

# The Spiritualist

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As "an argument is never answered at all until it is answered at its best," in like manner can nothing be gained on behalf of any cause by the misrepresentation of the position of its critics. In the lower literature of Spiritualism and in the utterances of a few trance mediums, the same meaning is not uncommonly applied to the words "science" and "materialism," which are used as if they were convertible terms; yet science means merely "accurate knowledge," and men of science, although unorthodox, are not, as a rule, materialists. There is a broad and deep gulf between men of science and atheistical secularists; as a rule they are not on terms of intimacy with each other; they possess neither platforms nor periodicals in common, and for the most part are unknown to each other, even by name, except that the lights of science are many and of world-wide reputation, whilst the lights of secularism are few.

As a striking example of a popular error in the direction just indicated, attention may be called to the freedom with which the words "atheist" and "materialist" are hurled at Professor Tyndall. Among those of his utterances which are supposed to justify this, is the one in which he states it to be an open question whether the intellect of man has been evolved from the fire-mists from which our earth was condensed—whether, in short, the genius of unborn Shakespeares is latent in the flames of the sun. According to the nebular theory, a great fire-mist which once extended from the present solar centre to beyond the boundaries of Neptune gradually cooled; as it cooled and condensed it left the planets behind, until finally the solar system reached its present stage. As the hot worlds gradually cooled, rain and river acted upon their surfaces, low forms of vegetation made their appearance, succeeded in turn by higher. Then came the lower forms of the animal kingdom, and afterwards, by a process of slow development, came more perfectly organised beings, until at last these culminated in the evolution upon our globe of the human race. A portion of the truth of this position is proved by geology, which shows how the higher forms of life succeeded the lower. The present heated state of the centre of the earth is indicated by the researches of the British Association Committee on Underground Temperatures. Year by year this committee records the increase of temperatures at great depths wherever a boring, a mine, or a tunnel gives an opportunity for sinking a thermometer, and it is invariably found that below a certain point where surface temperatures no longer exert an influence the heat increases with increased depth. If it continues to increase at the same rate at depths which man cannot reach, then it is certain that a few scores of miles below the surface of the earth a temperature is reached at which granite and all metals known to man would melt.

Thus if the process of creation of this earth has

been one of evolution, if the higher animals and vegetables succeeded the lower, and if when this globe was in an igneous volcanic state no animals or vegetables existed at all—further, if this red-hot globe was originally condensed from a great nebular fire-mist, it follows as a matter of logical sequence that if the intellect of man was evolved side by side with his physical surroundings, that the foundations of that intellect must be in the fires of the sun. But does an assumption of this kind make a man either an atheist or a materialist? If the words of the inspired medium-poet be true—if

Every atom is a living thought,  
Dropped from the meditations of a God,—

is there anything more derogatory to the Deity in supposing that these wonderful incomprehensible atoms should by the evolution of their interior powers, by action and interaction upon each other, gradually develop, and unfold, and transform, and combine themselves, until the result of their fairy growth is the beautiful world in which we live? Is there anything more unspiritual in the idea that the powers of the human soul were gradually developed in inseparable alliance with matter, than in believing that they never had any alliance with matter until the moment that they began to develop themselves in the organism of a child? In both cases the great First Cause remains a mystery, and difference of opinion as to the probability whether the human soul entered into alliance with matter a little sooner or a little later, offers no ground for ignorantly hurling opprobrious epithets at intellects which the uninformed aggressors are unable to comprehend. When the charge of materialism is hurled by the unthinking at most of the philosophers of our day, the latter do not step aside from their work to refute the misrepresentation; indeed, they perhaps do not altogether dislike the prevalent error, seeing how definitely in the public mind it serves to separate them from the theological order of thought. Still it is none the less a truth that the men who by study and experience have gained such a deep knowledge of the majesty of nature, and of the marvellous working of the laws of God underlying the phenomena of the universe, have a deeper and broader comprehension of the Almighty and His works, than most of the uninformed people who hurl undeserved epithets of opprobrium at their devoted heads.

#### SPIRIT TEACHINGS.\*

NO. XXXVIII.

[I asked a question as to that interval of time between the records of the Old and New Testaments of which we have no account in the Bible.]

Of that age you have no record, because the influence

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable *seances* held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.

of the Spirit was withdrawn save in cases of rare influence rarely exerted. We do not dwell on that, because we wish to point out the grand chain of spiritual influence from Melchizedek to Jesus. Sufficient now that you know that it was a period of darkness and desolation and spiritual dearth, after which we were again enabled to awaken in the minds of men an expectation of dawning light. The first ray of light shot across the world—that portion of it with which alone we are now concerned—when men were led to feel their blindness, and to look onward to a time when the pall should be lifted, and the light should shine again.

It is ever so with the races of men. Though the corporeal may so far assert itself from time to time that the spiritual be to all appearance completely eclipsed, it is not actually so. The period of darkness gives place to dawning light, and the spiritual germ asserts its existence. The spirit-power is renewed, and man awakes to the knowledge of divine truths higher than he had before conceived. It is as with the man who has laid him down to rest, tired with the labours of the day. Darkness has gathered around him; his spirit is chafed and wearied with toil; his body tired and worn. Gloom outer and inner settles on his spirit, and he falls into sleep. Tired nature is restored, the wearied mind is recuperated, and he wakes again to find the bright sun shining with its blessed beams upon him. Elasticity returns to mind and body, and his spirit rejoices in the life and beauty that surround him. The joy of the morning is come.

Even so it is with the spiritual experiences of the generations of mankind. Then come epochs when the old spirit-teachings which were so satisfying pall on the understanding. The mind of man wearies itself with questionings. The material side of humanity predominates. Doubts and difficulties creep in, take root, bear fruit. One truth after another is questioned, one fact after another denied, until man feels that the blessed sunlight of Divine truth is being veiled from his eyes. The sun sinks below the spiritual horizon, and the night of inaction, and weariness, and thick darkness begins. The Spirit of God strives not; the night of ignorance and gloomy despair reigns, and the spirit-messages bide their time, waiting for the moment when the sleeping souls shall stir again and turn towards the light. Sure as that man's spirit is not dead but sleepeth, that moment comes, and in the dawning of the morn the messengers of God sing their anthem of praise to Him who brings light and joy out of darkness and despair.

Such period intervened between the spiritual epoch which closed with the Old Testament record and that when the voice of the forerunner sounded. Such has occurred in days immediately preceding your own. We are directing you to the dawn, and doubt not that it shall be now as ever, that the morning shall be one of increased knowledge, of extended experience, of more assured belief. The morning light shall be stronger and clearer than the twilight that has preceded it. Only wait and watch. Be ready to catch the inspiration lest it fail and pass away, and you turn again to slumber, and the opportunity be lost.

[I inquired whether such a period of darkness invariably followed one epoch of revelation and preceded another.]

It is necessary to be more precise. It is not always a period of darkness, but at times a period of rest and repose after excitement and deep stirring. To borrow again an illustration from your earth. The body needs

repose for a period of assimilation. So much of truth has been given as the world can assimilate, and the process goes on till more is needed. The craving precedes the revelation.

[Then revelation is more from within—subjective?]

The internal craving is correspondent to the external revelation: we have said before that man cannot receive more than he is prepared for. He is gradually led by spirit-guidance to a higher plane of knowledge, and then, when the need is felt, advanced and progressive information is given to him. Those of you who have questioned whether man does not evolve for himself a theoretic or speculative system which comes entirely from within, are not informed as to the operations of the Divine messengers. At the very outset of our information to you we explained that man was only the vehicle of spirit-guidance. What he wrongly imagines to be the evolution of his own mind is in reality the outcome of spirit-teaching which acts through him. Some of your greater minds have wandered near the truth when they have so speculated. Did they but know enough of spirit-teaching to be aware of the influence that acts upon them, they would be far nearer the truth than those who have fancied that their Bible contains a complete and infallible Revelation, to which nothing will ever be added, and from which no scrap may ever be removed as useless. It is not necessary for practical purposes in your life on earth to speculate on the exact correlation between man's mental action and God's revelation. You may easily bewilder yourself by vain attempts to separate the inseparable and to define the indefinable. Sufficient that we tell you that spirit-preparation precedes your knowledge, and enables the progressive mind to evolve for itself higher views of truth, those very views being not the less the very voice of the messenger of truth. And so revelation is correlative with man's needs.

It is to us curious how perpetually man seeks to define his own part in our work. What if we use the readiest means to our hand, and, instead of keeping to the sterile work of acting without human agency, influence the mind and mould the thoughts of those whom we influence? Is that a less noble and profitable work than producing some curious phenomenal action apart from human means—as the juggler who astonishes and amuses by apparently inexplicable tricks? We have done enough to show an independent action. Cease to tie down our work by confining it to so narrow a groove, and learn to receive the impressions which we can convey to the mind, and which will be all the more vivid because we find material stored up there. You need not fear that we shall find there anything which will supersede the necessity for our teaching.

[Scarcely. But I want to keep my own individuality out of the question. And, on wider grounds, many great thinkers have doubted the possibility of Divine revelation at all. They argue that man cannot receive what he cannot understand, and that no external revelation can make a home in his mind which he could not have evolved for himself.]

They are answered in what has been already written. You will see as time goes on how wrong is such conclusion. We do but protest against the mechanical nature of the work to which you would condemn us. Even when you imagine your own mind to be most assuredly acting you err, for there is no such thing with you as independent action. You have always been guided and influenced by us.

[Some days after the above communication I asked as to some conclusions to which I had come in reading over the Gospels with the new light which I had received. I seemed to see them in a new light altogether. I wondered whether my conclusions were true and whether they were new.]

The result is in the main correct. The conclusions are not new. They have been reached long ago by those who have been enabled to cast aside trammels and pursue truth without clogs and fetters. It has been given to many.

[Then why cannot I read their works? It would save trouble.]

Better that you should arrive by your own paths at the results, which you may then compare with the conclusions of others.

[You always work so. It seems roundabout. If this be so, why was I allowed to live so long in error?]

We have told you already that you were not fitted to receive truth. Your past life—which has not been so long as you imagine—was a careful preparation for progress. It was in its day useful and progressive, but only as leading you on to higher planes of knowledge. The time will come when you will look back on this too, which now is new and strange, and wonder how it could have seemed to you so startling.

Life—the totality of your being—is progressive throughout, and its early stages are but preparatory to its later development.

Theology was a necessary phase in your training, and we were both unwilling and unable to prevent you from taking erroneous views. Be content to pursue your present path. It has been one of our chiefest difficulties to uproot false dogmas from your mind. It has been a steady work, and now we hope that you may find out much respecting the question of revelation which will enable us to clear away false opinions and infuse true knowledge. We can do little so long as traditional reverence for any mere words, however venerable in their associations, is implanted in your mind. We must wait till you can appreciate at its real value each utterance made through man, whether that utterance be contained in your Bible or not. So long as you reply to our arguments with a text we cannot teach you. Any one who can so reply is beyond reach of reasonable teaching.

There are many points to which you may well direct your mind in the life and teachings of the Christ before we throw upon it the light which we are able to give. Your study of the records of His life may lead you to discuss the question of their reliability; the source from which they were derived; the authority which they claim. You may deal with such questions as these: the account of the incarnation; the atonement, as grounded on the words first of Jesus, and then of those who spoke in His name; the miracles; the crucifixion and resurrection. You may ponder these points: the teaching of the Christ about man's duty to God and his fellow as compared with ours; Jesus' views on prayer, and those of His followers; the duty of resignation and self-abnegation as put forth by Him and them; charity; pardon on repentance and conversion; heaven and hell; reward and punishment.

On such questions as these you are now prepared to enter honestly. Prior to this you would have sought only to find a preconceived conclusion. Weigh first the validity of the records. Settle the exact weight

to be given to their statements; and then select the teaching of Jesus in such way as you would select the teaching and system of a Socrates, a Plato, or an Aristotle. Translate Eastern hyperbole into sober fact. Estimate the utterances of enthusiasm by calm reason. Cast aside that which is merely legendary, mythical, or traditional, and dare to walk alone, untrammelled by any bonds, and unfettered by dread of any conclusion at which you may arrive. Dare to trust God, and seek for truth. Dare to think soberly, calmly, about revelation.

To such a seeker shall come a knowledge of which he little dreams; a comfort which no creed of tradition can afford. He will know of God and of His truth as none can know who has not trodden the path of personal investigation. He will know of things Divine as the traveller knows of a far-off country when he has himself visited it and lived amongst its people. Round him will centre the ministry of enlightenment, the guidance of the spirits whose mission it is to proclaim truth and progress to mankind. Old prejudices will fall away; old fallacies will shrink from the new light into congenial darkness; and the soul will stand unbound in the presence of Truth. Be of good cheer. Jesus it was who said: "The Truth shall make you free, and you shall be free indeed."

[I said it was worth any cost, if attainable. I was not sanguine, and rather grumbled at being left to grope.]

We do not leave you. We help, but we may not save you from personal labour. You must do your part. When you have laboured, we will direct and guide you to knowledge. Believe us, it is best that you do this. In no other way can you learn the truth. If we told you you would not believe us, nor would you understand. There is much outside of this question of the Christian revelation that you must look to; other Divine words; other spiritual influences; but not yet.

Cease: and may the Blessed One illuminate you!  
+ IMPERATOR.

#### CONDITIONS FAVOURING SUCCESSFUL SPIRITUAL MANIFESTATIONS.

A LETTER by Mr. O'Sullivan recently published in *The Spiritualist* about Mr. Firman's *seances* in the presence of Parisian lawyers, raises the question "What are the conditions which most favour the evolution of physical manifestations?" We have not seen that "timidity on the part of the manifesting spirits" has much to do with success or failure in the result, unless the spirits have never used the method of communication before, so do not think that Mr. O'Sullivan's ideas about the timid nature of certain spirits was an important element in the case.

One very influential condition favouring good manifestations is that the medium shall be thoroughly comfortable and happy, and have full confidence in all the spectators present, so as to easily pass into the unconscious trance state, without the slightest fear of the occurrence of anything disagreeable. Tricks played by rough persons at *seances* might result in the medium waking in the next world instead of this one. Another favouring condition is that the medium shall have had no *seance* in the earlier part of the day, because all manifestations drain the vital powers of the medium,

and if these powers are drawn upon during the first part of the day he may not recover his full vitality by the evening. A third condition, attention to which often results in splendid *seances*, is this—that the medium shall go to bed in the middle of the day, after a good meal, and take several hours' sound sleep; then, when thus thoroughly refreshed in mind and body, only a light meal, such as tea, should be taken before the *seance*.

Lastly, if there is any break or interval in the *seance* during the evening, the medium should go out into the open air for ten minutes or a quarter of an hour. If the conditions are good, materialisation manifestations during the first part of the evening are usually ten minutes or a quarter of an hour before they begin; but if there is a break in the *seance* of say fifteen or thirty minutes' duration, when the medium afterwards enters the cabinet again the materialisation will begin almost at once—in fact, in the very act of shutting the curtains or door of the cabinet a spirit-hand and arm may come out and clutch the observer who is doing it. At dark *seances*, if the spirits have once got up the power, lights may be struck very frequently at times when they give permission, yet the manifestations will begin again the instant the lights are put out, the phenomena being in no way weakened apparently by the interval of absence of darkness. Thus when the spirits have accumulated power from a medium in the dark, there appears to be a great deal of that power hanging about him afterwards in the light. The movement of solid objects without being touched, and other strong manifestations which sometimes occur in the light, are more likely to occur if the circle sits previously for a quarter of an hour in darkness, and all the other conditions which are known to favour manifestations are supplied.

Another point may be mentioned in relation to the recent *seances* with the lawyers in Paris. A medium is a mesmeric sensitive, and if those about the medium encourage him by asserting very positively that the *seance* is certain to be a success, it will do a very great deal towards bringing about that result; whereas, if they talk seriously to the medium, pointing out how important it is that the *seance* shall be successful, thus inducing a state of anxiety of mind about the results, it is one of the surest methods of stopping manifestations altogether.

#### SPIRITUALISM IN DALSTON.

ON Thursday evening last week the tenth half-yearly general meeting of the Dalston Association of Inquirers into Spiritualism was held at their Rooms, 74, Navarino-road, Dalston, London. A letter from Mr. Henry D. Jencken, barrister-at-law, expressing his regret at his inability to attend, was read by the secretary, Mr. Blyton, after which Mr. R. Pomeroy Tredwen was unanimously invited to take the chair.

The notice convening the meeting having been read, the minutes of the last meeting were read and confirmed.

The Chairman then read the report of the Council, from which the following are extracts:—

"The Council have the pleasure of reporting that Mr. Henry D. Jencken, M.R.I., accepted the presidency offered to him pursuant to the resolution adopted by the members at the last general meeting, and was accordingly elected. The question of the appointment of a honorary secretary and treasurer, which was also referred to the Council, has resulted in the election of Mr. Thomas Blyton to that office.

"The working of the association during the past half-year has not been so successful financially as the Council could have desired. The statement of accounts, as certified by the auditors, Messrs. R. P. Tredwen and R. Cocker, shows the

receipts during the past six months—inclusive of the balance of £2 10s. 3½d. brought forward from the previous half-year—to amount to £16 0s. 7½d., and the expenditure £19 3s. 2½d., leaving a balance due to the honorary treasurer of £3 2s. 7d. The deficiency arises from a loss in connection with the fourth anniversary meeting, when the expenses were exceptionally heavy. Donations have been received from Mr. A. M. Greene, of £2 2s.; Miss Kislisbury, 10s.; Miss Lottie Fowler, 10s.; and 'a Friend,' 10s. The stock account of the association amounts to £19 0s. 7d., as compared with £13 16s. 10d. on 31st December last.

"The association has, however, in other respects continued to maintain its ground. During the past six months five applications for membership have been accepted from Captain John James, Miss Grace, John Francis Gaudin, J. W. Farquhar, and J. Tozeland. Notices of resignation have been received from Messrs. S. Gillins, A. Joy, E. Luck, T. McCormick, and A. M. Greene.

"In accordance with powers invested in the Council under rule VII., the following have been elected as honorary members, viz.: Mrs. H. D. Jencken, Miss Kislisbury, Mrs. and Miss Showers, Mr. and Mrs. J. J. Morse, and Mr. and Mrs. George Sexton, Mr. Thomas Shorter, Rev. F. R. Young, Mr. and Mrs. W. E. Bassett, Miss Lottie Fowler, Mr. C. E. Williams, Mrs. C. Woodforde, Mr. John Rouse, Mr. and Mrs. W. Towns, Mr. and Mrs. F. M. Parkes, Mr. James Webster, Mr. Frank Herne, and Mr. R. Cocker, many of whom have rendered the association valuable assistance in various ways at different times.

"The attention of the Council has been directed to measures for augmenting the advantages derivable from membership, and it has much pleasure in reporting co-operation on the part of Mrs. Catherine Woodforde, Mr. Charles E. Williams, and Mr. F. M. Parkes, who have agreed to charge to members of this association only one-half the fees charged by them to the general public, which very liberal concession offers increased facilities for observing the phases of mediumship possessed by those well-known professional mediums.

"The total number of members on the register on 30th June last was as follows, viz.: life members, 5; honorary members, 26; ordinary members, 27. Total, 58.

"The library has been well patronised, many valuable additions having been made during the past half-year. The whole of the English Spiritualist newspapers and magazines have been regularly supplied for the reading-room.

"Special features of an interesting and instructive character have been provided from time to time during the past half-year as under, viz.:—

"On 14th January the fourth anniversary of the association was commemorated by a *soirée dansante*, which was held at the Luxembourg Hall, and presided over by Dr. George Sexton, in the unavoidable absence of the president elect. The proceedings were enlivened by speeches, music, singing, recitations, and dancing. Many articles of interest to inquirers into Spiritualism were exhibited by various friends. Counter attractions at that time, however, caused the attendance to be somewhat smaller than was at first anticipated, and the only source of regret was the deficiency incurred in the accounts in connection with this meeting.

"On the 22nd February, Mr. William H. Harrison, honorary member, editor of *The Spiritualist* newspaper, read a paper upon his earlier experiences in Spiritualism before a very fair attendance of members. The author has since thoroughly revised the paper and added fresh matter thereto, and is about to publish it in a separate form to meet the demand for it both at home and abroad.

"On the 25th March, a paper upon 'Inherited Mediumship' was read by the president, Mr. Henry D. Jencken, M.R.I., which gave rise to some interesting recitals of facts bearing upon the subject. The memoir was reported verbatim in *The Spiritualist* newspaper.

"On the 30th April, Mr. Charles E. Williams, honorary member, gave a most satisfactory *seance*, at which among other manifestations the well-known form of John King was seen to advantage. The rooms were on this occasion very crowded, which tended in a great measure to limit the extent of the manifestations. Much satisfaction was expressed on all sides with the results obtained.

"On the 31st May and 7th June, two special *seances* were contributed by Mr. Bassett, honorary member, and non-professional medium. Both *seances* were eminently successful, the manifestations observed on each occasion being exceedingly interesting and instructive.

"An offer has been accepted from Mr. J. J. Morse,

the well-known English trance medium, to deliver a lecture upon his 'Experiences in America' on his return home about October next. It has also been determined to incorporate the fifth anniversary meeting in connection with this lecture by Mr. Morse, and the Council hope that the members will exert themselves in aiding the executive in ensuring a successful issue.

"A paper has also been promised by Mrs. Showers, honorary member, but has been postponed until the current half-year.

"With the view of further promoting the objects of the Association, the Council recommend the members to institute regular *seances* at their private residences, and to invite such of their fellow-members as they may desire to join them; the results obtained at such *seances* to be reported to the Council from time to time, and the fullest information to be given in all cases. The Council trust that those members who are able to act upon the recommendation will do so, and thus aid the work of the Association to their utmost. Members are also earnestly invited to contribute records of any facts coming under their personal observation, which should be attested in the most complete manner possible; and to lay before the Association any papers upon subjects connected with Spiritualism, in order that every possible information bearing upon the object of our inquiries may be accessible to the Association.

"The Mesmeric Committee have had several sittings during the past half-year. Mr. R. Cocker, Mr. Thos. Wilks, Mr. A. E. Lovell, Mr. Thos. Blyton, Mr. G. W. F. Playfair, and Mr. J. Tozeland have been added as members of the committee. A few successful experiments have been made by Mr. Cocker. It is the opinion of the committee that more time is desirable than has up to the present time been devoted to actual experiment. The committee purpose carrying on weekly meetings for experimental labour, and invite such members of the Association as are interested in mesmeric research to join them without delay."

The Chairman moved that the report be adopted; this was seconded by Mr. Tapp, and carried unanimously.

The officers of the society for the past half-year were unanimously re-elected. A new member of Council, Mr. Tozeland, was appointed.

Mr. Thomas Blyton moved that the title of the Society be altered from "The Dalston Association of Inquirers into Spiritualism," to "The Dalston Association of Spiritualists." He said that the society had been inquiring into the matter for five years, so that it ought to have come to a decision on the matter by this time.

Mr. Wilks seconded the motion.

Mr. Harrison said that it ought to be altered, if only because the present title was so long and unwieldy as to occupy two lines of print. It had been said that alteration of the title would prevent persons from joining who were not Spiritualists, but in the case of the National Association of Spiritualists friends sometimes joined it who were not Spiritualists, for the sake of investigating, so he did not think the objection had practical weight.

Mr. Tapp objected to the change of title; he thought that the change would deter people from joining; besides, the old title had worked very well for five years. He would move that the present title be retained.

Mr. G. W. Forbes Playfair seconded the amendment. He said that the title had induced himself and friends to join the society, so it might have a similar effect upon others who were new to the subject.

Mr. Harrison said that he thought that if Spiritualists called themselves Spiritualists in the face of day it would have a good moral effect, the subject being unpopular and demanding pronounced support. Would it not be as well, therefore, to change the title, even supposing that the society did lose one or two members?

The Chairman said that he thought that the calling of themselves "inquirers" exerted a good moral influence.

Mr. Blyton thought it was a farce to go on calling themselves inquirers; it was a little like sailing under false colours.

A division then took place, and an overwhelming majority was in favour of retaining the old title.

It was resolved that the weekly day of meeting of the society should be changed from Friday to Tuesday.

The proceedings then closed with the usual notes of thanks.

MR. MARTHEZE left for the Continent at the close of last week.

MR. CHRISTIAN REIMERS has paid a visit to Mr. Wittig at Leipzig, and is now in Switzerland.

## RETURN TO ENGLAND OF MRS. KATE FOX JENCKEN AND HER MEDIAL CHILDREN.

THE WRITING MEDIUMSHIP OF INFANTS—SEANCES IN NEW YORK—MISS BEECHER OBTAINS A TEST FROM A BABY MEDIUM—A CHILD FOUR MONTHS OLD SPEAKING UNDER SPIRIT INFLUENCE—MANIFESTATIONS THROUGH MRS. JENCKEN'S MEDIUMSHIP AT BRANTING HOTEL, NEW YORK—NEWS BROUGHT BY AN APPARITION.

Mrs. H. D. Jencken, through whose mediumship the manifestations of modern Spiritualism first began in America, and who left London for New York, accompanied by her medial and singularly gifted child, in the autumn of last year, returned to Europe per steamship *Wisconsin* some few days ago, bringing back with her her eldest-born, Ferdinand Loewenstein Jencken, aged two, and a second son who promises, like the eldest, to inherit the mysterious gift of mediumship from his mother, Kate Fox. Epes Sargent says, in his recent work entitled *Proof Palpable of Immortality*, "that modern Spiritualism was initiated by the action of the child Kate Fox seems to admit of no doubt." He adds further on, "the discovery made by Kate Fox, however, was productive of consequences that can only be estimated by the growth and future influence of modern Spiritualism." This Spiritualism, with all its lighter and its darker phases, imperatively calls upon men and women to pause and think, and this for the simplest of all reasons, namely, that each and all of us is traveling onward to the realms of the undiscovered, the unknown, dreaded future. In fact, once proven, Spiritualism commands attention on the grounds of a universal common interest. It is this which gives importance to spiritual manifestations, and naturally tends to confer upon the history of Kate Fox, with whom this movement commenced, and her two baby boys, an exceptional character. Hence it may be of interest to learn how these mediums have behaved, and what has happened during their visit to New York, so the particulars have been kindly furnished us by Mr. and Mrs. Jencken for publication in this journal.

Of the doings of the eldest-born the following is a true account. From his earliest days he showed marked medial powers; when only five months old he wrote long messages in a clear handwriting; he was carried from one room to another by an unseen being; he was rocked in his cradle and attended by spirit-forms, to the horror of his nurse. Full details of these occurrences have already been published in *The Spiritualist*. The parents of this infant medium, however, fearing that his health might suffer, kept back all medial development, and tried to prevent the manifestations taking place; but, despite their efforts, the spirits had their way—the manifestations would happen.

Soon after the arrival of Mrs. Kate Fox Jencken and her firstborn in New York, at the residence of Mrs. Jencken's brother-in-law, Dr. Underhill, Ferdy, for so he is called, wrote the following message in the presence of his aunt, Mrs. Underhill, the celebrated Leah Fox: "*Grandmamma* (that is—Mrs. Fox) *is here*," and then throwing down the paper and pencil commenced talking to her, and laughing and smiling at the spirit-forms he alone could see. On several other occasions he wrote whilst staying at the house of his aunt. An attack of scarlet fever and diphtheria, however, for a time put a stop to his powers, the dread disease threatening to sever the life cord of the poor little fellow. Slowly, however, he recovered, and with his returning strength his medial powers came back to him. He would speak to unseen beings, call his father by name. On one occasion he wrote a long message to the following effect: "*Dear papa is ill, very ill.*" This was true, and not known to Mrs. Jencken at the time.

In the month of May last Miss Catherine Beecher, sister of Mrs. H. B. Stowe, and of Henry W. Beecher, called on Mrs. Jencken, anxious to witness the writing of the infant medium. Mrs. Beecher had provided herself with paper and pencil for the occasion, but Mrs. Jencken refused her request to allow her boy to write, being fearful of trying the strength of her infant son. The child, however, got hold of the pencil and paper and wrote in a clear handwriting the word "*Henry.*" Miss Beecher could hardly control her surprise. It appears that she had put a mental question to the effect that Henry, her nephew, the son of Mrs. H. B. Stowe, might communicate, and received in reply the written answer, "*Henry.*" On another occasion, whilst sitting on the knees of Mr. Robert Murray, of New York (Mrs. Jencken was absent at the time), Ferdy commenced conversing with Mr. Murray, who is well known in New York, and told him that his son was there; continuing the conversation with Mr. Murray for some

few minutes, he gave him some most interesting information. In his own home the medium boy is, as might be expected, only the baby boy; but every now and again the wondrous powers of this strangely endowed child manifest themselves; his luminous eyes, as once described by his father in these pages, brighten into quite a lustre of soft light; he will stretch out his hands to catch his playmates—the unseen—whom he greets with smiles and caresses. Frequently the spirits will take his little foot, as they years ago used to do with little Kate Fox, and make it stamp on the floor or knock against the table; or they will move his tiny hand. At first this mode of communication was not understood, but on questions being put, the presence of an intelligent spiritual being was proven beyond doubt. To make certain, his mother requested that he should be made to rap seven, then five times, or answer questions. In reply to questions not addressed to him, but spoken in a low tone, which of course the little two-year-old could not understand, he then with his feet would rap out answers. The fact that his hand and his foot were moved by spiritual beings was further proved by the dear little fellow showing his ankle and saying "There, there! Hurt, hurt!" pointing to the spot where a spirit-hand had grasped him. Instances of the power of this child could be multiplied, but enough has been said to all but justify a belief that part of the prophecy given out by the spiritual beings in the winter of 1869 may be realised. We quote from Epes Sargent, treating on "*The Proof Palpable of Immortality.*" In alluding to Kate Fox—her reliability, her powers, and her child, he cites a prophecy concerning her boy which was given at the house of Mr. H. P. Townsend six years ago: "Kate will be married and will bear a child who will be the wonder of the world. Kate will be a cipher in comparison; she will only be remembered as his mother." "His mother?" said Mrs. Townsend; "it is to be a boy!"

A few words in reference to the second-born son of Kate Fox may perhaps be also of interest. Ever since the birth of Henry Loewenstein Jencken—for this is the name he is to bear—he has shown remarkable precocity; to see spirit-forms, and to laugh and smile at them, is of daily occurrence with this baby boy. When not four months old he was influenced to speak, and in reply to Mrs. George Taylor (the wife of Dr. G. Taylor, of New York), who asked the baby boy whether he saw the spirit-form of Mrs. Taylor's uncle, he said "Yes, I do."

It will be asked, whether no record has been kept by the mother, in whose presence spiritual manifestations are of daily occurrence. To render a faithful narrative of the phenomena through the mediumship of Kate Fox (Mrs. Jencken) even for one year, would fill a small volume. Only a few instances, as reported by herself, will now be mentioned. In May last Mrs. Kate Fox Jencken was standing at the window of a room at Branting Hotel, New York, when raps spelt out that a message would be given by direct writing. A sheet of paper and a pencil held in the hands of Mrs. George Taylor were taken by the spirits, and carried outside the window into the space beyond, and this in broad daylight. The same day, but in the evening, the sheet of paper, which had been previously carefully marked by Mrs. George Taylor, was brought back by an unseen agency, and placed in the hand of Mrs. G. Taylor, Dr. Taylor being present. This document is now in the possession of Mrs. Taylor. The communication on the paper was in a clear handwriting, every "i" dotted and every "t" crossed. Exceptional interest attaches to this document, as containing information relating to private matters of Mrs. Taylor's.

On several occasions direct writing has been obtained. Since Mrs. Jencken's return, a series of questions written out by Mr. Jencken were answered by direct writing. One more instance of Miss Kate Jencken's powers, and this narrative must come to a close. A few days before her departure for Europe, Mrs. Jencken, who was staying at Mrs. Taylor's, was aroused by repeated knocks at her door; on opening it a lady stood before her, dressed in mourning, looking pale and lifeless; she said that she had called to see Dr. George Taylor, whose aid she urgently needed, as some terrible accident had happened. Little Ferdy, at this juncture, struggled to get outside of the room into the passage; on turning to stop the child, the figure of the lady suddenly vanished. A moment later a coloured servant of Dr. Taylor's household came to the door and said that Dr. Taylor was sorry he could not come up, but that he was engaged. No message had in fact been sent, and Mrs. Jencken, by this time thoroughly alarmed, requested Mrs. Taylor to come up to her. No sooner had Mrs. Taylor arrived when raps spelt out, "*Otto has been injured, and is now lying in a dying state at the hospital. I, his second wife, come to ask Dr. Taylor to go to his aid and save him.*" Mr. Otto was one of the inmates of the hotel. The

same evening brought the news that Mr. Otto had been injured, was lying severely injured at the hospital, where he died a few hours later from the effects of the injuries he had received. No one at the time of the appearance of the spirit-form of the late Mrs. Otto knew of the accident. This instance is one of many which have happened to Mrs. Kate Fox Jencken, and is so far of interest as affording evidence of the knowledge of facts by spiritual beings unknown to the medium, or any one near her at the time.

But it is time the narrative of one short year's experience of this medium mother and her two medial children should be brought to a close. Whether the life of Ferdinand Loewenstein Jencken, and that of his younger brother, will be spared, the future alone can tell; exceptional care, no doubt, will be needed to rear these children, but should their lives be spared, it is just possible the prophecy of 1867 may come true.

### THE TRIAL OF M. LEYMARIE.

By *Electric Telegraph*.

PARIS, 12.20 A.M. THURSDAY.

Six Judges sat in the Appeal Court to hear M. Leymarie's case. One appointed as *rapporteur* about the former trial, gave in a report strongly hostile to the innocent accused. Lachaud's arguments on the other side were powerful; these, together with the fresh evidence, caused judgment to be postponed till Friday [to-day]. The delay is considered here to be a good augury.

[Directly the Verdict reaches London to-morrow (Saturday), it will be posted up for public information in the Reading Room of the National Association of Spiritualists, 38, Great Russell-street.]

### COMING ADDITIONS TO THE LITERATURE OF SPIRITUALISM.

Two or three months ago it was stated in these columns that a large depot for the sale of Spiritual literature would be opened at the branch office of *The Spiritualist* newspaper, 38, Great Russell-street. This has since been done; at the present time nearly every book published in America in connection with Spiritualism is obtainable at the above address.

The first step in connection with home book publishing at the new office will take place next week, when the first of a series of standard shilling books in connection with Spiritualism by our best writers on this side of the Atlantic will be issued. These books will be handsomely printed on toned paper, with limp cloth covers, and as during the past six years all the best English writers in connection with Spiritualism have contributed their writings almost exclusively to *The Spiritualist*, if their articles are revised, partly re-written, and arranged in connected order, we have all the elements at command to bring out a series of cheap books which are likely to be of great value to the spiritual movement. The series will be called "The Spiritualist Library."

Cheap pamphlets and leaflets for distribution are in preparation, and will be published shortly.

M. C. CONSTANT, late of Smyrna, has taken up his residence at Milan. His present address is 4, Via Marone.

LAST Wednesday night a meeting of Spiritualists and others for discussion was held at 90, Church-street, Paddington, under the chairmanship of Mr. Drake. Mr. Charles White, Mr. Hocker, Dr. and Mrs. Hallock, Mr. Henly, and others, addressed the listeners.

A LONG series of experiments by Mr. C. F. Varley, Mr. Charles Blackburn, and Mr. W. H. Harrison, has been made in connection with problems raised by the discovery of odic flames from magnets, as seen by Baron Reichenbach's clairvoyantes. The particulars will be published shortly in these pages.

PASSED TO SPIRIT LIFE.—On Friday, the 30th of July, Mr. N. D. Mellis, beloved by all who knew him. His earthly remains were interred on Sunday morning at the Victoria-park Cemetery, where a number of Spiritualists assembled. Miss Young gave an appropriate inspirational address over the grave. Two hymns were sung. A number of attentive listeners witnessed the farewell rites.

### BRIXTON PSYCHOLOGICAL SOCIETY.

LAST Tuesday night the second half-yearly meeting of the Brixton Psychological Society was held at 6, Loughborough-road North, Brixton, under the presidency of Mr. Desmond Fitz-Gerald. There were also present Dr. Ponder, Miss Ponder, Miss E. D. Ponder, Mrs. Rudd, Mr. G. R. Tapp, Mrs. Fitz-Gerald, Miss Withall, Miss H. Withall, Mr. Francis, Miss Fitz-Gerald, Mrs. Francis, Mrs. Gunion, and Mr. W. H. Harrison.

The minutes of the last meeting were read and confirmed.

ALLIANCE OF THE BRIXTON SOCIETY WITH THE NATIONAL ASSOCIATION.

The Chairman said that he thought it to be expedient that their society should ally itself to the National Association of Spiritualists. Miss Kislingbury, the secretary to the National Association, had already been elected a honorary member of the Brixton Society.

Miss Withall moved that application be made to the British National Association of Spiritualists to admit the Brixton Psychological Society into alliance with the National Association.

This was seconded by Miss E. D. Ponder, and carried unanimously.

THE LIBRARY.

Mr. Tapp said that two propositions had been before the Society—one was that it should borrow books on Spiritualism from Mr. Burns's establishment, and the other that it should create a permanent library of its own. The Dalston Society had established a permanent library, and found that many members joined for the sole purpose of getting the loan of books: therefore the library was a permanent source of strength to the society. He would consequently move that steps be taken to establish a permanent library.

Mr. Harrison said that Dr. Dixon that morning had pointed out to him an excellent method whereby a society with limited funds could quickly get a library. Some of its members should form themselves into a book club, and when the members of the club wanted any new book quickly, they should buy it, and share the expenses between them—on the understanding that after they had all finished reading it they should present it to the larger society to which they all belonged.

After some discussion of points of detail it was resolved that steps be taken to form a permanent library for the society, and that works on Spiritualism and kindred subjects would be thankfully received by the secretary.

THE SECRETARY'S REPORT.

Mr. Francis, the new honorary secretary, made a general statement about the position of the society, and after a few introductory remarks said—

"The society was resuscitated in February, 1875, and enrolled about thirty members. A general meeting has been held, at which an interesting and valuable essay, by Mr. FitzGerald, was read, and from the text of which I have adopted the motto of this society, viz., 'Unde? Ubi? Quo?' Private discussions have been held, and various private seances, the results of which, as far as I can discover, have not been communicated, but as yet no very great step has been taken to make the general public aware of the existence of the Brixton Psychological Society. I would now make a few suggestions with regard to the present position and future action of this society. We appear to be but few in number, but this is not a matter for discouragement, as more practical good is done by a few earnest workers than by a great number of mere idlers. 'Tis the little leaven that leavens the whole mass, and that on account of its own innate and ever vitalising power. We had better, as a society, have those among us as members who are earnestly disposed to foster and disseminate the glorious truth it is formed to investigate, than those who join only from idle curiosity and mere amusement. I think it therefore but right to impress upon the members the necessity of only proposing those for membership whom they believe to be actuated by a desire to possess communications and to share the highest knowledge.

"With regard to private seances, I would suggest that results be communicated to the society, for this reason—the science of modern Spiritualism is but yet in the very infancy of its existence, and the aggregate of the certainties of every established science have been made up of the small individual discoveries of its professors. It is by noting down in the plainest possible language, without any attempts at embellishment, any abnormal fact, and comparing it with other experiences, that the professors of psychology will be enabled to

classify and determine the laws under which the phenomena are produced, and thus explain much that appears false and even ridiculous; imposition from unworthy professors is thus rendered impossible; incredulity silenced; over-credulity unnecessary: because every class of fact will be able to stand the test of a fixed and certain law. It is my own belief that the laws by which the chemist is enabled to govern and direct his researches and experiments are not more unalterable and less reliable than those governing spiritualistic science.

"Another suggestion I would make is with reference to public lectures. I certainly think the time has come when they should be given in this neighbourhood. And here I am not for boldly giving that class of lectures which offends all so-called orthodox minds by making deadly war on their most cherished prejudices, and raises much opposition, almost unassailable. I believe more in a persuasive gentleness, without hypocrisy—the thin end of the wedge, that admits the small ray of a glorious light, too dazzling in its entirety, perhaps, for the world that is not accustomed thereto. Lectures then should be given that lead up to Spiritualism rather than declare it, and which by degrees promote a spirit of inquiry, and a desire to investigate. I hope the society will, in the course of the ensuing autumn and winter take steps to inaugurate a course of lectures on matters connected with spiritual science.

"In conclusion I wish to state that as far as my time will allow me I will endeavour to promote the welfare of this society, of which I have the honour to be the secretary, and shall at all times be most happy to render to each and all of its members any information and assistance it is in my power to offer." (Applause.)

#### MISCELLANEOUS BUSINESS.

Various minor matters were then discussed, amongst others, whether the distribution of tracts on Spiritualism at church doors would be considered by the orthodox as an aggressive line of action.

Mr. Tapp thought that it was aggressive. He always thought when a tract was put into his hand by a street preacher, treating him as a "gone coon," doomed to something unpleasant hereafter, it was an act of aggression.

Mr. Harrison said the more orthodox tracts were generally headed "Poor Sinner, where are you going to?" or "Buttons for Believers' Breeches."

The Council was recommended to avoid an aggressive line of action in distributing tracts.

In the course of a discussion about mediums, Mr. Fitzgerald said that Mrs. Gray, one of the members of the society, possessed powerful but delicate and easily disturbed medial powers, especially valuable from a pathological point of view.

Shortly afterwards the proceedings closed.

#### SUNDAY SERVICES AT THE CAVENDISH ROOMS.

DR. SEXTON is delivering discourses every Sunday evening at the Cavendish Rooms, Mortimer-street, Regent-street. He began this work on the last Sunday in June, and will continue until the end of September. Miss Sexton presides at the organ, and the choir consists of Mr. and Mrs. Williams, Mrs. and the Misses Parkes, Miss Dixon, Miss Barber, Mrs. Cook, and Mr. H. P. Smith. A few more volunteer voices are desired in the choir.

#### BIBLICAL AND MODERN SPIRITUAL MANIFESTATIONS.

Dr. Sexton delivered an able discourse, in the course of which he said:—

##### TABLE MANIFESTATIONS.

There are phenomena recorded in the Bible again and again of a character exactly analogous to many of the manifestations which take place in connection with modern Spiritualism. Even the trivial manifestation of table-rapping would seem to be referred to. In Psalm lxxix. 22, 23, we have the following: "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not: and make their loins continually to shake." Paul makes reference to this as follows:—"And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway" (Rom. xi. 9, 10). Now I am very far from saying that these passages must necessarily refer to anything analogous to the table-rapping of modern times, but they would certainly seem to point in that direction, and to imply that some kind of consultation was sought with the table.

#### SPIRIT-LIGHTS.

Of spirit-lights we have several illustrations. There is the smoking furnace and lamp of fire seen by Abraham, the burning bush that was not consumed, the pillar of cloud by day and fire by night, which guided the Israelites, and the cloven tongues of the day of Pentecost. In the case of the conversion of St. Paul, too, there was both light and a voice, and what is very singular, the light was seen but the voice was not heard by those who were present, a circumstance which, if it happened to-day, would cause the light to be ascribed to trickery, and the voice to imagination.

#### SPIRIT-WRITING.

Spirit-writing is illustrated by the following passage in Dan. v. 5: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." This, I need hardly say, is exactly analogous to what occurs in our own day when there is direct spirit-writing, sometimes in languages which none of those present can read.

#### SPIRIT-TOUCHES.

Daniel received strength from a spirit touch, as the following passage testifies: "Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. x. 18).

#### HEALING MEDIUMSHIP.

Palpable effects were frequently produced by inanimate objects—a circumstance which, when it occurs to-day, is frequently made the occasion of great ridicule. In 2 Kings xiii. 21 there is a record of a dead man being restored to life through being touched by the bones of the dead prophet Elisha: "And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." And in Acts xix. 11 and 12 the following circumstance is recorded: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

#### LIBERATING FROM BONDS.

The loosening of Peter and his escape from prison also constitute phenomena bearing on this case. In Acts xii. 7-10 you find: "And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . When they were past the first and the second ward they came unto the iron gate that leadeth unto the city, which opened to them of its own accord; and they went out, and passed on through one street, and forthwith the angel departed from him."

#### MATERIALISATION MANIFESTATIONS.

Then take materialisation. This is one part of Spiritualism which is scorned and laughed at very much. But look at Ezek. ii. 9, 10: "And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein: and he spread it before me: and it was written within and without: and there was written within lamentations, and mourning, and woe." Further, in Josh. v. 13 you find written: "And it came to pass, when Joshua was in Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?'" "And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite." "And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces" (1 Chron. xxi. 5, 6). In these cases and many others that might be quoted, not only do spiritual beings appear in the shape and character of man, but they have in their possession objects, apparently, of a material character. If a spirit came at the present day with a sword in his hand, we should be asked where he got the sword, and whether it was a material one or a spiritual one, together with many other such frivolous questions. The three angels seen by Abraham are not only described as men, but they actually ate and drank, and the angel that wrestled with Jacob was sufficiently materialised to dislocate the patriarch's thigh.

LEVITATION.

A most interesting case of levitation is recorded of Ezekiel on the occasion of his being lifted by the hair of his head and floated away to Jerusalem. "And he put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north" (Ezek. viii. 3).

When he arrived at the temple, after being thus carried through the air, there stood before him seventy spirits, described as men, which in reality they were, but men who had lived and passed away from earth long before Ezekiel's time. "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them Jaazaniah the son of Shaphan, with every man his censer in his hand" (Ezek. viii. 11).

On another occasion, being carried thither as before, he saw five-and-twenty men, being the spirits of people who had lived, and who had been prominent personages at an early period of the history of Israel. "Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five-and-twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people" (Ezek. xi. 1).

Then there is the case of Philip, with which you are all familiar. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea" (Acts viii. 39, 40).

Last Sunday evening there was not a very large attendance at Dr. Sexton's lecture. The hall was about half full, and several well-known Spiritualists were present. Mr. Parkes read a chapter from the Bible and gave out the hymns, which were selected from the *Free Christian Hymn Book*, and were of a much more orthodox nature than those usually heard at Spiritual meetings. One of the hymns sung seemed rather to favour the dogmas of eternal punishment and total depravity; it led the singers to describe themselves as wretched "worms." No questions were allowed to be put at the close of the discourse, and very properly too, for contention and irrelevant questions are out of place at Sunday evening services, otherwise there was temptation to ask whether Dr. Sexton believed in total depravity, and whether he considered himself to be a wretched "worm."

OUR MEDIUMS, AND HOW TO TREAT THEM.

BY J. J. MORSE.

It is by no means a fortunate occurrence for the majority of individuals who investigate the phenomena of spiritual communion, if, in so doing, they should develop signs of mediumship. Not only are they often alarmed thereat themselves, and for the time being thrown alarmingly out of balance, but the conduct of their relatives and friends is such as to at times really complete what has already been run the risk of personally, i.e., a final overthrow of mental stability. Should, however, the individual be strong-minded enough to prosecute the development of the mediumship, and afterwards be forced into a public position as a medium, it is then that the onerous nature of the charge comes fully home, in such a manner, too, as will test the endurance of the person to the very utmost. Friends and relatives will think you demented, or else generously taunt you with knavery, and the public at large will accuse you of imposture, and, being a new medium, Spiritualists will too often receive you but coldly and with suspicion. And as you go through it all you will sometimes feel forced to say with the poet,

"Alas! for the rarity  
Of Christian charity  
Under the sun."

And the experience of many mediums has given colour to another verse from the same source:

"Oh, it was pitiful,  
In a whole city full  
Home she had none!"

Indeed, mediums are the Christs of this age, and their crosses are heavy in very truth. They are for a great and mighty purpose; their lives are strange and sad enough to themselves without our increasing their burdens by unwise, unjust, or ill-natured criticism; and when that criticism comes

from quarters least expected, an added poignancy is given to it, which only those who feel it can describe.

Without the aid of mediums where would have been the evolution of spiritual phenomena, which has conferred so much happiness upon countless thousands in the world during the last twenty-seven years? Echo answers, Where? And have not these very mediums often been abused and traduced as much within our ranks as outside thereof? No wonder, then, that mediums refuse to come out; that they prefer to remain unknown, when, did they but appear upon the stage, the audience would probably amuse itself by pelting them off.

Why, just think of the time when your souls were filled with anguish and despair, and when your hopes were "all gone cold," and you turned for consolation in the hour of your bereavement to the Church! Ask yourself how much the Church ministered to you then! The hopes it held out to you were indeed poor, for without some *proof* of the immortality of the ones you had lost, the consolations of the Church could never have appeased the hunger of your souls. Contrast that time with the present! Now you know that immortality is an eternal truth. Does not that fact confer a happiness and peace upon you, the like of which you never received before? Your sufferings are assuaged, your investigations crowned with success, and you thank God that you have had the courage to press on along the path that some kind finger pointed you to.

Ofttimes frail in body and in health, always sensitive in mind and soul, misunderstood of nearly all, shrinking and delicate, the life of mediums is by no means an enviable one. An unkind word or look will often crush them like bruised rosebuds, and though it may be sport to the hand that does it, it is death to those who experience it.

It is not to be expected that the world will have much regard for these tender flowers in the gardens of our cause. The world does not feel the need of them, and besides, it has been so trained in the material that it looks upon the spiritual as either foolish or fraudulent; but *we* should know better.

As a medium, as one who has felt the need of the sympathies of his fellows, as one who scorns this tendency to hunt down and hound out and damn the weakest—the most wicked, if you will—in the world, I protest against this wholesale condemnation as being against the genius of our gospel, no matter to whom the condemnation be applied. Let us set the example of lifting up the erring, and endeavour to lead them into better and brighter paths; let us be full of hope for their future, and inspire them therewith; then we shall win the admiration of the world outside of us, and prove that our confidence in innate goodness and eternal progression is not so much empty mouthing.

I plead that our mediums receive at the hands of our numbers more of sympathy, love, and trust; for who needs it more than they? Are not mediums the very pillars whereon our cause rests? Considering the more than priceless boons mediumship has conferred upon all Spiritualists, how great, then, is their duty to love and sustain those agents who have been the means of bringing to them so much good!

All Spiritualists of any experience know how much care is requisite in the development and practice of mediumship, and they know it is far easier for an investigator to cry "fraud," or "humbug," than it is for the accused to refute the charges. Shrinkingly sensitive, the accusation paralyzes the accused; the mediumship is thus radically disturbed, and so is closed the very avenue through which the refutation alone could come. Let, then, all writers, Spiritualists and sceptics, use all caution in investigating; but also remember that kindness and sympathy are not inseparable from human nature, and while they do not "ought extenuate," let them "set naught down in malice," and it may be they will reveal that the truth is mighty and must prevail, and mediums may be spared in the future the injustice and unkindness they too often meet with in the present.—*Banner of Light.*

MR. E. CORNER and Mrs. Corner (Florence Cook) are in Cardiff.

SPIRITUAL PHENOMENA IN AUSTRIA.—A letter from Baroness Von Vay informs us that one of the leading members of the Austrian Anthropological Society, who takes a deep interest in the phenomena of modern Spiritualism, is investigating Miss Lottie Fowler's newly-developed physical mediumship. She adds that physical manifestations, such as direct writing and the floating of musical instruments, take place while the medium is securely bound to her seat.

## Provincial News.

### LIVERPOOL.

*Meeting at the Psychopathic Institute.*—Mr. and Mrs. Hardy had a brilliant reception at the new rooms of the Liverpool Psychopathic Institute last Sunday. Among the prominent Spiritualists present were Captain and Mrs. Waterman, Messrs. John and Archibald Lamont, Dr. Hitchman, Mr. and Mrs. Carson, Mr. and Mrs. Whingate, Mr. and Mrs. Gay, Mr. and Mrs. Pennington, Mr. Meredith, Miss Hilton, Mr. Isaac (mesmeric healer), Mr. James Coates, of the Psychopathic Institute, also Mr. Mahoney and Mr. Smith, of Birmingham. Two hours were pleasantly spent in the comfortable parlours of the Institute. Mrs. Hardy has already won the hearts of the Liverpool friends by her disposition, and the observations of Mr. Hardy were received with pleasure. During Sunday Mrs. Hardy gave several private sittings, all of which gave entire satisfaction.

*Open-air Mission.*—The now familiar face of Mr. Coates was seen surrounded by a large number of attentive listeners at the Monument last Sunday. The subject of his address was,—"Why do not Men of Science Investigate the Claims of Modern Spiritualism?" Three opponents appeared in the field, who laboured diligently to argue out of existence the facts of Spiritualism from the eternal sky of truth, and signally failed. Mr. Mahoney, of Birmingham, ably exposed the foolishness of such an attempt.

*The Psychological Society.*—Mr. Mahoney's addresses were favourably received. The subject last Sunday afternoon was,—"The Dense Ignorance of the Masses as to the Facts and Phenomena of Modern Spiritualism," and in the evening,—"Spiritualism—Is it a Delusion?" The subjects were well handled, and the lecturer labours from love to the cause. A hearty vote of thanks was given him at the close of each lecture.

### NEWCASTLE.

Messrs. George and John Smith, of New Delavel, are earnest workers in the cause of Spiritualism in that district, and several of the family show encouraging signs of mediumship.

A few orthodox Methodists have formed a circle at Wanshaw's bottle works, St. Laurence, Newcastle, and they have two good trance mediums among them, viz., Messrs. Craig and Robson; they do not cultivate any other form of mediumship, being under the impression that physical manifestations are evil.

*Newcastle Newspapers on Spiritualism.*—A discussion is now going on in the *Newcastle Weekly Chronicle* on the question, "Is Mind a Substance?" and has been taken up by both Spiritualists and materialists. The *Chronicle* published last week a reply from Mr. Rhodes, containing extracts from Mr. Serjeant Cox's paper. He referred readers to *The Spiritualist* newspaper and to works on Psychology bearing on the subject. The same paper also quoted from *The Spiritualist* Mr. Morse's poem, "I may not be a Prophet." *The Northern Daily Express* generally notices anything for or against Spiritualism.

### SOWERBY BRIDGE.

*The New Lyceum.*—The Spiritualists of Sowerby Bridge have erected a building of their own in which to hold Sunday services and week-day meetings. It is a plain stone structure, which will accommodate about five hundred people; there is a very large platform, which will hold a hundred. In the lower part of the building are rooms for *seances*, school purposes, and so on. Several cottages belonging to the local society were erected at the same time as the hall. The rent of the cottages does not clear all the expenses connected with the paying off the money borrowed to pay for the building, and a plan is under consideration of selling the cottages to clear off the remaining portion of the debt. Sunday services are held regularly in the building. One of the most active workers connected with the movement at Sowerby Bridge is Mr. Harwood, of Brierly, near Luddenden Foot.

*Sunday Lectures.*—Mr. F. R. Young, of Swindon, recently took Dr. Sexton's place one Sunday evening at the Cavendish Rooms, while the latter speaker was at Sowerby Bridge. Dr. Sexton had been invited to open the Spiritual Lyceum there twelve months ago, but was unable to attend; consequently, application was made to him to deliver two discourses in the new hall on the occasion of the first anniversary. The subjects taken were—"The Claims of Modern Spiritualism to Public Attention," and "The Objects of Spiritualism Stated and Examined." The audiences were the largest that ever assembled in the place, and the collections on the two occasions amounted to nearly £18.

### MORLEY.

*Lecture by Dr. Sexton.*—The day after his visit to Sowerby Bridge Dr. Sexton went to Morley, and found the Spiritualists there in a state of excitement in consequence of some lectures by the Rev. T. Ashcroft, who had violently attacked Spiritualism and some of its followers. When Dr. Sexton lectured, Mr. Ashcroft was invited to attend, but did not do so, but some of his friends who were there took part in the debate at the close of the lecture. All traces of ill-feeling were absent. There is a nice little society at Morley, and the most active workers in it are Mr. Bradbury and Mr. and Mrs. Butterfield.

### A GOOD TEST SEANCE WITH MR. WILLIAMS.

MR. GEORGE FRASER, of Ugie Bank, has contributed the following account of a *seance* to the *Buchan Observer*:—

"The special feature of this *seance* was that every possible precaution was taken to secure the absence of fraud. My friend Edwin Ellis, a landscape painter, whose works have earned him a high reputation, and promise to rank him one day amongst the masters of his art, is well known in London as an enthusiastic Spiritualist, but one, nevertheless, who has done his utmost to unmask sham manifestations. He has incurred much obloquy amongst the professional mediums because of this unhappy trait in his character; and on one occasion, where the 'manifestors' were somewhat more unscrupulous than usual, he ran great risk of his life. He and I take different views of the importance of Spiritualism, but he has always been anxious to obtain for me some genuine evidence either for or against it. When, then, he suggested that we should arrange for a private *seance* with Williams, one of the best known of living mediums, I willingly agreed to take my share of the cost. We decided to limit our circle to eight persons upon whose trustworthiness we could rely, viz.: Thomas Dicksee, the celebrated artist, and his son Frank—both extremely sceptical on the subject of Spiritualism—the latter having indeed proved it, to his own satisfaction, to be a folly and a delusion in a paper recently read by him before a debating society; Mr. Cooke and Mr. Pearson, also well-known artists; my cousin Tom Maclean, the sculptor, on whose fidelity I could depend as fully as on my own; Ellis and his wife, and myself. The *seance* was to be given in a room of Ellis's house, 41, Fitzroy-square, and Williams was not allowed to enter the room until we, the sitters, entered it with him.

"The room was long, but so narrow that when seated round the table in front of the fire-place, the chairs opposite the fire place were thrust so closely against the table as rather to inconvenience those who occupied them. Williams sat with his back to the fire-place, his chair legs pressed close to the heavy iron fender. Dicksee, senior, held his right hand, Maclean his left; and these two faithful guardians, to make 'siccar,' placed a foot upon each of his feet, so that he could not move an inch without their being conscious of it. The order of the circle was this—Williams, Dicksee, Pearson, Cooke, Frank Dicksee, Fraser, Mrs. Ellis, Ellis, Maclean—my position being almost exactly opposite the medium. Hands were taken all round—Ellis having bared the room of furniture, except the chairs and the fender, and having locked the door, the key of which was in his own pocket—and the gas, a single jet over the medium's head, turned out by Ellis.

"I should mention that certain articles brought by the medium were placed on the table before we took hands. These were a musical box, medium-sized, a stringed instrument, which Williams called the 'Oxford chimes,' a hand bell, and a fan.

"We sat in the dark for some three-quarters of an hour without any manifestation taking place. Williams suggested that the spirits loved music. The musical box played 'Home, sweet home' over and over again so many times that we began to tire of it.

"In a few minutes Mrs. Ellis cried out 'The little gas-glass is in my hand.' This was a small crystal cup fitting the gas-jet above Williams's head, which we had noticed before the *seance* began. This cup was carried to most of the members of the circle in some mysterious manner; the fan was waved in our faces and touched our hands and foreheads; the hand-bell was lifted and rung at various heights from the table; the musical box played on at a tremendous pace, and was wound up with even more fury than it seemed to be ground by. Asked to advance our hands upon the table, our fingers were caressed by warm fingers, which seemed to some of us to be fine and delicate, as of a woman's hand, whilst others thought them broad and coarse, as of a man. Bluish-white lights

danced about in different parts of the room with erratic brilliancy. One of these lights fell upon the musical box, which immediately rose visibly from the table to a considerable height, and came down again playing all the time; another light accompanied the 'Oxford chimes' for the whole length of the room to the window, a great distance from the table, and after tapping three or four times on the shutters, the 'chimes'—(a stringed instrument, and needing the help of fingers to produce any music)—played an exceedingly sweet, simple, and pathetic air, and then returned to the table.

"We heard a great noise at the back of Williams's chair, which he explained by saying that the spirits were cleaning the fireplace out. There was certainly a scraping of cinders in the fender, and Mrs. Ellis began to fear that the heavy iron fender might be moved, and some of her guests injured thereby. Dicksee, Maclean, and I, however, were anxious that the spirits should do their utmost that night, so we begged her to give up her fears about the fender; we felt sure that nobody would be hurt, so the spirits were left to work their own sweet will; and by-and-by, sure enough, the fender was lifted right on to the table in the midst of us. This was done quite noiselessly, the hustling about of the cinders in the fender having ceased for some minutes. By raps we were instructed that the power of the spirits was exhausted for the night, so, before breaking up the circle, Ellis turned the gas on, and there we sat, hand linked in hand, as when the *seance* began. Williams looked fresh and unexcited, still in the careful grasp of Maclean and Dicksee. The rest of us completed a close, unbroken ring about the table, so that the fender must have been lifted bodily over our heads; it could not have been slipped between any pair of us. There the huge thing lay, its ends projecting over the edges of the table, one end resting on the arm of Mrs. Ellis, the other on Pearson and Cooke's hands. We sat down to the capital supper provided for us by Ellis with a considerable amount of mystification.

"How was it done? To suppose that Tom Maclean allowed either Williams or Ellis to budge from their seats would be as ridiculous in my mind as to suppose I had done it myself; in the same way, to suppose that a man of the high social and artistic position of Thomas Dicksee would wink at cheatery on the part of Williams or of Pearson is absurd. I confess that I have no notion how the fender trick was managed; and I shall be glad if any of your readers can throw any light upon the subject."

#### MR. PEEBLES AT HOME.

Mr. J. J. MORSE, in a recent communication to the *Banner of Light*, says: While in Philadelphia a long-cherished desire obtained its realisation. When our good brother and able author, lecturer and extensive traveller, J. M. Peebles, visited London, England, the first time, we met, and a friendship lasting up to this time resulted. Admired and respected by all who met him in England, Mr. Peebles has left a name behind him in my own country that he may well be proud of; and he deserves it, too, every bit of it. To return: he extended me an invitation at the time I mention to visit him at his home in Hammonton, N. J. At that time I had neither inclination nor intention of visiting America. However, the old proverb, slightly altered, says, "Man proposes, but the angels dispose;" and here I am. Mr. Peebles called upon me in Philadelphia, and reminded me of his invitation. I accepted it at once, and on Wednesday, June 23rd, at 5 p.m., I arrived at Hammonton. Calm and pleasant, it formed a grateful contrast to the noisy city life we had left behind. A brief walk of about fifteen minutes, along a good, firm, and broad road, lined with trees and well-kept farmsteads, brought us to Brother Peeble's domicile—a modest frame-house, standing upon a lot of some four acres, and approached by a winding carriage-drive. A fence-work of dwarf evergreens faces the main road, and lends quite a pleasant effect. A magnificent cherry tree, full of rich fruit, shaded the porch, and made the piazza a cool retreat. With a smiling face and a cheerful voice Mrs. Peebles advanced to receive us, and in a little time England and America were seated at the supper-table discussing things in general and Friend Peebles' strawberries in particular.

The results of many of Mrs. Peebles' artistic labours adorn the walls of our pilgrim's home, in the form of a number of handsome pictures, showing alike the lady's taste as an artist, and her excellence as a medium, while scattered round the different apartments are innumerable evidences of Eastern travel. Ascending to an upper chamber, I was ushered into the *sanctum sanctorum* of our friend. It is at once a library

and a museum—a library of between one thousand and two thousand volumes, many of which are old and rare works gathered in distant countries. In the collection are many unique maps and manuscripts, and all the different bibles of the world, beginning with the Vedas of the Hindoos, and so on down the tide of time to the Sacred Roll of the Shakers and the Book of Mormon. This literary workshop contains also relics, antiques, specimens from Chinese pagodas, Buddhist temples, porcelain from the Mosque of Omar, shells from the Jordan, pebbles from the Dead Sea, head-gearings and other paraphernalia of the Orientals—every article an object of interest, and every object eloquent of some mystic story. This library is a fit retreat for its erudite possessor.

Out in the grounds, in the fruit orchard, are peach, cherry, apple, pear, and other trees, all giving excellent promise of an abundant yield, while other articles of food are also spreading their emerald ensigus to the breeze on all sides. Mr. Peebles usually spends the summer months at home, dividing his time in working in his garden, writing in his library, and occasionally lecturing to the Spiritualists of his town. The Spiritualists of Hammonton, be it noted, are out of debt, and own a capital hall. I held a meeting on the evening of my first visit with most gratifying success. Next morning, at 8.14, cars started for Philadelphia, and at 9.5 I again trod the pave of the Quaker city, Mr. Peebles being with me. We parted, he going to Dubuque. Our regrets at separation were mutual, for I much esteem our good brother, and I have every reason to believe he does me.—*Banner of Light*.

#### THE NATURE OF THE MIND.

The following is from the *Newcastle Daily Chronicle* :—

"Inexhaustible is the number of books which have been written on the 'Mind,' and there is every probability that the problem will never be solved in a manner to satisfy both Spiritualists and materialists; indeed, we can scarcely dispute the dictum of G. H. Lewes, that 'to aspire to the knowledge of mental phenomena, their resemblances and successions, is to aspire to transcend the limitations of human faculties.' However this may be, it is certainly wiser and better to grapple with the subject, for the very endeavour to know strengthens and widens the intellectual faculties. The spiritual metaphysicians assume that we possess some kind of entity, called mind or spirit superadded to the brain, not inherent in it, having no connection with it, and without local habitation in the body, and this entity they pronounce indivisible, unextended, indivisible, immaterial—all negative terms which express nothing, because they do not correspond to anything of which we have, or can have, cognisance. All that we can know of mind is by its manifestations as they are found in animal organisations; but that thought-power can exist, separate from cerebral organisation, transcends all human experience. 'Mind,' as Mr. Jaggs, one of your correspondents, says, 'is purely functional,' and it is the function of the brain, as an organ, to think, as much as it is the function of the liver to secrete bile. Can man, we may ask, think independently of brain? If it is an immaterial something in man which wills and thinks, how can this immaterial and indivisible essence, or whatever it is, be disordered by a material cup of wine, by a few drops of laudanum, or insensibility be produced by concussion of the brain?"

"What we call mind is developed along with the growth of the body, decays as it decays, and is affected by all the diseases which afflict it. Were the mind an immaterial and indivisible entity, it could not be affected by material influences; and consisting, moreover, of no parts or elements, it would be intrinsically the same in all men, and present precisely the same manifestations in all, in the savage as in the civilised. We know that mental qualities are transmissible, that they can be improved by education, strengthened by exercise even as the body, and reduced to weakness or imbecility by over-exertion, as in the cases of Hugh Miller and Southey; but then it is only material things which are affected in such a manner. We know that insanity is often superinduced by corporeal disease, but how could this be if the mind exercised its functions independently of the body, and did not form an integral part of it? Insanity is disorganisation, but how can an immaterial essence, a unity, become disorganised? Wherever there is not a healthy state of the cerebral organism—the brain—there can be no healthy thought, no healthy mind; and without a healthful state of the stomach there can be no healthy digestion, but we never think of superadding an entity, and calling it an immaterial digestive principle.

"From the lowest animals up to man we find a gradual ascension of intelligence in accordance with the higher order of cerebration; but we stop at man, leave nature and reason, and superadd to his brain and nervous system an immaterial essence. Tiedemann has shown clearly enough that a human brain, ere it receives its final form in the perfect child, passes through all the lower types or forms of organisation. The brain of a Newton or Shakespeare was in its first stage a monad, and successively a vertebrated animal, an osseous fish, a turtle, a bird, a ruminant, a mammal, and then an infant man. It is only when accepting this theory of the mind as a standpoint—that understanding, judgment, volition, instinct, &c. are cerebral functions, and not personified beings—that we can read the works of Locke or Priestley, Reid or Dugald Stewart, with profit as well as pleasure. The human mind, speaking collectively, as it exists to-day, is not the originally created mind. It has required thousands of years to build up the highest minds of the present day in the form in which they exist; and had there been no such thing as intellectual progression, we might now have been in a condition no whit superior to the lowest African tribes. We may add from Helvetius: 'If nature had put on the ends of our wrists feet, like those of a horse, instead of hands and flexible fingers, who can doubt that man, without arts, without dwellings, without any defence against animals, wholly occupied with the care of providing for his subsistence, and with shunning wild beasts, would not still be wandering in forests like flying herds?'"—AUTHOR OF *Charlie Lynton*, Appleton Wiske.

#### SPIRITUALISM IN AMERICA.

In the course of a private letter to Mr. W. H. Harrison, Mr. Epes Sargent, of Boston, U.S., says:—

"Things have been in a very unpromising state here. The insanity of Mr. Owen has brought Spiritualism into still worse repute among the uninformed, who constitute nine-tenths of the community. The public at large take this ground: 'See what Spiritualism leads to. Here Mr. Owen, an honest man, had been juggled into a belief which, he afterwards proved, was unfounded. The shock has been too much for him. It has made him insane.'

"With regard to my *Proof Palpable*, I hope to revise it so that the next edition will be entirely freed from all statements in the least questionable. All those parts relating to the Holmes' manifestations will be re-written.

"Madame Blavatsky is now in Boston. I met her in person last evening for the first time. She has made quite a stir among Spiritualists in this country, and seems a person of remarkable energy and vivacity.

"Spiritualism is under a cloud at this moment, but I think it must soon emerge from it brighter than ever. Our present great work should be to verify and establish beyond all peradventure these materialisation phenomena, which are still a matter of dispute even among Spiritualists. Your testimony and Mr. Crookes's in regard to the phenomena through Florence Cook are the most decisive and important we have yet had on the subject; but we are having new opportunities here every day to investigate, and I hope we shall do something ere long to place the subject on a scientific basis."

**GOOD WORKERS IN SPIRITUALISM.**—During the afternoon of the past three Saturdays Mr. Morell Theobald has given three garden parties to Spiritualists and non-Spiritualists at his residence at Fernside, Hendon, situated in the midst of some of the most picturesque and beautiful of the undulating scenery near London. The guests enjoyed themselves at croquet and other open-air amusements. It is to Mr. Morell Theobald, who is a clever professional accountant, that the National Association of Spiritualists is indebted for the faultless way in which its books are kept, and its financial reports certificated. He or his clerks examine and certify the books and accounts continuously without making any charge to the Association, the books of which are thus kept in the most faultless manner. Mr. and Mrs. E. Dawson Rogers were present at two of Mr. Morell Theobald's garden parties. Mr. Rogers is one of the most active members of the official committee of the National Association, and has given more attention than most members of council to the framing of its constitution and rules. He does a great deal of work, the results of which are brought up at the Council meetings, so that the National Association is also exceptionally indebted to him for the time and ability which he devotes to its interests.

Mrs. C. V. L. TAPPAN has been staying at Darlington. During the next month her address will be 13, Lime-street, Saltburn-by-the-Sea.

THERE will be a Council meeting of the National Association of Spiritualists next Tuesday, August 10th. Among the business will be that relating to the proposed Conference in October. As the dead season will not be over, and many Spiritualists out of town, November would be the better month.

**A PIC-NIC OF SPIRITUALISTS.**—A correspondent says: "Some friends who frequent Mr. Cogman's Spiritual meetings at 15, St. Peter's-road, Mile-end, have decided to spend a day in the country, near Highbeach, Epping Forest. Those friends who would like to be of the party should kindly let Mr. Cogman know on or before Sunday, August 15th next, as the day fixed upon is Wednesday, August 18th. Conveyances by road."

**RULES OF SPIRITUAL SOCIETIES.**—The rules of the National Association of Spiritualists, the result of such a large amount of careful work, have just been published, and copies may be obtained on application to the secretary at 38, Great Russell-street. They are very short, occupying only ten small pages of large type, but are such as to secure perfect freedom to all the members, and to provide for the conducting of all business in an orderly manner. There is a demand for them for examination from all parts of the world, since so much intelligent labour has been bestowed upon their compilation. They will be useful to local societies. One of the regulations of the Brixton Psychological Society is that if any events occur to which their own rules do not apply, the rules of the National Association shall be adopted and used to meet the temporary requirement.

#### ANSWERS TO CORRESPONDENTS.

**INQUIRER.**—A Belgian Correspondent informs us that the word "Kyzer" is Flemish or Dutch, and signifies "Emperor."

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