

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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Mr. Morse will sail for America on Thursday, October 15th, per steam-ship Celtic, White Star Line. He can receive no more engagements prior to his departure, his time being fully engaged.

All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

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

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(Hon. Secretary and Treasurer.)

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

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

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

January 9th, 1874.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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THE next monthly social meeting of the society, will be held at the above address on Monday evening, September 7th, at half-past seven, when it is hoped every member will be present. Friends also desirous of joining the Association, are cordially invited to attend. Admission Free.

Discussions will also be held here on the following subjects, viz.:—
Wednesday, Sept. 9th.—Will the establishment of a National Association of Spiritualists be beneficial to the cause and progress of Spiritualism?

Wednesday, Sept. 16th.—Are the phenomena of modern Spiritualism similar to those related in the Old and New Testaments?

Wednesday, Sept. 23rd.—Are the teachings of modern Spiritualism in harmony with those of the New Testament?

Wednesday, 30th.—Is modern Spiritualism calculated to benefit humanity? To commence at 8 o'clock. Admission 2d.

Non-Spiritualists and Inquirers are especially invited to take part in these discussions.

CHARLES HUNT, *Secretary.*

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The chair will be occupied by Mr. Thomas Everitt. Further particulars in future advertisements.

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October 18th. "The essence of the Spirit of God."

October 25th. "The Unity of Spiritual Truths."

November 1st. "The Celestial Heaven."

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LONDON, FRIDAY, SEPTEMBER 25th, 1874.

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UNITY AMONG SPIRITUALISTS.

THERE is a coming time of which poets have sung and philosophers have dreamed, when the lion shall lie down with the lamb, when the spears shall be beaten into pruning-hooks, and war shall be no more. Meanwhile the round world groans on as usual, and pale-eyed Patience, with wan face, looks forwards, almost hopelessly, for the realisation of the wish, in the midst of the sorrows with which man has surrounded his fellow-man. The first morning gleams of the happy time might reasonably be expected to become visible to those who, in this dark, materialistic age, have, in defiance of custom and priestly power, sought out spiritual truth for themselves, and succeeded to such an extent as to have established communication—imperfect though it be—between the living and the dead. There are thoughtful persons in our midst who have maintained that Spiritualists are so mentally constituted that they can never agree, and have pointed to isolated examples of discordance tending to prove that disunion is our normal condition. The truth probably is that, as a city on a distant hill appears to be surpassingly beautiful, but when closely viewed in detail presents many a repulsive and unromantic scene, so those who actually take part in any religious movement can see blemishes of which the more distant and casual observer is unaware. If all religious bodies could be viewed from a distant and impartial standpoint, perhaps Spiritualists would be seen to be slightly in advance of the rest, and that the faults within the movement tend to make it—

"Like the young moon with a ragged edge,
Still, in its imperfection, beautiful."

Hitherto such has been our opinion about Spiritualism, and when the objection has been put—"How is it then that the advocates of any little sect, such as Jumpers, Particular Baptists, or Peculiar People, can raise a conventicle of their own after preaching in any neighbourhood for a few months, while all the Spiritualists of the United Kingdom cannot raise a single decent public building?"—the answer has invariably been—"But we have never yet been offered an opportunity of banding together." This opportunity was first given by the action of the National Conference of Spiritualists at Liverpool last year, when it was unanimously resolved to organise throughout the country, and a Council was, appointed to get through the preliminary work.

Far-seeing men and women who love peace and hate discord, hailed with joy this opportunity of banding together in amity and good-will; the consequence has been that in the short five or six months since the National Association has issued its prospectus, nearly all those who form the brain and backbone of the spiritual movement in this country have joined the organisation. For instance, the presidents and secre-

taries of local societies all over the kingdom, who are elected to those posts by their fellow-workers because of their capacity, and the love they bear to the cause, have very generally joined the Association, so also have nearly all the independent pioneers of the movement, who have distinguished themselves by their vigour and intelligence. Most of the heart and brain of the movement are included in the two hundred odd members who have already joined in the work; from five to ten new members are usually elected at each meeting of the Council, and at the beginning of the coming year it is known that there will be a considerable additional influx. With members of the present stamp, the work of the Association has been done in a peaceable and harmonious manner; indeed, in those few instances in which divisions upon certain questions have been so close as to be decided only by a majority of one, there has been no trace of bad feeling or discontent on the part of the minority, who then always yielded with good grace. Even the injudicious introduction at one time of theological controversy failed to produce discord.

But whilst with educated Spiritualists union has been going on harmoniously and satisfactorily, it has been different with others who have not been careful to make themselves accurately acquainted with what has been taking place during the last two years in Spiritualism, and who have been intentionally misguided by one or two scheming persons on the one side, and unintentionally misguided by one or two eccentric persons on the other. The consequence is that at the present time the better informed Spiritualists are bit by bit enlightening their careless brethren who have been too easily misled. Broadly speaking, the first effect of the present attempt at organisation has been to draw together well-educated Spiritualists, and others are slowly following as they gradually learn how they have been misguided.

In the midst of the contention thus raised, one or two arguments against organisation have been advanced by conscientious people from conscientious motives, consequently these require to be entirely separated from the others, and considered with respectful attention. Mr. D. Richmond and Mr. Tilby argue that there is much in organisation which tends to do away with equality among Spiritualists, consequently Mr. Richmond is opposed to all organisations, and will join none, whilst Mr. Tilby only joined the Marylebone Association with hesitation. He will, to be consistent, probably resign and join the National Association instead, because it has a freer constitution, consequently approaches nearer to his ideal. Mr. Richmond was one of the first men to introduce Spiritualism into England; he had lived for some time among the Shakers in America, then left them, and in their peculiar dress perambulated Yorkshire, making known some of the facts of the new revelation. Then he settled down to his occupation in the Quaker town of Darlington, where he does not work in the local organisation of Spiritualists, but talks against it, to its face; he consequently has that local celebrity which always hangs to a man who thinks differently from everybody else, and sticks to his text oracularly, speaking like one having authority, and not as the Scribes. He desires the establishment of social meetings, with no president, secretary, treasurer, or other officer, the only authority he recognises and supports being his managing representative in London. The Darlington Association,

which can scarcely be said to have any officer but a treasurer, is too much of an organisation for him, the National Association is worse in his eyes, and from the Marylebone Association he would flee with horror, because its constitution is more conservative than either of the other two, leaving less power in the hands of the members, and more in that of the governing body. With the inconsistency which distinguishes men of genius, Mr. Richmond once tried to get up an organisation of his own in Darlington with president, secretary, and treasurer, and Mr. G. R. Hinde now has a copy of the prospectus; further, Mr. Richmond misguided searchers after truth by publishing a few days ago that this journal was the organ of the National Association—which it is not; it is no more its organ than is Mr. Richmond, and it criticises it just as freely. *The Spiritualist* newspaper is the only one connected with the movement which has strongly supported disinterested Spiritualists, free from trade interests, and not connected with any of the spiritual periodicals, in banding together, for the good of the whole movement, in an organisation where they could give effect to their desires quite independently of the newspapers. An independent tribunal like this was much wanted for many reasons.

But to face the principle at issue, that "there is much in organisation tending to do away with ideas of equality," it may be admitted that this is true. For instance, directly a body of men meet for more than social pleasure or idle talk, and begin co-operative work, from that moment do the differences between them come into view; it is just the same with horses when they are taken from a field and put to real work. It was the same with the little Marylebone Society, whose representative man at the National Conference was Mr. Burns; directly this society was organised and began work, it had to appoint Mr. White as secretary, who gave time and labour which others did not give, consequently his equality with the others then ceased, and he was raised by virtue of his work. Thus it is with the present secretary, Mr. Hunt, and so is it with all other secretaries of local societies. The honorary secretaryship of the National Association will gradually grow into a very important post on the same principle. Put a large body of men together to build a locomotive, and the locomotive cannot be built without each man falling into his proper place, the one with most brains going to the top, and the one who can do only mechanical work under instructions, to the bottom; and the instant this arrangement is made, sad havoc is made with the apparent equality of idleness. The same thing occurs with all organisations for doing work; the harder, the larger, and the more useful the work, the more do the inequalities of individuals come out; this may or may not be bad, but so it is, and as the Almighty is responsible for these differences in men, Messrs. Richmond and Tilby may try their 'prentice hands at reversing His laws; in the meantime, the rest of us think it wisest to accept them without waste of time, so cannot do better than to imitate the example of the members of the Marylebone Society, and organise. The right principle in organisation is, that each man shall be *equal in the eye of the law*; this is so in the National Association, where any member is eligible for election to any of the offices, from that of president downwards. But as to personal uniformity, or equality in capacity to do work, there is no such thing in nature; were it otherwise, the world would have to bid farewell to—

“Men who have vulgarised sublimity,
 And bought up truth for the nations; parted it
 As soldiers lotted once the garb of God;
 Men who have forged gods—uttered—made them pass:
 In whose words, to be read with many a heaving
 Of the heart, is a power, like wind and rain—
 Whose thoughts, like bars of sunshine in shut rooms,
 Mid gloom, all glory, win the world to light;
 Who make their very follies like their souls;
 And like the young moon with a ragged edge,
 Still, in their imperfection, beautiful;
 Whose weaknesses are lovely as their strengths;
 Like the white nebulous matter between stars,
 Which, if not light, at least is likeliest light;
 Men whom we build our love round like an arch
 Of triumph, as they pass us on their way
 To glory and to immortality;
 Men whose great thoughts possess us, like a passion,
 Through every limb and the whole heart; whose words
 Haunt us as eagles haunt the mountain air;
 Thoughts which command all coming times and minds.
 Who shed great thoughts
 As easily as an oak looseneth its golden leaves
 In a kindly largess to the soil it grew on;
 Whose rich dark ivy thoughts sunned o'er with love,
 Flourish around the deathless stems of their names;
 Whose names are ever on the world's broad tongue,
 Like sound upon the falling of a force;
 Whose words, if winged, are with angel's wings;
 Who play upon the heart as on a harp,
 And make our eyes bright as we speak of them.”

The argument that a small organisation is good, and a large one bad, refutes itself; it means that a tug-boat is good, whilst an ocean-going steamer, is a calamity. Further, let everybody be equal on board the tug-boat, with no captain or helmsman, the craft in a rough sea will compare very poorly with an ocean steamer manned in the way which experience and common-sense prove to be necessary. However, it is of no use, and would not be right to try to force the convictions of those who think differently, so the National Association cannot do better than to inaugurate a masterly inaction, and leave the temporary dissentients alone most severely. It should work on quietly, making itself a model of peace and good-will to all men, doing good to the movement unobtrusively whenever it can, and leaving Father Time to bring about the usual result of the extinction of error and the survival of truth.

MARVELLOUS APPEARANCE OF MATERIALISED SPIRITS.

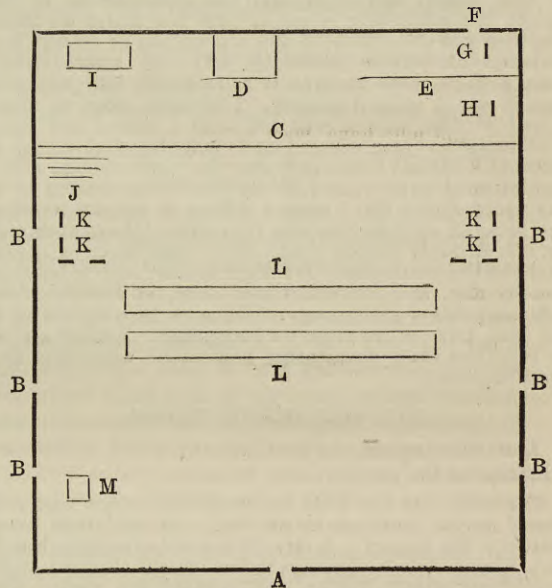
SOME extraordinary materialisation manifestations, apparently far in advance of any now taking place in England, have been going on for a long time at the residence of the Eddy family in America, and descriptions of their seances have been frequently published in the spiritual periodicals there and elsewhere. Mr. Henry S. Olcott recently attended some of the seances as the special correspondent of the *New York Sun*—a well-managed old-established daily paper—and the following account of what he saw was published in that journal on the fifth of this month (September):—

DESCRIPTION OF THE HOUSE AND SEANCE ROOM OF THE EDDY MEDIUMS.

Mr. Olcott, whose letter is dated from Chittenden, Vermont, Sept. 2nd, says:—

The scene of the objective phenomena known as the Eddy manifestations is a gloomy farm-house on the turnpike road that runs north from Rutland, in a valley skirted on both sides by ranges of the Green Mountains. The distance from Rutland is seven miles, and the nearest Post-office, Chittenden, Rutland county. To reach it from New York one takes the New Haven and Hartford and Springfield Railroads to

Springfield, and the Connecticut River and Vermont Central roads to Rutland, whence conveyance is by wagon to the Eddy homestead. The visitor can also reach Rutland by way of the Hudson River and Troy. The expense is 10 dols., besides meals—8 dols. for a ticket from New York to Rutland, and 2 dols. for the wagon ride. The house was built nearly a century ago, stands close to the road, and is shaded by several trees, whose dense foliage, shutting out all sunlight, makes the dark brown structure appear more sombre and inhospitable. It is furnished in the plainest manner, the floors all bare, the chairs of wood, the dining tables of planed boards, knocked together like those commonly seen in picnics and camp meetings, the walls without decoration, and nowhere any evidences of luxury, barely of comfort. A wing at the back holds the dining room, a small kitchen and pantry below, and overhead is the circle-room. This is an apartment of 48 by 16 feet, with three windows on each side. At the west end is a raised platform the width of the room, about two feet high by four broad, reached by three steps of about ten inches rise. Between the kitchen chimney, which is in the middle, and the right hand wall is a small cupboard or closet, lathed and plastered, with a very narrow door, six feet and one inch high, opening from the platform, and a single window for purposes of ventilation. This closet is the “cabinet” in which the medium sits. A light hand rail runs from side to side of the room at the edge of the platform. Perhaps a simple diagram will aid in obtaining a clearer idea of the place where most of the occurrences transpired that I am about to relate:—



A—Entrance door; BBB—Window; C—Platform; D—Chimney; E—Cabinet; F—Window twenty feet above the ground; G—Chair where medium sits; H—Chair outside cabinet; I—Table; J—Steps; K—Chairs; LL—Two benches; M—Small stand on which a kerosene lamp stands.

DESCRIPTION OF THE MEDIUMS.

Mr. Olcott thus describes the medium and the other members of the family:—

The mediumistic faculty is said to be shared by the whole family of Eddy children, originally twelve in number, but now reduced at the homestead by marriage and death to five—three sons and two daughters. It will interest Dr. Elam, Mr. Upham, Mr. Wallace, and other students of psychology and hereditary transmission of traits, to know that the great-grandmother on the female side was condemned to death at Salem, in 1694, for “witchcraft.” She escaped the gallows, however, by being rescued from the jail by her friends. As nearly as I can discover by inquiry from others than the parties interested themselves, the phenomena accompanied the children through their school-days, and being misunderstood by their parents, were the occasion of their getting many sound whippings to “lick the devil out of them.” The grandmother was a “foreseer,” and the mother was also, like the Goethes, Pietro Allighieri (the son of Dante), Cazotte, the Highland gude-wives, the Danish seers, and hosts of others in various parts of the world, subject to previsionary warnings of events to come, and she ultimately became a believer in Spiritualism. But old Mr. Eddy, the father, was a tough knot, and com-

placently assigned a diabolical agency to whatever he could not pronounce humbug.

While still small children the Eddys were in the habit of going to a neighbour's house to see the queer things that happened in "circles" (just as the Paris and Proctor girls went to sit with Tituba, in Salem, before the witchcraft tragedies were enacted), and they supposed that other persons than themselves were the mediums. But after awhile the same things occurred in their presence at home, and then followed the parental trouncings referred to. Until about a year ago the phenomena following them are said to have comprised only rappings, playing on instruments, bell ringings, the show of hands, the tying and untying of knotted cords and unlocking of handcuffs, mysterious voices, and the lifting of their bodies to the ceiling of the room or public hall in which they chanced to be exhibiting; but since then at their own home and elsewhere, forms, apparently of spirits, have been "materialised," like that of "Katie King," have walked, talked, produced spectral lights, and woven ghost-cloth in the presence of great numbers of people.

There is nothing about the Eddys or their surroundings to inspire confidence on first acquaintance. The brothers Horatio and William, who are the present mediums, are sensitive, distant, and curt to strangers, look more like hard-working, rough farmers than prophets or priests of a new dispensation, have dark complexions, black hair and eyes, stiff joints, a clumsy carriage, shrink from advances, and make new-comers feel ill at ease and unwelcome. The house is dark, rough, and uninviting, the appurtenances of the rudest, the astounding stories of what the Eddys do excite suspicion and invite distrust, and it would not be strange if a majority of persons attending only one *seance* should leave, as did a gentleman who came here with me, persuaded that it was a colossal humbug. I thought about as much myself at first, and it was not until a second and third opportunity had been afforded me to enter the circle-room, to inspect the cabinet before and after the performances, and I had informed myself from perfectly trustworthy sources as to their antecedents, that I became willing to put my name to this tale and say that, whatever the source of the marvels may be, it is certainly not the chicanery or legerdemain of a pair of expert thaumaturgists. It suffices to leave each to form his own doctrine, and join with Cicero, who, in describing the different kinds of magic, says: "What we have to do with is the facts, since of the cause we know little. Neither are we to repudiate these phenomena, because we sometimes find them imperfect."

HOW THEY RECEIVE VISITORS.

The following are the conditions on which visitors are admitted to the *seances* :—

The visitors to the Eddy homestead during the past year exceed several hundred in number, and hail from every section of the country. A very rigid ordeal of scrutiny has to be undergone before admission to the house is obtained, more than forty persons having been rejected last week. The brothers say their choice is made under spirit impression, and that it is as easily and more satisfactorily made from a letter than from a sight of the applicant. They do not like the business of mediumship, are anxious to sell their farm and quit, do not want visitors, shrink from new acquaintances, and if "the spirits would let them, would never hold another circle." It is sheer folly to come to their house on the chance of being admitted if time and money are any object, communication by letter being in all cases preferable. They can get no servants to live in the house, and so have to do all the housework—cooking, washing, and everything—themselves, and as they charge nothing for *seances*, and but 8 dols. per week for board, there is small profit and much work in taking boarders. They say they sit for the pleasure of others, not for their own, and if people do not choose to comply with their rules they can stay away. They are at feud with some of their neighbours, and as a rule not liked either in Rutland or Chittenden. I am now satisfied, after a very careful sifting of the matter, that this hostility and the ugly stories told about them are the result of their repellent manners and the ill name that their ghost-room has among a simple-minded, prejudiced people, and not to any moral turpitude on their part. They are in fact under the ban of a public opinion that is not prepared or desirous to study the phenomena as either scientific marvels or revelations from another world.

I have been thus particular and circumstantial in preface, because the data are necessary to enable the intelligent reader

to judge both as to the credibility of this narrative and the thoroughness of the narrator. Many points noted in my memorandum book as throwing suspicion upon the Eddys I omit, because, upon sifting them, I found there was an easy explanation, and I cheerfully admit that my impressions of the brothers, as to their honesty in the matter of the manifestations, as well as their personal worth, have steadily improved since the first day. I am satisfied, moreover, that they have not the ability to produce them if they should try, which they do not, nor the wardrobe nor properties requisite to clothe the multitude of forms (estimated at over 2,000) that during the twelvemonth last past have emerged from the cabinet and stalked the narrow platform.

HOW THE SEANCES ARE CONDUCTED.

Mr. Olcott then describes how the *seances* are conducted :—

My narrative will be confined to appearances of material or "materialised" forms, as the reader chooses, little or no account being made of the class of minor phenomena, such as have been witnessed by vast numbers who have attended the exhibitions of the Davenport Brothers and other like mediums, and which the Eddys show both in dark and light circles in great perfection. After seeing what one sees here, the "hands" of the Davenports, the "masks" of Slade, the "busts" at Moravia, and the shadowy hands that so puzzled Lord Brougham and Sir David Brewster may be regarded as trivialities, worthy of no more than a passing mention in any future treatise on these mysteries of psychology. The circles here begin at eight o'clock p.m. every day but Sundays, when none are held. The visitors assemble in the circle room, which has been kept locked all day (another cause for suspicion to the sceptic, but accounted for by believers on the ground that each person sheds a certain aura, or something about him which tends to pollute the mesmeric atmosphere of a room, and that is prejudicial to the best exhibition of these phenomena), at half-past seven, and spend a half-hour in dancing, singing, or otherwise, to promote something like harmony and cheerful feeling in all present. They are then invited to seat themselves on the benches, and William Eddy hangs a thick shawl over the door of the cabinet, which he enters, and sits on the chair G. The lamp is turned down until only a dim light remains; the sitters in front join hands, and a violinist, placed at the extreme right of the row and nearest the platform, plays on his instrument. All is then anxious expectation. Presently the curtain stirs, is pushed aside, and a form steps out and faces the audience. Seen in the obscurity, silent and motionless, appearing in the character of a visitor from beyond the grave, it is calculated to arouse the most intense feelings of awe and terror in the minds of the timid; but happily the idea is so incomprehensible, the supposition so unwarrantable, even absurd, that at first most people choose to curiously inspect the thing as a masquerading pleasantry on the part of the man they saw a moment before enter the cabinet. That the window of his closet is twenty feet from the ground; that no ladder can be found about the premises; that there is no nook or corner of the house where a large wardrobe can be stored without detection; that the medium totally differs in every material particular from the majority of the phantoms evoked; that the family are barely rich enough to provide themselves with the necessaries of life, let alone a multitude of costly theatrical properties, avails nothing, although everybody can satisfy himself upon these points as I did. The first impression is that there is some trickery; for to think otherwise is to do violence to the world's traditions from the beginning until now. Besides which, the feeling of terror is lessened by the apparition being seen by each person in company with numerous other mortals like himself, and the locked hands and touching shoulders on each side soon beget confidence. If the shape is recognised it bows and retires, sometimes after addressing words in a whisper or a natural voice, as the case may be, to its friends, sometimes not.

DESCRIPTION OF THE REGULAR ATTENDANT SPIRITS.

Mr. Olcott next describes the spirits who are regularly in attendance at the *seances* as follows :—

After an interval of two or three minutes the curtain is again lifted, and another form, quite different in sex, gait, costume, complexion, length and arrangement of hair, height and breadth of body, and apparent age, comes forth; to be

followed in turn by others and others, until after an hour or so the session is brought to a close, and the medium reappears with haggard eyes and apparently much exhausted. In the three *seances* I have attended, I have seen shapes of Indian men and women, and white persons, old and young, each in a different dress, to the number of thirty-two; and I am told by respectable persons who have been here a long while, that the number averages about twelve a night. The Eddys have sat continuously for nearly a year, and are wearied in body and mind by the incessant drain upon their vital force which is said to be inevitable in these phenomena. For want of a better explanation, I may as well state that they claim that the manifestations are produced by a band of spirits, organised with a special director, mistress of ceremonies, chemist, assistant chemist, and dark and light circle operators. The director is an unknown spirit of high intelligence; the mistress of ceremonies in William's circle a Mrs. Eaton, who died about two years and a half ago in Central New York; the chemist, a very aged white woman, calling herself "The Witch of the Mountains;" the assistant chemist, an Indian girl named Honto; the light circle operator, a sailor named George Dix; and the mistress of the dark circle, a little Italian maiden, calling herself "Mayflower," who is assisted by Dix and a number of others. I saw of these Mrs. Eaton, Honto, and the Witch of the Mountain, and heard them and Dix and Mayflower also speak. The two last named did not appear to the eye, but spoke in a dark circle. Mrs. Eaton is a little old woman, dressed in a greyish calico dress (or some stuff that looked like that fabric), and a long check apron. Her voice is loud and strong, but more like a man's falsetto, and the first evening, before I had seen her, I fancied it was William Eddy himself, and was much annoyed at the apparent cheat. Honto is about five feet five inches high, a well-made, buxom girl, of dark copper complexion, and with long black hair. She is very agile and springy in gait, graceful in movement, and evidently a superior person of her class.

SPIRIT DRAPERY MATERIALISED IN THE LIGHT.

At my second *seance* Honto in my presence reached up to the bare white wall and pulled out a piece of gauzy fabric about four yards long, which parted from the plastering with a click, as if the end had been glued to it. She hung it over the railing to show us its texture, and then threw it into the cabinet. At either end of the platform she plucked, as if from the air itself, knitted shawls, which she opened and shook, and passed behind the curtain. Then descending the steps to the floor of the room, she pulled another from under Horatio Eddy's chair, where I had seen nothing but the bare floor a moment before. Then returning to the platform, she danced to the accompaniment of the violin, after which she re-entered the cabinet and was gone. Let it be noticed that this creature had the shoulders, bust, and hips of a woman, a woman's hair and feminine ways, and that she was at least four inches shorter than William Eddy, who measures 5 feet 9 inches, and weighs 174 pounds.

A very estimable old lady of the neighbourhood, a Mrs. Cleveland, told me that one evening, some doubt being expressed as to Honto's sex, she beckoned my informant to the platform, opened her own dress, and caused her to place her hand upon the naked bosom, and feel the beating of her heart. Mrs. Cleveland certifies that she is indeed a woman, and in the action of her heart, the inspiration and expiration of her lungs, and temperature of her skin as substantial and lifelike as any woman she ever laid hand upon. It will also be recollected that Mrs. Florence Marryat Ross-Church was permitted to feel "Katie King's" body in like manner in London, and that her report corroborates Mrs. Cleveland's. At my third *seance*, the same old lady being present, Honto called her up, and instantly forming one of her shadowy shawls, pulled it apparently from the back of Mrs. Cleveland's neck. She also, it almost seemed as if to answer the doubt in

my mind, stood beside that lady, who is of the average height of her sex, and showed that she (Honto) is just about five feet four or five inches high. Before retiring on this occasion, she danced with Mrs. Cleveland as a partner. Little Mayflower, whom, as I said, I did not see, but whom I felt and heard talk and sing in a dark circle, favoured me with her history. She says she has been dead about a century. She is of Italian parentage, her parents settling in the wilds of Canada, being murdered by Indians, and herself made captive and adopted into the tribe. She only lived to the age of eleven, and, therefore, according to the laws of spiritual intercourse, is obliged to appear as a child whenever she approaches us. I held quite a long discourse with this charming little creature, whose voice is sweet and sympathetic, who improvises verses upon any subject given on the spur of the moment, like an expert Italian improvisatore, and who plays upon the mouth harmonicon in a truly ravishing manner. *The child came and stood at my knee, talking to me the while, and playing upon a guitar that she rested upon my lap.* I make this statement thus unqualified because, although it was dark, and I saw nothing, her presence was palpable to at least two of my senses, both at the time preternaturally acute. I can at least vouch that this phantom was neither of the Eddy brothers, if I doubted the genuineness of any of the rest, which I now do not.

THE DEPARTED MOTHER OF ONE OF THE SITTERS APPEARS AND MELTS AWAY.

One of the most amazing sights I have beheld in this memorable vacation visit was the appearance of an aged lady, clad in white, who emerged from the cabinet, called her son to her, met him near the steps, put her arms about his neck, kissed him so audibly that everybody in the room could hear it, helped him clear across the platform to the chair H, one arm over his shoulder, and the other hand holding his hand, whispering some private matters into his ear, and again embracing him before retiring into the cabinet. The gentleman, a Mr. Pritchard of Albany, says he saw every wrinkle in his mother's face, the colour and sparkle of her eye, the colour of her complexion and hair, and every detail of her dress to the very ribbon in her old-fashioned cap. Fancy, for one moment, being witness to a meeting between a son and his mother, who comes from beyond the grave to see him after a lapse of several years! The same thing occurred to him before, and on that occasion his mother, having apparently overstayed her time and exhausted the force, whatever it may be, that materialises her body, turned suddenly to leave him.

As she receded toward the curtain, she began to sink to the floor, "as," to use Mr. Pritchard's own words, "a piece of butter would melt down if placed on a hot plate," and having barely strength to push aside the shawl, she dwarfed until she was not above eighteen inches in height, when her son finally lost sight of her. Once Mr. Pritchard saw a like catastrophe happen to Honto, who ventured too far away from the cabinet, and entirely dissolved before she could regain it. As a further evidence, if any should be required, that William Eddy and the Indian girl are not identical, I again quote Mrs. Cleveland, whose word none who know her will dispute, and who says that once, when on the platform at Honto's bidding, she grasped her by the hand, and chancing to pass the other hand along Honto's arm, she found, to her horror, *that it was only partially materialised*, the hands alone being perfectly solid.

THE SON OF JUDGE BACON APPEARS.

Of the thirty-two spirit forms I have seen, more than three-fourths were recognised by persons present as near relatives. The first evening, my eyes not being accustomed to the light, nor my powers of observation trained to watch details, the spectral shapes came and went in a confusing manner; but the second and third *seances* found me prepared to scrutinise the phenomena with deliberation. The reader will please remember that owing to my inhospitable reception, the suspicions excited by the place and its surroundings, and the astounding claims put forth by the spiritual press as to the Eddy manifestations, I was on the alert to detect fraud and expose it. As each phantom came into view I observed its height against the door jamb, its probable weight, its movements, apparent age, style of wearing the hair, and beard if a man, the nature and elaborateness of its costume, and the external marks of sex, as regards form—all the while having in mind the square, Dutch build and heavy movements of William Eddy. I saw men, women, and children come one after another before me, and in no one instance detected the slightest evidence of trickery. Among the remarkable tests of identity coming under my notice was the appearance of a young soldier of about twenty years of age, the son of Judge Bacon of St. Johnsbury, Vt., whose death occurred under painful circumstances in the army, and whose name or existence even had not been mentioned by his father to any person about the place. The spirit was clothed in a dressing-gown, light trousers, and a white shirt with turn-down collar. He was instantly recognised. The night that Mr. Pritchard was sitting on the chair H, two of his nephews, dressed differently, wearing their beards in different ways, differing in height and appearance in a marked degree, stepped forth and shook hands with him. I sat within five yards of them, and saw them with entire distinctness.

HOW ANN CUDDY ASSISTED IN WASHING OPERATIONS.

At my last *seance* the old "Witch of the Mountain," a withered old hag, with tottering gait and snow-white locks, came out, sat in a chair, called up several of the audience to shake hands with her and receive other tokens of her friendliness, and after making Judge Bacon feel the length and silkiness of her hair, gave him leave to pull out a lock as a keepsake, which he did, and I saw the hair in his possession. This old woman is credited with the performance of a sort of miracle, of which I think I was almost the sole witness. William Eddy does most of the house-work about the place—even to the washing—and very frequently goes about chattering an Irish brogue, and acting like one of those model servant-girls, whom somebody describes as "steam engines in petticoats." At such times he is supposed to be obsessed by the ghost of a servant-girl, one Ann Cuddy, an honest sort of creature, who departed this life at Cleveland some years since. Yesterday William was washing in the yard, the kettle for boiling the clothes hanging over a chip fire near by. For want of something better to do at the moment, I gathered a few chips and was mending the fire when William, or perhaps we might rather say "Ann," using his vocal organs, said to me: "Sure, any fool can make a fire with wood: I'll show yez how to make one burn with water!"—and dipping some water out of the horse-trough close at hand, he flung it upon the flickering fire. Immediately the cauldron was enveloped in a great blaze, as if he had poured alcohol

or oil upon the embers, and every piece of fuel was kindled. Recovering from my surprise, I laughingly said that any fool could do that, and flung some of the selfsame water upon the fire, effectually putting it out. I leave Mr. Pain, the water-gas man, to explain how water poured upon a weak wood fire can be made to serve the purpose of kindlings. I am told that the "Witch" has frequently done this trick before, besides other things in the circles equally remarkable. She gave warning yesterday morning that at a certain hour and minute William's spirit would leave his body, go to the other world, and return in exactly thirty-two minutes. At the time prescribed William, sure enough, went into a trance, his body became as cold as marble, the skin turned livid purple, his tongue black and protruding, his eyes glazed, and he presented every appearance of a corpse. But at the expiration of the allotted half-hour he came to himself, and wept bitterly at being recalled from what he described as a scene of celestial joy. Of course this species of cataleptic vision is common enough, and I should not think it worth mentioning but for the pyrotechnic experiment of the ancient witch, and her appearance *in propria personâ* the same evening at the regular circle.

AN APPALLING GOBLIN.

If your readers have not already had their fill of marvels, let me tell them a story that I had from Mrs. Cleveland's own mouth. Since I read the "Castle of Otranto" and Lewis's "Monk," I don't recall anything more uncanny. One evening the old lady was sitting in the house alone, reading, when there came a single loud rap on the front door. She went and opened it, and saw a man standing there, dressed in dark clothes and a white hat, and carrying a small black box or trunk under his arm. Over his face he held a napkin, behind which he addressed Mrs. Cleveland and asked a night's lodgings. His mysterious behaviour excited her suspicions that he was some escaped lunatic, or perhaps a tramp who might be disposed to rob her, so she refused his application, and he moved off toward the Eddy house, with the whining remark that it was too bad to turn a man away on such a winter night as that to perish. Presently Horatio Eddy came running over to say that a man had walked into their house, scaring the family as they sat together in the living-room by his abrupt appearance, and being refused shelter, had passed on down the road. While the two were conversing, there came another loud knock at the door, and this time Horatio and Mrs. Cleveland went to see who it was, the former carrying a kerosene lamp. Upon opening, they saw the same person standing there, and as he was repeating his application for shelter, Horatio let the lamp-light shine full on his face, now uncovered, *which was hardly larger than a large man's fist*. Being again refused admittance, he flung the little trunk up into the air and caught it, and walked off rapidly toward the Eddys' again. Horatio followed him up, saw him enter, go into the sitting-room, put his hand on his sister's shoulder, causing her to scream, and then moving toward the back door, suddenly sank through the floor! It was a materialised spirit, and his appearance, attested by several witnesses, shows what a diabolical atmosphere apparently surrounds the family and homestead.

THE HOUSE FULL OF THEM.

A person visiting here feels the whole air alive with phantoms, and he can neither walk the road at night,

nor retire to his room, without feeling the possibility that some horrid shape may leap from the ground before him and address him in sepulchral tones. The story goes that one night last winter, after every one had retired, a band of spirits amused themselves by taking the musical instruments from the circle-room and serenading each sleeper in turn. A pleasant house, truly, for a strange family to move into!

SPIRIT IDENTITY.

The gentleman of whom mention has been previously made is Mr. E. V. Pritchard, of Albany, a retired merchant, whose credibility must be well known in that city at least. He came to the Eddys' in May, expecting to remain only a few days, but his experiences have been so satisfactory that he is still here. He first saw the spirit of his brother's son, who was killed in the army, and afterward his mother, his sister's husband, two of her sons, and one son-in-law, and his brother's son. He has seen four or five female spirits carrying children in their arms, and, setting them on the floor, lead them about by the hand. He has seen the children in some cases clasp their arms about their mothers' necks. Once an Indian woman brought in her papoose, swaddled in the Indian fashion, and he heard it cry. An Indian girl brought in a robin perched on her finger, which hopped and chirped as naturally as life.

(Readers of history will recollect that one of the principal evidences of witchcraft alleged against poor Mrs. Nourse, and others of the Salem victims, was the declaration of Tituba, Abigail Williams, Ann Putnam, and other "afflicted children," that the prisoners had birds perched upon their fingers or sitting on their shoulders, and whispering in their ears. In fact, the similarity between the occult occurrences of 1694 and those of our own time is very remarkable and suggestive.)

Mr. Pritchard saw a spirit walk to the front of the platform and hold her babe over the railing toward the audience, so that they could see it kick its little legs, move its arms, and hear it crow. Again, on another evening three little girls, apparently four, six, and eight years of age respectively, stood side by side in the door of the cabinet, and the eldest calling to her mother in the audience, spoke her own name, "Minnie." No William Eddy in this instance surely. Mr. Pritchard has heard the spectres speak in all voices, from the faintest whisper to a full natural voice. As regards costumes, he has seen the forms clothed in what appeared to be silk, cotton, merino, and tarlatan, soldiers in uniform, one navy captain in full uniform and wearing his side arms, women in plain robes and richly embroidered, Indian warriors in a great variety of costumes, some barefoot and others shod in moccasins. Once a pipe was lighted and handed to Honto, who walked about smoking it, and at each whiff her bronze face was illuminated so that every lineament was shewn. She came and smoked in his very face to give him a perfect view of her own.

JUDGE BACON RECOGNISES FIVE SPIRIT RELATIVES.

Out of the mass of testimony I have noted in my memorandum I will only quote in addition what Mr. Bacon says, as this, added to what has preceded, should suffice to at least clear William Eddy from the suspicion of producing the phantom shapes by changes of voice and dress. John Bacon, of St. Johnsbury, Vt., is an associate justice of the county court of Caledonia

county. He came here August 22 to see the phenomena. The first evening he saw the spirit of his father, who died forty-eight years ago. Recognised him by his shape. The form was dressed in dark clothes, with a standing shirt collar and white shirt. He was bareheaded. Standing erect, he towered to the height of six feet one inch, and called his son by his Christian name, speaking in his familiar tones. His breathing was distinctly perceived in the act of speaking. Besides him the judge has seen one sister, fifty-three years of age at the time of her decease, and another of only three years; his wife's father and mother (the latter wore a light dress and a white cap; she is a very short woman, not above five feet in height); and finally his own son, whose death has elsewhere been alluded to. By actual count kept he has seen sixty-six different spirits to date.

The reader will not fail to perceive that beside the doings at this Vermont house of wonders, the narrative of "Katie King," about which two hemispheres have been set agog, appears quite tame and uninteresting. Here, in this out-of-the-way nook in the Green Mountains, in the house of plain farmers, unprovided with machinery, chemical or other apparatus, or costumes, not less than two entire regiments of shadowy forms have come back from the Valley of the Shadow of Death to strut their brief while before the view of mortals, and hundreds of families admit having received tokens of the departed. After this the daimon of Socrates, the imp of Wesley, the spectral visitors of the bookseller Nicolai, the banshees which follow certain houses, the prank-playing *poltergeists* of Germany, seem worthy of more respectful attention than we have been willing hitherto to accord them. Who shall now pronounce impossible of realisation the prophecy said to have been made through raps long since, that in time the spirits will materialise themselves so as to be able to address audiences from the public rostrum, as though they had never tasted death? With "Katie King" standing for her photograph, and the Chittenden ghost walking the highway with his box under his arm, it does seem as if the gap remaining is not much too wide to be spanned in our day.

ANDREW JACKSON DAVIS ON MATERIALISED SPIRITS.

Mr. Olcott closes his account by narrating how he consulted Andrew Jackson Davis, the celebrated clairvoyant, on the subject of materialised spirits. He says:—

Before leaving town to come on this journey, I thought it well to ascertain the views of Andrew J. Davis, the Head Centre of modern Spiritualism, as to these objective phenomena. I found that gentleman in his cosy book store, at 24, East Fourth-street, and a long conversation ensued, in the course of which he expressed himself substantially as follows:—So far as he, Mr. Davis, is personally concerned, he takes no more interest in these physical manifestations than a benevolent desire that his fellow-men should be convinced of the fact of a future state. He regards them all, including these "materialisations," as feats of jugglery by expert spirits, numbers of whom are deeply versed in chemistry and the other natural sciences. The phenomena he regards as necessary to convince nine-tenths of the world's people that "death does not kill a man," and he finds no fault with the Apostle Thomas for wanting to see and feel the wounds on Christ's body before he would believe Him arisen from the dead. He considers "Katie King" and the Eddy ghosts as of no importance as individual identifications, but simply as establishing the general doctrine of immortality. Whoever these shapes may be they are a hard nut for the Positivists to crack. They insist upon the production of a sensuous demonstration of the doctrine of immortality, and here they have it. The world of stars was once further from our com-

prehension than the world of spirits is now, and before long the laws of the latter will be equally well understood as those of the former. He says that there is always great necessity for caution in believing what one sees and hears in spiritual manifestations. Each phenomenon should be carefully and boldly scrutinised. There are impostors among mediums and among the spirits controlling them. Most of the former are found among the fortune-telling class, who use the vocabulary of Spiritualists to entrap the unwary. He divides mediums into three classes: 1, the fortune-tellers; 2, the medical class; and 3, the materialisers. The medical ones are almost invariably controlled by Indian medicine-men, who show a strange pertinacity in haunting the earth. They are, as a rule, much more expert in diagnosing diseases than in prescribing remedies: The materialisers are honest in prescribing conditions in forming their circles, such as the choice of persons to sit, the places they should occupy, and the regulation of light and heat in the chamber. Spirit forms can no more be produced without observance of conditions than the shadow of a human being can be fixed on the photographic plate without an apparatus to collect and regulate the actinic rays and a developing-room to bring out the image. In both instances the effect is a chemical one, not mechanical. Spirit forms are produced by collecting subtle atoms from the atmosphere and combining them into the desired shape by the aid of forces, the nature of which is at present undiscovered by our scientific men.

In reply to my question how he could account for the impartation of life to these temporary organisms, so that the heart can be felt to beat and the other physical operations be carried on, he said he had no explanation to offer, and left the riddle for the disciples of Comte and Tyndall to solve. Varley, the English electrician, wrote him recently to ask where was the connecting link between matter and spirit. He replied that it was just upon the plane of these materialisations, where spirit descended toward matter, and matter ascended toward spirit, the point of contact would be found. There are:—1, solids; 2, fluids; 3, atmospheres; 4, ethers; 5, essences (the imponderables distilled out of the whole universe of matter). Matter is at its climax of progress there. Then takes place the alliance of spirit, and at this sensitive place occur all these apparitions. The spirit lifts matter up to this point, and by reducing its temperature and motion he evolves the apparition. The reversal of this action produces the vanishing of the shape.

The conversation thus meagrely reported occurred some time before the account of Professor Tyndall's Belfast address before the British Association was received in this country; and being read in connection with that, it possesses a definite value, as suggesting a possible solution of the enigma propounded by that eminent man, of "the issue of consciousness from the clash of atoms." One of these Chittenden ghosts told me that there are three qualities of electricity, of which our present scientific tests take cognisance of only the coarsest. Let us hope that by the time we catch the other two, we may be far on our road toward an explanation of the marvels that I have herein imperfectly described. HENRY S. OLCOTT.

SPIRIT TEACHINGS.*

NO. XV.

[On reading over consecutively this series of communications which I had received, I was more than ever struck by their beauty, both of form and matter. There was much in them with which I sympathised; but at the same time

* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Spear, 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.

I could not get rid of the idea that the faith of Christendom was practically upset by their issue. I believed that, however it might be disguised, such would be their outcome in the end. No man, I reasoned, could accept such teaching, in its spirit as well as in its letter, without being led to throw aside very much that the Christian world had agreed to receive as de fide. The central dogmas seemed especially attacked: and it was this that startled me. A very extended acquaintance with the writings of theologians, Greek, Roman, Anglican, and Protestant (especially those of the modern German school of thought) had prepared me to make a little divergence of opinion on minor matters. I knew that such divergences were inseparable from the subject. I also knew that individual opinion on abstruse mysteries of revelation is of little worth. I should have even been prepared for startling statements on such matters. But here was a very different matter. The points impugned seemed to me to be of the very essence of the Christian religion. To "spiritualise," or, as I preferred to call it, to explain away these, seemed to me absolutely fatal to my belief in any revelation whatsoever. After long and patient thought, I could come to no other conclusion. And I shrank from accepting such momentous issues on the ipse dixit of an intelligence of whom I knew, and could know, so little. I felt that I must have more time for thought: and that I, at any rate, was not ripe for the acceptance of a creed, however beautiful, which was not better attested and less iconoclastic. These objections I stated. In answer it was written:—

You have said wisely. Time is requisite that you may ponder deeply that which is indeed of vital import. We leave you to think over what we have advanced with a full conviction that you will, in time, assimilate the teaching, and appreciate its importance. Should you desire enlightenment from us on any points, it shall be given; but we will not force upon you other communications until time has done for you what you require. Let patience and earnest prayerfulness have full sway.

Ye know not in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between your spirit and the guides who wait to bear its petition upwards is fostered by frequent prayer. It is as though the bond were tightened by frequent use; as though the intimacy ripened by mutual association. Ye would pray more did ye know how rich a spiritual blessing prayer brings. Your learned sages have discussed much of the value of prayer, and have wandered in a maze of opinion, befogged and ignorant of the real issue. They do not know—how should they? of the angel messengers who hover round ready to help the spirit that cries to its God. They know not of the existence of such, for they cannot test their presence by human science in its present state; and so, with crude effort, they would reduce the results of prayer to line and measure. They try to gauge its results, and to estimate its effect by the compilation of statistics. And still they find themselves in difficulty, for though they grasp the shell, the spirit eludes their ken. Such results are not to be so measured, for they are imperceptible by man's science. They are spiritual, varying in various cases: different as are the agencies at work.

Frequently it is the unspoken petition which is not granted that is the cause of richest blessing to the praying soul. The very cry of the burdened spirit shot forth into the void,—a cry wrung out by bitter sorrow—is an unknown relief. The spirit is lightened, though the prayer is not granted in the terms of its petition.

Ye know not why: but could ye see, as we see, the guardians labouring 'to pour into the sorrow-laden soul the balm of sympathy and consolation, ye would know whence comes that strange peace which steals over the spirit, and assures it of a sympathising and consoling God. The prayer has done its work, for it has drawn down an angel friend: and the bursting heart, crushed with its load of care and sorrow, is comforted by angel sympathy.

This, the magnetic sympathy which we can shed around those with whom we are in close communion, is one of the blessed effects which can be wrought by the cry of a human soul reaching upward to its God. And under no other conditions can the full blessedness of spirit intercourse be realised. It is the spirit that is most spiritualised that alone can enter into the secret chambers where the angels dwell. It is to the soul that lives in frequent communion with us that we are best able to come nigh. This, friend, is invariable: another part of that unchangeable law which governs all our intercourse with your world. To the spiritual soul come, in richest measure, spiritual gifts.

Nor is it always the answer which man in his ignorance expects, that is the truest response to his petition. Many times to grant his request would be to do him grievous harm. He has asked ignorantly, petulantly, foolishly: and his prayer is unheeded in its request: but it has availed to place his spirit in communion with an intelligence which is waiting an opportunity of approach, and which can minister to him strength and consolation in his necessity.

'Twere well if men would more strive to live a life of prayer. Not the morbid life of devotion falsely so-called, which consists in neglecting duty and in spending the precious hours of the probation life in morbid self-anatomy: in developing unhealthy self-scrutiny: in idle dreamy contemplation, or in forced and unreal supplication. The life of prayer is far other, as we advise it. Prayer to be real must be the heart-cry, spontaneous and impulsive, to friends who hover near. The fancy of a prayer to the ear of an ever-present God who is willing to alter unalterable laws in response to a capricious request, has done much to discredit the idea of prayer altogether. Believe it not! Prayer—the spontaneous cry of the soul to its God through the friends who, it knows, are near, and are ever ready to catch up the unuttered petition and bear it upwards and ever upwards till it reach a power that can respond—this is no matter of formal preparation. It consists not in any act of outward show. It is not necessarily syllabled in utterance: far less is it trammelled by conventional form, or bound up in stereotyped phraseology. True prayer is the ready voice of spirit communing with spirit: the cry of the soul to invisible friends with whom it is used to speak: the flashing along the magnetic line a message of request which brings, swift as thought, its ready answer back. It is the placing of a suffering soul in union with a ministering spirit who can soothe and heal. It needs no words, no attitude, no form. It is truest when these are absent, or at least unstudied. It needs but a recognition of a near guardian, and an impulse to communion. To this end it must be habitual: else, like the limb long disused the impulse is paralysed. Hence, it is those of you who live most in the spirit who penetrate deepest into the hidden mysteries. We can come nearest to them. We can touch hidden chords in their nature which vibrate only to our touch, and are never stirred by your

world's influences. 'Tis they who reach highest in their earth-life, for they have learned already to commune with the spheres, and are fed with spiritual food. For them are opened mysteries closed to more material natures: and their perpetual prayer has wrought for them this at least, that they live above the sufferings and sorrows from which it cannot exempt them, seeing that such are necessary to their development.

Alas! alas! we speak of that which is little known. Were this grand truth better realised, man would live in the atmosphere of the pure and elevated spirits. His spiritual attitude would drive from him the base and baleful influences which too often beset those who pry unbidden into mysteries that are too high for them, and which, alas! beset and annoy even the best at times. If it prevailed not to obtain exemption it would provide protection, and do more to strengthen us than all else that man could do. It would avail more to sanctify the acts, to purify the motives, and to keep alive the reality of spirit communion than anything which we know of.

Pray then; but see that you pray not with formality, heartlessly, and with unreal supplication. Commune with us in communion of the spirit. Keep a single eye to the issues of such communion as respect your own spirit. The rest will follow in due course. Leave abstruse and perplexing questions of man's theological controversy, and keep close to the central truths which so intimately affect the well-being of your spirit. The vain bewilderments which man has cast around the simplicity of truth are manifold. Nor is it for you to disentangle them, nor to decide what is or is not essential in that which has hitherto been revealed. You will learn hereafter to view much that you now regard as vitally essential truth, rather as a passing phase of teaching which was necessary for those to whom it was given. It is human weakness that impels you to rush to the end. You must tarry, friend, tarry long yet in the early searchings before you reach the goal. You have much to unlearn before you can penetrate all mysteries.

We have more to say to you on this. But for the present enough has been written. May the Supreme keep us and you, and enable us so to lead and guide you that in the end truth may shine on your darkened soul, and peace may dwell within your spirit.

+ I. S. D.

NEXT Sunday, Mrs. Cora L. V. Tappan will address a farewell meeting to her, of the Spiritualists of Yorkshire, at Halifax.

THE Countess of Caithness and Count de Medina Pomar will visit Italy for the winter; they are now at Barrogill Castle, in the north of Scotland.

SPIRITUALISM IN GERMANY.—A Wiesbaden correspondent says:—"Here, in this country, I am sorry to say that Spiritualism is in no favour. But as soon as our scientific men in England are able to convince themselves that the phenomena which some of them recognise as real, are emanations from spiritual intelligences belonging to a supra-mundane sphere, and make their convictions public, the scientific men in this country will be compelled to study the subject. And then the almost universal materialism which prevails here among the most intelligent people, will not fail to give way. The Germans seem to me to be great respecters of authority. If a crowd begins to collect in the street, the appearance of a single policeman causes its dispersion—not because they are afraid of him, but because they recognise the lawful authority of this functionary. And so, when you speak to them about Spiritualism, they will not contest the matter with you, as a doubting or disbelieving Englishman will do, but, very quietly, they tell you: 'Our scientific men have long since examined the matter, and have decided that there is nothing in it.'"

COUNCIL MEETING OF THE NATIONAL ASSOCIATION.

On the evening of September 14th, a Council meeting of the British National Association of Spiritualists, was held at Lawson's Rooms, Gower-street, London, under the presidency of Mrs. Makdougall Gregory. There was a good attendance.

The minutes of the last meeting were read and confirmed, after which letters were read from Miss Anna Blackwell, Mr. J. Martheze, Mr. W. H. Harrison, Mrs. Osborn, Mr. J. J. Morse, Mr. Hoskins, Mr. Binney, and Mr. T. Blyton.

Seven new ordinary members were then elected, and M. Buguet was elected an honorary member. The resignation of Mr. C. M. Lewis was accepted, and it was resolved to invite Mr. Martin R. Smith to become Honorary Treasurer, in place of Mr. Daw, who resigned office in consequence of ill-health.

All the members of the Association had been consulted by circular as to alterations of constitution and rules, and on examination of the voting papers, it was found that eighty-six were in favour of the changes recommended by the Council, and ten against them; the remainder of the members did not vote. The "Principles and Purposes" once drawn up were consequently abolished, and in place thereof the objects of the National Association are stated in Rule II. as follows:—

II. The Association is formed to unite Spiritualists of every variety of opinion, for their mutual aid and benefit; to aid students and enquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all enquirers into Psychological and kindred phenomena.

The objects of the Association will be carried out by establishing a Central Institution, comprising a Hall, and Lecture, *Seance*, and Reading Rooms; by correspondence; by printing and distributing publications; by the formation of a Library of Works on Spiritualism and kindred topics; to keep a register of mediums with the view of affording facilities for investigation by Public Meetings and Lectures; by offering a medium of communication between Local and Provincial Societies; by promoting the establishment and alliance of such Societies (which shall, notwithstanding, maintain their own separate independent government and action); and by taking such other steps as may be incidental or conducive to the attainment of the above objects.

It was resolved to substitute the word "alliance" for "affiliation" wherever the latter occurs in all paragraphs of the prospectus relating to local societies of Spiritualists.

Mr. E. D. Rogers remarked that some of the members of the local societies were calculating what those societies could gain by alliance with the National Association. That was not the right mode of viewing it; they should consider rather that the National Association was doing good and efficient work for Spiritualism, consequently asked their good wishes and their practical support.

The secretaries were instructed to have five hundred copies of the corrected prospectus printed, and to issue them to each member, the public press, and others.

Ways and means were then considered, and the cash statement showed a balance in hand of £59 7s.

In reference to Mr. J. J. Morse's farewell Sunday address, under the auspices of the Association, it was resolved unanimously, "That the thanks of the Council are hereby tendered to Mr. George King, for the very able and successful manner in which he carried out the arrangements for Mr. Morse's farewell address."

Mr. Harper's name was then added to the Committee for seeking for suitable permanent offices for the National Association.

The name of Mr. Keningale Cook, B.A., was added to the Spiritualists' Register Committee.

It was then resolved to contribute £2 2s. to the Defence Fund of the late action for assault, against certain members of the Newcastle Society of Spiritualists. £1 1s. was contributed towards the expenses of the Sunday lectures, recently carried on by some of the members of the Marylebone Society, and £1 1s. was contributed towards the expenses of Mr. Cogman's labours in the East End of London.

The secretaries were instructed to issue a circular, inviting the co-operation of the members of the Association to support Mr. Morse's farewell *soirée* on the 8th October next.

The consideration of the following matters was deferred:—Finance Committee's Report; Bye Laws Committee's Report; Conference Committee's Report; Lunacy Laws' notice; Mr. Noyes' paper on Purposes notice; Correspondence Committee's Report; Public Circles notice.

The proceedings then closed.

A CLERGYMAN RECOGNISES SPIRIT RELATIVES AT A SEANCE.

DR. GULLY has favoured us with the following letter for publication, which he has just received from the well-known American author, Mr. Epes Sargent:—

MY DEAR DR. GULLY,—Your very interesting letter in regard to the manifestations through Miss Cook, was duly received, and I have already made such public use of a portion of it as I think you will approve, judging from the communications under your name in the *London Spiritualist*. It is a timely word spoken in behalf of a great but struggling truth. The phenomena themselves are not more wonderful to me than the general incredulity in the face of so much explicit and seemingly irresistible testimony. My own views as to the bearing of these stupendous facts upon the philosophies and religions of the day, coincide perfectly with your own.

The day before yesterday I had an interview with a gentleman who, with his wife, has been to Moravia, N. Y., to see the phenomena through Mrs. Andrews. He is a Mr. Rufus S. Pope, a clergyman from the little town of Hyannis, Massachusetts. Some of his parishioners had been to see the phenomena, and came back with the assertion that they had seen and talked with their departed friends. Mr. Pope did not believe them. He rejected Spiritualism wholly. One of his parishioners asked, "If we will raise the money for your expenses, will you go to Moravia, see things for yourselves, and give us a faithful report in public of your experiences when you come back?" Mr. Pope consented, and in a little while the parishioner came back with a hundred dollars which he had collected. The good clergyman and his wife went to Moravia. He satisfied himself there was no fraud. He and his wife saw and heard his own mother, and his two sons, Milton and Rufus. The last two came not merely once, but every night for a week. The identification was perfect. Said Mr. Pope to me, "I saw them as distinctly as I see you now face to face. It was a reality. There was no possibility of delusion or trick."

In Philadelphia, a spirit-form calling itself "Katie," while the two mediums sit with the audience, comes out of an empty cabinet, then dissolves and disappears before your sight, then reconcretes the materialised form, first beginning as a luminous speck, till it comes forth a beautiful young lady gracefully clad, and moves about and converses with the spectators present.

I am preparing an account of these and the London phenomena, under the title of "The Proof Palpable of Immortality." I hope to send you a copy ere long. The proofs of the reality of these phenomena are accumulating so fast, that science cannot ignore them much longer. Should you have the leisure and the disposition, I shall be very glad to hear from you again.—With sincere regard,
EPES SARGENT.

Dr. J. M. Gully, Balham, S.W. Box 3556, Boston, U.S.A.

MR. MARTIN R. SMITH has accepted the office of Honorary Treasurer to the National Association of Spiritualists.

STRANGE HALLUCINATION.—*The Times* of Friday week contains the following paragraph, in the letter from its correspondent at Paris:—"The *Droit* relates that a man has just died in the Bicetre Asylum whose lunacy had a very singular origin. His name was Justin, and he exhibited wax-work figures at Montrouge, his gallery consisting of contemporary celebrities and great criminals. On a pedestal in the centre was the figure of a young girl remarkable for her graceful figure and perfect features, her hair falling in long curls over her naked shoulders. Justin had named her Eliza, and was so struck by her beauty that he passed hours in contemplating her. She seemed to him to speak, and her blue eyes, with their long eyelashes, seemed to respond to his passion. Under the influence of this illusion he neglected his business, and for want of a showman to puff it people no longer visited the gallery. Poverty succeeded easy circumstances; the modern Pygmalion could not separate himself from Eliza. His wife was obliged to sleep on a bare mattress, and when she remonstrated he ill-treated her. Irritated at the unjust harshness, she one day destroyed the wax figure. Justin was furious on seeing the fragments, and seizing a broomstick he struck his wife and would have killed her had not her cries drawn the neighbours to her assistance. Justin, who had lost his reason, had to be secured, and was an inmate of Bicetre for five years, living up to the last under the charm of Eliza, whose image seemed always before him."

Poetry.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped:
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way.
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night,

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely, let me feel them now.
Think gently of me; I am travel worn:
My faltering feet are pierced with many a thorn,
Forgive, oh, hearts estranged, forgive I plead
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

From "Common-Sense," San Francisco.

Correspondence.

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

A VERY PECULIAR DREAM.

SIR,—What are dreams? Have they sometimes decided marks of Spiritual origin, or are they only traceable to a disturbed stomach?

As a rule, you have found me a diligent, careful investigator of facts only, placing them before your readers simply as additional examples to complete the scale for further theoretical deductions. Consequently, not to interfere with impartiality in examining phenomena, I avoided studying theories beyond the boundary of my practical experience, and whenever my eyes caught some lines headed, "A Dream," for instance, I rejected the subject at once.

In this case I may be influenced from the opposite side, as my dreams are more or less of the "nightmare" type. The other night, however (Sept. 12 to 13), I was visited with such a wonderful vision, that it set me a-thinking. I heard a voice: "Come along!" and felt lifted out of my bed and transported far away into another room, where I found a gentleman in the act of dressing. I was not noticed, for I was quite invisible. With a peculiar twist, he managed to conceal his enormous long ears, protruding at least six inches over the head, behind his cravat, and, by brushing over the long hair, they were put out of view. Then he took some time to adjust the trousers, apparently on account of a little unsightly prolongation of the backbone, too. Now came breakfast, and I found on the tray ham and eggs, and Tyndall's address at Belfast. He read it while taking his coffee, and paced the room in great agitation, took a pen to write a dashing article against Spiritualism, and arrived at the explanation how mediums did their tricks. I then saw only the formation of "W"—when suddenly the ears, rather stiff, slipped out with a jerk (he stooping down too much), and stood erect in majestic grandeur. Then I awoke! It was three o'clock in the morning. Was I really transported? If so, it must have been as far as America, for the scene happened in broad daylight. It puzzled me very much at the time, but now I am able to reduce every feature of it to most simple and natural causes, and to show how careful we have to be not to assign phenomena to spiritual influence while we can explain them just as well otherwise. The reading of Shakspeare's *Midsummer Night's Dream* the day before may well account for the reappearance of the couple of long ears; and the highly impressive article against Spiritualism in the *Daily Telegraph* (12th inst.) may have influenced the other points. The disclosure of the concealed whalebone, with which the tricks might be done, started many suggestions—as,

for instance, the floating of heavy tables and musical boxes. Here the whalebone would be too weak and flexible, but they might substitute a kind of crane with chain and hook (like those used in docks). How clever the mediums must be to catch thus, in total darkness, the things to be lifted; fancy, the hook to land on the nose of a sitter, and hoisting to commence! These reflections evidently gave birth to the skilful concealment of the long ears. Occasionally pondering over Darwin's theory furnishes the key for abnormal formations, for we find in the process of development disturbances the same as in the orbits of celestial bodies. I make these exceptions responsible for the trouble and difficulty in adjusting the trousers. Lastly, the introduction of Tyndall's address needs hardly any explanation. Whose *mind* would not be lively engaged with this interesting and important matter? But in my dream a most trivial incident produced even this point—namely, shortly before the vision, I awoke by a queer noise like scratching, as if a spirit wanted to communicate; but it was a piece of note-paper which had dropped on my pillow, and my whiskers rubbed against it, thereby recalling the remarkable *seance*, where the professor produced similar effects on a glass tumbler with his whiskers. C. REIMERS.

2, Ducie Avenue, Manchester, Sept. 14th, 1874.

COUNT POMAR ON REINCARNATION.

SIR,—I have just read a letter in *The Spiritualist* of Sept. 11th, in which the writer, Mr. Garbett, calls Miss Blackwell, the only English advocate of reincarnation. I suppose he has never heard of my book *The Honeymoon*, a second edition of which is in the press, or he would not be so inaccurate in his statements.

I beg also to remind you that my mother, the Countess of Caithness, is a most decided believer in the views advocated by the late Allan Kardec, whose works she is about publishing in English, translated by several English friends, who also believe in this great and important doctrine.

In my forthcoming work, *Through the Ages*, which I hope to publish early in the ensuing year, your correspondent will find the doctrine holding a most prominent place.

Your correspondent is no doubt aware that the same doctrine is widely taught in the United States, and that it is advocated by the oldest and most important Spiritualistic journal, *The Banner of Light*, whose editor writes, that "if it were not for the doctrine of reincarnation he should not be a Spiritualist"—this, to say nothing of hundreds of other papers, both in South America and the Continent.

Barrogill Castle, Caithness,
Sept. 15th, 1874.

MEDINA POMAR.

SPIRITUALISM AT LLANELLY.

SIR,—The following is an account of a remarkable *seance* at Llanelly, Carmarthenshire, which took place on the 16th inst. at the house of Mr. Young, 6, Stepney-street, in his drawing-room, in the presence of Mr. Caney (artist), Swansea, Mr. and Mrs. Young, Mrs. Hudson, and Miss Crosby from Swansea, with several other friends. Mr. Herne, of London, was the medium. We all sat round the table hitching hands and those of the medium. Musical instruments were played, including bells and a tambourine. A tape was drawn out of my hands; some of the instruments floated in the air above our heads. Many of us were patted on the head and elsewhere by the spirits. A cushion was taken from the sofa and placed upon the table, and left lying across my hands. The hand of a child touched my head, and patted the mouth of another gentleman. Direct spirit voices spoke to me (Capt. Hudson), mentioning my name. There were clear knocks upon the table, and altogether it was a very striking *seance*.

There was no materialisation that evening; the raps signalled that there would be none, owing to some of the conditions not having been attended to. One young lady left the circle; some of the others changed places.

16, St. Mary-street, Swansea,
Sept. 18th, 1874.

H. HUDSON.

AN EXPLANATION.

SIR,—Will you allow me, in justice to myself, to correct an error which appeared in Mr. Kilburn's letter published in your last issue. Mr. Kilburn says that, in the year 1868, he visited London for the purpose of conferring with Mr. Burns; that he was a guest at my house, that I acted the part of mutual friend, and that he is grieved to find that I have been induced to assert that the matter was a public and not a private one.

I beg to state that Mr. Kilburn is in error in every particular. I never in my life acted as mutual friend between him and Mr. Burns in any matter whatever, nor did he ever meet Mr. Burns at my house, as seems to be implied, if not expressly stated. Indeed, in the year mentioned—1868—I did not even know Mr. Kilburn, and had not the pleasure of his acquaintance (as I find by looking over my diary) till the August, 1869, when I met him at Bishop Auckland. It was then that Mr. Kilburn freely and unreservedly stated to me and my wife, more than once, of his transaction with Mr. Burns, in a way which conveyed the impression to us that it was already an accomplished fact, and no secret whatever.

A copy of this letter has been sent to the *Medium*.

Holder's-hill, Hendon, N.W., Sept. 21. T. EVERITT.

MR. MORSE'S SOIREE.

SIR,—Having been fortunate enough to secure the co-operation of Mr. Everitt, who has kindly consented to occupy the chair upon the occasion of Mr. J. J. Morse's farewell benefit *soiree*, to be held at the Co-operative Institute (late Princess's Concert Room), 55, Castle-street, Oxford-street, London, on Thursday, October 8th, 1874. I venture to request your kindly co-operation to aid its purposes to the extent of your interest and sympathy. It is desired to make the above *soiree* as much a pecuniary success as possible, for which object, in addition to the sale of tickets, subscriptions towards the expenses are respectfully solicited and will be duly acknowledged. Tickets may be had at the offices of all the spiritual periodicals; of Mr. Cogman, 15, St. Peter's-road, Mile-end, E.; and of myself,

A. F. MALTBY, *Honorary Secretary*.

8, Granville-terrace, Shaftesbury-road,
Hammersmith, W.

DR. GULLY is now in Paris.

MR. MORSE IN THE NORTH.—A series of three farewell meetings was held on the evenings of Wednesday, Thursday, and Friday, last week, under the auspices of the Glasgow Spiritualists, on the occasion of Mr. J. J. Morse delivering his last trance lectures in the above city, prior to his leaving for America. On the first evening upwards of six hundred persons assembled in the Trades' Hall, and on the second full audiences were present in the Spiritualist Hall, 164, Tron-gate. This week he has been busy in Newcastle; he delivered trance lectures at the Old Freemasons' Hall there on Sunday and Monday, and on Tuesday evening lectured at Byker New Hall, Byker. The Newcastle Spiritualists gave him a farewell *soiree* last Wednesday.

SPIRITUALISM IN MANCHESTER.—Mr. Reimers writes that the general tone of public opinion in Manchester, in relation to the subject of Spiritualism, is perceptibly improving. He forwards also a report of an excellent sermon on Professor Tyndall's address, by the Rev. S. A. Steinthal, delivered in Cross-street Unitarian Chapel. In the course of the sermon Mr. Steinthal said, that as far as he was able to understand the meaning of his address, Professor Tyndall did not mean that the inert mass of inorganised substance was self-originated, or was capable of originating the phenomena which science investigated. He guarded himself so repeatedly against any such misunderstanding, that anyone who ascribed such a theory to him seemed wilfully to misrepresent him. In the very sentence just quoted he spoke of the Creator, and the whole tendency of his teaching seemed to be that matter was but the medium through which the manifestation of force was made; and force he looked upon with that reverent awe which already was displayed by the Temanite sage who declared that "we cannot by searching find out God, or find out the Almighty to perfection." To him, also, force was confessedly inscrutable. If Mr. Tyndall were to have devoted as much painful thought to the investigation of spiritual phenomena as he had done to material ones he (Mr. Steinthal) could not help thinking that his clear intellect would have led him to perceive that it was impossible to rest satisfied with the assertion of the existence of force—call it cosmical life or what they pleased—without proceeding to the further conclusion that there was, at least, but one active force in everything, alone productive of the infinite variety of phenomena which we perceived. All the varied phenomena of this vast universe at last pointed to the existence, underlying everything, of a will, infinite in power, and wisdom, and love; and by whatever name we were pleased to call this will, it was, in fact, the Deity to whom we were led as the only adequate cause of the effects which we studied.

PASSED TO SPIRIT LIFE.—On the 10th of this month, Mrs. Cornelius Varley, mother of Mr. C. F. Varley, the electrician, passed to the higher life, aged seventy-six years. Her body was interred in Woking cemetery. It is only about a year ago that we had to record the departure of Mr. Varley's father, who was so well known, and had done such useful work in the scientific world.

MISREPRESENTATIONS.—There is no truth in the following and other paragraphs printed in an editorial article in *The Medium* last week:—"Interview public characters" as Mrs. Tappan was recently interviewed at Darlington, and request that their announcements shall only appear in his paper." When Mrs. Tappan began her tour in the provinces, she kindly commenced unsolicited to send us her announcements, and they were given to the printers for publication, but even then could not be got in, this journal being so overcrowded. Further, we have about a dozen shorthand reports of her lectures, taken for publication in this journal, but afterwards room could not be found for them. Mrs. Tappan is doing good and useful work very efficiently, and some apology may have been made to her at Darlington for not getting in the notices, with a promise to do better in future by making use of advertising space, but we have no recollection of anything of the kind, and are quite incapable of the meanness of ever asking for any advantage over our neighbours.

ANSWERS TO CORRESPONDENTS.

A. JOY.—You say it has not been clearly explained that it was not fair competition. He has published that during the past five years he obtained about £500 a year by asking Spiritualists for money, and £1,000 about two years ago, by running into debt; total under £1,000 a year, say £4,000 in all. This was for his bookselling and newspaper business. The Liverpool Psychological Society, and others, who have sold his books and pamphlets in large quantities for years, can testify that in nearly every case they had to pay full trade price for them, so the money was not employed to cheapen that kind of literature. It was not employed to clear losses over Sunday and other lectures; he published clear accounts of those separately, and got the public to pay off the losses; if he had paid them all himself, it would only have accounted for about £100 a year. The only other thing was the *Medium* newspaper, which he started several months after *The Spiritualist* came out, when he went on underselling it, shifting the enormous expense of so doing upon the back of the public. We said nothing about it for years, for the sake of peace, although the capital he was using was for the most part obtained from our personal friends and the warmest supporters of this journal, who, in subscribing to an indefinite something which he called the "Spiritual Institution," did not know what was the real state of the case, and that their capital was being sunk in the unwise and unjust attempt to set aside the natural law of "the survival of the fittest." You ask why we suddenly ceased to praise him and his works. Because information reached us that he was using his position as the only spiritual bookseller in London, in quashing orders received for certain kinds of spiritual literature, prohibiting its sale along with the rest at public meetings, and practising other trade tricks, all the time that he was demanding heavy sums of money from the public on the plea that he was working hard to circulate spiritual literature. But we kept silence. At the present time, it would save Spiritualists in country towns much expense if they could get all their newspapers weekly in one parcel; he has long refused to supply them in this way himself. Mr. Farmer advertises that he will do so, but Mr. Burns now will not let him have nearly enough *Mediums* to get his parcels off on Thursday evenings; so with this stumbling-block in his way, Mr. Farmer is obliged to start his parcels a day late. £4,000 expended by a disinterested committee, would have kept Sunday evening lectures going in three different parts of London for five years, and in addition would have cleared the cost of the erection of a handsome public building. Most of it has, however, really been expended in saving individuals from paying a penny per week. It is to be hoped it will not be necessary to recur to this subject.

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BEREAVEMENT.—Mr. Lambert, the well-known medium, has had a serious loss in the death of his brother. His expenses have been so heavy in maintaining deceased's wife and numerous family that he begs Spiritualists to help him. Address—Mr. Lambert, 15, Sewardstone-road, West, Victoria-park, E.

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Mrs. Woodforde is on a visit in Leicestershire and will be absent some weeks. Letters addressed as above will be forwarded.

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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.; Herace 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., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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