

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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### The purposes of the Association are:—

(1.) The collection of well-authenticated facts affecting Spiritualism, through its own circle, or circles, and other available sources, so as to form a basis for sound judgment.

(2.) By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism.

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

In addition to the weekly meetings and seances, members of the Association have the privilege of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the Rooms for the perusal of Members.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the Prospectus, Rules, Circle Regulations, and directions "how to form Spirit Circles," with any further information, to be obtained on application at the Rooms as above.

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The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers 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 inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with the Assistant Secretary, Mr. John W. Haxby, 8, Sandall-road, Camden-town, London, N.W., of whom copies of the Constitution and Rules may be had upon application.

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February, 1875.

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VOLUME SIX. NUMBER EIGHT.

LONDON, FRIDAY, FEBRUARY 19th, 1875.

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## WOMEN'S OCCUPATIONS.

IN these days, when the independence of women is not a mere sentiment, but is becoming a hard fact, based on stern necessity, it is useful to learn what new paths of labour are being opened to them, and to observe with what success each new experiment is attended. One of the most recent is that of "house decoratresses," and from the great scope afforded for the display of taste, and the want of it in ordinary interiors, the public may look forward to a happy era of comfortable, inexpensive, and tasteful domestic arrangements, such as the heart and hand of unaided man could not be expected to devise or execute. Two of the Misses Garrett (sisters of the physician, Mrs. Garrett-Anderson, and of the political economist, Mrs. Fawcett) were the first to enter on this line of business; their example has since been followed by the Misses Townshend, whose offices are at No. 12, Bulstrode-street, Manchester-square, London, and who are earning a good livelihood at this kind of work. The decoratresses may likewise be consulted on matters of upholstery and general furnishing, and keep samples of materials for drapery and other coverings. Such things have hitherto been left by supine or ignorant mistresses of households to "first-rate upholsterers," whose sole ideas are fashion and expense; and husbands are presented with ruinous bills for furniture, remarkable alike for discomfort and ugliness, and which has not even the redeeming quality, fortunately, of durability. This profession may be strongly recommended to young women who may excel in taste, but who have not the opportunity to devote themselves to the cultivation of art, which is "long," while time is "fleeting."

A profession suitable for ladies is that of nursing; in particular monthly nursing. At a time when love and sympathy are as much needed as care and skill, it must be trying to an invalid who is not too ill to enjoy a little society, to be thrown entirely upon that of a woman inferior in intellect, manners, and often of feeling. Facilities for training in the duties of nursing and in medical knowledge are now offered by the South London School of Pharmacy, 325, Kennington-road, S.E., by the Deaconesses' Institution at Tottenham-green, and by other training institutes.

Shorthand and law-copying are also remunerative and suitable employments for women. At the Law-copying Office, 12, Portugal-street, Lincoln's-inn, numbers of girls and women earn from £1 10s. to £2 per week. Strict attendance and neat work are, of course, a *sine qua non* to regular employment and promotion. Shorthand writing being at present an uncommon acquirement even among men, offers a fair field to women, who may, if they seize the opportunity, monopolise the ground, and insist upon good pay. The Victoria Discussion Society are taking up the subject, and a paper was read thereon at their meeting on Tuesday, Feb. 2nd, by Mrs. Rundell, whose own system of phonography is a modification of former methods.

Information on the subject of women's occupations may be gained from *Women and Work*, edited by Miss Faithfull, issued weekly at the Victoria Bureau, 85, Praed-street, W., several columns of which form a guide to employments for women.

#### THE MEDIUMSHIP OF THE EDDY BROTHERS.

For a long time past we have been critically watching the various reports in American Spiritual and other periodicals which have given details of the remarkable manifestations which take place in the presence of the Eddy Brothers, at Chittenden, Vermont, U.S., our desire being to discover what is exaggeration and what is fact:

Dr. Ditson, of the *Banner of Light*, went to see the manifestations, and appears to have been considerably disappointed, the amount of light permitted at the *seances* being so small; and this important point is kept in the back-ground by most of those who narrate the wonders they have seen there. The observers sit in one or more rows, at some distance from the cabinet, the door of which opens upon a platform, and, as a general rule, the sitters are dependent upon two of the sitters for all information about the features of the spirits, two genial and friendly Spiritualists, Mr. Pritchard and Mrs. Cleveland, being specially favoured in this respect. It is the old story of affectionate and spiritually-minded people getting better manifestations than others, because the mediums and the spirits feel more at home in their presence. Occasionally, but rarely, other spectators have had light enough, or have been invited near enough to the cabinet to see the features of the spirits, the most noteworthy case being that of Colonel Olcott, the special correspondent of the *New York Daily Graphic* and the *New York Sun*; he testifies that beyond all doubt a little baby, carried by one of the spirits, was, for the time being, a living human child, certainly not a doll or wax figure.

As the Eddy's are on their own premises, and have their own cabinet, just as was the case with the Holmes's, who recently perpetrated so daring an imposture, Col. Olcott wished the test conditions to be increased to a reasonable extent, consequently he asked William Eddy to give him a *seance* in another part of the house, and he selected as a cabinet a room with whitewashed walls, and no entrance but the door through which the materialised spirits came out: the manifestations went on as usual. Disbelievers who have attended one *seance* only of the Eddy's, and who were disappointed by the bad light, and who at the outset were not favourably disposed, in consequence of their preconceived opinions, have sometimes left abruptly after the first *seance*, convinced that the whole was an imposture, but all who gave time and attention to the subject became satisfied that the manifestations were genuine. The most puzzling part of the matter, from a thoroughly sceptical point of view, has been the enormous number of dresses shown from time to time at the *seances*. The largest theatre in New York could not furnish dresses enough to clothe all the materialised spirits who have appeared through the mediumship of William Eddy. Turk and African, Arab and Hindoo, courtier and peasant, and persons belonging to all grades composing the civilised countries of Europe, have appeared in their proper costumes, and are said to have spoken in their native languages, although the evidence on this latter point is meagre. Mrs. Cleve-

land and Mr. Pritchard, who see these spirits face to face, state unhesitatingly that they have not the features of William Eddy, and that they have clearly seen their own departed relatives come out of that cabinet. If this testimony could be set aside, and if these two witnesses should be included among those enthusiastic people who would recognise a handkerchief as their uncle or their grandmother if it were held in front of a cabinet, the question would remain whether those spirits who can carry objects from place to place bring the dresses and take them away again, and use the organism or double of the medium on which to display them to the spectators.

Has any information been collected by those most familiar with the *seances*, about what is taking place inside the cabinet during the occurrence of these manifestations? Has any witness ever been inside the cabinet with the medium during the manifestations, or have electrical currents been used as in England to ascertain the condition of the medium in the cabinet while the materialised forms are outside? Something should be done to throw more light on the nature of the manifestations.

#### Review.

WOMEN'S LABOUR.—THE *Englishwoman's Review*,\* a monthly journal devoted to social and industrial questions, in their bearing upon the interests of women, opens its January number with an article on "The Position of Women Engaged in Handicrafts and other Industrial Pursuits." The writer says: "In some of the best paid employments, in which both men and women are engaged, women may manage to obtain nearly a third of the wages of men, but in other trades they earn considerably less than this. . . . It is said that men are paid higher wages than women because they have families to support, but no one ever proposes to pay single men lower wages than married men. . . . The low rate of women's wages has long been a subject of remark. Various causes have been assigned for it, those most frequently urged being the absence of skilled work among women, their inability to do as much work in a day as men can perform, and the superabundant supply of labour in employments open to them." The last of these reasons we believe to be at the root of the matter, but Miss Emma A. Paterson proceeds to produce evidence intended to show the invalidity of all of them, except inasmuch as they apply equally to men and women, and intended to prove that the real cause of the evil is that "women have made no permanent united efforts to protect themselves by union. Attempts at trade combinations have already been made with some success in America. In New York, in 1871, the reduction of the wages of women employed in umbrella and parasol making led to the formation of a woman's union in that trade; nine hundred women joined, under a president of their own sex, a former worker in the trade, and the reduction was successfully resisted." A simultaneous movement in this direction has been made during the last few months in London, Bristol, and other parts of England. In July last a conference held in London on the "Need of Union among Working Women" led to the formation of a "Women's Protective and Provident Committee;" amongst the mem-

\* Trubner and Co., office of the *Englishwoman's Review*, 22, Berners-street, Oxford-street, W.

bers of which are ladies and gentlemen well known for their disinterested efforts to improve the condition of the working classes.

Other events interesting to women who work are noticed in the *Review*, and in particular the establishment of the London School of Medicine for Women, 30, Henrietta-street, Brunswick-square, W.C., where ladies who have passed the examination in arts at Apothecaries' Hall can enter as medical students, or attend separate classes for the study of anatomy, physiology, and chemistry. These latter do not receive certificates of attendance. A list of institutions for the benefit of women is given, and among these are the Society for Promoting the Employment of Women, 22, Berners-street, Oxford-street; the Law Copying Office, 12, Portugal-street, Lincoln's-inn, where female clerks are exclusively employed; the Women's Club, 9, Berners-street, W.; College for Men and Women, 29, Queen's-square, Bloomsbury, W.C.; and others of like nature. Those interested in women's occupations should consult the *Review*, as well as Miss Faithfull's most useful *Women and Work*, published weekly, at the Victoria Bureau, 85, Praed-street, Paddington, price 1d.

*The Pet of the Household and How to Save it.* Comprised in Twelve Lectures on Physiology. By Mrs. Lydia F. Fowler, M.D., of New York. London: Wm. Tweedie.

This useful book is full of sound advice relating to the training and rearing, clothing and physiology of children. Such books are more plentiful in America than in this country, and lectures on such subjects are more numerous there than they are here, yet both ought to be warmly welcomed and encouraged by those who believe that a pure mind can best exist in a pure body, and that it is easier to educate a mind encased in a healthy body than one imprisoned in a body enfeebled by disease. The book treats of the wants of childhood, tells how to secure good lungs and good bones, a healthy spine and vigorous muscles; it gives information about teething and learning to walk, and in dealing with the diseases of children explains how to prevent or to cure croup, diphtheria, whooping-cough, and measles. Mrs. Fowler tells how much depends upon good nurses, for by bad nursing ailments may be caused which will last throughout the whole life.

Mrs. Fowler says that the natural deductions from the whole body of facts which she places before her readers are—"That parents are responsible in a great degree for the physical, mental, and moral condition of their children; secondly, that the laws of development and hereditary descent are fixed, and that perfection in children is the result, in proportion as parents understand and comply with the laws of development; thirdly, that physical and mental stamina depend upon the right observance of the laws of dietetics, respiration, nutrition, and exercise; fourthly, that as all the world declares that the mother is the prime mover in exerting an influence over the earlier years of children, therefore the education of woman should be more thorough and scientific, and should embrace at least a greater knowledge of the laws of life. Whoever will advance the education of woman, then, is really a benefit to the race."

A NEW spiritual periodical has been issued at Cape Town, South Africa; it is a wretched thing.

#### HOUSE SPIRITS, PAST AND PRESENT.

READERS of *The Spiritualist* will be familiar with the name and performances of "Peter," who speaks through the mediumship of Miss Showers, and several may have heard and wondered at the loud ringing voice of that quaintest and most vociferous of spirits. The circumstance of his first appearance will be found detailed in Nos. 73 and 74 of *The Spiritualist*. Many may know, too, that he continues in full force, and is daily at hand with his jokes, strange sayings, exhortations, and harangues, and never backward in displaying his vocal powers in songs, both secular and spiritual. It may not be uninteresting to bring forward an instance or two of house-spirits remarkably similar, whose pranks and characteristics were recorded long before the Spiritualism of to-day came into notice.

"Teigue of the Lee" was a house-spirit well known in the south of Ireland in the first quarter of the present century, and haunted the old manor house of Carrigrohane, in County Cork. His voice was heard all over the house, both inside and without, and oftener by day than night, teasing and frightening servants, jeering guests, and addressing them at times in an uncomplimentary a style as Peter often does. His voice is described as exceedingly hollow and hoarse, resembling that of a man speaking with his head in an empty cask. He was always heard when guests came to dine or stay, and would generally accost them very courteously, and often surprise them with the knowledge he showed of their domestic affairs. Sometimes he would amuse himself with chaffing and flouting any very "stuck up" or irascible visitor, and allowing him to run out and chase the mocking voice all round the house, the visitor being always persuaded he would catch "the impudent rascal that was trying to impose on the company" round the next corner. Teigue, for so he named himself, would generally ask for a glass of whisky and a plate of food, which on being put outside the window, were cleared in a moment, when by some device he had turned away for an instant any eyes that might be watching, in this differing from Peter, who has not as yet, the writer believes, partaken of earth food; but resembling him in love of music, always asking the musician to play or sing. A young lady having once, at his request, favoured him with a tune on the piano, he in return said he would sing her a song, and accordingly sang "with a most tremendous voice, *My name is Teigue, and I lives in state,*" a then popular composition. Those who have heard Peter sing would describe his voice in much the same way. Many devices were used to detect this strange being, but he was never seen, nor any discovery made of his character.

In the year 1584 a wonderful house-spirit haunted the old castle of Hudemuhler, in the country of Luneberg. A history of him was written by a pious minister named Feldmann, in a volume of 379 pages. First he ratified his presence by knocking and making various noises, but soon began to converse with the servants in the daytime, just as in the case of Peter. He said his name was Hinzemann, and would carry on conversations either with strangers or with the family; and when all fear of him was gone became quite friendly and intimate, sang, laughed, and went on with every kind of sport—again just like Peter. He delighted in setting servants and workmen by the ears whilst they sat drinking, giving one a box on the ear from behind, and another a pinch on the leg, so that each would

accuse his neighbour, and fall to scuffling, which delighted Hinzemann, who, however, always took care no ill should result. Like Teigue he would eat and drink, and had a dish full of sweet milk and crumbs and a glass of wine set for him daily. When the minister who writes his history first heard him, he was singing and shouting so in the castle hall that the minister thought a whole company was making merry there. He resented any insults, and contrived that they who offered them should suffer, and when an exorcist tried to banish him, snatched the book out of his hand, and pinched and beat him till he ran away, frightened out of his wits. Hinzemann complained greatly of this treatment, and said, "I am a Christian, like any other man, and I hope to be saved." He vehemently disowned any connection with evil spirits and "devil's spectres;" in proof of this he once repeated the Lord's Prayer, but murmured the last petition, "Deliver us from the Evil one," quite low. Mr. Feldmann relates that he heard Hinzemann sing the beautiful hymn, "*Nun bitten wir den Zeiligen Geist*" in a very high voice, resembling in this the other two spirits; he also sang several other spiritual songs. Hinzemann was particularly attached to two young ladies at Hudemühler, named Anne and Catherine, and would converse with them continually, and bring all his complaints to them; he was so jealous of them that he frightened away all wooers, and a usual way with him was to make a writing appear before their eyes on the opposite wall in fiery letters, "Take maid Anne and leave me maid Catherine;" but if any one came to court Lady Anne the fiery writing changed all at once, and became, "Take maid Catherine and leave me maid Anne." This is curious, because Peter employed the same device in making known his wishes, causing a threatening command to appear in writing on the wall (*Vide Spiritualist*, No. 73).

Hinzemann departed of his own accord after he had stayed four years. Unless the present writer mistakes, Peter has announced his stay will be limited. Before going he gave the master of the house three things—a little silken cross, a straw hat very ingeniously made by himself of variegated straw, and a leather glove set with pearls, informing him that so long as those things were kept unseparated the family would flourish. Those three objects were seen by the minister Feldmann, and the straw hat afterwards was given to the emperor Ferdinand II., who regarded it as something wonderful. Hinzemann never allowed himself to be seen by adults; many schemes were used to catch him, but only glimpses were obtained, given apparently in mockery, of a black cat, or a snake, but he would often play with innocent little children, who described him as a beautiful little boy, with long yellow curls, and dressed in a red silk coat; in this respect differing from Peter, who has rarely shown himself to only two or three persons, and then in very unspiritual and unromantic attire. Other differences between him and the other two spirits are that the latter spoke freely in the daytime to all persons indifferently, and always direct; but he, though voluble enough by day to his own household, speaks to strangers only in the dark, and through his medium.

X.

Mr. W. D. HULL, editor of *Hull's Crucible*, 24, Newcomb-street, Boston, U.S., writes:—"Although our paper is considered the most radical of any paper in America, it affords us a pleasure to say that no organ in the world appeals so to the Bible in support of its theory."

## THE ELECTRICITY OF THE HUMAN BODY.

ON Thursday last week Professor Tyndall delivered a lecture on "Electricity," at the Royal Institution, in the presence of a large body of listeners, and in the course of his remarks said:—

In *Silliman's Journal* for 1837 there is a description of a lady whose body was frequently charged with electricity, so that when she touched her friends she greeted them with an electrical spark. It was thought that this had something to do with her health, which in consequence was (very properly) minutely described; but since then all that we have learned goes to prove that this electricity which some people evolve, and which can be obtained in dry atmospheres by rubbing the backs of cats, and by combing dry hair with an india-rubber comb, is all produced by the same cause. There is no doubt on the part of scientific men that electrical effects in the human body, such as I have described, are due to the friction of the clothes against a dry skin.

Professor Tyndall here made an insulating stool by placing a square board on the top of four dry hot glass tumblers. He then put on a macintosh coat, and instructed his assistant, Mr. Cottrell, to brush this india-rubber coat with a fox's tail tied at the end of a cane. Four or five strokes with the fox's brush produced enough electricity to cause some of Professor Tyndall's hair to stand on end, and a few more strokes generated so much that when he brought his knuckle near the knuckle of Mr. Cottrell a spark passed between the two, with a snap which was heard all over the theatre.

We have received the following letter from Dr. Hitchman, of Liverpool:—

To the Editor of "*The Spiritualist*."

Str.—In your journal of the 5th inst., you state (p. 68) that Mr. Varley and others show, with "exquisitely delicate apparatus," that electricity is *not* given out from the hands and different parts of the human body! I beg to dissent from that scientific opinion, in the strongest manner possible, more especially as I am one of those persons who not only have made, but shall continue to make contrary statements. Provost, Dumas, Faraday, Matteucci, Du Bois Raymond, Davy, Holland, Edwards, and a host of other British and foreign philosophers, have placed upon record, in various academies of learning, the most unquestionable examples of "exquisitely delicate instruments," in form of human dynamic bodies, which totally disprove the accuracy of your recent *ex parte* statement. It would indeed be a facile process to fill a column of *The Spiritualist* with mere references alone to detailed cases in "*Transactions*," &c., in which such unequivocal development of human electricity has taken place in presence of competent witnesses, as to show itself invincibly in sparks from every part of the surface of the body. My late friend, Professor Sheridan Muspratt, once challenged certain conclusions of mine, in a public debate with me in Liverpool, of long duration, more especially in respect to the alleged efficacy of magnetised water, and homoeopathic medicines, mainly on the ground that no demonstrable element of cure was discoverable in them by exquisitely delicate apparatus in the Royal College of Chemistry, "or elsewhere." This latter place, however, proved fatal to his gratuitous assertion, as not impossibly may happen likewise, *mutatis mutandis*, with regard to yourself and Mr. Varley on the question of electricity. Dr. Muspratt accepted my invitation to "walk the hospital" for a time, under the strictest rules of mental and physical science, and the result was, as he himself often declared, "that unseen agencies have remedial power over intractable disease," &c. Why should the phenomena of animal magnetism or human electricity be more incredible than the action of infinitesimal doses? In the pursuit of truth, whether in spirit or matter, the scientist can do nothing but follow in her train and pay due homage, not hoping for what *should be* in the nature of things eternal, but devoutly satisfied with what *is*. If we act otherwise in Spiritualism or materialism the beautiful goddess will frown rather than smile upon us, and we shall be very deservedly cast aside as disarmed, worthless, treacherous, and contemptible. Relative weights of atoms in our bodies and their chemical equivalents, though expressed by the same numbers, do not explain the continuity of life, or the whole philosophy of

celestial and atomic dynamics exhaustively. I hold the same opinion with reference to the exquisite galvanometer, and the facts and phenomena of organic electricity. Let justice prevail everywhere.—I am, &c.,

WILLIAM HITCHMAN, M.D.

February 10th, 1875.

This letter does not give a single experiment stating when and where electricity has been obtained from the hands or head of the human body. The last half of the letter is wide of the subject altogether, and so far as its meaning can be made out, he mesmerised patients, and demonstrated "that unseen agents have remedial power," which no one denies, but what has this to do with electricity?

The experiments of Du Bois Raymond and others show that there is plenty of electricity at work in closed circuits in the human body, but we do not know of a single experiment made by any competent man tending to prove that electricity is given out by the hands or head, when such electricity has not been produced by friction. Half-informed people have sometimes taken the terminals of an ordinary galvanometer in their wet hands, and obtained a deflection, making them quite positive that their bodies gave out electricity. But the effect has been due to chemical action set up when their wet hands held a piece of brass connected with the galvanometer. Deflections due to polarisation have likewise been obtained. The competent man of science of course knows how to escape these quicksands, and Mr. Varley, in inquiring into this matter, employed an apparatus infinitely more sensitive than any in common use, namely, one of the reflecting galvanometers used in working the Atlantic Cable. These instruments are so exquisitely sensitive that the weak current produced by a piece of zinc wire placed in a percussion cap filled with a drop of acidulated water has been sent through the whole 3,000 miles of the Atlantic Cable, and made to produce a deflection of the sensitive galvanometer at the other end. These galvanometers are mounted upon pillars of masonry which come up through the floors of the Atlantic Telegraph huts, and the wood of the floors does not touch the masonry, by which means vibrations produced by persons walking about a room are not communicated to the instrument. When a very sensitive galvanometer is used in an ordinary dwelling-house, cabs passing in the street outside will disturb its indications. With apparatus like this, Mr. Varley obtained feeble deflections, which he ascertained to be due to the chemical substances contained in the perspiration of his skin. If he washed one hand in weak alkali, and the other in weak acid, then wiped his hands dry, he obtained a feeble current in one direction, and when he reversed the process by making his right hand acid instead of alkaline, and his left hand alkaline instead of acid, then dried his hands, he obtained the current in the opposite direction.

If Dr. Hitchman can show or quote any experiment showing that electricity not due to friction, has in any case emanated from the human fingers, we shall be glad to print it, for this is a matter to be decided by experiment and not by talk, and we must request him to confine himself to the subject, which he does not do in the last half of the above letter. At all events, the powerful forces which move tables and produce raps in the presence of media are not magnetism and are not electricity, and have not yet been proved to be connected therewith, but appear from their effects to be of another nature.

#### A TRANCE ADDRESS ON PARENTAGE.

Mrs. Cora L. V. Tappan, "under the influence of her spirit guides," delivered a lecture on "Parentage and its Consequences," at the Town-hall, Brighton, on Friday evening, February 5th. Mr. J. Bray, the secretary of the Brighton Spiritual Union, presided, and among the audience, which was small, were Mr. J. N. T. Martheze, Mrs. Martheze, Miss Martheze, the Hon. Mrs. Hugh Rowley, Colonel Dixon, Captain and Mrs. Weatherley, Mrs. Catherine Berry (a painting "medium"), Mr. and Mrs. Colen, Mr. W. Gill, Mr. C. Jackson, and Miss Poole. Mr. W. Devin presided with customary ability at the harmonium, playing an overture before the proceedings commenced, and a march after they were concluded.

Immediately after the Chairman had uttered one or two preliminary sentences, Mrs. Tappan rose, and at once explained in fluent speech and clear language, which were maintained throughout the address, that a lecture upon the advertised subject had been requested in consequence of some ideas which had been prevalent in the public mind recently, touching an unfortunate class of children, and particularly because it had been confessed that the condition of these hapless ones and its causes belong to one of the inscrutable mysteries of Divine Providence.

Whenever any human misery was pronounced incurable, it must indeed, she said, sound strange to the ears of an almighty and beneficent Father, who had provided means for the cure of every human ill. In the opinion of the speaker, those means were conveyed in the one word knowledge, and whenever the knowledge of any evil should have been properly considered and conveyed to the human race, the suffering and misery must inevitably depart. It was, therefore, argued that there was not one of all the unfortunate waifs cast on society—the maimed, blind, deformed, or idiotic from birth—that was not so because of the lack of proper knowledge and the appliances thereof; and affirmed that nearly all those diseases which afflicted humanity might be avoided if as much attention were given to the cultivation and perfection of humanity as was usually given by the scientific world to the understanding of any subject. In order that this attention might be given, no one, it was pointed out, should enter upon the sacred office called parent, in the highest and divinest sense, if there were a physical or mental imperfection which was liable to taint humanity with crime or disease; and in further support of this injunction, the responsibility of human beings in this matter was set forth. Attention was directed to the facts presented by statistics that nine hundred criminals, imbeciles, and outcasts had descended from a single unfortunate pauper child cast adrift but a century ago, and that the degraded portions of our cities and towns were the results of two or three such incidental and seemingly accidental waifs, who perpetuated their kind, and engrafted upon human society that which was worse than any mere physical disease—moral and physical infirmity.

As the primal condition of human life was perfection—that whatever Deity had placed upon the earth should represent its highest possible type of expression—it was maintained that a full knowledge of the responsibility defined should be possessed by every individual who should assume the sacred office and trust of giving to earth an expression of the soul of man in human form; and that, whenever a crime, infirmity or deformity was to be perpetuated by the neglect of this knowledge, it was the duty of society to interfere, for the purpose of saving mankind the unnecessary sympathy and absolutely wasted philanthropy which now took place in the world. It should not be possible in this age of civilisation and culture that such a spectacle as they would witness in any hospital or asylum for orphans, and the diseased and infirm, should exist. There could by no possibility be anything in this matter that was inscrutable, it belonged to that special class of human investigation which patience and careful study and an earnest desire to arrive at the wish and the will of the infinite Purpose could and did make manifest to humanity. Physiologically and scientifically speaking, it was not only absolutely true, but it was a fact that if that which was sanctified and held sacred as marriage, should be made still more sacred from the consciousness that no persons should ever set themselves apart from their kind as married, except they wished to present to the eye of the heavenly Father, who had consecrated their union, the highest types of humanity; and if, added to this, there should also be the knowledge that should render that wish possible of fulfilment, then they would have arrived at the root of the difficulty. But so long as young and inexperienced persons rushed into that sacred relation without a knowledge

of the responsibility they incurred, so long as society sanctioned and would sanction those convenient unions that were for the perpetuation of estates and titles instead of the highest types of humanity, so long as physicians and sometimes spiritual teachers insisted that these unions should take place, regardless of the physical or moral consequences, they must not fail to expect those imperfections that were now visible in society. If, however, one waif left upon society uncared for caused the Government to expend millions of money annually, as the result of that one misfortune, then it behoved all right-minded persons to set to work to form schools of instruction for the young, providing for those thus left without early culture and instruction, not only education, but every means of support and proper protection from crime, penury, and want. And it belonged to all the great sisterhood of women in all places of worship to see that there were no unprotected and uncared-for girls, left to the temptations of external life; and it belonged to all men, brothers in Christian society, to consider every young woman as they expected other men to consider their wives, daughters, or sisters—objects of protection. And this state of society would bring about that radical change which now seemed so far away, and which the good and wise vainly attempted to solve by curing the surface and not probing to the centre the evils that afflicted humanity.

At the close of the lecture, several questions were asked by two gentlemen, but they elicited nothing in addition to what had been stated, except the confession that, like the question of temperance, or other social questions that involved individual responsibility in complication with legislation, the subject considered could not be one of human legislation at the present day, as it had been in the days of the Spartans, but it could be made the subject of training, so that there could be such a moral and social opinion created that it would be impossible in society to do that which would perpetuate a wrong without the condemnation of mankind; that it was believed to be possible for human science to be so perfected that the hereditary tendency to insanity or consumption could be readily detected, not only when active, but also when inactive; and that the hereditary transmission of criminal tendencies could be remedied in the same manner as that of physical disease. An impromptu poem was also delivered on "Death," a subject chosen by the audience out of the following other four submitted by individual members:—"Flowers," "Love," "Moses in the Bureshes," and "War."—*Sussex Daily News*.

**SPIRITUALISM AND ANTHROPOLOGY.**—Mr. A. L. Lewis, of 151, Church-road, Essex-road, N., secretary to the new Anthropological Society, which branched off a year or two ago from the Anthropological Institute, writes:—"I should be glad if you would announce by authority in your paper that we are willing and even anxious to receive papers on psychological subjects."

**SPIRITUALISM AND CAPITALISTS.**—Among the workers who are helping to forward the great movement of modern Spiritualism, capitalists can do much, and some of them who are well known to the readers of these pages have done their duty in a liberal and kindly manner for many years. The disorganised state of the movement until about a year ago was an impediment to the efficient and economical expenditure of capital for public purposes. But now that there is a good working organisation in the hands of educated and reliable people, who are resolved not to let the Association get into debt, a means has been provided whereby all funds can be usefully expended under the public eye, and by the public vote. In the hope that there may be some ardent capitalist somewhere in the United Kingdom of Great Britain and Ireland, who has been anxiously watching for an opportunity to aid the movement to such an extent as to amount to self-sacrifice, which after all is the only measure of true liberality, we desire to point out that an acceptable boon at the present time would be the presentation to the movement of a plot of freehold land alongside one of the main thoroughfares in London, for the erection of a public building. The practical effect of this would be that the building would be reared at once, since, with no rent to pay for the land, the building of a hall would be certainly remunerative in itself. There is already a good working organisation to use the premises when completed, and, as its funds would not be drawn upon to meet the great expense of rent, it could use its income for public purposes. The land being freehold and the property of the movement, the "powers that be" would not be able to turn out the occupiers; at present a potent engine in the hands of influential opponents, is that of giving notice to quit either to objectionable individuals or to objectionable organisations.

## PRIVATE SEANCES.

### SEANCE AT MISS DOUGLAS'S—THE MEDIUMSHIP OF MR. WILLIAMS—THE SITTERS TIED BY SPIRITS.

LAST Tuesday morning a private *seance* was held at 81, South Audley-street, the residence of Miss Douglas, a lady whom the late Dr. Robert Chambers, of *Chambers's Journal*, states that he was accustomed to consult upon his experiences relating to Spiritualism, at a time when the unpopularity of the subject deterred him from introducing it generally to his less thoughtful friends.

At the *seance* Mr. C. E. Williams was the medium, and his hands were held during the dark *seance* by two of the guests on either side of him. Materialised spirit hands took a long piece of tape and tied it round one or other of the hands of all the sitters at the table, one young lady excepted, the tape not being long enough to include her. Next, a heavy chair was heard moving about the room; it crept noiselessly up the back of a noble lord who was holding the hands of Mr. Williams, then was placed lightly on the centre of the table, without breaking the chandelier glasses above, or injuring any of the sitters. Afterwards there was a cabinet *seance*, and John King was faintly seen once or twice; Mr. Williams had been tied in his chair by Mr. Harrison before this took place; and one end of the chief piece of tape holding him was fastened to the upper bar of the grate in the room used as a cabinet. The two terminal knots of this piece of tape were sealed with a signet ring. The knots and seals were intact at the close of the *seance*.

### SEANCE AT MR. GEORGE NEVILLE'S—MRS. FAY'S MEDIUMSHIP—REMARKABLE MANIFESTATIONS—LITERARY OBSERVERS.

Last Sunday night a *seance* was held at the residence of Mr. George Neville, 9, Regent's-park-terrace, Gloucester-gate, London. Among the guests present were the editor and sub-editor of one of the most powerful daily newspapers published in London, as well as several other ladies and gentlemen of literary note. The medium was Mrs. Fay, who had never entered the house before, and who came to it alone.

The greatest disbelievers present fixed two screws, with iron loops at their heads, into the wood-work alongside one of the windows of the first floor of the house, high up over the street. They bound her hands together with strips of calico in the way so often described, then tied them behind her back; after which she took her seat upon a camp stool, when they tied her hands to the iron ring. Another piece of calico was tied round her neck, and fixed to the upper iron ring. Her feet were tied together with a rope by one of the ladies, and the long end of the rope was brought out into the room. A large shawl was nailed by one corner to another portion of the wood-work of the window, so that when it was held up at the opposite corner against the side wall of the room, Mrs. Fay was hidden from sight in the angle formed by the corner of the room. For more minute particulars as to the way in which the medium was secured, see *The Spiritualist* of Feb. 5.

Every now and then the curtain was raised for the space of about half a minute, during which time several manifestations took place as so often described. Musical instruments were played; a nail was hammered with considerable force into a piece of wood; a basket was placed upon the top of her head; a glass of water was raised to her lips and found sticking between her teeth, and so on. After most of these manifestations the knots and fastenings were examined by those who tied them. One of the unbelievers inquired into the matter thoroughly; he had the window-shutter opened to see that the window overlooked the adjacent gardens. He examined the floor to see that it was carpeted in the ordinary way, and he had the window-curtains moved; he frequently examined the knots, most of which he had tied, and which held the medium, and said that he could swear that they were as he had left them.

Mrs. Fay, when questioned as to what she saw while the manifestations were going on, said that she saw nothing, for directly she opened her eyes the phenomena stopped, and the instruments fell to the ground. That there is some power connected with the human gaze, which tends to weaken physical manifestations, is certain, which is why Messrs. Crookes, Huggins, and Cox, after they had made a test basket, in which an accordion was to play keys downwards when held at the upper end by one of Mr. Home's hands, were obliged to place their basket under the table instead of on the top thereof before they could get the manifestation, which was thus favoured by partial darkness, and by being screened



from their eyesight. Sometimes they let observers for a minute or two watch such phenomena as these, so that the spirit-hands can be seen doing the manifestations, but the spirits say that the human glance causes a burning feeling while it lasts. When materialised spirits show themselves, and the gaze of the observers becomes too intent, they often ask them not to stare too fixedly, as it begins to burn them. Mrs. Fay says that the occasions on which she has seen spirit-hands through her own mediumship, have been few and far between.

Four pieces of paper were placed in Mrs. Fay's lap with a pair of scissors. The signatures of three of the observers had been previously placed upon three of the pieces of paper; the fourth piece was a leaf of a letter. The curtain was raised, and immediately the scissors were heard at work cutting the paper, and it sounded as if a pattern were being cut out of all four pieces at once, that is to say, as if the scissors were cutting something thick. In a very short time, probably less than a minute, the curtain was dropped by request, and four different patterns were found cut out of the four different pieces of paper. One of them was cut rather curiously, the edges of the figure being so sharp everywhere that it could not be seen where the scissors first entered the paper, and the paper did not appear to have been folded in such a way that it would have been possible to have cut out the figure, without first making a hole with one of the points of the scissors.

After the light *seance* was over, it was put to the company, as usual, whether those who had tied the medium should cut her free from her bonds, or whether the spirits should do it. On this occasion, unlike the last one reported in these pages, it was resolved that the spirits should do it. They accordingly freed her hands, but not her neck, with a small knife given to them for the purpose.

Afterwards there was a dark *seance*, during which Mrs. Fay sat in the middle of the guests, who were arranged round her in a circle. Musical instruments floated about in the usual way, the sitters were touched by materialised hands. Mr. Harrison's necktie was taken off and given to somebody at the other side of the circle. One of Mr. Neville's boots was pulled off, and various other physical manifestations of the usual nature were obtained.

The lady from Dublin who had passed through the strange experiences described in Mr. Dunphy's article, recently published in *The Spiritualist*, entitled "The Mysterious Man," was among the guests present, and after Mrs. Fay's short dark *seance* was over she went into a trance. She said that she saw an elderly man with a perfectly bare face and a little moustache standing near one of the sitters, who said that this description tallied with that of her departed father. The spirit who made this statement gave the name of "Oliver Goldsmith," and said that he had been with his medium, a few days ago, to a playhouse, and his opinion was that to produce good dramatic results the players should be inspired as much as the writers of the plays. He did not like to see the play which his medium had attended ("The New Magdalen"), he thought it was investing with too pleasing an interest a subject which should have been kept out of sight, and that the whole play was founded upon erroneous views of true morality. The public sometimes liked plays which they would not select to read at home.

At this moment one of the sitters touched the hand of the entranced medium; she gave a violent start, and uttered a cry of pain, an effect often seen under similar conditions in mesmerism when a third person touches a sensitive while asleep under the control of a mesmeric operator. In this case, however, a spirit out of the body instead of a spirit in the body, was controlling the medium.

Next the medium was controlled by "Abraham Sarson," who described himself as a dwarf who lived in the days of Elizabeth; he complained that the medium had driven her first band of spirits away from her for a week. Next the medium was controlled by a spirit who gave the name of Father C—, who claimed to be a priest who lived in Ireland eighty-eight years ago. He said that in his present state he did not think much of any of the churches, one being about as good as another, but that if men would try to do what was right to the best of their ability, and to carry out good principles in their lives, that was all they need do. If the medium tried to send away her own spirits, she would be surrounded by worse ones, who had the power to produce illness. He said that Dean Swift appeared to his medium the other morning; if she had had pluck enough to speak to him he would have answered.

It was here explained that one morning recently, the curtains

of her bed were opened, and she saw the spirit of Dean Swift standing there gazing at her.

Some conversation about Darwinism followed, upon which the communicating spirit said, "There is one life of the tree, another of the animal, and another of the human being. God made man in His own image, and breathed into his nostrils the breath of life." It was difficult to conceive the greatness, and the glory, and the majesty of the primitive man. The diversity of the different kinds of life was shown by the plant breathing what is death to the creature, and the creature breathing what is death to the plant. How could the image of God be evolved then from anything base and ignoble?

Shortly afterwards the *seance* closed.

SEANCE WITH MRS. FAY IN THE PRESENCE OF MR. BLACKBURN AND FRIENDS.

Last Monday morning a *seance* took place in the rooms of Mrs. Fay, 27, Princes-street, Hanover-square, W., in the presence of Mr. Charles Blackburn, of Manchester, who had brought with him two friends from Scotland, and others from London. Mrs. E. Corner (Florence Cook) and Mr. Harrison were among the observers. The manifestations were much the same as those described in the preceding *seance* held at Mr. Neville's. There was no dark *seance*; Mrs. Fay had just taken the rooms, and it was found on trial to be impossible to block out the daylight effectually.

NEWSPAPERS of a certain stamp publish articles from "loungers," "ramblers," "idlers," and other Richard Swivelers. A new journal, called *The Pictorial World*, has a contributor who gives himself the honourable title of "a loiterer;" he abuses Spiritualism, then prints how he once sat down to dinner with a marquis and tasted salmon. Poor fellow!

SPIRITUALISM IN DALSTON.—Next Thursday a paper will be read before the members of the Dalston Association of Inquirers into Spiritualism and their friends, by Mr. W. H. Harrison, on his early experiences in Spiritualism. Many of these were gained at the residence of Mr. Cromwell Varley, long before *The Spiritualist* newspaper was started, and have never been published, although they include a large number of *seances* with remarkable mediums. Mr. Varley has given his consent to their publication, consequently the facts will be stated at the meeting next Thursday, which will be held in the rooms of the Association, 74, Navarino-road, Dalston, E. At the last meeting of the Council of this Association, held on the 11th instant, Mr. Henry D. Jencken, M.R.I., barrister-at-law, was formally elected president, and Mr. Thos. Blyton honorary secretary and treasurer. The revised prospectus, rules, circle regulations, and directions "How to form Spirit Circles," were finally approved and adopted. Miss Kislingbury and Mr. James Webster were elected honorary members, and it was resolved to invite Mr. and Mrs. Bassett, Mr. and Mrs. Parkes, Mrs. C. Woodforde, Miss Lottie Fowler, Mr. and Mrs. Towns, Miss Keeves, Mr. C. E. Williams, and Mr. F. Herne to accept honorary membership.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—One of the effects of organisation in Spiritualism is to educate some of our most active workers in the duties of public life, and those members of the Council who for more than a year have gained experience in public duties are now better fitted for their work by far than those who have not passed through the difficulties of the position. A new phase of legislative experience is cropping up, namely, the appointment of permanent salaried officers. At meetings of country boards of guardians, sometimes there are full attendances when an officer has to be appointed, and the reading of the credentials of the candidates is a mere farce, the guardians having attended with their votes pledged beforehand to the man who has canvassed them most actively, or to a personal friend. More important public bodies, such as well managed town councils, get over this difficulty by declaring any applicant who directly or indirectly asks any member of the Council for his vote, to be ineligible for the appointment, and this ought to be a standing rule of the National Association of Spiritualists. Now that an Assistant Secretary is to be appointed, probably candidates will spring up, never heard of in the Spiritual movement before the fact of a regular salary was presented. The secretaryship is the most vital point of any organisation, and should be filled only by those in whom the whole movement has confidence, and who have become noted during years of trial for their disinterested love for the cause. Fortunately, the National Association has two splendid honorary secretaries, whose arduous labours have done much towards placing the Association in its present good position.

## Poetry.

### BOUGHT AND SOLD.

I stood to-night in my foam-white lace,  
 "With pearls in my shining hair,  
 And I hid my heart with a smiling face,  
 And the gazers said, "How fair—  
 How blithe and bright is the maid to-night,  
 Who stands at the altar there."  
 And I heard them praise the costly things  
 That purchased my nuptial vow;  
 Praise the jewel that clings and stings  
 And burdens my finger now;  
 The milk-white pearls that twine in my curls  
 Like a burden on my brow.  
 Praise as we praise the frozen tree  
 That the hoar-white frosts begem,  
 But the cold cuts keen; for we only see  
 The glittering diadem;  
 And the leaves beneath, in the cruel wreath,  
 We've never a thought for them.  
 Bought with a heap of shining gold!  
 Bring hither a red-hot rod,  
 Brand on my brow the warning "Sold,  
 And lost to Heaven and God,"  
 Yet, weak heart, wait! you chose your fate,  
 All jewelled and golden shod.

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.]

### SPIRITUAL MANIFESTATIONS IN NEWCASTLE.

SIR,—Referring to your visit here at the latter part of last year, and the state of our mediums, and the phenomena occurring through them at that time, it will be interesting to you as well as to your readers, to learn a few details of what has transpired since, more particularly as to the present state of the manifestations.

The society here has become better organised, and the committee have arranged a course of lectures, the first of which was given by Mr. Barkas last week; the next will follow shortly, by Mr. Hinde, of Darlington. Misses Wood and Fairlamb, physical mediums, are being successfully controlled for materialisations, and we expect soon to be allowed to see medium and spirit at the same time. The nearest approach to a test has been presented by the photograph of the spirit "Sissy," taken under the magnesium light. The little intelligence appears to have moved, and hastily passed a handkerchief or some drapery to her face, thus preventing a good likeness, but the attitude shows conclusively that "Sissy" is a child, and not the medium. Another experiment, carrying with it indisputable evidence of the reality and identity of these little spirits, has been ingeniously concocted and carried out by Mr. Blake. The medium being in the cabinet, her hand has been wrapped in a piece of the curtain, then covered with a white handkerchief, and afterwards tied securely round the wrist. The string can be held by one of the sitters. Under such conditions, and with a fair light, the little child came out of the cabinet, and saluted the whole circle. The photograph by magnesium light is to be repeated, with a promise of better results.

The society has entered into a contract with some gentlemen of position in the world of letters and science, who are anxious to investigate the phenomena through Misses Wood and Fairlamb; they have seen other phenomena, and appear more struck with what they have met with in this town than elsewhere. Personally I have been a good deal away from circles owing to business calls, but have just started a private circle to meet twice a week for three months, the media being Willie and Joseph Petty, sons of Mr. Petty, whom you will remember as being surrounded with a mediumistic family.

The last sitting I had with these lads (one of them about seventeen, the other fourteen years of age) commenced with a dark circle, when, under test conditions, a violin and banjo were brought from the wall outside the circle, and played upon; a bell on the table in the centre of the circle was lifted and rung vigorously; at the same time several of the sitters in the circle were touched. The table was lifted over the heads of the sitters and placed outside the circle, and during these powerful and simultaneous manifestations several lights were seen in the room. While these manifestations were going on, the fire, which had been supposed to be extinguished, brightened up a bit, and, being just behind me, I looked round and distinctly saw the play of what ap-

peared to be a black foot over the glimmer of the fire; at the same time my ear was pulled: one of the media became entranced, and we were told to put out the fire. The dark circle was declared a great success by all the sitters, and we then had a recess, during which little Fanny Petty, about seven years of age, was controlled and gave a short address, one part of which was quite beyond her years. The interest of it was centred in the fact that she purported to be controlled by a young woman, who will give her history, and points to her being developed as a test medium. The programme was first to sit for materialisations with Willie, then with Joseph, but "Chicho," who is an African, and controls Willie, was so anxious to please that it became too late to sit for the materialisation of Jack, another of the negro race coming through Joseph Petty.

The first figure was a tall lady form, veiled with copious drapery, said to be a sister of one of the sitters, who came out several times, and spoke to her sister. Her object seemed principally to be to show us the medium, which she accomplished quite satisfactorily to some of the sitters who sat in the front. Much time was spent in trying to show myself and others the same longed-for marvel, but the light had been put down since the first attempt, and although we thought we saw the form and face, we must wait another opportunity to be sure. Another object seemed to be to bring out two figures at the same time. This did not come off, but the transition from one to the other was very quick. The second figure was said to be my mother-in-law, who came out and went to Mrs. Hare, kissed her, and nodded. Her face was exceedingly like that of the old lady just before she quitted this earth a few weeks ago; but the light was at its lowest point. She went into the cabinet, soon again emerging, coming straight to me, and I could see the very facsimile of the full-bordered cap which she used to wear; but could not see her features; the outline, breadth of face, attitude, and general gait were exact. Her robes differed from those of Anne, the other form, and her figure also. After the *seance*, Mr. Barkas and I searched Willie, and there was not the slightest trace of any concealed robes, nor was there in the cabinet. We expect to get likenesses of all these forms in time, and to be allowed more light as they get greater power.

The mediumship of Mrs. Petty has been suspended on account of illness; but her control has ordered her to sit again very soon, when we expect more marvellous manifestations than those I have faintly and imperfectly described. Summing up, it is a great satisfaction to feel that we have in Newcastle an array of phenomena second to none in the world, and the indomitable perseverance of her sons and daughters, coupled with the willing and all-important aid of the spirit world, will carry investigation to its legitimate issue—absolute and incontrovertible proof of the reality of the phenomena, and we fondly hope and believe that the spiritual cause of it will also be upheld.

If psychic force is the agent, I confess for one I shall grope in darkness and land in despair.

J. HARE.

15, Chester Crescent, Newcastle-on-Tyne, Feb. 8th, 1875.

### ORGANISATION.

SIR,—When Mr. and Mrs. Everitt were on their late provincial tour, the writer incidentally met them at Darlington; and as organisers and non-organisers are very closely allied, that subject soon became the topic of close conversation, when the writer learned that Mr. Everitt and the friends of organisation generally looked on him as an advocate of disorganisation. Mr. Everitt was at once informed that it was a mistaken view. The writer has been a consistent advocate of organisation relative to Spiritualism since 1849. Space will not permit, or I might refer to my advocacy of organisation in *The New York Spiritual Telegraph*, and to other writings since published in England. Reference was next made to my papers published in *The Medium*, Aug. 21st and Sept. 11th of last year, in which I endeavoured to sustain a view of Spiritualism independent of all secondary or man-made organisations, or organisation additional to that of the Spirit itself, and of the offertory and voluntarism which flows directly from the Spirit of God and that of created beings. But I claimed the indulgence of Mr. Everitt, and stated that that is not the whole of the subject; and that my view of organisation and how to organise was not stated in those papers. I was at once invited to give expression to my views, he (Mr. Everitt) stating that he had no doubt but my views would find expression for the consideration of the friends of organisation through *The Spiritualist*. I think it desirable that this paragraph should preface my views of organisation, and how to organise.

Organisation necessarily implies the existence of more elements and subjects than one: for instance, there is law unchangeable, and therefore absolute; there is gospel—the messenger and the message—something to be received morally, and which demands absolutely that it be received, or the rapport with the sender, also the moral relation of the messenger to those to whom the message is sent is not established; and thirdly, there is in this our day a renewal of the action of a sensuous tangible power and substance called spirit,—the fact of this renewal is as absolute as the law and the gospel. Fourthly, the entities of mortals to whom these three absolutely appeal are immortal beings, and must equally be recognised as absolute existences. These are the four elements, then, and they must co-exist in harmonious relation each one with all the rest, or there is some defect and consequent inharmony. It is a fact that all of these orders, as they have been successively planted in the earth or mortal existence, have each had an infantile spiritual existence; and secondly, a societary or organised existence.

According to Scriptural history (or according to the natural history of a single family of to-day) the human kind had its period of minority and the spiritual family altar at which both the firstborn (Cain) and the second born (Abel) made their spiritual offerings until their majority; at which period the societary, or the organisation of the family as equal in majority, commenced. The order of Israel commenced with the patriarchal and the tribal, then the national and the legal. The order of Christ commenced with the apostolic fatherhood and the adopted children, and next the communal and churchal, afterwards the national. "Modern Spiritualism" has also begun with the adopted of the spirit, and with the patriarchal. Here I might cite many fathers in Spiritualism who have taken the adopted by the spirit under their paternal care, providing for them a home, house of worship, in which is placed the family altar, on which all might freely make their spiritual offerings, but space will not permit. One of the first of these patriarchal homes was planted on Armory Hill, Springfield, Mass., U.S., America, beginning in 1849. And the first in England was at Keighley, in Yorkshire, England, beginning in 1853.

Now, the first period of each of these four dispensations of God, the creation of man, the Israel and the law, the gospel by Christ, and "Modern Spiritualism," may with the strictest propriety be called "The Spiritual Institution." And hence, as the adopted by the spirit attain to their majority, the second, or the societary, or the organisation period commences; but not in the home or house of worship, nor by the annihilation or the absorption of the same; it must be an additional order, neither compassing nor being compassed by the Spiritual Institution. The latter after the period of organisation had arrived, would be called "The Church," and the societary development might be called "The National Order of Spiritualism;" and the national ought to work for the promotion of the spiritual church, since its true subjects must come by the church and its spiritualising power and means. And secondly, the national order must see to the further education of the spiritual Israel.

I think I have now come by a very short route to the question of "How to Organise," with harmony, efficiency, and certainty, the additional order of "Modern Spiritualism." But as my paper seems to be full, perhaps I had better forward the remainder in another short paper as soon as I can conveniently do so.

D. RICHMOND.

18, Chapel-street, Darlington.

#### SPIRITUALISM AND CHRISTIANITY.

SIR,—As a Spiritualist renounces adherence to the use of Spiritualism upon the ground of its anti-Christian teachings and unsatisfactory results, as developed in its professors, I venture to offer a few reasons from one in a measure in harmony with her views, as to why he also, after some years' trial and investigation, does not turn his back upon the sun in which he sees a few spots. Spots may grow, and the sun, as foretold, be turned into darkness, and the moon, as reflector of the sun's brightness, may not give her light, but He who made these great lights, is a guardian in whose hands we may safely trust their preservation.

The Bible reflects the glory of the Sun of Righteousness: anything that lessens the glory of that Sun dulls the brightness reflected on the written Word; those who believe that Word are taught therein to expect this; materialism is much more to be credited with this work than Spiritualism. The one may dim the Sun, the other ignores its existence.

Gold is not the less gold because it is found mingled with common clay. It is, when found, of no use to the ignorant, but a means of evil in the hands of those who habitually abuse its use. It is idle to despise the advantages God places in the possession of wealth, because we see those advantages turned by the defects of the possessor into a curse where they should have been a blessing.

Brought up in the Christian religion as taught by the Church of England, accepting its teachings as those most in accordance with the Bible, and considering that book as the one most replete with divine wisdom, in spite of all apparent contradictions, inconsistencies, and obscure passages which prove stumbling blocks to many, I have always weighed Spiritualism, its facts, and revelations, by the light which I find in the written Word: "If they speak not according to the law and testimony, there is no light in them," has been my motto.

More than six years ago, I found myself suddenly, to my amazement, a writing and a drawing medium. Spiritualism I regarded with shuddering horror. I thought it terrible, and could never speak of the subject, but on one occasion I could not avoid the presence of a Spiritualist, and was told through him that I possessed powers of which I had never previously heard. These powers were then and there developed. Since then they have been carefully and prayerfully exercised, and I feel therefore that being able to say something good for Spiritualism, from what is called in these days an "old-fashioned" Christian point of view, I ought to say it, if not for the convincing of those who cannot accept in its fullest degree the idea of the divinity of our Lord Jesus Christ, for the sake of those who deem that all Spiritual teachings are of necessity anti-Christian.

Some of my reasons for adherence to Spiritualism, are as follows:—

I am thereby made to realise the presence of the cloud of witnesses. The Bible led me to believe this, Spiritualism has made me realise it. I see in spiritual mediumship a power of communicating with, and receiving communications from them; I see a chance therein of communion with the communion of saints. Once convinced that a devil can manifest his presence, I am satisfied that God will not withhold the counterbalancing influence of angelic ministration. "e they not all ministering spirits sent to minister to such as shall be heirs to salvation?"

I see a door opened by these means between the seen and the unseen worlds, leading to a treasure-house of knowledge, wisdom, and power.

Since I cannot prevent the visits of evil messengers, I find it best to open this door as widely as I can, that angels also may see how much their visits are desired. I do not see that consciousness of the presence of enemies increases the danger to be dreaded from them, whilst I am certain of the comfort produced by the realisation of the presence of all-powerful protectors commissioned by the Lord of Hosts.

I am strengthened in my love, reverence, and obedience towards the Father of the Spirits of all flesh, and in watchfulness against the subtle devices of the power of evil.

Through the teachings of those invisible guides that surround me I learn to comprehend and esteem the inspired writings accepted by the Christian religion in a higher degree, and find their pages flooded with light; the inspiration seems more inspired, and the truth more true. Spiritualism reflects the Word and the Word illustrates Spiritualism.

I learn hereby the meaning of "inquiring of the Lord" and the ministry of angels, as opposed to "the seeking of familiar Spirits" and demoniacal possession. I am led in the Bible to expect seducing spirits, teaching doctrines of devils, and therein am also told to "try the spirits," and find the test suggested by the apostle effectual. I am told by the apostle to desire spiritual gifts, and I hereby gain some notion as to what those gifts are that I am told to desire. Seeing these things, my Bible leads me to look for the great outpouring of the Spirit, and I recognise in this great movement the first welcome drops of the latter rain upon the earth. The spirits that teach me acknowledge that they bow down to and worship our Lord Jesus Christ as God; many come also who refuse thus to acknowledge Him,—to the words of such I do not listen. I thus protect myself as far as I can according to the teachings of the Bible as understood by me, and only when I fail to do so do I find myself deceived. Spiritualism recalls the happy spirit-communion of patriarchal times, when Enoch walked with God; by it I am enabled to imagine how the inspired writers of the past received their revelations from the Lord, and by its signs and wonders, and so-called miraculou

appearances, and visits of angels or messengers, are brought within the range of experience as well as of faith. I joyfully recognise the living presence of those I thought dead, and know that they anxiously and prayerfully watch every step in my path.

I find all the teachings sent to me have for their object the honour and glory of God, the elevation and progression of man's spirit heavenwards, love to the neighbour and abnegation of self.

Thus Spiritualism draws one upwards by every feeling that I most prize and reverence, and as my faith therein is founded upon the writings in the Bible, and my own personal experience after six years' mediumship, persistently carried out in the midst of influences breathing ridicule, pity, and contempt, I thank God that I more than ever see reason to bless the day in which with astonishment I found myself to be a Spiritualist.

GEORGE M. SUTHERLAND.

117, Sloane-street, Feb. 13th, 1875.

#### THEOLOGICAL OBJECTIONS TO SPIRITUALISM.

SIR,—Your impartiality in editing *The Spiritualist* is commendable. Arguments showing that they are liable to fall into dangerous errors who receive as genuine truths the (anti-Christian\*) teachings of some modern mediums are as prominently placed in your pages as are the teachings themselves. Especially noteworthy is the position accorded in your current number to *Theological Objections to Spiritualism*, by an "Ex-Spiritualist," and your answers thereto. By placing these side by side with the questions, the issues raised are clear and unmistakable. And I venture to hope that upon these issues you will allow the subject to be further argued; for I advisedly say, after careful thought, that, in my judgment, all the mental enlightenment consequent upon a familiarity with the phenomena of Spiritualism is secondary to a correct decision upon them.

The two major issues raised—all others being subordinate thereto—are:—

- (a) The Divinity of the Lord Jesus Christ.
- (b) The plenary inspiration of the Scriptures.

On the one hand, T. L. Harris, the acceptors of Swedenborg's revelations, and, comparatively, a few others, declare solemnly their belief that the Lord Jesus Christ is God manifest in the flesh; and that the Scriptures are plenary inspired: whilst, on the other hand, A. J. Davis, J. M. Peebles, J. J. Morse, Emma Hardinge (Britten), and a very large number of minor prophets, each alleging their inspiration to be from the spirit-world, deny both the Divinity of the Lord, and the inspiration of the Scriptures; affirming the Lord to be a man only, and the Scriptures to be unreliable.

Is it of consequence that the truth or falsity of these denials be established? Yes, every way; because it is a fixed law, perceived by every intelligent person, that a man's life gradually conforms to the quality of the ideal he inmostly worships.

If, then, God be not manifest in the flesh, man has no Divine image to which his life can conform. Natural objects cannot furnish him with one, for they are in an infinite variety of forms, and cannot be unitised into a worshipful ideal. He is consequently Godless, and sinks into pantheism or polytheism.

But if God be manifest in the flesh, and the Scripture revelations of Him be unreliable, man is without a criterion by which he may form a correct judgment concerning the Divine nature and attributes. Consequently every one fashions his own God; but he can only do so after an ideal, and nature only remains. But nature cannot be unitised into a worshipful ideal. Therefore man sinks into pantheism, or polytheism, and is Godless.

Now, as it is a fixed law that a man's life gradually conforms to the quality of the ideal he inmostly worships; and as it has been shown that the quality of the denial of the divinity of the Lord, and the plenary inspiration of the Word is idolatrous, it follows that a man who denies in his inmost mind the divinity of the Lord, and the plenary inspiration of the Scriptures, is an idolator.

From the foregoing your correspondent, "Ex-Spiritualist," was justified in saying that "the consequences of abandoning faith in Christ for the false teachings of \* \* \* mediums were miserable."

Pure and undefiled Spiritualism comes from above, from the Father of Lights. Christianity came from the same source. Christianity has failed in its mission because its

\* By anti-Christian I mean the denial in word or deed of the Divinity of the Lord Jesus Christ, and the truths flowing therefrom.—C. W. P.

"creed" has been made idolatrous, and the consequent "manner of life" of so-called Christians, as a rule, has no correspondence with the Divine life. In like manner also, in my judgment, is modern Spiritualism being perverted from the glory and end of its use.

You can help to avert this. Your desire I know to be to gather truth and disseminate it; therefore, open your columns and invite a full discussion of the whole subject, whilst you editorially reserve your judgment. In this manner truth will flourish; and, believe me that I am not speaking without due consideration when I say, many will thank God for *The Spiritualist*.

C. W. PEARCE.

14, Burnley-road, S.W., Feb. 16, 1875.

#### THE QUEEN'S SPEECH.

SIR,—One portion of the recent speech from the Throne recommends the appointment of a public prosecutor. The carrying out of this proposition ought to be watched very closely, to see that the powers that be shall not hereafter be able to attack any unpopular movement, at the expense of the nation; for instance, a wanton onslaught upon genuine spirit mediums would secure the sympathies of the uninformed public. I think a public prosecutor will very probably be an expensive public nuisance, and be a godsend to the unprincipled section of the legal fraternity. Those of the public who know what law is, will now suffer any injustice rather than have anything to do with its sad vexations, and enormous expenses, but a public prosecutor may enable lawyers who cannot get business to make it more than they do at present, and perhaps our mediums, and the National Association of Spiritualists, if it recognises them, may become the subjects of interesting legal experiments at the hands of the new functionary. I make these remarks without prejudice to respectable solicitors, who are, like ourselves, the slaves of a bad system handed down by our forefathers. X.

#### THE REAL AND THE IDEAL.

SIR,—Mankind has ever felt the want of some great power to lead it on its heavenward path, and give it light and life. The dreary teachings of theology can no longer hold men's minds in bondage, nor does the flaming sword still guard the mystic tree of Eden, and bar man from his great inheritance. Christ, when He came, declared that He was sent to bring life and immortality to light, and although I do not endorse all the church's views upon this subject, I freely admit that darkness fled before the face of Him who spake with a purity, and strength, and wisdom, which the world had never heard before.

To those who ask us what is life—the real and the ideal—we say, Who shall define the difference between the two? The ideal of to-day is the reality of the morrow. The man who sows his fields with grain in spring-time, and looks forward to the autumn to furnish him with a bounteous supply of the golden store; he lives in both the real and the ideal, the one follows the other, and partakes of its nature, until both become alike. The poet who pictures a heaven upon earth, filling the world with visions of life and beauty; who paints his fellow-man as dealing justly and kindly to all around, thereby making a heaven here below, he lives in the ideal to-day; but as years roll on, and generation after generation of men are born into the world, to move through it for awhile, and leave their impress upon all around, society shall be changed by slow yet sure degrees; and when the blest reality of what he pictured has come to pass—as it most surely shall do—he then "shall see of the travail of his soul, and be satisfied," and the ideal shall have become real. For what is life? Is it the simple moving up and down upon the earth, varied a little by spring and summer time, by eating and by sleeping? Is gathering gold, or spending it, is this life? And yet to many this appears to be the be-all and the end-all of existence. But surely it was not for this alone God placed us here. Who, who can measure the precious boon of existence, this glorious gift of life? "To be or not to be?" What a destiny is embraced in the very thought! To be—to wander forth through all eternity the child of God and of His care. To hear the song of full-choired cherubim and seraphim, blending its harmony with the roll of the thunder, the rush of the avalanche, the deepening roar of the cataract, the twitter of the bird upon the bough, the hum of bee and insect, and the song of praise welling from holy hearts, all forming one grand anthem ever floating around the throne of God. To search into the depths of creation, and view the wonders of

His hand. Or not to be? Oh, horrible idea! Well may we thank Him "for our creation, preservation, and all the blessings of this life," for beyond this no greater boon can be given to man, than that of a pure and loving heart to read His works aright. Talk not of life as real and ideal too. It is all real, it is all ideal: and if we serve Him truly day by day, the ideal of to-day shall become the blessed reality of to-morrow, filling our hearts with joy and gladness.

"Oh, the depth of the riches of the mercy and power of God!" How unspeakable are His ways, and His thoughts past finding out! And yet we shall find them out, and ever learn more and more of Him in whom we live, and move, and have our being; for He is in us, and we in Him, and nothing in earth or heaven shall ever separate us therefrom. "Amen, Amen. Even so saith the Spirit." T. L. HENLY.

#### THE SLEEPING GIRL OF TURVILLE.

SIR,—From my large experience in mesmerism, I have very little doubt but that the sleeping girl at Turville might be cured by that means, if some patient and efficient person would undertake the case. "Like cures like;" once convert the natural into the artificial sleep, and the girl is cured: she then most probably would become clairvoyant, and direct her own case. It is a thousand pities that the trial should not be made. Will not some ardent Spiritualist go down to try? Surely the power that moves the table should be able to act in this case, call the force psychic force, or spiritual, or animal magnetic; never mind what our view may be as to the power at command; once get the patient under control, and persevere, and I am satisfied that all would go well, and great would be the happiness and reward to any one who should do this good deed. If need be let a subscription be opened for the purpose, and I will willingly subscribe. It is possible that the sleep is already of a mesmeric character, and could be easily dealt with. I should place my left hand under the head, covering the cerebellum, for that I have reason to believe is the part chiefly concerned, and with my right hand make passes over the head and face, occasionally resting the hand on the top of the head and forehead; I should also breathe upon the eyes. I wish I could undertake the case myself, but I cannot; yet surely there is some one willing and able to make the attempt, and I shall not appeal in vain.

I once cured a young lady, bringing her out of a cold death-like trance, in which she must have passed away; indeed, Dr. Elliotson thought she must be dead before I arrived, but I got her into a mesmeric state. We were forced to keep her in the mesmeric sleep for seven months, otherwise she instantly fell into the same dead trance, Dr. Elliotson and myself taking it in turns to be with her night and day. She still lives, is quite well, and has a healthy family.

Now with this case, Dr. Elliotson, Dr. Partridge—in whose house she was—and Dr. Wood, and all who knew her circumstances, were perfectly satisfied that in all that time she never retained either food or liquid; we occasionally got her to swallow something but it instantly returned, and generally accompanied with blood. She was a remarkable clairvoyant, and would fall into those beautiful and pure states of mind that we can only term angelic. I had a mesmeric patient once, a lady who always seemed to hear heavenly music in her state of somnambulism, as this sleeping girl did before her sleep, which showed her state to be abnormal before sleep.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne-sur-Mer.

[Mr. Ashman, the best healing medium at present in this country, of whose powers some further information will shortly be published in *The Spiritualist*, is just the man to take this case in hand, and to carry out Mr. Atkinson's very sensible advice.—ED.]

Mr. and Mrs. EVERITT are expected to visit Portsmouth shortly, where the Rev. Thomas Colley is working actively to draw public attention to Spiritualism.

MRS. TAPPAN'S LECTURES.—Mrs. Cora L. V. Tappan is still delivering interesting inspirational addresses every Sunday evening, at the Cavendish Rooms, Mortimer-street, Regent-street, at seven o'clock. Even non-Spiritualists who attend are struck by the superiority of her addresses to the ordinary sermons in orthodox churches. Her lecture next Sunday will be on "Transmigration, Reincarnation, and all that is known with regard to Man's Embodiment," on some of which subjects there will be warm discussions in England after Allan Kardec's books are published by Mr. Trübner.

#### THE HAPPINESS OF TRUE RELIGION.

THE following quotation from the *Hampshire Telegraph* expresses some of the religious views of the Rev. Thomas Colley, curate of the Parish Church, Portsmouth, who wrote a letter recently to the National Association of Spiritualists, per Mr. Martin Smith, expressing views strongly in favour of Spiritualism:—

On Wednesday evening last week the curate of St. Thomas's Church (the Rev. Thomas Colley), preached a sermon from Exodus v., 1, "Let my people go that they may hold a feast unto me in the wilderness." In the course of the sermon he said: Now it is the first day in Lent, the beginning of the forty days of abstinence and fasting, and in allusion to this let me at the outset say that

"Religion never was designed  
To make our pleasures less;"

and yet how strangely men have thought the sweets of God to be the very sourness of the soul, and bitterness of spirit to evince true godliness. What blundering blockheads these must be who judge the God of heaven and the laws of God thus wrongly; who think that piety should wear a piteous look, and true devotion be demure; that the sanctity of a noble life should be interpreted by the sleek suavity of what the world calls cant, purity by pretence, holiness by hypocrisy, religion by rant; who would have us think that God Almighty loves a gloomy visage, and that it is our duty ever to be banging down our heads like guilty culprits and writing bitter things against ourselves, ever wretched, ever mournful, full of misery, sorrowful and sad! Why, the sun shines, and the birds sing, and the flowers bloom; and there should be sunshine in the heart too. But if some of these ascetic zealots and gloomy fanatics and strait Pharisees had the making of the world again, the sun should have been black, the day dark and scowling, the birds would unlearn their tuneful notes and scream out the doleful hootings of the owl, and this brave world—the reflex of a braver world above—shrouded in gloom and darkness, would be but a blurred and foggy semblance of it, if not indeed a sad picture of something worse. Saints would be fewer still, and sinners more than many, and men would cease to grow to angel-hood and dwarf the other way. But mischievous as are these false views of God, and our neighbour, and heaven, and the world, their power for evil reaches not to this extent. So the warmth of love may yet glow, and the light of truth yet shine undimmed by ecclesiasticism, modern monkery, sectarian sanctimoniousness, or denominational dolour; and religion may be felt to be a thing of love, and seen to be a lovely truth. 'Tis not, as many would unwisely make it, a gloomy thing, but comes to take our gloom away. "These things," saith the holy Jesus, "I have spoken unto you, that my joy might remain in you, and that your joy might be full," therefore, saith the Lord, "let my people go, that they may hold a feast unto me in the wilderness"—a feast where all is glad; a feast where plenty is and want unknown; a feast where the hungry are fed and the sad grow merry; a feast where laughter is, and sorrow is not; where peace and contentment are, and strife and discord are not; where the song is heard, and weeping is not—a feast, a feast, yea, "let my people go, that they may hold a feast unto me in the wilderness." There may be days of abstinence and times of fasting needed by the soul, and Lent is set apart for this, and Wednesday and Friday, too, in every week, might better be observed as convenient seasons for special acts of self-denial and self-deprivation, for our poorer neighbours' good. For they who have enough and to spare should sometimes fast for their poorer neighbours' feasting; should exercise some little abstinence for the hungry's feeding; should use a little self-denial, that the poor starveling may profit thereby. Indeed, at times we should want a little, that others may have less want, and, if necessary, we should on fit occasions starve a little, that others may not starve much; and especially through Lent, and perhaps more especially at all other times, we should starve our tempers, faults, failings, selfishness, and evil concupiscence, and lay siege to our souls, and starve out the garrison of evil that is quartered within. Let pride also keep a forty days' fast, and die at last from sheer exhaustion and want of pampering. Let there be abstinence from luxury, that your poor neighbour in the back court may have sufficient in things necessary from the overplus of your dainty, and, above all, let there be the better abstinence from every appearance of evil, self-righteousness, austerity, severity, and

accursed Pharisaism of whatever name, tribe, brood, or sect; and still let the song and the feast, with thanksgiving and the laughter of a merry heart that doeth good like medicine, never be wanting or altogether lost; but let music and heart-joy, sunshine and gladness, dwell within and ever be radiant without, for Christ's command is that "when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast; verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly."

#### SPIRIT HANDS.

CAPTAIN J. JAMES, of Jersey Villas, Tottenham, has favoured us with the following description of the materialised spirit-hands, which he saw while sitting alongside the medium, Mr. Bastian, at a recent public *seance* at which we were present. It will be noticed that he testifies to have seen hands not the duplicates of those of the medium, and that he gives the strongest possible evidence in favour of the fact of materialisation. He was in the best position for observing the hands, which were visible to all the spectators when they were thrust over the top of the shawl:—

One evening in the month of September, 1874, I attended a spiritual *seance* held by Messrs. Bastian and Taylor, the American mediums. Towards the close of the dark *seance* the spirit "George," who constantly presides over the *seances* held by the above-named gentlemen, said—"Light the room, and let Captain James sit with the medium." This was a privilege I had long desired, as I could not feel absolutely certain that the persons I had hitherto seen chosen were not in collusion with the medium. I had never observed anything suspicious in his conduct, but felt that it would be more satisfactory to me were I to be entrusted with the custody of the medium. I therefore gladly consented, as, in case there should be any materialisation of spirit hands, I should, from my position, be able to satisfy myself as to the genuineness of the phenomena.

I seated myself close to Mr. Bastian, in a corner of the room, holding his hands, my left foot pressed against his right, and can truly certify that he never once moved during the whole time we sat together.

A dark cloth was then hung in front of us, nearly as high as our shoulders, and the ends of the cloth were tacked to the two walls, forming the angle or corner of the room, the company, including Mr. Taylor, being seated at a distance of about eight feet. As I sat turned half-face towards the medium, I could see distinctly the whole of the space behind us, down to the carpet, on which was placed a musical box and a small bell. The first thing that occurred was that the box began to play, but soon stopped. The bell then rose, and with great velocity flew past my face and fell in the middle of the room. Hands of various sizes darted, or rather glided, over my left shoulder, and as they reached to about the centre of my chest, were plainly visible to the whole company.

Some of the hands I observed to become materialised about half-way between my left shoulder and the floor; some came from behind the medium, some from behind me. I heard, after the conclusion of the *seance*, that a bare arm and hand were seen above my head, but of course, from my position, they were invisible to me. Occasionally a hand would rise, play with the medium's shirt-collar, and then suddenly melt away. The hands were quite human in appearance, but their motion very peculiar; I can only liken it to the lambent motion of an advancing flame.

I could observe a marked difference between three of the hands, two of them being apparently the hands of females, one having delicate, tapering fingers, and a wrist covered with a piece of black silk or velvet, or it might have been the end of a sleeve. The other female hand was small, but the tips of the fingers were much spread, as if their owner had done a great deal of work during her lifetime; the nails were very short, I could not perceive any wrist attached to the hand. I observed also a man's hand, long and bony, and, as far as I could judge, nearly half as large again as the hand of the medium.

Finding myself in the position of "master of the ceremonies to the ghosts," I thought it a good opportunity for testing the *intelligence* of the force now exhibiting. I accordingly requested

one of the company to come close to me, and to hold a ring on the open palm of his hand. A gentleman came forward with a ring. I then said, "Please take the ring." A hand suddenly darted over the curtain and carried off the ring." "Please return it." The ring was instantly replaced in its owner's hand. The bell was placed on my shoulder, and at my request carried away. I then said, "Please pull my ear." I immediately saw a hand materialised, which, gliding upwards, pulled my ear and patted my face; this was observed by every one in the room.

I may here observe that the mediums never once interfered or objected to any of my experiments; and this fact, joined to the evident display of intelligence shown in the movements of the hands, seems to me a satisfactory answer to those who might attribute the phenomena to the work of machinery; and as regards collusion, I must at any rate have been the best judge as to the force of that charge. Possibly the experiments did not carry conviction to the minds of many of the spectators; to me they were absolutely satisfactory.

At a subsequent *seance* the room was crowded, there being about twenty people present. The heat was very great, the medium much exhausted by the dark *seance*, and the manifestations in the light were comparatively weak. I was again chosen by the spirits to sit with the medium; the hands were materialised, and were seen by the spectators, but there appeared to be a want of power, as they never reached nearly as far over the curtain as they had done on the previous occasion; and although at my request a hand attempted to pull my ear, it only succeeded in just touching it. It was observed on this occasion that some of the hands appeared under the curtain, and that they handled one or two small objects; and this circumstance was probably rather convincing to some of those present, as that feat evidently could not have been performed by either the medium or myself without immediate detection.

PASSED TO SPIRIT LIFE.—One of the oldest mediums in this country, Mrs. Marshall, senr., passed to spirit life on Friday last, and her earthly remains were interred in Willesden Cemetery last Wednesday afternoon. She was born on the 6th of January, 1799, and has just passed her seventy-sixth birthday. She had been in failing health for a year; but was only confined to her bed during the past month. She will long be remembered in connection with the early history of the movement.—Ethel Ellen, youngest child of Mr. J. E. Ponder, passed to the higher life, Feb. 5th, aged four years three months; she was grand-daughter of Mr. W. Ponder, of Brixton.

SPIRITUALISM IN EAST LONDON.—On Sunday evening last Mr. Cogman delivered an interesting lecture in the trance state at the rooms at 15, St. Peter's-road, Mile-end, E., to a fair audience, the subject of which was, "Nature Analogically Compared with Man, Spiritually and Physically." In the course of his address he said that man learns from nature the laws of progress, and nature tells him that he must live. He sees living things around him, which appear to die when the stormy elements are raging around them, but which spring up again in the summer time. And when man has passed through the ordeal of winter on this earth, the spring comes and fills up the vacuum of his fear of death. Then it is that the summer-time presents itself so beautifully to his vision, and he is enabled to behold more clearly and more spiritually himself; and, in consequence, his spirit begins to bloom. If, then, things in nature are controlled by certain laws, man must feel that he, too, is governed by laws, some of which he feels to be of a spiritual nature, inherent in himself. Nature, then, should be watched, and her laws followed, if man himself is to bring forth the best fruits of the spirit. Questions were asked, and the replies gave evident satisfaction. Miss Young was then entranced, and gave several extemporaneous poems.

COATES' BAZAAR, 126, West Derby-road, Liverpool.  
Mrs. Coates, begs to inform her friends and customers that her well-selected stock of Christmas and New Year's Stationery, Toys and Fancy Goods have now arrived, and invites inspection. Mrs. C. has no hesitation in stating that for price and value, her Christmas, New Year's and Birthday Cards, are unequalled. White and fancy coloured tissue paper from 4d.; Playing Cards from 8d. per packet; also, a large assortment of English, French, and German toys to choose from at equally reasonable prices.

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**ANNIE EVA FAY** has the honour to announce that she will resume her LIGHT and DARK SEANCES on Tuesday, Thursday, and Saturday Evenings, at 8 o'clock, at her Residence, 21, Princes-street, Hanover-square, W. She is also prepared to give seances at the private residences of the nobility and gentry.

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**MR. J. J. MORSE, INSPIRATIONAL SPEAKER**, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

**DR. McLEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE**—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Pimlico, S.W. Dr. McLeod is also prepared to receive engagements to lecture.

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

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### EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles 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 Volckman, Esq.; Horace S. Yeomans, Esq.

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swebston, 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.

ENQUIRERS 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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