

The Spiritualist

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

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

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

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

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

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of seances, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends no closer acquaintance with one another. The Library is for the use of Members only.

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NATIONAL ORGANISATION.

THE arguments that have been brought by a few private individuals against the principle of national organisation among Spiritualists, need not have been written had they previously taken the pains to acquaint themselves with the preliminary steps which were taken in founding the British National Association of Spiritualists. It has all along been clearly understood that the governing officers are to be elected by ballot, and that the Association is formed for purely business purposes, with no right or power to interfere with theological matters: The undesirability of founding a fresh ecclesiastical power was clearly seen by the promoters of this undertaking, and the paper read at Liverpool, suggesting national organisation, pointed out this danger before a single resolution on the subject had been passed. Hence, as the Association is founded upon principles purposely framed to prevent its attempting to interfere with liberty of conscience, the arguments brought against it on this head are worthless. The danger had been fully provided against before the letters of the objectors were written, and had those dissentients acquainted themselves with what had been done, a great deal of waste of argument, of paper, and of printing ink might have been saved. Perhaps it is hardly accurate to say "waste of argument," for no harm has been done by fully considering this special danger connected with national organisation.

In reality the objections of the objectors tell forcibly against themselves, because without organisation and elected officers, instances have already occurred of private individuals attempting to grasp authority to which they have no right, and have burlesqued the whole movement in the eyes of the public. Of course all such persons who have private aims to serve, will exert the most strenuous opposition to vote by ballot, to properly elected representatives, or to any movement which tends to give Spiritualists the power of managing their own affairs, of expending their own funds, and of being favoured with regular and business-like balance sheets.

Another argument which has been advanced against national organisation is that Spiritualism is such a God-given and sacred thing, and has spread all over the civilised and uncivilised worlds with such velocity that it is wicked to attempt to interfere with it by the formation of the National Association. If it be wicked thus to desecrate it by attempts to aid it on the part of man, all those who have written books on the subject, who have had anything to do with spiritual periodicals, who have advanced it by public speaking, or in the home circle, must be great sinners, and not the least among these must be some of the objectors themselves. Another science—photography—has spread all over the world with the same velocity as Spiritualism, but it is not on record that the Photographic Society has done

any harm to the "divine truths" of photography. We hold that everything on the face of the earth is divine, like Him who made it, and that theologians mislead the unthinking when they talk of matter as if it were inherently despicable and bad. Perhaps some of the persons who in an unthankful manner preach against their "vile bodies" were to attend a course of lectures by Professor Michael Foster, or Dr. Rutherford, and learn something about the wonders of the body, of the intelligence displayed in the formation and functions of its various parts, of the beauty of the adaptation of its organs as means to ends, knowledge might gradually dawn upon their minds, and a sense of shame creep over their consciences at having publicly abused that of which they know nothing. It may be that spirit cannot exist disassociated from what we call matter; very possibly matter is but the phenomenal manifestation of spirit, or it may be that matter is as essential to the development of the human spirit, as the root of the rose-tree is to the development of the rose, and shall the flower say to its root, "Thou art vile, I have no need of thee?"

But it is unnecessary to pursue this branch of the subject further, the common sense of Spiritualists at large having already decided the point by the unanimous vote in favour of national organisation, given at Liverpool by the official representatives of all the chief societies of Spiritualists in the United Kingdom, and by the representatives of Spiritualists residing in some forty or fifty of the chief towns and cities in this country. Moreover, the National Association is wanted by a large number of Spiritualists in London and the provinces, who wish to work together in a friendly way for the good of the cause, and to avoid dissension so far as human nature with all its frailties will permit united action. At present London Spiritualists are not able to meet in this way, simply from the absence of organisation, and when any few disinterested persons meet together and work arduously for the good of the cause, a great deal of public abuse is showered upon their heads, as Mrs. Tappan's committee can testify. Spiritualists in the provinces often ask why London Spiritualists do not work together like those in country towns, but they should remember that when disinterested people band together in a provincial town to advance the interests of the movement, they are not instantly abused in print as they are in London; in short, the present National Association is exactly what is wanted by those Spiritualists who wish to act together in brotherly love, who desire elected instead of self-appointed officers to carry on much of the business of the movement, and to administer its funds with economy. As we have several times pointed out, an expenditure of less than £200 a year would have secured regular meetings on Sunday evenings in several different parts of London, and had this been done three years ago by any independent disinterested organisation, it would have given a great impetus to the progress of the movement. Disinterested workers are never afraid to subject their claims to election by ballot, since those who are believed by Spiritualists to do most good for the movement will then find themselves in their proper places. In this respect the National Association differs altogether in constitution from an ecclesiastical power, for can any of the five or six gentlemen who are not friendly to it, bring forward any instance where any ecclesiastical authorities have submitted their claims to vote by ballot?

THE ROYAL INSTITUTION.

HEREDITARY CHARACTERISTICS.

LAST Friday night Mr. Francis Galton, F.R.S., president of the Psychological Committee of the Anthropological Institute, lectured at the Royal Institution before a large and brilliant audience, upon "Men of Science, their Nature and Nurture."

Mr. Galton said that he had sent out a considerable number of circulars to leading men of science, asking them for information about themselves, and about their fathers and mothers, their grandfathers and grandmothers, in order that he might glean some statistical information relating to mental, bodily, and hereditary characteristics. A large proportion of the gentlemen who had been written to had kindly sent answers, and the information thus given was kept by him in perfect confidence. One hundred and eighty members of the Royal Society had answered his questions, and half of those who replied were between the ages of fifty and sixty-five. Altogether there were about three hundred very prominent scientific men in this country, but if those of lesser eminence were included, there was about one scientific man to every six thousand of the population.

Some of the first results of his inquiries are contained in the following table:—

Cases in which the Parents possessed the Characteristics in a high degree.

Characteristic.	Number of Cases.	Both Parents.	Father only.	Mother only.	Per 10 Cases.	
					Parental	Non-Parental
Energy of Body	62	12	30	2	7	3
Energy of Mind	61	22	14	9	7	3
Good Health	43	29	4	2	8	2
Bad Health	29	1	13	7	7	3
Independence of Character...	50	5	21	4	6	4
Practical Business Habits ...	39	4	11	5	5	5
Steadiness or Earnestness ...	24	0	8	2	4	6
Religious Bias	16	2	3	6	7	3
Influencing Education or Taste	?	8	22	8	51	29
Proportionate Influence (say)			3	1	5	3

This table shows that, roughly speaking, the influence of the father upon the offspring is three times greater than that of the mother.

The answers that had been sent to him proved very conspicuously that leading scientific men had as a general rule a great deal of bodily and mental energy; for instance, Sir Roderick Murchison was a hard rider and fox-hunter in his youth, and few men could equal him as a walker. Others were great at rowing and other manual exercises, whilst not a few could carry on long continued mental work without feeling fatigued. The average circumference of the heads of English gentlemen was from 22¼ to 22½ inches, but the average circumference of the heads of scientific men was larger; still he had discovered that as regards the latter there was more energy among the small headed than among the large headed men; in truth, the small headed men came out very creditably in the matter so far as their work was concerned. One scientific man—a fellow of the Royal Society—had a head 25 inches in circumference; he knew this because he had seen a special block on which his hat was made, and had measured it.*

* An unfortunate scientific gentleman—probably the one meant by Mr. Galton, for he had his hat made upon a special block—lost his hat when the cloak room arrangements broke down at the *soiree* of the British Association at Norwich, some years ago; the result was that he had to wear a cap, and the gentleman to whom the large hat was given in error, must either have been extinguished by it or submitted to the necessity of buying himself a new one.—ED.

Another fact which came out very strongly as the result of his inquiries was the hereditary character of health, for in nearly all cases in which the son suffered from any bodily ailment, one of the parents had been afflicted with the same disease. He thought that a truth like this ought to take great hold of the public mind, and should be an important matter for consideration in questions of marriage.

An independent tone prevailed in the homes of scientific men, among whom there was the greatest difference of religious opinion. Faraday was a Sandimanian, Dalton and Young were Quakers, and whatever the religious or irreligious opinions of men of science they never attempted to hide them; in short, one of the strongest and most marked characteristics of men of science was independence of character. Inborn innate tastes were at the root of their lives, and had more to do with their searching out the truths of nature than any bias given to them by education or external conditions. They were generally persons whose affections were narrowed to a small circle, and as a rule they felt great contempt for politics. In one family where the same mental characteristics had been manifested in the children through several generations, it had been noticed that the fathers had always had a strong affection for their children. Although the influence of the father was three times greater than that of the mother upon the characteristics of scientific men, of course he did not know but that it might be different in the case of parents whose children had no taste for scientific pursuits. Men of science were characterised by very little passion and much reason, consequently the minds of women and of scientific men were to a large extent in opposition to each other; the tendency of female influence was to draw men away from scientific pursuits.

Among the men of science who had written to him about their early education, many spoke of the time during which they had been forced to learn dead languages at school, as a blank dreary waste, which was painful to them, and resulted in no benefit in after-life; none of them who had had a purely classical education were satisfied with it, but they held the opinion that the old-fashioned system of education tended to ruin intelligent boys to a large extent, and to make them always appeal to authority rather than to fact or to common-sense. Some of his correspondents complained that they had not been allowed to follow their natural bent when young. They all of them wished that they had been taught mathematics thoroughly, also the practical applications of mathematics. They wished that they had been taught logic, and had been brought up to observation and experiment in at least one branch of science. Some of them wished that practical handiwork of some kind had been thoroughly well taught to them in youth. In the younger days of many persons now living, no encouragement of any kind was given to science; no professorships worth anything were given to it, neither had it any bishoprics or wealthy livings in perspective. He hoped that the time would come when there would be a kind of scientific priesthood in the nation, watching over the health and wealth of the people.

THERE is some probability that the price of *The Spiritualist* will be reduced to twopence within a month or two.

THE Lunacy Law Reform Association is agitating to obtain a Parliamentary commission to inquire into the whole question of the incarceration and treatment of lunatics.

THE COUNCIL OF THE NATIONAL ASSOCIATION.

THE president and vice-presidents of the National Association of Spiritualists have not yet been appointed, and between twenty and thirty additional members of the Council have yet to be elected. The following is a list of the present members of the Council:—

Council.

- W. N. Armfield, Eden-villa, Cairn's-road, New Wandsworth, S.W.
 W. E. Bassett, 15, Thornham-grove, Stratford, E.
 Edward T. Bennett, The Holmes, Betchworth, near Reigate.
 James Brown, Glasgow.
 Alexander Calder, The Elms, Putney-hill, S.W.
 John Chapman, 10, Dunkeld-street, Liverpool.
 G. B. Clark, M.D., 5, Blackwood-crescent, Newington, Edinburgh.
 Keningale Cook, B.A., 3, Norman-cottages, Highgate.
 Newton Crosland, Blackheath.
 Mrs. Newton Crosland, Blackheath.
 Rev. C. Maurice Davies, D.D., 44, Netherwood-road, West Kensington-park, W.
 N. Fabyan Dawe, Portman-chambers, Portman-square, W.
 George Dawson, 1, Earham-road-terrace, Norwich.
 Joseph Dinsdale, 15, Caird-street, West Derby-road, Liverpool.
 Thomas Everitt, Lilian-villa, Holder's-hill, Hendon, Middlesex, N.W.
 Mrs. M. A. Everitt, Lilian-villa, Holder's-hill, Hendon, Middlesex, N.W.
 Desmond G. Fitz-Gerald, 6, Loughborough-road North, Brixton, S.W.
 Joseph Freeman, 130, Loughborough-road North, S.W.
 Webster Glynes, 4, Gray's-inn-square, W.C.
 J. M. Gully, M.D., Hill-side, Streatham, S.W.
 R. Harper, 5, South-street, Finsbury, E.C.
 J. Thornton Hoskins, M.A., Reform Club, S.W., and 5, Connaught-square, W.
 H. D. Jencken, M.R.I., Barrister-at-Law, Goldsmith-build-
 ing, E.C.
 Miss Emily Kislingbury, 93, Clarendon-road, Notting-hill, W.
 John Lamont, London-road, Liverpool.
 C. Mansell Lewis, United University Club, S.W., and Stradey,
 Llanelly, Carmarthenshire.
 Alfred E. Lovell, 6, Park-road, Plaistow, Essex.
 T. Herbert Noyes, jun., B.A., United University Club, S.W.
 C. W. Pearce, F.S.S., 14, Burnley-road, Stockwell, S.W.
 E. Dawson Rogers, 29, Dalzell-road, Stockwell, S.W.
 George Sexton, M.D., LL.D., 17, Trafalgar-road, Old Kent-
 road, S.E.
 J. Shepherd, Everton-crescent, Liverpool.
 Rev. W. F. Short, Royal Military Academy, Woolwich.
 G. F. Snelling, 24, Sylvan-road, Upton-lane, Essex.
 Stanhope T. Speer, M.D., Douglas-house, 13, Alexandra-road,
 Finchley-road, N.W.
 Mrs. Stanhope T. Speer, Douglas-house, 13, Alexandra-road,
 Finchley-road, N.W.
 A. C. Swinton, Hill-house, Versailles-road, Norwood, S.E.
 J. Traill Taylor, Nithsdale-villa, Wood Green.
 Morell Theobald, 30, Mark-lane, E.C.
 R. M. Theobald, M.D., &c., 25, Lee-terrace, Lee, S.E.
 C. West, 55, Holloway-road, N.
 D. H. Wilson, M.A., LL.M., Oxford and Cambridge Club,
 Pall Mall, S.W.

Honorary Treasurer.

- N. Fabyan Daw, Esq., Portman-chambers, Portman-square, W.

Hon. or Corresponding Members.

- M. Alexander Aksakof, Russian Imperial Counsellor, Nevsky
 Prospect, 6, St. Petersburg.
 Mrs. Cora L. V. Tappan, U.S., America.
 The Hon. Robert Dale Owen, U.S., America.
 Joseph Mylne, Esq., Beheea, East Indian Ry., Bengal.
 C. Constant, Esq., Smyrna.
 Pearychand Mittra, Esq., 7, Swallow-lane, Calcutta.

Most of the corresponding members have not yet been appointed, and their number will soon be very largely increased.

The Honorary Secretaries are Mr. Joy, who attends to the home correspondence, and Miss E. Kislingbury,

of 93, Clarendon-road, Notting-hill, S.W., who being an accomplished linguist, will attend to the foreign correspondence. The acting secretary is Mr. T. Blyton, of 74, Navarino-road, Dalston, E.

THE SPIRITUAL SUNDAY MEETINGS.

LAST Sunday evening Mrs. Cora L. V. Tappan lectured, as usual, at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. Thomas Slater. After the singing of a hymn and the reading of a chapter from the Bible,

Mrs. Tappan delivered an address in the trance state, in the course of which she said that Spiritualism was an angelic revelation, which would be welcomed by the truly religious man, however much it might be disliked by the theologian; its phenomena would be useful to the doubter, to prove to him the reality of spirit life. She said that the literature and art of the present generation teemed with ideas of a spirit-world being close about us; for instance, how often in pictures angels were seen floating above those in trouble; and how frequently in literary fictions the turning point of a novel or of a drama rested upon some supernatural visitation. In the midst of all these influences, the phenomena of modern Spiritualism were developed; children had begun to see visions, and maidens to dream dreams; men had begun to prophecy and to heal the sick; voices were abroad in the world which betokened that the atmosphere was alive with spiritual intelligence. All of these things tended to prove that the world was ready for the advent of Spiritualism, which met a want previously unsupplied. Spiritualism would prove to the materialist the existence of that unseen God which he did not believe in, and demonstrate that beyond the grave there was a region of life—an aggressive life, which would not let him rest until he recognised the reality of angel messengers. He would find that there was no space not pregnant with thought, and that the very atoms of matter were glowing with the perfections of the Divine Mind. Spiritualism would write upon the temples of materialism—“Mene, Mene, Tekel, Upharsin!”

SPIRITUALISM IN AUSTRALIA.

THE Australian spiritual periodicals received by last week's mail, display considerable excitement because of some attacks upon Spiritualism in the daily papers, caused by alleged spiritual communications, coming from the spirit of a gentleman who was afterwards discovered to be alive and well in the body, and not dead. The information given about the facts of the case is very meagre, since the editors confine their efforts more to answering the attacks of outsiders, than to stating the actual circumstances. *The Harbinger of Light* of January 1st, says:—

A few weeks ago the attention of the Melbourne public was ostentatiously drawn by the daily papers to what was considered proof positive of the failure of Spiritualism to make good its claims to possessing means of communication with the spirits of the departed. The addresses given through Mrs. Raynor in the trance state at Weber's Rooms, and purporting to come from John Pagan, of Rochdale, will doubtless still be fresh in the memory of all our readers. At the time they were delivered they attracted a large share of public attention from many who had hitherto kept aloof from Spiritualism as from some unclean thing, as well as from many who were already avowed Spiritualists. The Christian doctrines, so-called, professed to be taught through this medium, doubtless induced some to attend who would not be seen at the meetings of Progressive or Free-thinking Spiritualists. But we believe that by far the greater portion of the interest that attached to these exhibitions of mediumship, arose in the wide-spread desire existing in almost every human heart to see, if but faintly, into that world beyond the grave whither we are all travelling, and in which most of us have some friends. The result was hardly as favourable to Spiritualism as it would have been, had the matter given through the medium been up to the average intelligence and culture of her auditors. It was below them, and therefore the lady made but few converts to Christian, or to any other kind of Spiritualism. Something was gained, however, in the admission of

some of our bitterest opponents, that Mrs. Raynor was beyond doubt a medium, and as such, was an instance of some of the “most remarkable phenomena of human consciousness.” Exactly what is meant by a medium, if it does not mean one who serves as a means of communication between this world and the world of spirits, we cannot imagine. To the apprehension of our antagonists, however, quite a different aspect has been put on all that was then made manifest, by the simple fact that John Pagan, the supposed communicating spirit, has since been ascertained to be alive, in the flesh, in England. Really, it does not alter the matter much. Mrs. Raynor's mediumship is as certain as ever it was, and worth as much as ever it was. Perhaps its value was overrated by some, at the time she was brought so much into notice; almost certainly it is now, by many, underrated. The true lesson to be learnt is, that just as no blind confidence could be placed in the name attached to the communication, so also no blind confidence should be given to any doctrine taught by this or by any other spirit.

A recent number of the *Manchester Critic* gives more information on the point, than any contained in the Australian spiritual periodicals. *The Critic* says:—

A story comes to us from Melbourne, Victoria, which we earnestly commend to the attention of enquirers into the phenomena called Spiritualism. In the above-named city, the inhabitants of which pride themselves on their likeness to our cousins in the United States, Spiritualism—or, as they prefer to call it, Spiritism—has many votaries. The followers of the new *cultus* are divided into several sects, which love each other with a love like that of the rival sects of other religions. There are the “Progressive Spiritists,” whose chief apostle is Mr. Tyerman, a gentleman who was formerly a Congregationalist minister; then, after a brief sojourn in the Yarra Bend—the Victoria Hanwell or Colney Hatch—a lay reader in the Church of England; and finally the expounder of the remarkable creed for which one part of his training at least so admirably fits him. Then there is the “Magnetic Brotherhood,” whose “burning and shining light”—a magnetic light, in fact, of the first power—is Mr. James Smith. This gentleman, like his rival Mr. Tyerman, has played several parts: he was formerly one of the editors of the leading Melbourne newspapers, and afterwards an Unitarian preacher. He has not had the advantage of qualifying for his present office in a lunatic asylum, but it is not impossible that he may ere long complete his curriculum at one of those institutions. The chief tenet of the “Brotherhood” is that the world is about to be destroyed by a “magnetic wave,” which will burn up all save the enlightened Smith and his faithful believers. The rev. gentleman does not tell us that all his relations—the whole family of Smith—will be saved, otherwise we should look upon it as the largest scheme of salvation yet propounded.

Finally, there are the “Christian Spiritists,” the chief pillar of whose Church is a Mr. Heginbotham, a most respectable haberdasher in Melbourne; it is with the third sect that we are at present particularly concerned.

The Society of Christian Spiritists meet every Sunday in the assembly room of a Melbourne Hotel, to listen to the preachments of a “lady medium”—a trance medium—through whose passive agency, we are given to understand, the spirits of the departed instruct the congregation. There is nothing very striking about this lady's utterances; in fact, were it not announced that she is a “Christian-spiritist-lady-trance-medium,” an ordinary hearer might imagine himself at a Quaker's meeting, listening to the discourse of one of the women Friends, who also, we believe, speak under spiritual guidance. The same well-meaning and slightly vapid platitudes, delivered in the same somewhat hysterical manner, form the staple of the preaching of both.

In July last this medium delivered a discourse of about the usual calibre, which purported to be spoken under the influence of “John Pagan, of Rochdale, J.P., deceased.” Now there happened to be among the congregation a certain unbeliever who had known the aforesaid John Pagan in the flesh; and this scoffer next day wrote to one of the Melbourne papers casting doubts upon the authenticity of the performance. John Pagan had not, he averred, been a Spiritist while on earth—as alleged by the medium—and probably had much better employment on the other side of the grave than inspiring trance mediums to spout commonplaces. This was a blow to the faith, but the gallant Heginbotham was undismayed: he at once accepted the challenge and rushed into the fray—or rather, into print. In a letter to the same

paper to which his adversary had written he denounced that profane person as a perverter of the truth. He, also, had been intimate with John Pagan in the body, and he stated that John, as he familiarly styled him, had manifested himself to him in the spirit the night before, and forwarned him that some sceptic was about to write to the papers the very letter which actually appeared.

So the matter rested for a time; people admired the dexterity with which Mr. Heginbotham had trumped his opponent's ace, although some people hinted that it was rather a pity he should not have forestalled the scoffer by publishing the notice he had received *before* instead of *after* the appearance of the first letter.

In December, however, a letter appeared in the Melbourne press from no less a person than John Pagan, J.P., not "deceased," as it would seem. That gentleman, who was, as he informs the world, "placed in the commission of the peace for the county of Lancaster, at the request of the late Richard Cobden and my world-known townsman, John Bright," entirely repudiates the idea of being dead at all. The worthy J.P. certainly writes with plenty of vitality, and we hope it may be long before he has an opportunity of "manifesting himself in the spirit" at any *seance*. In his letter, which is dated from the Reform Club, London, 16th September, 1873, he says, "My grief is that any one out of Bedlam could be found to listen to, much less to believe in, the incoherent ravings of this so-called spiritualistic medium. . . . I sincerely trust that when my old friend Mr. W. H. Heginbotham learns that I am still in the flesh, and not in the spirit, he will be convinced of the folly and stupidity of his new faith, and be restored to his right mind."

What Mr. Heginbotham says to this we have not heard.

"What are they feared of?—fools! od rot 'em,
Were the last words of Higginbotham."

according to the Rejected Addresses; and it is highly probable that that immortal man's Victorian namesake may adopt similar language.

There are certain mediums through whom tests of spirit identity are never given, and it is necessary to be cautious not to endorse the names supposed to be given by spirits, who in many cases have imperfect control of their mediums, and cannot say what they wish.

A STRANGE STORY.

THE following story, which does not appear to be well authenticated, is published in the *Religio Philosophical Journal* of Feb. 21st last:—

And now comes the Bedford (Pa.) *Inquirer*, and gives startling accounts in reference to an enchanted bridge. It appears that about six miles west of that place is a bridge known as Kinton's Bridge, which spans the Juniata, and is a spot of no mean significance in the history of the township. By many of the citizens, for many years, this bridge has been dreaded, and there are those who, rather than cross it, would wade the sparkling stream at a temperature of 20 deg.;* not that the superstructure is faulty, nor that there is any petty jealousy, but because it is believed that the Devil, or some other body or thing who has not the interest and happiness of the citizens at heart, wields a terrible, evil, magic influence over it. Many wonderful stories are told concerning what has happened on this famous bridge.

One afternoon, some time since, it is stated that a farmer started with a load of corn to Mann's Choice, and on his way had to pass through the bridge. He was a man not given to fear, nor to the belief in spooks, ghosts, and hobgoblins. He arrived at the town in safety, unloaded his corn, and started for home. Just as the sun was disappearing in the western horizon, his wagon, drawn by two powerful horses, entered the bridge, when, all of a sudden, they came to a halt; whack went the whip about the legs of the fiery steeds, who strained every nerve to go forward, but it was a dead stall. The driver dismounted and examined the wagon, found that it had not caught against anything, and proceeded to lead his team; but, to his great astonishment, the wagon would not move. He unhitched the horses, led them out of the bridge, and tied them to a fence. He then returned, with the intention of backing the wagon out, but he found that the wheels were firmly set, the tongue was immovable, and the light bed, which he had handled many a time without assistance, was so

solidly fixed that he could not move even the one corner. Night came on, and with it anathemas loud and deep. He declared he could not go home without his wagon, to be laughed at by his neighbours. The services of a man and boy, who lived near the bridge, were brought into requisition. They had a lantern. The trio did all in their power to loose the wagon, but it remained as stationary as though it were a part of the bridge. Finally they gave up in despair. The farmer had already mounted his horse preparatory to starting for home, when the chain attached to the tongue rattled. He went back. The magic spell was broken, and the wagon followed in the wake of the horses as though nothing had occurred. The affair created a wonderful sensation in the neighbourhood, and to this day is a dark mystery.

So late as one night last week two young men in a buggy, drawn by a powerfully-built family horse, approached the bridge, and when about two-thirds through, their progress was suddenly and mysteriously stopped. The horse put forth his best lieks, but the buggy remained firm. The gentlemen alighted and discovered that their vehicle had grown fast to the bridge, and would not give anywhere. After half an hour's pulling and tugging they concluded to unhitch and go home. When the horse was about half unhitched, the buggy became loose, and they went on their way rejoicing. In concluding the account, the *Inquirer* says, "We do not pretend to give any reasons for these mysteries, but we are willing to swear that we get our information from as reliable men as Bedford county can produce, and that they are candid in their convictions."

HAUNTINGS BY A MURDERER AND HIS VICTIM.

From the "*Religio-Philosophical Journal*,"

Feb. 21, 1874.

THE Louisville (Ky.) *Courier-Journal* gives an account of the two spirits returning, one is a hanged murderer, the other his victim. It appears that Dudley White, coloured, killed a white man on the road near Richmond mines, opposite the house of a Mr. Theodore Youts. The negro was promptly arrested and imprisoned. A few nights after the murder White was taken from the Greenville jail by a band of men and hanged. It appears that the spirits of both the executed murderer and his victim make regular and oft-repeated visits to the scene of the bloody tragedy.

A few nights ago a couple of young men living in the neighbourhood rode by the house of the murderer, and they relate that just as they were passing the place Dudley came out from the yard, looking "as natural as life," and walked between their horses, keeping company with them for some distance, frequently changing his position, sometimes walking around and under their horses. On their return by the same road they again saw the apparition, and it acted as before. When the negro was found hanging to a limb the next day after his execution, he was taken down and "laid out" in an old house near by. It is said that he is now often seen at this house, passing up and down stairs in a very restless and mysterious manner.

Mr. Youts, who is said to be one of the most reliable and respectable gentlemen in the neighbourhood, has often seen the murdered white man near his house. The ghostly visitor is generally seen walking about in the road near Mr. Yout's house, passing at intervals of every few minutes the spot of ground upon which he was murdered. Mr. Youts has become greatly annoyed by these ghostly visits, and it is said is talking of moving from the neighbourhood.

The affair has created a great sensation in that section of the country, and especially amongst the blacks, who are quite numerous in the immediate neighbourhood of the murder.

* At this temperature it would be solid and unyieldable.—Ed. of S.

THE PROSPECTUS OF THE NATIONAL ASSOCIATION.

THE following is the prospectus of the British National Association of Spiritualists, finally approved at a Council Meeting held last Monday night:—

DECLARATION OF PRINCIPLES AND PURPOSES.

Spiritualism implies the recognition of an inner nature in man. It deals with facts concerning that inner nature, the existence of which has been the subject of speculation, dispute, and even of denial, amongst philosophers in all ages; and in particular, with certain manifestations of that inner nature which have been observed in persons of peculiar organisations, now called mediums or sensitives, and in ancient times, prophets, priests, and seers.

Spiritualism claims to have established on a firm scientific basis the immortality of man, the permanence of his individuality, and the open communion, under suitable conditions, of the living with the so-called dead, and affords grounds for the belief in progressive spiritual states in new spheres of existence.

Spiritualism furnishes the key to the better understanding of all religions, ancient and modern. It explains the philosophy of inspiration, and supersedes the popular notion of the miraculous by the revelation of hitherto unrecognised laws.

Spiritualism tends to abrogate exaggerated class distinctions; to reunite those who are now too often divided by seemingly conflicting material interests; to encourage the co-operation of men and women in many new spheres; and to uphold the freedom and rights of the individual, while maintaining as paramount the sanctity of family life.

Finally, the influence of Spiritualism on the individual is to inspire him with self-respect, with a love of justice and truth, with a reverence for Divine law, and with a sense of harmony between man, the universe, and God.

The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit, to promote the study of pneumatology and psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of local and provincial societies or not, and all inquirers into psychological and kindred phenomena.

The Association, while cordially sympathising with the teachings of Jesus Christ, will hold itself entirely aloof from all dogmatism or finalities, whether religious or philosophical, and will content itself with the establishment and elucidation of well-attested facts, as the only basis on which any true religion or philosophy can be built up.

The Association proposes, when circumstances permit, to establish a Central Institution, comprising a hall, lecture and seance rooms, also a library for the use of members, and for the benefit of all students of physical and spiritual phenomena; to keep a register of mediums or psychics, with the view of affording facilities for in-

vestigation; and to promote co-operation and intercommunication between Spiritualists in all parts of the world.

The Association, while aiming to unite the advantages of vigorous centralisation with the benefits of independent local effort and local self-government, emphatically disclaims any right or desire to interfere with the action of societies or institutions already established. It is hoped that local and provincial organisations will avail themselves of the powers afforded in Rules II. and IV. by becoming affiliated with the "British National Association," and by appointing from their own body a member to represent them on the Council.

THE ADDRESS TO JUDGE EDMONDS.

THE following is a copy of the address which formed part of the testimonial recently presented by English Spiritualists to the venerable and learned Judge Edmonds, of New York. It is an eloquent record of the services which he has rendered to the cause of Spiritualism:—

To Judge Edmonds.

We, on behalf of your many admirers in England, desire to testify to you our high appreciation of the distinguished services you have rendered to the cause of Spiritualism.

At a time when that cause was far less popular than now; when ignorance and misrepresentation concerning it were all but universal; when the prejudices not only of the multitude, but of the schools of science and philosophy were arrayed against it; when it was assailed from the pulpit and by the press; when sectarian animosity was most bitter, and popular clamour at its loudest; and when its advocates were loaded with vituperation and ridicule; you gave to the claims of Spiritualism a searching, protracted, and most thorough investigation; and having at length satisfied yourself of its truth, you at once courageously and unhesitatingly proclaimed it, and gave to its advocacy the weight of your well-known name and high social position; and from that time to this you have, in books and tracts, in lectures, in public journals, and in a most extensive private correspondence, upheld with all the powers of mind with which God has so eminently blessed you, the banner of "Truth against the World."

Many of us are indebted to your writings for our first introduction to a knowledge of Spiritualism, and all have perused them with interest and instruction. The cause you have served so well knows no limits of party, country, or creed; it is wide as the universe, as universal as humanity. It teaches that there is no death, and that the future life is one with boundless possibilities of progress for all God's children. You have interpreted it in no narrow or sectarian spirit, and we feel that the eminent services you have so generously rendered to our common cause, should not pass without some public recognition on this side of the Atlantic.

The literature of Spiritualism in England is far less voluminous than that of your own country, and it probably contains little, if anything, of value which has not there found expression, and which your own penetration has not anticipated. But it may interest you to compare the way in which the same great truths present themselves to the thoughtful minds of both countries. We, therefore, and as a mark of our high regard, request your acceptance of those works on Spiritualism, by English authors, which are most

esteemed among us. We further request your acceptance of two albums, one containing the portraits of some who have been among the most active in promoting Spiritualism in England, and the other some of the spirit photographs obtained in England during the past two years.

Hoping that your life on earth may be spared many years for the continuance of your most useful labours; and with profound respect, we the committee subscribe our names on behalf of the general body of the Spiritualists of the United Kingdom.

THOS. J. ALLMAN.	SAMUEL CARTER HALL.
HENRY BIELFELD.	WILLIAM HOWITT.
CHARLES BLACKBURN.	JOHN ENMORE JONES.
SAMUEL CHINNERY.	ANDREW LEIGHTON.
BENJ. COLEMAN.	BENJ. MORRELL.
ROBT. COOPER.	THOMAS SHORTER.
JACOB DIXON, M.D.	WILLIAM TEBB.
THOS. EVERITT.	THOMAS SLATER.
HY. A. FAWCETT, R.N.	CROMWELL F. VARLEY, F.R.S.
J. H. GLEDSTANES.	WM. WALLACE.
THOS. GRANT.	JAMES WASON.
JAMES M. GULLY, M.D.	WILLIAM WHITE.
	WM. M. WILKINSON, F.S.A.

THE CLAIRVOYANCE OF THE BLIND.

BY THE BARONESS ADELMA VAY.

YOUR article about blind seers in a recent number of the *Spiritualist* induces me to tell you about a blind woman I know. She is a poor Jewess named Friedman, living at Pesth, in a dreary little room, and a very poor abode. She is about fifty years old, and for sixteen years has been totally blind. The day her son was born she became blind, so that she never saw him with material eyes.

Dr. Grünhut, of Pesth, who is vice-president (as my husband, the Baron Eugen Vay, is president), of the Society of Spiritualists at Pesth, found the poor woman out, and asked me how one could heal her of her blindness. Our spirit leaders said that materially she never would see, but spiritually she would become a great medium and be a seer. They said also that the doctor's wife should mesmerise her.

Immediately after the third time of mesmerising the woman exclaimed that she saw many things; she described all she saw minutely, and she, a poor uneducated Jewish woman, spoke like a prophetess. Not only did she utter words she had previously never heard, but she described *the living persons around her*; for instance, she immediately recognised me. She said the first time I visited her that she had seen the "medium Adelpa," as she named me, often in her sleep. I ordered her medicines, and told them how to mesmerise her. She described my dress, hair, features, and the spirits above and around me; this she did to several persons.

Once she had a warning in her sleep. Dr. Grünhut often came to fetch her in a cab to the spirit *seances*, and when he had no time he sent his brother or some member of the Society. In her dream her guardian spirit told her that a stranger would come that day, and tell her that the doctor sent him; but that he intended to take her away out of curiosity to a stranger's house. Further, they told her that she was not to go, for fear of getting a fit there. The poor blind woman told this in the morning to the doctor. Two hours after he went away somebody knocked at the door of her poor dusky garret, and a stranger came in. She saw him with her spiritual eyes, and felt his mesmeric influence; he also uttered exactly the same words of which she had

dreamed. She replied to him indignantly, "Go! I know you would come to tempt me with money (as he really intended). Go! I know who you are. Tell them who sent you that I am not to be caught though blind." She told him then a few more things about his affairs, so that he retired much afraid and in all haste. The people of the house saw the cab, and the person entering the blind woman's room; they also heard her speak harshly to the stranger. About this blind Jewess we could write volumes.

Ganobitz, Austria. Feb. 22nd, 1874.

WHAT WORK SHOULD A NATIONAL ORGANISATION UNDERTAKE?

SEVERAL of the members of the Council of the National Association drew up a prospectus each, and afterwards compared them. The one finally adopted originated with Miss Kislingbury, but some of Mr. Noyes' suggestions were incorporated with it, after which it was considerably revised by a committee. The prospectus suggested by Mr. T. Herbert Noyes, junr., B.A. (Oxon), was an elaborate document; it was not adopted, but is of interest, coming as it does from a highly educated and intelligent gentleman, who has given much thought to the question, "What work should a national organisation undertake?" It touches upon many controversial subjects, and gives the opinions of Mr. Noyes as to the position which an organisation should assume in respect thereto as follows:—

I.

The victories of civilisation have been achieved by a judicious organisation of the units of society, and the advantages of intelligent co-operation are now so universally acknowledged that it would be unpardonable for Spiritualists to ignore them.

II.

It has accordingly been determined to draw up articles of association upon the broadest possible basis, and invite the co-operation of all students of pneumatology and psychology, a numerous and flourishing minority who may reasonably expect ere long to absorb the majority.

III.

The first question for consideration was the choice of a style and title for the new Association, and after much deliberation it has been decided to call it "The British National Association of Spiritualists."

To obviate possible misconceptions, we proceed to define the meaning we attach to the terms selected.

We have chosen the terms "British National" to express our intention that all persons who for the time being are sojourners within the British dominions, shall be eligible as members, and having regard to the fact of the intimate association between *the spirit* and *the soul*, we have chosen the word *Spiritualist* with the intent that it should be taken to include all *Psychologists*, all students and investigators of facts and phenomena called *spiritual* or *psychical*, and that it shall not be taken to imply adhesion to any preconceived theory or any religious dogma whatsoever. We do not even intend that it shall exclude professed materialists who seek admission to our ranks.

IV.

The next question for consideration was the definition of the functions of the Association, the aims and objects of its organisation, and these we have now to enumerate.

1. The first object of the Association is to secure the public and general recognition and intelligent appreciation of the marvellous facts and phenomena which first attracted public notice at Rochester in the United States through the intervention of Miss Kate Fox, now Mrs. Jackson, and which have since been observed with innumerable modifications and unexpected developments by millions of credible witnesses in all parts of the world. Phenomena inexplicable by any previously recognised laws of nature, phenomena which have hitherto baffled the ingenuity of all critics who questioned their spiritual origin, phenomena which are daily occurring

in our own family circles, and which now claim to extend the realm of nature and the reign of law to an invisible world, and bid fair to vanquish the scepticism of the votaries of science as well as the prejudices of the religious world.

2. The second object of the Association is to secure to all students and investigators the necessary facilities for systematic investigation and study—facilities which in the face of an adverse public opinion due to our traditional prejudices and hereditary misconceptions, can only be secured by organised and energetic co-operation, and by the judicious management of a common purse.

3. The third object of the Association is to study, formulate, and promulgate the new systems of metaphysical and moral philosophy and religious teaching, which would seem to be the legitimate outcome, and all sufficient justification of these same facts and phenomena, however trivial they may appear in their earlier manifestations to superficial observers.

The achievement of these objects involves—

1. The collection of records of such occurrences during the last twenty-five years, whether published or unpublished, and a diligent comparison of such records with the records of similar occurrences which have taken place in all ages and among all nations, but which have been misunderstood, misrepresented, and discredited as being miraculous and outside of law, or assigned to superstitious and epidemic delusions.

2. It involves the diligent investigation and verification of the occult sciences of the Middle Ages, and the much neglected science of mesmerism, which are concerned with such phenomena, as well as the study of ancient religions and ancient mysteries, inasmuch as the experience of the past is useful for the elucidation of the present, and may itself be elucidated by the multitude of novel facts elicited by modern discoveries.

3. It involves the collection, recording, and classification of contemporary testimony to the occurrence of similar phenomena in our homes, and the diligent scrutiny of multitudinous facts collectively and individually on the part of the Association and its members.

4. And inasmuch as these facts and phenomena are ascertained to take place only in the presence and by the intervention of certain exceptionally gifted persons, now called "*Mediums*," "*Sensitives*," and "*Clairvoyants*," but of old called "*Prophets*," "*Priests*," and "*Seers*;" and inasmuch as their exceptional gifts have been proved to require cultivation and development under very subtle and delicate conditions, it involves much diligent labour in the discovery, cultivation, education, and classification of public and private mediums, and, further, a diligent investigation of the conditions most favourable to the manifestation of the highest phenomena.

5. And inasmuch as these phenomena are not only physical, but metaphysical, and have developed since the earlier manifestations into multitudinous phases which correspond to and even transcend the spiritual gifts enumerated in the New Testament, and throw new and unexpected light on the philosophy of inspiration and revelation, yielding cogent proof that there was no greater finality in the revelation of the Christian era than in the revelations of the Mosaic era—it involves an obligation to make these facts widely known, however unpalatable they may be to popular prejudices; it involves an obligation to publish the fact that if the world is unwilling to welcome unpalatable truths, it must be because it is unwilling to give up its malpractices, unwilling to welcome truths which will exhibit them in their true light, and prove it to be a wicked world; and it involves an obligation to proclaim that all who have the progress and prosperity of the world at heart, will do well to welcome Spiritualism.

6. And, lastly, inasmuch as it has been found of great practical importance that *seances* should be held in rooms specially appropriated and preserved, like the chancels of our churches, from mixed influences, and that such conditions are at present difficult of attainment; and as, moreover, it has proved difficult to find even public lecture halls in suitable localities open to lecturers who do not belong to the reputed orthodox schools, and equally difficult to obtain free circulation for the literature of Spiritualism, it involves the founding of a Central Institution, comprising a public lecture-hall, library, reading, and *seance* rooms, with all the machinery of a missionary organisation in some central situation, as a model for similar institutions.

Now, inasmuch as the world is now ready to receive truth, if convinced of it—willing to receive truth when it is found to be true—we think it is desirable to put before it the facts

which we think it will discover to be true. We think it will find that the mission of Spiritualism will be to introduce reforms into the political and social systems of the world, which will be the inauguration of a new dispensation.

We will, therefore, proceed to enumerate the missions of Spiritualism, as they appear to us to present themselves, under the influence of the teaching of the invisible world.

THE MISSIONS OF SPIRITUALISM.

1. To afford demonstration of the fact of the immortality of the soul, and so to arrest the materialistic tendencies of modern philosophers, and to disarm death of its terrors.

2. To throw new light on the moral government of the visible universe by invisible agencies; to furnish fresh proofs of the perfections of the Almighty; and to dispel doubts of the efficacy of prayer by disclosing its true philosophy.

3. To supplement the ancient revelations of the future state. To prove the unbroken continuity of conscious existence and personal identity in the mental condition of the departed, and their ability and inclination to open communications with those whom they have loved and left on earth.

4. To disclose and promulgate the conditions and laws of such open communication, and to cause the experience of the most highly favoured few to be utilised for the benefit of the less highly favoured many.

5. To teach that the best preparation for our future state is a life of energy and activity, lived up to the highest physical, moral, and intellectual standard attainable in this world, by the harmonious development and adequate exercise of all the faculties with which each man is individually endowed, and that, while it is well to direct special attention to the cultivation of special aptitudes, none of the higher faculties can safely be left uncultivated.

6. To vindicate and revive the time-honoured belief that the protection of guardian angels is still, and has ever been accorded to mankind, and to prove that these willing workers exert an occult influence even upon those who are wholly unconscious of their presence, and utterly ignore their agency; and that their special mission is to keep alive the still, small voice of conscience, and flash bright thoughts into the head, and pure and holy aspirations into the heart, so long as their benign influence is not repelled by obstinate persistence in the paths of transgression. That they are, indeed, willing workers of all good works in the spirit world, ever ready to aid those who need their aid in all things needful for their temporal and eternal welfare.

7. To vindicate and revive the belief, as old as the days of Hesiod, that our guardian angels are the spirits of our departed fellow mortals, who, having once inhabited our earth, have their experience of the troubles of life to guide them in ministering to us.

8. To rectify the current misconceptions of the powers of evil, and to prove to the world that the Prince of Darkness employs innumerable agencies, made ready to his hand by the rulers of the world in which we live, inasmuch as the hosts who do his work are the undeveloped spirits who have passed unpurified from earth life into the spirit world, whence they gladly return to earth to gratify their own evil passions by inspiring men of like passions with themselves with evil thoughts and impure desires.

9. To convince the world that the powers of evil will eventually be conquered by the invisible hosts of the Almighty, when the end of the present dispensation shall have come, but not till after the earth shall have been desolated by terrible wars, which, within the brief period of ten years from the present time, will have ceased for ever, if the world will but believe in the power of the angel world to deliver them from their invisible foes.

10. To revive and place upon a rational basis the practice of praying for departed friends, by disclosing the fact that they often yearn for human sympathy, and are conscious of its being accorded them; and that if they have not yet risen to the happier spheres, and are still earth-bound spirits, messengers of mercy and love may be sent to aid them in answer to our petitions.

11. To prove to the world that the state of the soul after its departure into spirit life is not fixed final and stationary, but a state of progressive and eternal development, not a state of rest and idleness, but a state of energy and activity in which all its mental powers cultivated on earth will find suitable employment, and in which many other faculties now dormant will be developed—a state much more closely resembling our own than has heretofore been conceived of. To show in short that the world has been heretofore left to look forward to rest in heaven, as being the way in which it could best be

taught to realise the soul's release from many of the physical sufferings of the earth-life which are intended for the purification of the spirit.

12. To make clear to the world that the day of death is the day of judgment, and that the prevalent belief in the resurrection of the body is due to a misconception of the fact of the resurrection of the Spiritual body which is coincident with the death of the mortal body.

13. To throw light on many most important physiological questions involved in the relations of the indwelling soul and spirit to the mortal body; to wit, the action of the mind upon the brain, and the action of the brain upon the nervous system.

14. To discover and promote the development of whatever faculties may be latent in human nature, and thereby to show that the unfolding of higher and nobler faculties is the ultimate destiny of every soul of man.

15. To extend the domain of science to the realms of the invisible, the impalpable, and the imponderable, and to supersede the supernatural by proving that the occult mysteries of human nature heretofore deemed beyond the reach of human intellect, if not forbidden to human research, are destined to be revealed to the truth-seeker, to the unspeakable advantage of humanity.

16. To dissipate erroneous views of the distinction between science and religion, and to build up a new Church based on the identity of religious and secular knowledge.

17. To winnow the wheat of truth from the chaff of theology, and reconcile antagonistic creeds by eliminating their errors, and making manifest the spiritual truths which underlie all systems of religious belief in the world.

18. To encourage willing works of love, mercy, and charity upon earth.

19. To promulgate a sounder system of political economy calculated to remedy many crying social evils.

20. To remedy the evils resulting from excessive irregularity in the distribution of wealth under the present system of social and political economy which has made the rich too rich and the poor too poor.

21. To sow the seeds of a general reformation of morals, and bring about the cure of moral and physical diseases in the way which nature would be found to prescribe when her occult laws come to be understood.

22. To bring about a more rational observance of the day of rest and recreation by a more liberal application of the maxim that the Sabbath was made for man, not man for the Sabbath, a maxim which is opposed to the common practice of making it a fast day.

23. To introduce a sounder system of education by directing more special attention to the discovery and cultivation of the natural gifts of our children, and by encouraging the general teaching of the elements of physiological and psychic science in our elementary schools, and seeing that an intelligent appreciation of these subjects is essential to the attainment of the highest physical, moral, and intellectual development—

24. To vindicate, popularise, and perfect the much neglected but most important sciences of phrenology and physiognomy, and introduce them into our national schools and seminaries, with a view to the utilising to the utmost of our educational resources, and to the great benefit that would accrue to society if the practical use of these sciences in dealing with their neighbours were understood by the people at large.

25. To suggest reforms in the principles of our criminal legislation, and in the practice of our penal establishments.

26. To reform the principles of our lunacy legislation and the practice of our lunatic asylums.

27. To bring about the liberation of many sensitives and mediums now wrongfully incarcerated in these asylums on account of their possessing faculties not comprehended by the faculty, and who, if liberated, under judicious treatment, would prove to be some of the most useful members of society.

28. To inaugurate extensive sanitary reforms by enforcing the more general application of the principle that prevention is better than cure, and by suggesting radical improvements in the principles and practice of the healing art. Such improvements may consist in the introduction of more scientific methods of using resources provided by the beneficent action of the laws of the world of spirits, in the suggestions of novel applications of the use of changes of temperature, and of the uses of air, light, and darkness, in the disclosure of the use of many simple remedies at present unknown to the world, and of the efficient use of many hitherto misused drugs, and in

the development of the remedial uses of electricity and magnetism, which, although of late introduced by a few enlightened practitioners, are still ignored by the faculty at large.

29. To suggest reforms in the principles upon which our hospitals are conducted, and to bring their practice more into harmony with the laws which nature prescribes.

30. To revive the ancient practice of healing by imposition of hands, and to build up as a science that beneficent art, as ancient as the world itself, which is known among us by the modern name of "mesmerism;" an art which is empirically practised all over the world under various names, but whose sphere of usefulness would be vastly enlarged, if the principles which lie at the root of the practice were made to yield their secrets to scientific research.

31. To revive and popularise the ancient practice of cremation, which is so preferable to burial, from a sanitary point of view, and which will be useful to make the world understand that the body will not rise again in the flesh, but in the spirit.

32. To minister consolation to the bereaved, and prove that it would be more rational to mourn for the survivors.

33. To suggest reforms in the principles of our Poor Law Legislature, and remedies for the terrible evils of our work-house system.

34. To cause the rights of the labouring classes to a larger share of the produce of their labour to be conceded.

35. To improve the condition of the labouring classes in this country in the matter of wages, in the matter of dwellings, in the matter of education, and in the matter of well-doing in the world; and especially to ameliorate the condition of the workers in factories, mills, mines, and mineral workshops and manufactories dealing with poisonous materials, who sacrifice their health for hire, and who will not help themselves; and those who labour in the stinking workshops of private tradesmen who will not help their workpeople. We are not blind to the fact that the attention of the Legislature has of late been directed to these crying evils, but we know that Legislation has been powerless to eradicate them, and we believe that it will continue to be powerless until the true principles of action come to be better understood; and these principles we believe it to be the mission of Spiritualism to inculcate.

36. To raise the standard of humanity, and improve the physical and mental conditions of future generations, by directing attention to many questions relating to marriage, and the psychological influences affecting unborn babes which have been so grievously overlooked, to the great detriment of the human race, and especially effects resulting from marriages effected from mercenary motives, and from the irregularities incidental to the more or less nominal celibacy of so large a percentage of the population.

37. To cause the rights of woman to be recognised to the full.

38. To cause the wrongs of woman to be redressed to the full.

39. To open the churches of England to the free use of the laity for the secular instruction of the people on week days and Sundays, after the brilliant example recently set by the Dean of Westminster, and to show that all truth, all knowledge, and all wisdom may fitly be taught therein without profanation from the pulpits hitherto monopolised by the clergy, but hereafter destined for the free use of faithful mediums.

40. To inaugurate a universal missionary work with a view to make the world wiser and more willing to render efficient help to the poor, the weak, and the afflicted, wherever they are to be found, and generally to do the work of the spirit-world in amending the evils of the world in which we live.

41. To teach that the last will be the first in the Kingdom of Heaven, if the last is the most deserving in the world of spirits, and has been the most deserving in the earth-life; and that the first in earthly honours will be the last in spirit-life if he have now no higher place by his own merits.

42. And generally to enlighten the world in all matters in which the occult influence of spiritual agency has been heretofore ignored.

* * * * *

Having thus enumerated some of the many missions which modern Spiritualism seems destined to fulfil, it becomes our duty to consider by what practical measures this Association may best improve the suggestions, and second the philanthropic aims of the invisible world.

It has been decided that the corporate affairs of the Association shall be committed to a large and liberal representative Council, who trust that their initiative will be cordially

seconded by the energetic cooperation of a very numerous body of members working collectively and individually in their several spheres.

It has been decided that the gates of membership shall be thrown open to all honest students and applicants who are able and willing to contribute as a minimum the small annual subscription of 5s.

But inasmuch as a large expenditure must be incurred efficiently to further the multitudinous objects which have been indicated, it is hoped that special subscriptions and donations will be offered by those whose means enable them more liberally to promote the laudable and philanthropic work which is contemplated.

It is proposed to establish, as soon as possible, in the most central situation that can be procured in the metropolis, an institution comprising a public hall and lecture rooms, reading-room, library, and *seance* rooms, where discourses may be delivered and *seances* held on week-days and Sundays; an institution which shall not only be a focus of radiation and attraction for all enquirers worthy of the Spiritualists of England, but also serve as a model for local affiliated institutions which, it is hoped, will, ere long, be found not only in all the different districts of the metropolis, but in all centres of population in the United Kingdom.

It is proposed to found, in connection with this institution, and so soon as funds will permit, a college of mediums, at which all psychics, sensitives, clairvoyants, and mediums may be instructed how best to discover, cultivate, and develop their latent gifts; a college calculated to offer opportunities for the more systematic study of the various phenomena that can now be obtained, and special facilities for the study of the occult sciences in general.

It is proposed that diplomas shall be granted by this college to all such mediums and sensitives, whether trained and developed within its walls or not, as are able to satisfy the Association of the genuine character of their gifts and their own trustworthiness after undergoing such tests as may be deemed conclusive by the council, and that diplomas shall also be issued to lecturers on phrenology, physiognomy, mesmerism, psychology, pneumatology, and other occult sciences, who are found qualified to undertake the missionary labours of the Association.

It is proposed that registers and records shall be kept of all such mediums, sensitives, and clairvoyants, and their specialties, for the use of individual members and affiliated societies, and also registers of all important facts and phenomena communicated to the society by its members and correspondents which can be authenticated to the satisfaction of the council, and that the due authentication of all such recorded facts be the special function of a standing judicial committee of the council. It is further proposed that in connection with the Institution and the College of Mediums there shall be established a mesmeric hospital and a school of mesmerism, in which that important branch of the healing art may be studied, practised, and developed into a systematic science, and in which gratuitous treatment may be provided for the poor by the most gifted healers.

It is proposed that the library of the Association shall be stocked with all the ancient and modern works on pneumatology, psychology, mesmerism, phrenology, physiognomy, and the kindred sciences, which can be collected and rendered accessible to all members under the most liberal regulations compatible with security.

It is proposed that public services, lectures, and *seances* be held on week days and Sundays, at the central institution, so soon as it is possible to found one, and that in the meanwhile the council shall do their best to further the objects of the Association, by promoting publicity and organising lectures and public meetings in churches, chapels, halls, and lecture-rooms in town and country, wherever and whenever it is practicable, but above all that they should direct their attention to the discovery and development of mediums and psychics willing to devote their gifts to the service of the Association and its missionary labours in the cause of truth; and that steps be taken to make due provision to preserve all approved workers from the temptations of the necessitous. But inasmuch as the extent to which these operations can be undertaken must be regulated by the condition of the funds at the command of the council, and their execution will involve grave consideration of innumerable questions of detail which will arise from time to time, it will be desirable that the work of progressive organisation of the several departments should be remitted to standing committees of the council, who should report from time to time, and whose reports when discussed

and approved should be duly circulated among the members in the journals of the Association and the quarterly reports of the council.

Meanwhile it is proposed that immediate steps shall be taken to raise the funds requisite for the establishment of this central institution by co-operative action, under the provisions of the Limited Liability Acts, upon a plan in which all Spiritualists, psychologists, and students of humanity in the United Kingdom may be invited to assist according to their inclination; and of which it is intended to embody the details in a paper which will be circulated with the present manifesto.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

JUDGE EDMONDS, while declining the hon. membership which had been offered him, on the pleas of avoiding invidious distinctions between the English society and similar societies in the United States which he has always abstained from connecting himself with, and of his advancing age and infirmity, writes:—"I highly approve of your plan, and can readily see how, by means of it, you will be able to do great good to a cause which becomes the dearer to me the nearer I approach to the end of my earthly career."

Mr. Joseph Mylne, of the East Indian Railway, Bengal, accepts honorary membership, and says:—"I hope the Association will be a success. Something of the kind is very much wanted."

M. Alexandre Aksakof, of St. Petersburg, accepts hon. membership in the most hearty and earnest manner.

Mr. Robert Dale Owen "accepts with pleasure" an hon. membership, and adds:—"And shall be glad if anything I have done, or shall be able to do, may forward its (the Association's) objects as set forth in the constitution which you kindly forwarded to me."

Dr. J. J. G. Wilkinson declined a seat on the Council on the score of health, want of time, and being a Swedenborgian, but adds:—"I am, however, a loving watcher of all religion-tending Spiritualism. I hope your society will be of wide use. . . . I wish you all good success."

Mr. Crookes thinks that he can better serve the cause by keeping himself quite unconnected with any public movement.

Last Monday Messrs. Keningale Cook, B.A., George H. Dawson, George King, F.I.A., F.S.E., and the Rev. W. F. Short, having consented to act on the Council, were elected unanimously. A letter was read from Mr. Coleman, offering to join the Association. Mr. Coleman was unanimously elected a vice-president. The "Declaration of Principles and Purposes" received some last touches, and was finally approved. It will immediately be issued.

A letter was ordered to be written to the editor of the *Medium* in reference to some incorrect statements in his last number.

M. T. Everitt occupied the chair, and twelve members of the Council were present.

SEANCE AT MRS. MAKDOUGALL GREGORY'S. — Last Tuesday night there was another *seance* at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, W. Miss Showers was the medium; Mrs. Hollis was expected, but was too unwell to attend. The *seance* differed in no material respect from those previously given through the non-professional mediumship of the same young lady. The mediumship of Miss Showers differs from that of Mr. Williams and Miss Cook, in the circumstance that she does not get the powerful physical phenomena which they obtain when sitting in circle, but, on the other hand, she has such remarkable voice manifestations. Baron du Potet is still Mrs. Gregory's guest; he will return to France in a few days.

Correspondence.

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

MISSTATEMENTS CORRECTED.

SIR,—In the *Medium* of February 27th, Mr. Burns, with characteristic unfairness, accuses me of coming to his institution “as a plenipotentiary to negotiate an alliance.” He asserts that I said, “Turn round in your tone, and gradually take up our position, and we will subsidise you with money.” I need scarcely point out that the charge has no foundation in fact. I went to the man’s office entirely on my own responsibility, and animated by the good motives of a peacemaker. After some conversation, Mr. Burns tried to make out that the Association would injure his trade. I suggested that, even looking at the matter from a mere business standpoint, organisation would probably conduce to his worldly interests, in so far as the consequent increase in the number of Spiritualists would tend to produce a proportionate augmentation in the number of his subscribers. The assertion that I tried to bribe him is a reckless, shameless invention. As for my “lengthy correspondence of a Jesuitical complexion apologising for the Emperor Constantine,” that charge also may be dismissed with the brief reply, that though I made, in a suppressed paper, some literary allusion to the Emperor, of which there is no reason to be ashamed, Mr. Burns’ declamatory insinuations are wildly absurd, as would have been clearly shown, had he thought fit to publish the letter. Regretting that the cause of Spiritualism should be blighted by the advocacy of a person who does not hesitate to vilify its sincere advocates in terms which cannot be repeated to readers of the leading spiritual journal,—I am, &c.,

Reform Club, Pall Mall. JAMES THORNTON HOSKINS.

SIR,—Enclosed I beg to hand you for publication, a copy of a letter addressed to the editor of the *Medium*.

THOMAS BLYTON, *Acting Secretary*.

British National Association of Spiritualists,
March 3rd, 1874.

WHERE THE CARCASE IS, &c., &c.

To the Editor of “*The Medium*.”

SIR,—I am instructed by the Council of this Association to request you to publish their emphatic denial of the correctness of the statements under the above heading in your last number.

The Association has never, collectively or individually, practised or sanctioned any “persecution or misrepresentation of the Institution, or those connected with it;” nor are they aware of any such persecution or misrepresentation having been practised by any of their members. And further, they have never deputed any one “to negotiate an alliance” with you, or to make you any such offers as you state to have been made to you by Mr. Hoskins.

(Signed) EMILY KISLINGBURY, *Hon. Sec.*

British National Association of Spiritualists,
3rd March, 1874.

SORROW FOR THE DEPARTED.

SIR,—In Brixton churchyard, facing the main road, may be seen the following lines engraved on a tomb. I send them only as a specimen of orthodox despair at death:—

O Miles! the modest, learned, and sincere,
Will sigh for thee, whose ashes slumber here.
The youthful bard will pluck a flowret pale,
From this sad turf, when e'er he reads the tale
That one so young and lovely died; and last
Shall come in summer's bloom or winter's blast,
When the sun's vigour warms or tempests rave,
A mother to weep o'er this hopeless grave.

As the inscription is dated fifty years back, we may hope that this unhappy mother has been removed from her sad watch over the depository of her son’s worn-out garment, and rejoined him “in the fields of light above.”

How much more cheering it would be to read the lines of an un-orthodox Christian and Spiritualist, such as Longfellow, from his “Reaper and the Flowers.”

The mother gave in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
’Twas an angel visited the green earth,
And took the flowers away.

Or from his “Resignation.”

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we called death.

She is not dead, the child of our affection,
But gone into that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

In that great cloister’s stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin’s pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken,
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with rapture wild
In our embraces we again enfold her,
She will not be a child.

But a fair maiden in her Father’s mansion,
Clothed with celestial grace;
And beautiful with all the soul’s expansion
Shall we behold her face.

Brixton, March 3rd, 1874.

HOPE.

A SEANCE AT BIRMINGHAM.

SIR,—I have much pleasure in sending you an account of another successful dark *seance* held at the Midland Spiritual Institute, Birmingham, on Monday, February 23rd. Our circle consisted of eleven persons, under the presidency of Mr. Aaron Franklin, whose disinterested labours in the cause of Spiritualism are well known. We met, as usual, for development. Before sitting, the medium was most carefully searched in the presence of all the sitters. The sitters were also themselves thoroughly searched.

After sitting about an hour, the medium was controlled by his spirit guide, who spoke a few encouraging words to us all. At the spirit’s request we struck a light, when much to the delight of all present, there were lying on the floor nine beautiful garden daises, some of which were beautifully variegated. They were remarkably fresh, and presented the appearance of having been freshly gathered. We forward you the daises.

JOHN WATSON.

Midland Spiritual Institute,
58, Sheffield-street, Birmingham.

THE RECEPTION OF NEW TRUTHS.

SIR,—The attitude of science towards new discoveries is shown in a passage from Galileo’s experiences. “From observations made by Galileo in January, 1610, with a new telescope, just constructed, of thirty magnifying power, he ‘announced at once the discovery of four moons resembling our own, and revolving about the planet Jupiter as their central orb.’ This announcement created the greatest excitement in the astronomical world. Its effect on the old theory of astronomy was at once perceived, and the disciples of Ptolemy determined that they would never believe in the existence of any such pestilent worlds. Some of them actually refused to do so much as look through the tube of Galileo, declaring the whole was a deception, and unworthy the attention of a true philosopher.”—*Popular Astronomy*, by O. M. Mitchell. Routledge, 1860, p. 110.

How truly does the attitude of the *savans* of Galileo’s time coincide with the position assumed by Drs. Carpenter, Huxley, Tyndall and Co., towards Spiritualism.

B.

Manchester, February 25th, 1874.

OWING to a printer’s error in punctuation, in a report of a *seance* at Mrs. Gregory’s printed in the last number of *The Spiritualist*, Mr. Percival was made to appear to be the medium through whom the “Spirit Teachings,” occasionally published in this journal, are given, but he is not so.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—At a member’s meeting of this society, last Friday, it was agreed that an endeavour should be made to have a pic-nic in the coming spring at some central place in Lancashire, and to make it as general as possible. Spiritualists desirous of taking part in the same are invited to communicate with the secretary, at 45, Kensington, Liverpool, and to offer suggestions on the point,

LUNACY LAW REFORM.

Mrs. LOWE, a lady possessed of the gift of writing mediumship, who, it will be remembered, was in consequence temporarily incarcerated in a lunatic asylum, has since succeeded in forming a Lunacy Law Reform Association, under the management of the following ladies and gentlemen:—Treasurer, Mr. Herbert N. Mozley, 92, Chancery-lane; Hon. Resident Secretary (*pro tem.*), Mrs. Lowe. Offices: 64, Berners-street, Oxford-street. Executive Committee: Mrs. Hilliard (Marian), 61, Avenue-road, Regent's-park; Mrs. Walter Arnold, Petworth, Torquay; Mrs. Lowe (Louisa), Uppottery Vicarage, near Honiton. General Committee: Mrs. Makdougall Gregory, Hyde-park; Mrs. N. Whiteside, Teddington; Mr. N. Fabyan Dawe, Portman Chambers; Mrs. Rudd, Brixton; the Misses Ponder, Brixton; Mr. J. E. Partridge, Hillesley, Gloucestershire; Mrs. Parker, The Cliff, Dundee; Rev. John Page Hopps, Glasgow; Mrs. William Chamier, Paris; Mrs. Easted, Twickenham; Mr. W. N. Armfield, London; Mr. Arthur Maltby, London; Mr. G. Desmond Fitz-Gerald, Brixton; Mrs. Tebb, Gloucester-gate, Regent's-park; Mr. Frederick A. Binney, Manchester; Mr. A. C. Swinton, Upper Norwood; Mrs. Maltby, London; Colonel Henry Clinton, Royston; Mr. Frederick Wilson; Mr. W. Baly, St. Mark's Hospital.

The objects of the Association are:—1. To obtain increased securities against restrictions on liberty by false allegations of lunacy. 2. To liberate the wrongfully detained, and obtain compensation for them. 3. To obtain ameliorations in the treatment of lunatics, and the substitution of state asylums for proprietary madhouses.

Subscriptions and donations to be sent to the treasurer, Mr. Herbert Mozley, 92, Chancery-lane, or the Hon. Secretary, Mrs. Lowe, 64, Berners-street. Post-office orders to be made payable to Louisa Lowe, Vere-street Post-office, Vere-street, Oxford-street.

GERALD MASSEY AND HIS DOG "PIP."

(From the "Banner of Light," Boston, U.S., Jan. 31st, 1874.)

On the evening of Wednesday, Jan. 21st, a select company met, in answer to invitations, at the residence of Mrs. Hardy, among the party being Gerald Massey, William Lloyd Garrison, Dr. Bartol, Rev. W. R. Alger, Allen Putnam, Phineas E. Gray, L. A. Bigelow, and U.S. Marshal Usher; two representatives of the press were also in waiting.

Many spirit hands and arms were shown at this *seance*, including the arm of a negro. Up to this time the manifestations at this sitting were much the same as had characterised former meetings at the residence of Mrs. Hardy; but another ground for examination was about to be presented in a stronger light than ever before, although something resembling it had been hinted at by phenomena at her previous *seances*. When the slate was withdrawn the second time, Mr. Massey proceeded to try an experiment. On the previous evening, at a party held at the residence of Miss Susie F. Nickerson, 35, Dover-street, Boston, he had been promised, through the mediumship of Mrs. Taber, that a favourite dog (then deceased, but once owned by him in England—a fact of which no one in the room save himself was aware), "Pip" by name, should be present on the evening in question, and while there should, if he desired it, lick his name (or other writing which Mr. Massey might prepare) on the slate, Mrs. Hardy not being informed of the plan. Mr. Massey therefore wrote the name "Pip" upon the slate and placed it upon the floor, under the centre of the table, with the writing upward. Immediately the slate was again withdrawn, and the writings found to be mostly obliterated, the dampness left by the agent in its "washing away" being still visible, and the width of each stroke, marked by the portions of writing it destroyed, being

identical in dimensions with a dog's tongue of ordinary size. The experiment was repeated; and while the slate was beneath the table, several of the party, in a bantering tone, asked, "Pip who?" whereupon, when the tablet was withdrawn, "Pip Massey" was found plainly transcribed. This simple return, by the spirit-writers, of joke for joke, caused the astute reporter of the *Boston Post* to go home and give vent to the following profound statement:—

One of the visitants was a dog named "Pip," which had once belonged to Mr. Massey, who licked writing off the slate, and also finally wrote his autograph, "Pip Massey," in large characters, showing that he had increased wonderfully in intelligence since his "translation" to the spirit realms.

This was extremely unjust, as those present were acquainted with the phenomena of spirit-intercourse, and did not lose sight of the fact that practical jokers exist on the other as well as this side of life; therefore the writing of the name was attributed by them to one of that class, who answered the query in the manner in which it was raised. Indeed, Mr. Garrison had just pleasantly made the remark, which carried out the feeling of the company, that these things "justify us in being dogmatic." In this connection it may be of interest to quote the words of Mr. Allen Putnam—one of the party, and a Spiritualist of wide research—uttered soon after his reading said report:

The *Boston Post* offers an account of this *seance* at Mrs. Hardy's, which is very fair in its presentation of facts, as far as it goes, and is not objectionable in tone. But the writer has furnished ground for a possible inference that the intelligent and well-known men whom he mentions as being present, viz., "Mr. Gerald Massey, Mr. William Lloyd Garrison, Revs. C. A. Bartol, and William R. Alger," believed that Mr. Massey's dog, Pip, actually furnished *his own autograph*! It is true that the slate, when taken from under the table, had on it "Pip Massey," in large characters, but no one expressed the opinion that the dog performed the writing. Probably such a fancy was confined to the brain of the reporter. The inference that "Pip" had "increased wonderfully in intelligence since his translation to the spirit realms," and thereby become competent to handle the slate pencil intelligently could be drawn by no common intellect—reportorial training was needful for that."

This mysterious process of "licking" sentences from the slate was repeated several times—Mrs. Hardy and Mrs. Brigham holding the opposite ends of the tablet, as described—in one instance, the whole surface presenting the appearance of having been brushed over by some damp substance of large dimensions.

TO ENQUIRERS INTO SPIRITUALISM.

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

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SPIRITUALISM.

MRS. CORA L. V. TAPPAN, the celebrated AMERICAN INSPIRATIONAL SPEAKER, will deliver an ADDRESS, under the influence of her spirit guides, at the "Ayre Arms," St. John's-wood, on THURSDAY EVENING, March 19th. Chair will be taken at 8 o'clock by Dr. Sexton, M.A. Doors open at 7.30. Admission, reserved seats 2s. 6d., second 1s., back seats 6d. Tickets to be had of Mrs. Maltby, 8, Hanover-place, Regent's-park; Mr. Cowper, New Church-street, Edgware-road; Mr. Maynard, 103, Lisson-grove; Mr. Hocker, Henry-street, St. John's-wood; Mr. Whitley, 2, Wellington-terrace, Bayswater; of the Secretary, Mr. White, 4, Gray-street, Manchester-square; Mr. Burns, 15, Southampton-row; and at the Doors on the Evening of the Lecture.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 5. Terms, One Guinea. Address, care of Mr. Middleton's "City Temperance Hotel," foot of Lord Cockburn-street, Edinburgh.

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

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

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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. Berghelm, 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 Gaannon, 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 co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

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

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

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