suddenly descended from the table and bumped the floor twice and was not broken. Nobody was near. Some of the boarders gave similar testimony, but the account is already long enough to show there is a mystery of some sort at work which nothing at present known can explain.

BRUTAL TREATMENT OF THE MEDIUM.

The reporter talked with the girl Mary, who complained of being frightened by people who had charged her with having done these things. She denied all knowledge of their authorship, and, in fact, showed the greatest fear of remaining in the house and doing anything. She is a peculiar girl, and gets up sometimes in the night and fights imaginary enemies. Poor creature! she is an object for the tenderest care and solicitude. The mother was present during the reporter's interview, and insisted that the reporter was an officer come to take the girl into custody for witchcraft. She does not speak English, and could not be made to understand that the taking of notes was anything else but evidence against her daughter. She scolded the girl all the time, and the little one sat in a chair, trembling and crying.

A visit to the premises, yesterday, elicited the fact that on Saturday evening, the girl Mary was told to go home, as the Giddings had come to the conclusion she was too expensive to keep. The girl cried and entreated, and, finally, hid herself in the wood-shed, where her father found her; and, by way of mending matters, he began to beat the already terrified and bewildered child.

ATTEMPT OF THE MEDIUM TO COMMIT SUICIDE.

The next that was heard of her was—a man brought a poor, dripping, shivering creature up to the house, who turned out to be Mary. She had jumped into the river, and tried to commit suicide. On being asked today the reason for doing this, she said she was hunted and hounded by everybody, and could not endure her life. She passed the night in her parents' house. Yesterday, Mrs. Giddings sent a supply of victuals to the Spiegel family, and Mary returned with the empty dish; no sooner had she entered the kitchen and laid the dish on the table than the kettle, which, up to that time had been singing peacefully, walked off and smashed to bits on the floor, right before Mrs. Giddings' indignant eyes. Mr. Giddings heard of this, and bounced Mary out of the house with the utmost haste, having grave doubts when this destruction might cease. Yesterday afternoon, the Polish girl was taken to the house of Mrs. Giddings by Dr. C. C. Robinson. The

family was at dinner, and, in the presence of the doctor, the family, and the boarders, the knives and forks flew off the table, and a great variety of manifestations was made similar to those already reported. So far as this mysterious girl is concerned, she has just been taken into the family of one of our well-known Seventh ward physicians, and some scientific men are now investigating the phenomena.

MEETING IN MARYLEBONE ON NATIONAL ORGANISATION.

ORGANISATION IN AMERICA.

On Wednesday, last week, the adjourned debate in connection with the Marylebone Society of Inquirers into Spiritualism, was resumed at 6, Blandford-street, Baker-street, London, W., under the presidency of Mr. R. P. Bull.

A letter from Mr. Brevitt was read, arguing that national organisation would result in the formation of an ecclesiastical power. A letter from Mr. Tilby was also read.

Mr. Charles White (late honorary secretary to the society) said that Mr. Friehold's argument, that publicity was bad for Spiritualism because the press gave prominence to the more remarkable physical manifestations, was evidently wrong. He (Mr. White) had found that the *Times* always acted honestly when reporting proceedings connected with unpopular movements, and he stated this after many years' experience in connection with such movements; it had acted very fairly in its dealings with Spiritualism. Local organisation had caused Spiritualism to spread more rapidly than it did before, consequently larger organisations would act more efficiently still; moreover, supposing the present National Association to be doing harm, they in Marylebone could stop neither its work nor its influence by standing aloof, so they ought to take part in its management, and induce other local societies to do the same. He was in favour of combined action, especially as the objects of the National Association were exactly the same as those of the Marylebone Association, and the former now invited the latter to "ally," and not to "affiliate" itself. He had not seen any of the "cream" of the Marylebone Association of which Mr. Pearce had spoken, but had found that all the members worked harmoniously to promote its objects.

Mr. Frost said that as the National Association had been formed to do good, Spiritualists ought to rally round it, but to keep aloof directly it tried to form a creed. Other organisations had done good. He was the founder of the St. John's Association of Spiritualists, which was the oldest Spiritual organisation in this country so far as he knew, and the first medium publicly entranced in connection with it was himself. It first met fifteen or sixteen years ago, in a coffee-room for four or five years, then it moved to another coffee-room in Old-street-road, next it went to the St. John's-hall, Clerkenwell, and lastly to the Goswell-hall, Goswell-street, where it had just died, because men began to manage it by the use of their own brains, instead of acting under the guidance of the spirits. (Oh!) At first the hardest work of that Association rested on the shoulders of Mr. Creswell, next on those of Mr. Steele, and lastly on Mr. Barber.

Mr. Cail said that he was librarian to the St. John's Association, and the statement that it was dead was all news to him. He was not aware of it.

Mr. Friehold said that as he had arranged that Mr. Whitley should reply at the close of the debate instead of himself, he would say a few words at once. Spiritualism itself, which began through the instrumentality of a little girl in America, and had spread by equally simple means, was the strongest argument against organisation. True, unity was strength, but such organised strength had done much harm in times past. "Good God preserve us," he ejaculated, "from national association." The present National Association had twenty-four rules, to which he was called upon to bow down, and to pay five shillings, whereas he could learn all the truths of Spiritualism in his family circle at home.

Mr. Harrison—How many rules are there in the Marylebone Association?

Mr. White—Nine.

Mr. Harrison—Then, as Mr. Friehold is already "bowing down" to nine, why does he object to twenty-four? At what particular number do they begin to get wicked?

Mr. Friehold shook his head, and said nothing.

Mr. Cail said that he had been a Spiritualist for two years,

and, on first learning the truth, felt the want of more Spiritual associations, and more Sunday lectures to go to, so had come there to advocate more unity and more organisation. Some were afraid of Spiritualism spreading among the wealthy and the fashionable, but that was just what he wanted to see, for it would do them good, and they could bring it before the world with power.

Mr. Algernon Joy, in the course of his remarks, said that Mr. Howitt began by opposing national association because he thought it would result in the adoption of creeds and dogmas, and now he had veered completely round, and was opposing it because it did not endorse creeds and dogmas.

Mr. Coles, of Chicago, said that he had listened in America for very many years to every possible argument that could be brought against organisation among Spiritualists, yet he had lived to see great State organisations established there; also a national organisation. No great work had ever been accomplished on the face of the earth without organisation, although it had its evils; for instance, the persons who form a council may set themselves up as judges, and say that an individual is incapable of working efficiently for Spiritualism. Still, the vast amount of good done by an organisation, practically overbalanced entirely all objections that could be raised; single individuals and private circles could do much, and he had tried this plan himself for years, but the progress was then slow. Directly a dozen join together, they begin to help each other. In England, as in America, they would be unable to prevent association; they must have it, whether they liked it or not, as it would come by a process of natural law. The National Association would be of immense use to Spiritualists as a central pivot; organisation would not stop individual effort, but allow all to work as before; such had been the case in America. The individuals are glad of the organisation, since they often have to go to it for help. He had listened to almost every argument that could be conceived, in America, against organisation, and had seen the work of private individuals fail most dismally, as compared with the work done by the very worst organisation, full of faults. (Applause.)

Mr. Ashman said that there was one association in this country before the National Association started; if they would show him anything better than he already possessed, he would join it at once, and if people saw it working in truth and love, they would join it very fast. He then proceeded to complain of the helpless condition in which some mediums were left, and to complain that Marylebone Spiritualists did not subscribe enough to pay for their Sunday lectures, whereas the persons connected with the temperance movement readily subscribed enough to cover losses over halls and meetings.

Mr. Cail said that the facts in the last part of Mr. Ashman's speech, formed a strong argument in favour of organisation.

Mr. Whitley then rose to reply. He quoted from the speeches made at this and the previous meeting, put interpretations on them which the authors never intended their words should bear, then proceeded to argue that the National Association would practically act out his misinterpretations.

Messrs. White, Joy, Hunt, and Harrison, then rose in succession, and complained that Mr. Whitley had twisted their words so as to misrepresent their meaning.

The Chairman said that small cliques were invariably the most bigoted, which was one argument why a large organisation should be better than a small one.

The discussion of the subject was then adjourned until next Monday evening, October 19th, at eight o'clock, and Mr. Joy was unanimously invited to open the debate on that evening.

THE MESMERIC INFLUENCE OF CHURCH CEREMONIES.—It has been stated that during last year's Revival in London there was a nocturnal service in one of the Ritualist Churches in which, at the close of a very moving address, the congregation were invited to mark their adhesion to the preacher's appeal by getting up and joining a procession just about to circulate through the Church. When the procession started, led, of course, by the priests and acolytes, with banners and incense, nobody at first attempted to rise, and it is certain that a very large part of the congregation had no intention of doing anything of the kind. But the music was exceedingly inspiring, and as the march proceeded one after another left his or her seat as it passed and joined it. By degrees, like a snow-ball, the procession gathered strength, the music waxed louder and more brave, the church was filled with the smoke of incense, and the moving throng passed through the aisles, and at the end of all only a very small minority were found to have retained their self-command and kept their seats.—*Echo.*

A CURIOUS LUMINOUS PHENOMENON IN THE ISLE OF WIGHT.

Mrs. C. ANDERSON, a lady well known to many London Spiritualists writes to us as follows:—

“On the third of this month, September, I went with my daughter and servant to Freshwater and Alum Bay, some seventeen miles, to see a dear friend who was there for a few days from Rochester, and on starting for home the rain that had threatened all day came down in torrents, nearly blinding us. When night closed in it was so dark that we could not see the road. In my irritation at this annoyance I mentally upbraided “Oress,” who has for years been my controlling spirit, at his want of love in not helping us, when I heard this reply distinctly—“What is worth having is worth asking for. Did you ask me to do so, dear child?” I had not. But immediately a light was thrown all along the road we had to travel, and this light played on the umbrella of the servant sitting opposite in the pony chaise. I drew my daughter’s attention to it, and she insisted it must come from the moon or a bright cloud, and in her scepticism stopped driving and looked up, but all was dark as Erebus, with the exception of this light on us and along the path. This continued till we reached home, thus proving not only the nearness, but the love and power of these bright ones. The light was as clear as the brightest moonlight.”

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

Last Monday night a Council Meeting of the British National Association of Spiritualists was held at Lawson’s Rooms, Gower-street, London, under the presidency of Mr. Alexander Calder. There were also present Mrs. Makdougall Gregory, Mrs. Everitt, Miss Houghton, Mr. Algernon Joy, Mr. Keningale Cook, Mr. E. T. Bennett, Mr. T. Everitt, Mr. E. D. Rogers, Mr. Morell Theobald, Mr. George King, and Mr. Joseph Freeman.

The minutes of the last meeting were read and confirmed.

MISCELLANEOUS BUSINESS.

A letter from Mr. Bowman, of Glasgow, about public lectures by Dr. Sexton, was referred to the Finance Committee.

Mr. Algernon Joy (Honorary Secretary) read a letter from Captain Hudson, of Swansea, suggesting the alliance of Swansea Spiritualists with the National Association.

The consideration of this matter was deferred.

Mr. Robert Cooper, of Eastbourne, Mr. W. P. Adshead, of Belper, and the Rev. F. W. Short, of Woolwich, were elected members of the Council. The latter rejoined the Council because the theological clause in the prospectus had been struck out. Mr. Cooper wrote that he had felt for a long time the want of co-operative effort among Spiritualists, and he did not believe in the alleged evils of union among Spiritualists, who, however, must keep clear of a creed. He believed union to be strength.

Mr. C. W. Pearce resigned because the theological clause had been struck out of the prospectus. His resignation was accepted.

The Finance Committee’s Report showed a balance in hand of £32 9s. 9d., and recommended that payments of £1 and upwards should be made monthly by means of cheques.

Mr. Keningale Cook said that the Birkbeck Bank would be a good one for the Association to use, since it allowed interest on small deposits.

The Chairman said that that was a matter for the treasurer to consider.

Mr. George King read the report of the committee which arranged Mr. Morse’s Sunday address. There was a loss of £8 over it, because special efforts had been made, by advertising and circulars, to get up a good audience for him in the middle of the dead season, and these efforts had been eminently successful.

Mr. Joy read the report of the Bye-laws Committee, which was again referred to the committee for amendment.

OFFICES FOR THE NATIONAL ASSOCIATION.

Mr. E. T. Bennett, of Reigate, read the report of the Offices Committee, which recommended that the following circular should be sent to all the members of the Association, and to other ladies and gentlemen interested in the progress of Spiritualism:—

British National Association of Spiritualists.

“Our Association has now made a fair start on a firm basis, and we feel that the time has arrived when it is needful for it to have a home of its own in order that the objects indicated in the second article of our constitution and rules may be carried out.

“During the infancy of the Association we firmly resolved not to get into debt,—not to spend any money which was not virtually in hand; and we are convinced that this is the only sound principle on which to act in our future growth and development.

“It will be impossible for a central establishment to be commenced, even on the smallest scale, without incurring a considerable annual liability. We have therefore decided to appeal to our members, and to other Spiritualists and friends—who may be inclined to aid us,—to form a Guarantee Fund for three years; that fund, or such portion of it as it may be found desirable to spend, to be devoted to the cost of rent, furnishing, and management of the central establishment. The ordinary income of the Association, arising from the annual subscriptions of the members, will thus be left available for special and more direct efforts for the promotion of Spiritualism in London and the provinces.

“The immediate object which we have in view is a place where London and Country Spiritualists can meet, where enquiries can be made and reliable information can be obtained, and where arrangements can be effected for holding *seances*, both for the general public and for Spiritualists exclusively. A reading-room and library will also be established as soon as possible, to be supported by subscribers, on as liberal terms as shall be found practicable.

“The smallest amount that we consider would justify us in commencing an Establishment, consisting of offices, reading and *seance* rooms, would be £300 per annum. But if we were able to commence with a Guarantee Fund of from £400 to £500 per annum, we should endeavour to combine a hall for soirees, lectures, and public meetings, and should be able to do far more than double as much for the advancement of Spiritualism and the permanent establishment of a really National Association. Of course, if the Institution should be self-supporting the guarantors will not be called upon for their contributions; and in any case only a small portion of the money will be at present required.

“We respectfully solicit contributions to the Guarantee Fund for three years, feeling convinced that we shall earn the confidence and approval of subscribers by the way in which we shall carry out the plans we have in view. As we are anxious to open offices as early as practicable, you are invited kindly to send a reply not later than Friday the 23rd.

“Signed on behalf of the Association,

EDWARD T. BENNETT,
Secretary to the Offices Committee.

The Holmes, Betchworth, near Reigate,
October, 12th, 1874.

Mr. E. D. Rogers moved, and Mr. Keningale Cook seconded that the circular be endorsed, and the committee instructed to look out for premises; this was carried unanimously.

Mr. Bennett announced that he had already received from several gentlemen, premises amounting to £65 a year towards the Guarantee Fund.

Mr. Morell Theobald thought that £100 a year would be enough.

Mr. Joy said that it was absolutely necessary to have a manager to give all his time to the business of the Association, so this expense was connected with the taking of offices. If as much as £150 a year could be guaranteed, Mr. T. Blyton could be had as manager.

Mr. E. T. Bennett read a letter from Mr. Haxby applying for the assistant-secretaryship.

Mr. Joy said that another had been received from Mrs. Jackson, but the Finance Committee felt that there was much work connected with the office which a lady could not very well undertake.

The Finance Committee was empowered, within certain limits, to make a temporary arrangement with Mr. Haxby.

MR. J. M. PEEBLES ON NATIONAL ORGANISATION.

Mr. Joy then read the following letter from Mr. J. M. Peebles, in reply to the circular to the members of the National Association, asking them to vote for or against the abolition of the theological clause in the prospectus:—

"A. Joy, Esq.—MY DEAR SIR,—I vote 'for,' because I am opposed to sectarianism in Christianity, sectarianism in Spiritualism. I am in favour of the broadest toleration.

"And while I can subscribe to *no creed* I am in favour of organisation, and a platform of general principles.—Most truly yours,
J. M. PEEBLES."

Hammonton, Atlantic County, New Jersey, U.S.A.

September 8th, 1874.

Mr. E. D. Rogers said that Mr. J. J. Morse had promised the Spiritualists' Register Committee a list of a large number of the names and addresses of Spiritualists residing in the provinces, and Mr. W. H. Harrison had also promised a list, but was prohibited from giving a proportion of the names and addresses in his possession.

A SOIREE IN DECEMBER.

Mr. E. T. Bennett said that *soirees* were exceedingly popular, so he would propose that a *soiree* be held in November; it ought to cover its own expenses, and the committee not be empowered to spend over ten shillings more than the receipts.

Mr. Keningale Cook seconded the motion, and said that he thought that some special feature of public interest ought to be connected with each *soiree*.

Mr. Joy read a letter from Miss Kislingbury, proposing monthly *soirees*, to bring friends together, and promising to work in the matter on her return to town.

Miss Houghton thought that monthly *soirees* would come too frequently to answer, at all events at first; they should not try to plant a full-grown tree at once, but begin in a smaller way.

Mr. Joy remarked that the *soirees* must be made to pay their own expenses, and not be allowed to draw upon the funds of the Association subscribed by members residing in the provinces.

The Chairman said that if they paid their expenses there could be no objection to having as many as possible; it would not be well to get up more than one other just yet, especially as the income of the Association for the year had nearly run out.

Mr. Bennett remarked that the Cleveland Hall *soiree* paid its own expenses.

It was then resolved that a *soiree* should be held early in December, under the management of a Committee, consisting of Mr. and Mrs. Everitt, Mrs. Theobald, the two Mrs. Fitzgerald's, Mrs. Rogers, Mr. Freeman, and Mr. Bennett, Miss Kislingbury and Mr. Joy being *ex officio* members of the Committee. Mr. Freeman was appointed secretary.

Mr. Joy read a letter from a gentleman in Manchester, recommending that steps should be taken to make Spiritualists, or at all events the members of the Association, better known to each other; it would be of great value to many Spiritualists when travelling.

THE ASSISTANT-SECRETARYSHIP.

Mr. Joy next read a letter from Mr. Blyton about the office of permanent assistant-secretary. He said that the North London Railway Company had just promoted him, and placed him where he had better prospects for the future; he could not give up certainty and permanency for uncertainty, especially as he had others depending upon him, so the terms on which he would give up his present situation to work for the National Association would be £150 a year, guaranteed for three years by responsible and substantial guarantors.

The consideration of this matter was postponed.

NEW MEMBERS FOR THE COMING YEAR.

Mr. E. D. Rogers said that he knew that some persons were waiting till the end of the year before they would join the Association, and it was well the Association should know, as soon as possible, what its strength would be during the coming year; he would therefore propose that the subscriptions paid by persons who join the Association between this time and the end of December, should do for the year 1875.

This was seconded by Mr. Everitt, and carried unanimously. The proceedings then closed.

MRS. WOODFORDE has returned to town again, and is giving *seances* as usual.

THE FAREWELL SOIREE TO MR. MORSE.

Mr. J. J. Morse, the best of the very few professional trance mediums for public speaking developed in this country, being about to leave England on a lecturing tour in the United States, a complimentary benefit farewell *soiree* was planned by his London friends on his behalf, and it took place on Thursday, last week, at the Co-operative Institute, Castle-street, Oxford-street, W. There was a large attendance, but the hall being a spacious one, there was room for plenty more than those who were present. After the lapse of two hours, during which tea was served, and the time spent in friendly conversation, Mr. Thomas Everitt took the chair. Mr. J. J. Morse, Mr. Algernon Joy, Mr. E. T. Bennett, Mr. E. D. Rogers, Dr. George Sexton, and Mr. Cogman, also occupied seats upon the platform.

MR. EVERITT ON MR. MORSE'S CAREER.

The Chairman said—Respected friends and fellow-labourers in the great and glorious cause of spirit communion, we may cheerfully congratulate each other upon what has already been accomplished by this great spiritual movement, knowing that it is but the drop to the ocean as compared with the inexhaustible store of blessings in reserve for the human family. Looking at the great results which have taken place through such delicate instruments as the mediums generally are, we are reminded of the saying of the Apostle Paul, that God chooses the weak things of the world to confound the mighty, that the weakness of God is stronger than men, and that the foolishness of God is wiser than men. Notwithstanding all the opposition which has been brought to bear against Spiritualism by scientific men, theologians, and the materialistic and sceptical world in general, our cause goes steadily on, and we advisedly say to our opponents, "Cease your opposition, for it is madness to put forth such puny efforts against heaven, and the hosts of heavenly beings who are arrayed on our side for the good of the human race. It is hard for you to kick against the pricks; for we not only believe, but we know that you might as well try to drag the sun from the firmament with a shepherd's crook, or to roll back the waves of the mighty ocean, or to stem the light from the glorious orb of day by a wave of the hand, as to think that you can arrest the flood of spiritual light now flowing from the spirit world." Can any unprejudiced man, who has the least knowledge of the great moral change which the angel bands are effecting in the world, lay his hand upon his heart and calmly say that these glorious revelations, marvellous manifestations, and these intrusions into the spirit world, are the work of the Devil, or the result of imposture and delusion? We rather think that such a man would acknowledge that such facts are intimations that the time is coming, and now is, when "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams," when all shall know of their immortality from the least to the greatest, when this knowledge shall cover the earth as the waters cover the seas, and when men shall no longer have to ask, "If a man die, shall he live again?" Our meeting to-night, my friends, has a twofold object—namely, to rejoice with our friend and brother, Mr. Morse, on this, his fifth public spiritual anniversary, and also to bid farewell to him, we trust for a short time only. You, by your presence, show the interest you feel in him, and the work to which he is devoted, and for which he is so well fitted. By his unobtrusiveness, forbearance, and gentleness, he has gained many friends, not only in the metropolis, but in the provinces. No harsh, bitter, or unkind words fall from his lips; he is the willing servant for humanity's sake of his intelligent spirit-guides, who have become deservedly popular in this country. He has had many difficulties to struggle against, not only from the peculiar nature of his mediumship, but from his pecuniary position, especially during the first years of his mediumship. His first public *seance* was given at Mr. Burns's on the third Friday of Oct. 1869, from which time the *seances* were continued every week without a single omission until the close of 1871. His salary from Mr. Burns and from his *seances* averaged about fifteen shillings per week, to use his own words, "a most magnificent remuneration." However, these weekly *seances* were regularly reported in the *Medium*; they were looked forward to with great interest, and gained for our friend no small amount of popularity. In October, 1870, by the advice of his spirit-guides he got married, a step which he doubtless would have hesitated before taking,

had it not been for his strong faith in the wisdom and foresight of his counsellors. The second Sunday after his marriage, his chief control "Tien," delivered a very impressive message to his wife, informing her that they would tide over their difficulties, and he made encouraging announcements as to their future prospects, every word of which, I am informed, has been fulfilled to the letter. In the beginning of 1872, Mr. Morse made his first appearance at Liverpool, and from that time dates the beginning of his success in every respect. In July of the same year he resigned his situation at Mr. Burns's, the many calls on his time requiring the whole of his attention. Since then his position has been advancing both in a pecuniary and public point of view. Although he is not making a fortune, his position is much better than it was, as the following items will show. In 1871 he received £50, in 1872, £88; 1873, £125; and this year up to the present time he has received £108, apart from those exceptional benefits, such as *soirees*, got up for his especial aid. I think we cannot say that Mr. Morse has been overpaid for the valuable services he has rendered to the cause. I will now leave him to speak upon other phases of his public life, heartily commending him with the fraternal greetings of all his friends to our American brethren, trusting that they will show him all manner of kindness for his work's sake. (Applause.)

The Misses Maltby then played an overture, "*Le Cheval de Bronze*," after which Mr. W. Griffiths gave a song, "Alice, Where art Thou?" followed by a song by Madame Schneegans, "When the Elves at Morn do pass," all of which were well executed.

DR. SEXTON ON SPIRITUALISM IN THE PROVINCES.

Dr. George Sexton said that at friendly meetings like that, long speeches were out of place, and the listeners were so well informed on all matters connected with Spiritualism, that it was difficult to find a subject on which to dilate. He was in somewhat the same position as regarded the knowledge of the listeners, when he recently visited Seghill, to lecture on Spiritualism in its relation to subjects mooted in Professor Tyndall's address to the British Association at Belfast. Seghill was a large mining village in Northumberland, with a population of two thousand pitmen, who live in little cottages in which each family frequently had to cook, wash, eat, drink, and sleep in a single room, so he remarked to a friend—"What can these people know or care about Professor Tyndall's address?" His friend replied—"Oh, I assure you they know a great deal about it," and he (Dr. Sexton) found that this was the case; that many of them had read it over and over again, and were well up in all its points. He also lectured in Newcastle on Spiritualism, and had enthusiastic audiences, and at Glasgow was well received, to the great disgust of the secularists, who were annoyed at his conversion to Spiritualism. Spiritualism was making rapid progress among the secularists everywhere. Mr. David Duguid's mediumship, which was exceedingly powerful, was doing great good to the cause of Spiritualism in Scotland; he did not know of a more powerful medium anywhere. Mr. Morse also had done much, not only in Scotland, but throughout the country; everywhere people spoke well of him, and he (Dr. Sexton) had made a long journey to be present at the *soiree* that evening, to say good-bye to him, and he hoped that he would have a pleasant voyage. (Applause.)

Master R. Smith next played a solo on the violin, "The Blue Bells of Scotland," and it was warmly applauded.

AN INSPIRATIONAL ADDRESS BY MRS. TAPPAN.

Mrs. Cora L. V. Tappan passed into the trance state, and said:—There are two occasions in life when the highest sentiments of humanity are awakened, the one being the meeting with friends, and the other the parting with friends, and both these feelings have doubtless been awakened this evening. Spiritualism proper does not depend upon any one individual or class of individuals for its advancement; it has no priests, oracles, shrines, or temples, in the ordinary sense of those words, yet there is a peculiar class of individuals without which Spiritualism could not go forward; this class consists of as great a variety of individuals as humanity itself, yet when they are chosen by the inhabitants of the spiritual world to represent any one phase of Spiritualism, it is a duty to sustain them—we refer, of course, to mediums. Without them to permit communion between the two worlds, you might as well expect to be able to convey a telegraphic message without telegraph wires. Mediums are endowed with all the weaknesses of humanity, and there is one requirement of which they stand in special need—it is not primarily the best external circumstances and conditions, not primarily the want of the

essential material things of life, but chiefest and most paramount is sympathy; that should be given to the fullest and most absolute extent, and then the medium is in the best condition for giving forth the truths of Spiritualism. Among no other class of people in the world is it so important that the vital sources should be unimpaired as among spiritual mediums; if you cut off the supply of sympathy from them, you cut off half their inspiration. It is for one purpose, and one only, that we are here to-night, namely, to unite the voice of both worlds to give hearty greetings, and sufficient of this solvent of the universal spirit, to cheer him in whatever may be before him in his journey through life. America sent Spiritualism to England, consequently it has been said, and considered by the public, to be one of those Yankee notions which ought to be looked upon with the utmost suspicion; but now this condition will be reversed; you are about to send to America an advocate of Spiritualism, as last year you sent Gerald Massey. It so happens, also, that the movement began almost simultaneously in both countries; the strongest testimony, the best compilation of facts and of those evidences which make up intellectual truth, come from this side of the Atlantic, with the names of Dr. Sexton and other such veterans appended. That which it is convenient for America to adopt is not now the question; Spiritualism is no longer a matter confined to one continent—it belongs to the whole world; it is universal, combining two worlds together, the mundane and the supramundane. We give to the soul and spirit of our friend and brother such heartfelt and cordial greetings, such sympathy as shall bear him onward and forward in his career, letting him know that he is not rejected of his own, but buoyed up by them. These are the purposes and these the offerings we bring; not that we consider that he will require them on the other side of the Atlantic, for there they are warm-hearted, ever ready to receive strangers; whenever a stranger lands upon their shores he is sure to meet with a welcoming voice. The peculiar nature of mediumship is such that it needs extraordinary support, which we trust will become more and more common among Spiritualists; people can afford to quarrel in the scientific and theological worlds, since it is a part of their creed that God is a God of anger; among Spiritualists none of the old serpent should be allowed to creep out. There should be no word of unkindness or judgment passed one upon another, for of all religions that claim to be universal and to have the power of uniting unlike particles, Spiritualism claims to be the brightest and most catholic. There is no need that one individual serving in a particular capacity, shall pass judgment upon another individual serving in a particular capacity. If Spiritualists can ill afford to have ill-feeling towards each other, of all classes that cannot afford it mediums can in no degree afford approach towards it; in their case there is a fatal tendency to unkindness, but we beg that you put this serpent absolutely beneath your feet. As one star differeth from another star in glory, and as everything in nature performs its own office, so we have never known a medium who did not serve one particular purpose which he or she alone could serve in the cause of Spiritualism; be that position an honour or a dishonour, if you are fit for it, it follows that you are valuable in the kingdom of spirits. We ask you to serve with diligence, with the desire to further the truth, and that it be not considered in any one instance a matter of individual honour or dishonour, but that it be considered that every individual beneath the eye of heaven is chosen for some special purpose, even though there be no recognition by man, and no smile save that of the angels and of God. (Applause.) If the work of our brother had been a thousandfold less, and a failure, had he spoken but one word at a fit time and on a proper occasion, he would equally have deserved whatever sympathy we can give, but having done what he has been required to do, let him go forth laden with our sympathies to the world where they will be increased. We need not bid him "God-speed," but as he has been faithful to his trust, taking uncomplainingly the buffets and modestly the praises of the world, the chiefest and highest wish that we can bestow, is that he may ever be a fit instrument for conveying the glad tidings of great joy to all people, that there is no death. (Applause.)

Miss Malvina Claxton then sang a song, "To the Woods," after which Miss Clark and Miss M. Claxton played a duet.

The Chairman then presented Mr. Morse with a purse containing £16, the proceeds of the *soiree*.

MR. MORSE'S PARTING WORDS.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—or more appropriately, my friends, one and all;—a somewhat sorrowful duty

now devolves upon me. It is to say "good-bye," but before doing so finally, I must crave your indulgence and request your attention for a few moments, while I speak of the past, of the present, and of the future. It is now six years since I first became acquainted with Spiritualism, little thinking at that time, how intimate my life and name would become with our cause. By a series of circumstances which I need not recapitulate here, I became acquainted with several active labourers within our ranks, notably, my revered and honoured friend, J. M. Peebles; also one, well known to us all, who rendered me needful aid in my early days; and to whose publication of my meetings and *seances* I was in no small measure indebted for the popular reception I met with in the provinces—I refer to Mr. James Burns, editor of *The Medium and Day-break*. One other gentleman to whom I would also return my grateful thanks, not only for what he has done in the past, but also for what he is doing in the present, who also gave copious reports of my early London meetings, and whose friendship I highly esteem, must be noticed here—I speak of Mr. W. H. Harrison, editor of *The Spiritualist*. In those early days I was also indebted to Mr. C. W. Pearce; to his kindly aid, I owed my release from no few difficulties. To our respected chairman, and his wife I would also offer my tribute of esteem and respect; I value their friendship more, the more I know of them. My earlier career was a long struggle against many difficulties and disadvantages; but I manfully adhered to my post, facing them always with as stout a heart as I could muster, ever trying to be contented and hopeful, and to this day I have never had reason to repent my allegiance to Spiritualism. To enumerate all those who have bestowed kindness upon me, and whose favours I have received, would be to name nearly all the Spiritualists in London and the provinces. I trust, therefore, it will suffice, if they will all believe me when I say, as I do truly, that my gratitude has outlived the occasion that called it forth, and that their words of kindness and deeds of goodness will never fade in my remembrance. For the six years I have been a medium I can trace a distinct improvement during each twelve months, and never was the success of my guides and the popularity of my mediumship higher than it is at present, though in this matter I can claim no special credit. To my spirit guides I am indebted for all; it is to their ability and to their wisdom that the success of my career is due. In thus looking over the past, I find ample material for solid satisfaction, and a sure foundation for lasting results, which fill my mind with love and gratitude to those who have laboured with and for me. To my knowledge I have never had a disagreement with any of my co-workers in the cause. I have diligently laboured in my own sphere of action, and carefully avoided encroaching on those fields which the talents of others best fitted them to occupy. When questioned as to the abilities of others, my reply is, "Upon my professional brethren I venture no opinion; they must—as we all must—stand or fall upon their own merits." When I find so learned and eloquent a labourer in our cause as Dr. Sexton generously coming forward on this occasion to deliver an address, and see the presence of our respected chairman in conjunction with that veteran worker, Mr. Shorter, who have each given me their support to-night, I feel I may point to these matters as some evidence of the kindness with which my co-workers look upon me. To refer to the present. My position here this evening, the friends by whom I am surrounded, the many kindly words which have greeted my presence, the hearty "God-speeds" I have listened to, and this extensive assembly all conspire to fill my heart to overflowing, and no words that I can command would convey to you the emotion that I experience. To the spiritual press I return my sincere thanks for the publicity they gave of the approach of this my farewell meeting. I am most grateful for the presence of my friends who are here, and for the generous, hearty co-operation of the Council of the British National Association of Spiritualists I am most deeply thankful. I look upon it as a fuller and ampler reward than I am entitled to expect for the little I have done to aid them. And now permit me a few words in explanation of my coming journey. It was conceived and furthered under the sole suggestion and advice of my spirit guides. At the time I received the intimation, in April last, I was truly at a loss how the proposed journey could be undertaken; pecuniarily I was not in a position to go to America. My guides intimated to me that I need not be apprehensive; all that I should require would be forthcoming. I am proud to say, such has been the case; the spontaneous and liberal responses at this and my other farewell *soirees*, will now enable me to prosecute my voyage with comfort, and to make the required provision for my home

expenses, for I regret to say that I am constrained to leave my wife and child at home. My task is now done. Words of parting seem sad and fill our minds with gloom, and in my sorrow, I trust I may have the consolation of knowing that when I return, the warmth of your welcome may compensate me for the pangs of parting, and assure me that though I have been absent I have not been forgotten. My early friend Mr. Peebles has promised to meet me in New York, and to introduce me to the Spiritualistic public in America. (Applause.)

MR. SHORTER ON INTERNATIONAL SPIRITUALISM.

After a song from Mr. Claxton,

Mr. Thomas Shorter spoke of the kindly disposition of Mr. Morse, and said that the kindness and sympathy generally felt for him, would spiritually bridge over the space between him and his English friends when he reached America, just as the rolling waters of the ocean bridge over the space materially. There would be a warm welcome for him on his return from that land to which Europe was indebted for the advent of modern Spiritualism. The lady through whom the movement began was now permanently residing in England with her child, and Spiritualism in this country had been greatly helped by American trance speakers, of whom one—present that evening—was second to none. (Applause.) Mr. Morse was the best public trance speaker who had been developed in this country; in the United States he would see much that was new and strange, but there was another world which was still more strange—stranger than fiction—and which far exceeded in its wonders all the creations of romance, it was a "miracle land" indeed, and with it Mr. Morse was not unacquainted.

Mr. Shorter closed his remarks by reciting a poem, entitled "The Miracle Land."

Mdme. Scheenegans next sang "I Love my Love," very beautifully, and Miss Claxton sang "The Maiden's Rose" with good effect.

INSPIRATIONAL ADDRESS BY MR. MORSE.

Mr. J. J. Morse was then entranced, and under spirit influence said—Mr. Chairman and friends: Words from us this evening may seem somewhat out of place, although doubtless your kindness may consider them an essential part of the programme, and we thank you for the invitation to address our friends here present. This medium has been educated by us, we are the originators of his utterances in the cause of Spiritualism, and we have endeavoured to make our work useful to the world. There is one item to which we would call your attention; we desire to return thanks to that lady whose kindness to our medium has been uniform and constant, and who has brought about the results you see in this meeting to-night; we refer to Mistress Maltby. (Applause.) We come to say for a time—"Farewell." We have laboured in the ranks of your movement for some few years, and have always adopted one simple rule, namely, not to ask you to accept our statements as true merely because we utter them, but to reason upon them for yourselves, and accept only what you can assimilate; thus has been avoided one charge sometimes brought against Spiritualists, that they bow down their reason at once before any wandering spirit who comes near a wandering medium. A man who has passed over the river of death, is sometimes no better than he was on the other side; accept or reject only what your reason tells you to, and you will never have cause to regret your entrance into the ranks of Spiritualism. To speak of our work would be unwise. We return to you all our sincere thanks for your presence here to-night, and for the sympathy you have extended towards our instrument and ourselves, and we hope to be able to show good results when our ministry shall have been concluded. We part from you for a time. One whose face and voice are well known to you will be far away in another land; many will watch his progress with interest—perhaps with anxiety—we leave the results to wiser and brighter powers than ours; we are but servants in the land of eternal truth. To say "Farewell" is not within the genius of Spiritualism, for Spiritualism has brought the dead to life, proving that "separation" is the true word; for though the river of death should roll between us, need we say "Farewell" in sorrow and in tears? Man knows by the facts and the philosophy of Spiritualism that where the thought of man is, his presence is a fact, and union is an accomplished reality; the loved are ever united, and sympathy is the golden cord which binds mankind together in bonds of love and unity, wherever they may be. Returning thanks to one and all, we would not place one before another; ye are all brothers and sisters,

whose destiny is immortality. One word more before we part, and it is upon the subject of Spiritualism. Spiritualism is the embodiment of all truth appertaining to man's highest nature; it is the visible manifestation of the Divine presence ever in and near you, and willing you to do His work; it has brought you a high and holy religion which knows no distinction of creed or colour, but recognises all as brothers and sisters. Such a broad religion should cause you to harbour only the kindest feelings, and let this be the case; it is a religion as high, and pure, and noble, as the Deific nature itself, it is God's best gift to man; it is the most powerful weapon which truth can use against error; it will lift humanity upwards and onwards to that bright future, when man shall know that God is the Universal Father, and mankind a brotherhood. Our hope is ever upwards to our Father, God. We bid you all a kindly farewell, and hope to meet the same kindness from you on our return. (Applause.)

The Chairman—Now, friends, our meeting must close, and I have to thank you for your kind attention, looking forward to a happy reunion on Mr. Morse's return from the United States. He only expects to be there eight or nine months—let us hope not so long.

Shortly afterwards the meeting broke up. Among the provincial visitors present at the *soiree* were Mr. and Mrs. F. Everitt, of Bishop Auckland, and Mr. Hinde, jun., of Darlington. The Spiritualistic press was largely represented, the editors of *The Spiritual Magazine*, *The Christian Spiritualist*, *The Pioneer*, and *The Spiritualist*, being present.

FAREWELL SOIREE TO MR. MORSE IN LIVERPOOL.

A PLEASANT evening was spent in the rooms of the Psychological Society of Liverpool, on Friday, Oct. 2, the occasion being a complimentary farewell benefit *soiree* to Mr. J. J. Morse. Shortly after seven the company began to assemble, and by eight o'clock the room was completely filled. The chair was taken by Dr. Wm. Hitchman. In opening the proceedings, the learned doctor gave an *impromptu* poem and a speech, which were loudly applauded. The musical arrangements were carried out under the experienced direction of Mr. Bowen. Miss Hilton's singing, also, was excellent. The other ladies and gentlemen who took part in this portion of the evening's programme were Miss Fanny Gay, Miss Oakes, Miss Chatham, Mr. Davies, Mr. Owen, and Mr. Hope (the secretary to the Society). Mr. Owen also favoured the company with an original ode, composed expressly for the occasion. Mr. Morse's controlling spirits bade the listeners all an affectionate farewell, and Mr. Morse, in his normal condition, in a short speech alluded to the great spread of Spiritualism in Liverpool since first he visited the town. Mr. Geo. Farmer, editor of the *Pioneer of Progress*, and the vice-president of the Society, Mr. John Lamont, made a few remarks. The younger and more sprightly members of the company occupied their time in dancing until an early hour, when the company separated. All were unanimous in the kindest feelings towards the guest of the evening; they heartily wished him a pleasant and profitable stay on the other side of the Atlantic, and a safe return to his native land.

Last Monday night there was a Spiritualistic *soiree* at Brighton, at which Mrs. Tappan was present.

THE REV. F. R. YOUNG IN LIVERPOOL.—Mr. F. R. Young, late editor of the *Christian Spiritualist*, gave two interesting discourses in the rooms of the Liverpool Psychological Society, on Sunday last. The subject in the afternoon was "Dreams and what they teach," and in the evening, "Why do people get drunk?" The attendance on both occasions was exceedingly good, especially in the evening. Mr. John Priest will lecture there next Sunday.

DEPARTURE OF MR. MORSE.—Mr. J. J. Morse left Liverpool yesterday in the S.S. *Celtic*, White Star Line, for New York, and bears with him the good wishes of all English Spiritualists. It is now rather more than five years since his mediumship began to be developed, and at the outset, when scarcely able to take care of himself, like many persons in the incipient stages of mediumship, Mr. Burns took him by the hand, and gave him valuable help at that critical period of his life, whereby a good trance lecturer was gained by the movement. Mr. Morse's first public trance address was delivered before the St. John's Association, Clerkenwell, towards the close of 1869, and was reported in *The Spiritualist*.

Poetry.

UNITED WORK,

Come forth from the valley,
Come forth from the hill,
Come forth from the workshop,
The mine, and the mill:
From pleasure or slumber,
From study or play,
Come forth in your myriads
And aid us to-day.
There's a word to be spoken,
A deed to be done,
A truth to be uttered,
A cause to be won.
Come forth in your myriads,
Come forth every one!

Come youths, in your vigour;
Come men, in your prime;
Come age, with experience
Fresh gathered from time;
Come workers! You're welcome!
Come thinkers! You must!
Come, thick as the clouds
Of the midsummer dust—
Or the waves of the sea,
Gleaming bright in the sun;
There's a truth to be told,
And a cause to be won.
Come forth in your myriads!
Come forth every one!

Charles Mackay.

Correspondence.

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

NATIONAL ORGANISATION.

Sir,—As you have quoted part of a conversation, in which I mentioned to you that the editor of the *Spiritual Magazine* had said that he could not admit any reply to Mr. Howitt's last letter, from me, in his next number, it is only fair to add his reasons, which appeared to me sufficient, viz., that he had already accepted one reply from a member of our Council, and that he was crowded with matter.

Moreover, after my conversation with you, I sent a short note to the editor in question, containing some important corrections as to matters of fact, and this he had already placed in his printer's hands, and had promised to insert, if possible, before he had seen your remarks. ALGERNON JOY.

25, James-street, Buckingham-gate, S.W.
11th October, 1874.

MATERIALISATION SEANCE AT DARLINGTON.

Sir,—On Wednesday evening, a *seance* was held in the large room, Ridsdale-street, Darlington, and the circle was composed principally of Spiritualists, to the number of fifteen. The results were of the most wonderful and satisfactory nature, as the light enabled all present to exercise the most searching and careful inspection of the phenomena which it was our good fortune to witness, through the mediumship of Misses Wood and Fairlamb, of Newcastle.

The conditions were soon found to be excellent, for we were not kept in suspense much above five minutes before the first shadowy form appeared before the curtain, only to vanish as quickly. Immediately afterwards, the little spirit answering to the name of Pokky confidently emerged from the cabinet, displaying beyond the slightest doubt her jet black arms, and, at the request of myself, she opened the folds of her dress, and exposed distinctly to view a portion of her black body. She then retired to give place to Sissy, who had tried to materialise herself before, but, as I have already said, vanished almost immediately. This time Sissy was fully equal to the task, for she was as solid in appearance as a churchyard ghost; her height was considerably less than that of the medium, so most conclusively placed beyond doubt the question of the possibility of deception on the part of the medium, Miss Fairlamb.

The first act of the little spirit was to open an umbrella that happened to be within reach; holding it in one hand, she took a small bell in the other hand, and to the singing beat very correct time. After gliding about within a radius of four or five feet, she retired, having made herself visible for fully eight minutes.

The third form which came from behind the curtain very shortly after the disappearance of Sissy was entirely enveloped in white, and was recognised by some of the friends present by the name of Minnie. She was in height the same as the

medium, about five feet one inch, but not nearly so stout; she also took in one hand the umbrella, and with the other placed upon her head a black felt hat belonging to one of the sitters; the hat had been left behind the curtain. In this grotesque garb she took two little bells in the unoccupied hand and rang them, beating time to the singing; she then returned the articles to their places, sat down very confidently upon the platform near her, took an accordion in her hands and sounded it, keeping time to the singing. When the singing was over, she returned the accordion to the platform, threw a packet across the platform to where I was sitting, then took a pencil in her hand and commenced writing upon a piece of paper the following words, at the desire of some of the sitters, "My dear friends, I am glad to meet with you. Good night, and may God bless you all, Minnie." I must not forget to mention, the paper had been previously initialled for the satisfaction of any present who might suspect collusion. After the writing was finished, Minnie arose, walked or glided straight across to where my brother was sitting (a distance from the medium of quite twenty-seven feet), handed him the paper, slowly returned, bowed, and retired. So ended to some a most satisfactory and wonderful *seance*, and to others, possibly for want of more stringent test conditions, the contrary.

One important feature was very conspicuous. The medium could not possibly personate a childlike form without kneeling, which process would have very considerably altered the natural and correctly proportioned forms that appeared, and would also have interfered with the graceful movements which were so apparently striking to all the sitters present. Then again, to a sceptic, the polonaise of the medium was very much crimped, proving, also, that the medium's body must have been either reclining or sitting for some time upon it. For my own part, the young ladies have submitted so courteously to being secured on other occasions, that I am satisfied in my own mind that deception has no connection whatever with their mediumship.

THOS. P. HINDE.

Darlington, Oct. 11th, 1874.

MR. SPURGEON AND SPIRITUALISM.

SIR,—I see by a paragraph in the last number of *The Spiritualist*, that Mr. Spurgeon has at length got a glimmering that Spiritualism is true. To justify his real or assumed ignorance of the matter, he says he still believes it to be humbug in most cases, and, as might be expected, smells brimstone in it.

Nearly twenty years ago Rev. Adin Ballou said: "The Alpha of their objections is that it is humbug, and the Omega that it is the devil." As this is the course it generally takes, it is not a matter of surprise that it should be the same with Mr. Spurgeon as with others of his class.

The real wonder is, that a man in the position of Mr. Spurgeon should live all these years, with the facts of Spiritualism all around him, and yet not be aware of their existence. One could imagine a country clergyman, living in some obscure village, being ignorant of them, but for a man to be so, in the position and with the pretensions of the gentleman in question, is indeed marvellous. It cannot be because his attention has not been called to the subject. Some six or eight years ago I occasionally sent him a pamphlet, and I dare say, if the truth were known, he has been well supplied with spiritual literature. The probability is that he has shut his eyes to the facts as long as he well could, or as long as it suited his purpose. Let us hope now that his eyes are opening to the truth that, to him and his followers, in the words of Gerald Massey, "It will make religion infinitely more real, and translate it from the domain of belief to that of life."

Eastbourne,

ROBERT COOPER.

ENNESFALLEN'S MEDIUMSHIP.

SIR,—During the last two years you have kindly published some letters of mine on the subject of Spiritualism; may I ask a like favour for the one I now write? Then I was wavering between two opinions, the solitary phenomenon I had witnessed being insufficient to convince me of its truth, yet was I unable to banish it from my mind as an untruth. But now I can no longer doubt; were I still to do so, I should but obstinately refuse to believe, though the very proof I had always required to convince me of its reality was given, and in the most satisfactory manner. Now I know, that under certain conditions, the dead can and do communicate with the living.

When lately staying at the hotel at Scarborough, I had the pleasure of meeting some believers in Spiritualism. At our

first light *seance*, the only manifestations we could obtain were unsatisfactory; the table spun violently round, knocking against the other furniture, then, as if in utter fury, dashed itself repeatedly against the ground, where, to our dismay, it lay so broken, that we could no longer place it upright.

The next evening I and another lady (Miss W.) had a *seance* alone; the candles were extinguished, the blinds drawn, so that none but the very faintest light stole into the room; our hands were scarcely placed on the table, when the spirit of one I had often wished to hear of, distinctly rapped out his name, told where he had passed away, and of the terrible disease which swept him off in a distant land. He was unhappy, weary, and restless, far from the heaven which at last he would reach, though it might not be for ages, and my spirit sobbed within me for the pain of that poor lonely spirit who had come back to earth, full of bitterness and unrest. It was the first time I had spoken with the dead; the veil that had separated me from those who had passed away was rent, a feeling of strange solemnity crept over me; a laugh at that moment would have been to me as frightfully discordant as a laugh in the presence of one who was passing from earth. Yes, it was all true, perfectly true, that the disembodied spirit could hold communion with the spirit still clothed with mortality.

The next evening we had a light *seance* of a more cheerful character; amongst others, an old highlander, a clansman of Major M——s, made his presence known by the most vigorous tilts of the table, and question after question was answered in the most precise manner as to the past, present, and future. It was now time to return home. A pleasant month had sped away all too quickly, and soon Scarborough, in the dim distance, was fading from our sight. Now that I had parted from my friends, through whom I had been so quickly developed as a medium, I feared the spirits might no longer come to me, and the next evening we had a trial *seance*, consisting of two others besides myself; it was a great success. A little foreign room leading into a conservatory was chosen for our *seance* room; the spirits directed the door to be left open during the day, to admit the scent of the flowers. Nine different spirits came to us, amongst them an Italian girl named Lorpuss, who had died at the age of twenty, of fever; then a Greek called Doss. As our knowledge of each other's language was very limited, we could only make out one or two words, and that by going over the Greek alphabet. Next came a boy named James Mackintosh. Then the name of Frederick Drake was spelled out; he said he was a German, that he had been a sculptor, and lived in the reign of Anne. On looking at a book of reference, we found there had been a celebrated German sculptor of that name, born in 1805, but no mention is made of his death. Afterwards came a spirit who professes to be able to reveal the future; he certainly answers every mental question as easily as when spoken aloud to; he has never once failed in that respect. Some stay with us scarce longer than is required to spell out their names, others again seem disposed to talk to us all night long; but my two sitters soon get weary, therefore I am obliged to say good night to the poor spirits sooner than I would. I have now given you a mere sketch of a few of our *seances*, fearing your space would not have admitted a more detailed account. Already you have my name and address, but not for publication; with your permission I will still sign myself

ENNESFALLEN.

[Through such a superior medium, it is probable that spirits will be able, before long, to give messages or poems of much value and beauty. We would recommend her, while the mediumship is developing, not to sit with disbelievers, and to be careful to keep away from all but close and warm friends, especially at *seances*; it would be wise, also, to encourage the higher or mental manifestations, and to discourage the lower or physical manifestations, no matter how wonderful the latter may chance to be.—ED.]

OFFICES FOR THE NATIONAL ASSOCIATION.

SIR,—Your columns this week will probably contain some reference to the guarantee fund which is being raised to enable the British National Association to establish a home of its own, and a centre of operations. The members will receive the circular letter on the subject, which has been approved by the council; but many of the members may have friends who are not known as Spiritualists, or who are only interested in the movement, who, if they were applied to, might be willing to aid in this way. A little outside exertion on the part of some of our members would thus materially strengthen our position.

On behalf of the Association, might I ask them kindly to take the hint.

EDWARD T. BENNETT.

Betchworth, near Reigate, Oct. 13, 1874.

A PARTING LETTER FROM MR. MORSE.

Sir,—Permit me to acknowledge, through your columns, the following amounts subscribed towards the expenses of my late *soiree*, by the under-mentioned friends. Also let me, at the same time, tender them my sincere thanks for the same. J. T. M. Esq., £5; Arthur Maltby, Esq., £2; Alex. Calder, Esq., £1 ls.; Mr. Adshhead, £1 ls.; A Friend, £1 ls.; Mr. Coleman, 5s.; Mrs. Tebb, 10s.; Mr. Reimers, 5s.; Mrs. Desmond Fitzgerald, 5s.; A Friend, £1 ls. Total, £12 9s. With many thanks for aid received from yourself, sir, believe me yours fraternally,
J. J. MORSE.

SOIREE OF DARLINGTON SPIRITUALISTS.

On Tuesday evening last week, a *soiree* of the Darlington Association of Spiritualists was held at their rooms at Eastbourne, Darlington. Fifty-four members sat down to a very bountiful table, although not a few others were prevented from attending by urgent business. Mr. T. P. Barkas, of Newcastle, was among the guests present. After tea, the business of the evening commenced.

Mr. T. P. Hinde said that it was with sincere pleasure he had the honour, as the secretary of the Darlington Spiritualist Association, of addressing them at another quarterly gathering, and to see so many friends who were not afraid of the many unkind—and in some instances cruel—expressions that had fallen from the lips of those who consider themselves faithful representatives of that meek, kind, and Godlike exemplar—Jesus. For the truth's sake He suffered, and what a glorious privilege it was to be able to follow in His footsteps. They ought to feel gratified at seeing such a cheerful company assembled, and at the healthy state of their funds, money by the outside world being always considered to be a certain sign of prosperity. The subscriptions had in the brief space of nineteen weeks reached (after expenses had been paid) the sum of #4 8s. 11d., thus forming a basis for further useful work. He was pleased to see such excellent and reliable mediums present. The work of the association had been, in regard to its special mission, but limited during the past quarter. The most prominent incident was the previous visit of the Misses Wood and Fairlamb, who gave seven *seances* at the house of Mr. John Graham; one materialisation *seance* also was held in the Society's room. He felt confident that universal satisfaction was felt at the ready and courteous manner in which the mediums submitted to the most crucial tests; the phenomena displayed were of the most varied description, and the mediums in every instance were discovered at the close to be tied precisely as when the *seances* commenced. One of the most important steps the Association had taken was the adoption of a library fund. The extract from the minute book was as follows:—"Proposed by Mr. William York, and seconded by Mr. G. R. Hinde, 'That a fund shall be commenced from this date (August 28th) for the purpose of establishing a library of Spiritualistic literature in this town.'" This was carried unanimously. As the library had been only seven weeks in existence its funds were not large, namely, £1 5s. 6½d., yet it already betrayed all the bone and sinew of a future great and lasting work, for the rapid development of which he would earnestly urge the members and all friends of the Association, to render that pecuniary aid which was so essential to the attainment of so worthy an object. Already they had been promised several valuable gifts in the shape of books, coupled with the leading Spiritualistic periodicals at present being issued. It might not be out of place, before closing, to offer a few words of caution bearing upon the future weal of their little society, in the face of the lamentable dissension that was being made public through the columns of two of their leading periodicals, and which could not but be viewed by all right-thinking Spiritualists as most reprehensible and damaging to the cause of Spiritualism; it ought to be unanimously protested against throughout the land. As the proverb said,—“How great a fire a little spark kindleth.” They should all avoid hard and unkind words towards each other, letting their watchword be deeply stamped and brightly burnished upon their memories,—that word, so often used, but alas, so seldom fully realised, was “Harmony,” and his prayer was that it might ever reign supreme in their midst. (Applause.)

Mr. Suter, of Bishop Auckland, then made some remarks upon the present position of Spiritualism in that town.

Mr. Freund spoke about the formation of a Spiritualistic library in Stockton.

During the rest of the evening the time was passed in singing and dancing.

PASSED TO SPIRIT LIFE.—On the 8th inst., at 24, Motcombe-street, Belgrave-square, after a few hours' illness, Walter Crookes, third surviving son of Joseph Crookes, Esq., of Brook-green, Hammersmith, aged 37.

PINE'S SPIRITUAL TELEGRAPH.—This instrument consists of a circular board with letters round the edge, and a pointer, which turns upon a pivot in the middle of the board; the fingers of the medium touch this pointer. A Leicester correspondent writes, that Mr. J. D. Horn, of 4, Cart's-lane, Leicester, made and used such an instrument years ago. Mr. Herne also used one about four years ago at his public *seances* in Great Coram-street, London; it was not circular, however, but of the form of a quadrant, so that the pointer had to move backwards and forwards, and could not turn right round. We can find no evidence that messages given through Mr. Pine's instrument are less influenced by the mind of the medium, than messages given through the planchette or the hand of a writing medium. In all of these cases the isolation of the medium gives greater accuracy. The statement that some thousands of spirits were occasionally present to see a common-place message of a few lines signalled through Mr. Pine's instrument, does not savour of reliability. Professor Hare's instruments were better, the indices being out of sight of the medium.

MRS. TAPPAN ON “WHY DOES NOT GOD KILL THE DEVIL?”—Mrs. Cora L. V. Tappan gave the second of three inspirational addresses at the Grand Concert Hall, West-street, Brighton, last Sunday. As on a previous Sunday night, there was a large audience—from twelve to fifteen hundred ladies and gentlemen being seated in the body of the hall and the back gallery—who listened appreciatively to what was said. Mr. W. Devin presided at the organ. Several members of the assembly wrote on pieces of paper subjects upon one of which they should like Mrs. Tappan to address them. These papers were deposited in a hat, and, in order to allay any suspicion, a gentleman was requested to step forward, and take three papers out of the hat, the writing on which would be read to the audience. Mr. Clark, Dovecot House, Wood-green, near London, responded to the request. The subject was “Why does not God kill the devil?” Mrs. Tappan at once commenced to discourse upon the devil. It was well known, she said, that outside of the theological world the feeling was becoming stronger and stronger each day that the chief satanic personality which human beings had to fear was to be found within themselves (Slight applause); and if the questioner were really in earnest in asking why God did not kill that personality, the speaker would state that He would be under the painful necessity of slaying ninety-nine one-hundredths of the human family. (Applause.) Before the address was concluded, the questioners and all interested in the subject were assured that the spectacle of God slaying Satan was going on every day wherever a crime was conquered, a temptation resisted, or enlightenment took the place of ignorance. No questions were asked at the close of the discourse. For the impromptu poem, the subject “The angels at the sepulchre” was chosen. Upon this theme Mrs. Tappan delivered a number of lines in blank verse. Gounod's march “Romaine” terminated the proceedings.—*Brighton Daily News*.

ANSWERS TO CORRESPONDENTS.

D.—Brighton:—Write to Captain Hudson for it; his address was printed in the last number of *The Spiritualist*.

R. G.—We do not know whether the difficulties in communicating through mediums are such that the sensitive is sometimes made to say exactly the reverse of what the spirit meant, with no intentional deception on either side. Let two line wires be screwed by accident on the two wrong terminals of a needle telegraphic instrument, and the needle will move in the reverse way to that intended by the operator sending the message, and if both the operator and receiver do not understand the instrument they are using, they will be confused by the facts, and perhaps blame each other for what they suppose to be intentional mystification. Such things have actually occurred in practice.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental 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 fallings 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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CHAPTER II.—THE VITAL PRINCIPLE.

The Stomach—Man a Plant—The Internal Sun—Man a Microcosm—Caloric—Arterial Combustion—Temperature of the Body—The Nervous System a Source of Heat—Nerve Force—Difference between the Ganglionic and the Cerebral and Cerebro-Spinal Nerves—Office of the Ganglia and the Cerebellum—Nature of the *Vita Nervosa*—The Soul Force.

CHAPTER III.—ON THE NATURE AND CURE OF DISEASE.

The Perfect Magnet—The Healthy Organism—The Source of Vital Force—How produced—The Vital Force and Nerve-aura may be Communicated—The Influence of the Old on the Young—The Hand a Psychical Instrument—The Philosophy of Hand-Shaking.

CHAPTER IV.—HEALING.

Two Vital Fluids—Their Signs—The Vital Magnetic Fluid; Mode of Applying it—The Power of the Hand over the Temperature of the Body—The Nerves the Medium of Influence—Process without Contact—Healing at a Distance: Marvellous Cures—The Impartation of the Aura to Water, &c.—Necessity of Passivity and Benevolence—Concluding Remarks.

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