

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

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Opinions of the Press.

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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

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

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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

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The Objects of this Association are:—

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

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

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

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

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

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

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

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

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

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

Non-Spiritualists and Inquirers are especially invited to take part in these discussions.
CHARLES HUNT, *Secretary.*

MR. MORSE'S FAREWELL BENEFIT SOIREE.

Arrangements are being made by the metropolitan friends of Mr. J. J. Morse to give him a complimentary farewell *soirée* previous to his departure for America in October next. The meeting will be held in the

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ON THURSDAY EVENING, OCTOBER 8TH, 1874.

The proceeds of the above *soirée* will be presented to Mr. Morse to assist him in the object he has in view. The proceedings will be similar to those at last year's *soirée*, which proved so highly attractive. Refreshments will be served during the early part of the evening, and selections of vocal and instrumental music, interspersed with a few speeches, will occupy the remainder of the time. Tickets for *soirée* and entertainment, 2s. 6d.; for entertainment only, 1s. 6d.

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

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

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

November 1st.—"The Celestial Heaven."

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ON SUNDAY, the 27th inst., MR. COGMAN'S QUARTERLY TEA MEETING takes place. Tea on the table at five o'clock. Tickets one shilling each, 15, St. Peter's-road, Mile-end-road, E.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FIVE. NUMBER TWELVE.

LONDON, FRIDAY, SEPTEMBER 18th, 1874.

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SPIRITUAL MANIFESTATIONS PRODUCED BY A SLEEPING LADY.

BY PRINCE WITGENSTEIN.

As *The Spiritualist*, Vol. V., No. 8, page 85, contains Miss Kislingbury's very judicious remarks about the two contending theories in Spiritualism, allow me, in my turn, to communicate to you a fact, which seems strongly to corroborate my belief in reincarnation, and which happened to me in the summer of 1869.

A very distinguished French writing medium, Mdme. C— had come to spend some weeks at my house, at Nieder Walluf, and we had asked our leading spirits whether it was possible or not to evoke during the sleep of the body, the spirit of a person now alive? Soon after there fell from the ceiling, on the table where Mdme. C— was writing under spiritual control, a small oval bronze medal, quite tarnished, with some dry yellow earth sticking to it, bearing on one side the likeness of Christ, on the other one that of the Virgin Mary, and seeming, by its style, to belong to the 16th century. We were then told, that this medal had been buried a long time ago, with a person who had constantly worn it, and who had died a violent death—that this person was now reincarnated in Germany—that an object which had belonged to her formerly was necessary to establish between her and us a fluidical connection, which might enable her to come and appeal to us for assistance against a sort of painful obsession under which she was labouring—that her name began with an A—and that we were to call her "*In memory of the town of Dreux.*"

Accordingly, on the following and some other evenings we set to work, Madame C— (whom I had mesmerised to sleep for better control) holding the pencil: And presently the spirit wrote, in small, hasty writing:—"I am here."

Quest.—How is it that you are already asleep? (It was only ten o'clock).

Ans.—I am in bed, ill of fever.

Quest.—Can you tell us your present name?

Ans.—Not yet. When I wore the medal I was in France; in the reign of Louis XIV. I was killed by a man who was carrying off a lady from the monastery where I was a nun.

Quest.—Why did he kill you?

Ans.—He did so unintentionally. I had just returned from Dreux, where I had been sent on an errand by our Abbess. I overtook them unawares and threatened to scream; he then struck me on the head with the pommel of his sword, in order to stun me into silence, and killed me.

Quest.—How did he manage to enter the convent?

Ans.—By bribing the man who kept our doors, and who feigned to be asleep while they were stealing his keys. When he saw that I was dead he was frightened. He and his servant bore me off and buried me in the first place they found fit. There are now houses built all over it, but my grave exists, still unknown, in a garden.

Quest.—What place was it?

Ans.—The Pré-aux-Cleres, Paris.

Quest.—Was the man who killed you a nobleman?

Ans.—Yes. He belonged to the Lesdiguières.

Quest.—Who was the nun he carried off?

Ans.—A novice of a noble family. He had led her already to a coach, which was to carry her off in another direction than the one he intended to take; they were to meet again later. So she knew nothing about my death. They fled to foreign countries. She died soon after.

Quest.—*What did your spirit do when it left your body?*

Ans.—I hastened straight to our Abbess, but she was terribly frightened when she saw me, thinking it was a nightmare. I then roamed about the chapel, always thinking myself alive still. I only understood that I was dead when those who were burying me said a prayer before covering my body with earth. A great trouble overcame me then, and I felt it a hard task to pardon them. I have great difficulty in obeying your call, because as soon as I am asleep, I am usually forced to return to Dreux and to haunt the church under my former aspect, as I used to do before my present incarnation. It is a terrible subjection, a constant hindrance to my progress, as it paralyses all my efforts to come into contact with the good spirits who guide and comfort those who are in the flesh and asleep. Emile! You must help me to free myself.

After some words of advice and encouragement, and my promise to help her, we continued:—

Quest.—*In which street at Paris was your monastery situated?*

Ans.—Rue de l'Abbaye.

Quest.—*Under the patronage of which saint?*

Ans.—Of St. Bruno; the congregation of the Ladies of the Passion.

Quest.—*Does the monastery still exist?*

Ans.—Destroyed; plundered during the revolution.

Quest.—*Is there anything now remaining of it?*

Ans.—A wall.

[Having, after this, written to Paris for information, the friend to whom we wrote informed us that, after many long searches, he had indeed found out, incrustated between houses, an old wall, which once, as was said, belonged to a lady's monastery.]

Quest.—*Have you, in your present incarnation, any recollection of the one gone by?*

Ans.—I have a sort of apprehension, as if I were to die of a violent death—an injury to the head. It makes me very nervous at times! I see now that it is only a reflex of the past. I also dream of phantoms in monastic gowns, and of murderers rushing at them; also of a spectre in an ancient dress, who grins at me.

Quest.—*Do you live far off?*

Ans.—In Germany.

Quest.—*Is your name a German one?*

Ans.—Yes. Those questions hurt me!

Quest.—*Do I know you?*

Ans.—To be sure you do!

Quest.—*Where do you live?*

The medium then begins to trace with great difficulty:—F . . . Fu . . . I exclaim, under sudden inspiration, *Fulda!* and at the same moment M^{de}. C— gives a shriek and a violent start, nearly upsetting her chair. She says she felt a commotion, as of a strong electric discharge. I understand at once that the controlling spirit is that of my cousin, the Countess *Amélie of Y . . .* who lives in Fulda (a small town about five hours' journey away by the railway), where she occupies a high charge in a Protestant Chapter of noble ladies.

Quest. (after a long pause).—*Why did you give the medium such a shock?*

Ans.—I did not want you to know yet.

Quest.—*Did your body awake?*

Ans.—No; but I was startled.

While we were still (Madame C— and I) debating whether it were really my cousin or not, the medium's hand unconsciously wrote down a name which cut short all my doubts, as it referred to a secret known only to the Countess of Y— and myself.

Quest.—*How am I to ascertain your identity, and make sure that you are not a frivolous spirit, mocking us?*

Ans.—When you meet me, before long, ask whether I have any dreams, in which it seems to me as if I were killed? I shall say no, and add, that I dream sometimes of a priest

murdered by ruffians: You may also show me the medal: I shall feel then as if I had known it before.

With this communication we closed our evocations of Amélie, which had taken us several evenings.

A few months later I met my cousin at my sister's country seat. Amélie, as was her wont, began joking with me about my faith in Spiritualism, declaring that it was all delusion and deception. I bore her merry attacks merrily, defending, however, my theories about dreams, reminiscences, spirit messages, and so on, till I came to ask, as in a joke, whether she, for example, never dreamt that she was being murdered? She answered "No," adding, after a slight pause, that, in fact, she had sometimes a disagreeable dream, always the same—a sort of nightmare—which made her nervous and uncomfortable for the whole day after. On my insisting upon receiving the particulars, she said at last, that she dreamt of a Catholic priest in sacerdotal dress, flying from a burning church, with armed men at his heels, who wanted to kill him. After changing the conversation, I took the medal out of my pocket and showed it to her, feigning to have bought it at an antiquary's. She handled it about for some moments, and then began to examine it so long and so closely that I, at last, asked her, "What was the matter?" whereupon she answered that "she could not understand how that object seemed as familiar as if she had possessed or seen it formerly, although she could not, for the world, recollect under what circumstances?"

I now told her all about our evocations; and she, being very much struck by my narrative, requested to be shown the medial writing. This writing, I had thought, was not like her own. I had known hers only by her letters, in German, written with pen and ink, while the former, traced by a French medium, was written in French. When she saw it she exclaimed that it was positively *her* writing, when she used a pencil instead of a pen; and forthwith she wrote some words which I dictated, and which proved to be exactly like the original.

She got into a great fright at the thought of her soul haunting an old church, and I advised her, in order to paralyse the attraction, to pray every evening for help to her guardian angel, and to say three times aloud, before going to bed, "*I will not go!*"

Since she has done this, I was informed by my leading spirits that she has entirely succeeded in ridding herself of the aforesaid subjection.

This, my dear Sir, is my personal experience of a fact, interesting enough I think, to find a space in your columns; and I would be thankful for every explanation of it, given in the non-reincarnationist sense, in favour of the French proverb which says, *Du choc des opinions jaillit la vérité.*

Believe me, at the same time, my dear Sir, yours very truly,

EMILE, PRINCE OF WITGENSTEIN.

Nieder Walluf, on the Rhine, Sept. 6, 1874.

MR. MORSE'S LECTURES.—Mr. J. J. Morse left London on Monday last to commence a series of farewell engagements in the Northern and Midland counties prior to his departure to America. He will visit Rushden, Glasgow, Newcastle, Bradford, Liverpool, and Birmingham. He will return to London about the 3rd of next month, and his annual *soiree*, which this year is to take the form of a farewell benefit meeting, will be held at the Co-operative Institute, for particulars of which see our advertising columns. Mr. Everitt, one of the Vice-Presidents of the British National Association of Spiritualists, has kindly consented to occupy the chair. Several well-known Spiritualists have promised Mr. Morse their cordial support. Mr. Morse, intends publishing a list of patrons shortly.

MESMERIC INFLUENCES.

BY D. H. WILSON, M.A., LL.M.

SPIRITUALISM in its most comprehensive sense is spiritual science, whercof mesmerism, clairvoyance, and psychometry are the initial steps of the synthesis. For the last few years the study of mesmerism and mesmeric clairvoyance has been much neglected. Many recent converts to modern Spiritualism, by means of the physical phenomena, are comparatively ignorant of the equally wonderful manifestations of Spiritual power and energy displayed in mesmerism. And yet a knowledge of mesmerism is absolutely necessary for the proper elucidation of the mysteries of many of the other spiritual phenomena, as of trance, visions, of impressional mediumship, and, indeed, at times, of all the phenomena. The following incident illustrates the fact that a clairvoyant may be biologised involuntarily. Once when the celebrated Adolphe Didier was giving a public *seance*, a sceptical gentleman stepped upon the platform, and, handing Adolphe a sealed packet, asked him to read its contents. The somnambule took the gentleman's hand in his and proceeded thus:—

"There are three English words written in this packet."

"Quite true," returned the inquirer, loosing Didier's hand.

"I've made a mistake," exclaimed Didier, "they are French, and not English words."

"No; you were right at first. They are English words," said the gentleman, again touching the clairvoyante.

Didier proceeded:—"The words are '*Can you polka?*'"

"Perfectly correct," returned the inquirer, once more loosing his hold of Adolphe.

The latter then exclaimed:—"I'm wrong again. They are the three French words, '*Fleur de Marie.*'"

"No," returned the gentleman, impatiently. "You were right at first. And, ladies and gentlemen," he continued, addressing the audience, "in order to satisfy you that he has read correctly the contents of the packet, I will open it in your presence." He did so, and saw, to his astonishment, '*Fleur de Marie*' written therein.

The secret was this:—The inquirer's wife—a greater sceptic than himself—had taken advantage of an opportunity of exchanging the paper whereon her husband had written, "*Can you polka?*" for one bearing the words, "*Fleur de Marie.*" And the positive mind of the inquirer had made the sensitive think with him as long as they were in contact, that the words in question were, "*Can you polka?*"

A trance medium may also be involuntarily biologised by positive minds about him. A seer may have visions produced by the presence of positive thoughts in the minds of persons near him. And for a large number of the untruths given through mediums of all kinds, this involuntary mesmerism alone is responsible. A medium is thrown into, or induces in himself, a receptive condition, and whoever makes the greatest impression upon him has the best chance of being heard. If the strongest influence affecting the sensitive is that associated with his surroundings, as the room or furniture, he psychometrises himself. How much of a spiritual message is due to a disembodied intelligence, is the residu of it, or less than that, after deducting what has been called the personal equation of the medium; the involuntary influence of other per-

sons; the influence of their particular wishes in respect of the subject matter of the message; and the influences associated with the inanimate surroundings of the sensitive in his capacity of psychometrist.

English Spiritualists are much indebted to the exertions of Messrs. Adolphe and Alexis Didier for their knowledge of clairvoyance. Those gentlemen, more than twenty years ago, gave public and private *seances* in London, and in many of our principal towns, and had to bear with as much opprobrium as our mediums have to-day. In the sleep-waking condition they read sealed letters, played games of cards with their eyes closed and bandaged, submitted themselves to cruel tests—as being pricked, cut, and even burned to satisfy sceptics that they were insensible in that state to pain; they took spiritual flights, visiting distant places, and accurately describing persons and scenes, and clairvoyantly examined sick persons to discover diseases and prescribe cures. Alexis, in Paris, still exercises his clairvoyant faculties for all these different experiments. M. Adolphe Didier, who resides in London, and has practised mesmerism as a healing agent for more than twenty-five years, has long ceased to employ his clairvoyance for other purposes than diagnosing disease. The surest way to become reliable as a clairvoyant is to use the faculty for a special purpose and for no other. This is also true of psychometric powers.

There are two classes of mesmerists for healing purposes. The one possesses a large fund of vitality, and in treating patients is guided entirely by his own judgment: the other is not necessarily a robust person, but is very impressionable; he feels that his hands are guided in their movements by some power external to himself. The former is properly called a mesmerist simply; the latter a healing medium. The healer is directed by benevolent spirits who knowing something of the laws of mesmerism, are able to discern the nature and seat of the disease in the patient, and therefore can apply the healing power in the most efficient manner. The healing medium feels no exhaustion as long as he mesmerises under spirit influence. Although in ordinary he may lack vitality (so to speak) yet when healing he feels surcharged with it. In bodily disease the mesmerist, if he be ignorant of the seat of disease, mesmerises some great organ as the brain or heart. The mesmeric fluid is the sap of life to each and every organ, nerve, and tissue. Where it is required that part is recipient, and octopus-like ravenously devours any additional supply of it to the system. Where the functions are healthy there is enough of it. Indeed the various parts of our machinery co-operate for the general good of the whole machine. If a wheel creak, all the others do their best to contribute some lubricating matter to the one deficient of it. If no supply come from without, then all the axes will in time grate and rust, and what at first was a local weakness terminates in a general disorder. If it were not for this community of the vital electricity, this tendency to find its level, there would be less chance, because less time for it, of any extraneous supply coming to the relief of the necessitous part.

One may be a powerful mesmerist for such experiments as catalepsy the limbs, rendering them insensible to pain, and so forth, and yet lack the healing power. The virtue of human mesmerism as a curative agent lies in its quality rather than quantity. Again, amongst mesmerists there are diversities of ends for the exercise of their individual powers. Thus some can

exert an influence over the growth and development of the objects of the vegetable world. M. Adolphe Didier, in a recent publication of his, speaks of a gentleman of his acquaintance who had this power. His garden exhibited effects of his mesmerisations. Here some apricots which he had mesmerised, willing them to grow large, far exceeded their ordinary development; there others, which he had willed to shrivel, were dried up and worthless. One is reminded by this narration of Jesus and the fig-tree.

M. Didier relates that he once passed a current of electricity for half an hour through an auricularia which had shown no signs of growth for four years. The morning following this experiment the first signs of "shooting" appeared all over the tree.

It would seem that spirits occasionally assist a mesmerist when catalepsing the limbs of persons, or forcing them to do, or to abstain from doing this or that. Thus a friend informs us that he has been trying such experiments upon several persons, whilst a lady was writing mediumistically in the same room, and that when it was written through the lady that he would succeed in any particular experiment he was about to try, he succeeded, and when the reverse, he failed, and this without his knowing what had been written. If the hand of the medium wrote, "Now he cannot make them do so and so," he was unsuccessful; and when it wrote, "Now we will enable him to control their movements," he succeeded. This mesmerist was a good healing medium, and the lady was an automatic writer.

It does not follow that spirits assist mesmerists in all such experiments. A strong will, whether in or out of the flesh, is a power in itself, and can hold captive men and spirits. Mesmerism is invaluable as a curative agent in the highest sense. Mr. Easy's machine, which fitted on the cranium, depressed some bumps, and raised up others, was a grotesque expression of a true principle—of that which affirms the intimate relation between brain and mind in the embodied man, and the physical expression of spiritual qualities. The fault of Mr. Easy's system was that it worked at the outside from the outside. In a study of masks and faces it tried to mould the faces, of elements it only had faith in, to the masks of common materials it knew well enough. The machine should have attacked and capped the spiritual man, for the development desired is a spiritual one. Press down this sharp angle of selfishness by sacrificing self and helping others, and draw out of seclusion, benevolence and charity, by works with open heart and hand, and the bumps may take care of themselves; nay, they will be well provided for. As refined and intellectual trance controls educate the medium influenced, so do good resolves and ideas formed under mesmeric pressure favourably influence the individual pressed when he is free. The reverse of this is also true, namely, that spirits of a lower development than a medium, by frequent control of him, retard his progress, and that mesmerists diseased in body or mind injure those under their treatment. To effect a spiritual cure, we must be able to get at the spiritual man, and this is just what mesmerism—and mesmerism under one or other of its various forms—alone can do. The mesmeric power is gentle, though resolute; plastic yet irresistible. It can stimulate and excite, pacify and subdue. The sensitive under influence resolves (suppose) to take a more charitable view of men and things than is his wont. This resolution is carried some way into his normal state; it goes further the oftener

it is made, its strength and endurance increases each fresh time it sets out: the subject thus develops his spiritual organ of benevolence by repeated habits of benevolence: habits take root in us, and when confirmed are states and express ourselves—our worth, great or little. The moral actions whilst under constraint may be distasteful, like physic to a child, taken upon compulsion; the same actions as habits have no title to merit, but they become states by virtue of our love for them in preference to their opposites, and our characters are summed up in our loves. A great spirit must have for its just expression a fine organism, a brain of good size and proportions. But it is not true that we must put up with the spirit as we find it, because we cannot alter the conformation of brain. The brain can be improved from within—through its spiritual associate to whose mystic abode mesmerism furnishes the key. Mesmerism then should take the place of the cat-o'-nine-tails and gibbet. It is the proper physic for criminals, profligates, and violators of decorum and peace, in our prisons, penitentiaries and reformatories: as well as for idiots, lunatics, sick persons and children in our asylums, hospitals, and schools.

MATERIALIZED SPIRITS IN NEWCASTLE.

BEFORE the materialisation of spirit forms began in this country between three and four years ago, the materialisation of spirit hands had been common for a very long time; also the materialisation of vocal organs enabling the spirits to speak at dark circles. That in these old established phenomena there was materialisation, and not the organism of the medium used either consciously or in the unconscious trance, was certain, because at dark circles the materialised hands were busy touching people and carrying solid objects within an area of three or more yards of the medium, while the medium was held hand and foot by the sitters on either side. Moreover, in light circles, especially with Mr. D. D. Home, spirit hands would sometimes appear in full view of the spectators, and manipulate musical instruments while his own hands and those of all the other members of the circle were in sight. Mrs. Mary Marshall also sometimes obtained similar manifestations. It was found that materialised hands were very frequently the duplicates, in appearance, of those of the medium, and in the early stages of the development of the direct spirit voices at circles, the voice was usually found to bear a resemblance to that of the medium, thus indicating a duplication of the form of the vocal organs. When the materialised forms first began to appear in London, it was discovered that in the case of the four or five English mediums who obtained them, the faces and forms were duplicates of their own. This led to an elaborate system of testing, to ascertain that the mediums themselves were not shown in a state of unconscious trance; it was found that when the mediums were most securely bound and sealed by educated and acute observers, the manifestations went on just the same. But the objection was raised that as spirits can pass common matter through common matter, and can free some of their mediums from bonds in the twinkling of an eye without untying the knots, and can put them back in the twinkling of an eye, tying tests did not afford absolute proof of the duplication of the whole form, in the way that hands were known to have been duplicated. But as the phenomena developed, reliable and respectable witnesses

were at last occasionally allowed to enter the cabinet, and see the spirits and their mediums at the same time; Mr. Crookes, for instance, testified that he thus saw Miss Cook and her attendant spirit together. Further, Mr. Varley once sent a weak electrical current through the body of a medium in the cabinet all through the *seance*; the materialised spirit came out several yards into the room with no wires attached to her arms, and all through the *seance* the indicating instruments showed that not only was the electrical resistance of a human body in circuit in the cabinet all the time, but the amount of resistance was exactly that of the body of the youthful medium, as measured by the most sensitive apparatus. All the various points which were published at the time by Mr. Varley in these pages, gave physical and mathematical demonstration to several scientific observers at once, that the body of the medium was inside the cabinet while the materialised spirit was outside. On the other hand, in the case of a very truthful and reliable medium, who has passed through the severest physical tests, there is evidence that on one occasion the sensitive was walked out of the cabinet in the trance state. Pieces of the white drapery covering these materialised spirits have sometimes been cut off by them and given away; the said drapery has sometimes been apparently of foreign manufacture, and difficult to match; in other cases it has been common stuff, easily obtainable anywhere. At test *seances* away from their own homes, the chief mediums and the extemporised cabinets have been thoroughly searched before and after the *seances*, but there has been no such white drapery about them; it appears to be carried by spirits to and from the *seances*, just as they sometimes carry other things backwards and forwards, but where they get it, or how they make it, is not known. While it is upon them it is subject to abnormal conditions, for sometimes in a strong light, the gas being fully turned on, they have cut a great number of large holes in it, from two to three inches in diameter, and instantaneously under the eyes of the spectators, the holes have disappeared, and the dress has become perfect as before, without holes, or seams, or joints of any kind in the places where the holes had been.

As this journal has had the exclusive privilege for many years of recording all the most striking materialisation *seances* with the best non-professional mediums in London, all these facts have long since been put on record, authenticated by well-known witnesses of the highest standing and character. The leading results have been summarised on this occasion for the information of friends in Newcastle, who have some of the phenomena in their incipient stages in their midst.

Miss Wood and Miss Fairlamb are two celebrated physical mediums in Newcastle, and we first saw them at a public dark circle at the rooms of the Newcastle Spiritual Society, Weir's-court, in that town. The mediums were placed back to back in two arm chairs, and each of their arms was strapped and buckled at their request to an arm of the chair, one loop of each strap being round the wooden arm of each chair, and the other loop round one of their wrists, so that a vertical section of the loops would have had the form of the figure 8. The sitters sat in an oval, surrounding the two chairs, and about a yard or four feet from the mediums. The manifestations were of the ordinary kind at dark circles, and very strong with the exception of the direct voices, which were much less powerful

than those which usually accompany physical phenomena of similar strength. Hands touched the sitters, and musical instruments flew about, the latter touching the ceiling immediately whenever requested. It was at one of these circles that a man recently flashed a lantern and said he saw a man with a banjo on the ground and one of the mediums out of her chair, which statements even the other strangers present denied. Those who unfastened the mediums said that they were bound exactly as at first.

On another occasion we had a materialisation *seance* with Miss Wood. A spirit who calls herself Poccahontas—which is familiarly shortened by the sitters to "Pokky"—manifested. She was said to be a little black spirit, a foot or more shorter than the medium. She was certainly much shorter than the medium, but the light was so low and there was so much white drapery about Pokky's feet, that it was impossible on this occasion to tell whether or not it was the duplicate form of the medium kneeling—in which case the manifestations might be correlated with others common in England, with more developed mediums under a strong light—or whether Pokky was really so much shorter than her medium, in which case it would be a comparatively new kind of manifestation so far as this country is concerned. Pokky could only speak feebly and with great difficulty; she had to use a tin speaking tube to make herself heard, in which respect the manifestation differs from the general run, although there are records of similar phenomena in America. The manifestations being undeveloped, the light was bad; we could not see Pokky's features, and a gentleman present who had once seen her teeth considered that a great point, as he mentioned it frequently, which was evidence that the light was generally low at the *seances*. We could not see whether she was black or white; one of the sitters who sat somewhat in shadow looked quite black, as we pointed out at the time to Mr. Hare, the light being so low. Nevertheless Pokky's motions were clearly perceptible because she was robed in white drapery, and she was very obliging, coming out of the cabinet as far as she could, and exerting herself to give general satisfaction. There was no melting of the drapery or of the form, while in sight of the spectators. Miss Wood is evidently developing into a powerful materialisation medium.

We had another *seance* with Mrs. P——, a Newcastle private medium, whose *seances* have caused some controversy. At the dark *seance* we can speak as to the genuineness of the manifestations, for there were many points about them which to an experienced observer were tests, although they would not be recognised as such by others. A materialisation *seance* was also tried, but it was a weak one; no face or form was seen, but a few hands appeared, not in a good light. The members of the family were puzzling themselves over the same problems, as to the goodness and objects of the spirits in coming in the way they do, which have beset other families similarly circumstanced, which tended to show the phenomena to be of the same kind.

During our few days stay in Newcastle every facility was kindly given for seeing the manifestations, and gaining information about the local aspects of Spiritualism, for which privileges we have to thank the mediums, and Mr. Barkas, Mr. Hare, Mr. Blake, and other friends.

Mrs. WOODFORDE, the trances-medium, has left town for a few weeks. See the notice at the end of her advertisement.

SPIRITUALISM AT PLYMOUTH.

From the "Western Morning News," September 11th, 1874.

A CROWDED audience assembled at the Plymouth Mechanics' Institute last evening to hear a lecture by Mr. David H. Wilson, M.A., LL.M. (Cantab), on "Spiritualism: criticisms hostile to the spiritual theory set forth and refuted."

The Rev. J. F. Collett (Christ Church, Devonport), presided, and said he took the chair as a non-spiritualist. He was not favourable to Spiritualism, but every theory advanced for the moral benefit of man should receive thoughtful attention, and as the question was exciting much interest, he thought it should be considered, and, therefore, for the sake of that consideration, had consented to take the chair. After reading books on the subject he was convinced that Spiritualism was not what its advocates claimed it to be; and if he thought the lecture such as claimed notice, he should reply to it at Christ Church.

Mr. Wilson then delivered his lecture, and towards the close of it said that like Goethe himself he wanted "light, more light," and if the messenger of truth were the devil himself, he for one would hear him speak. If it was one of their duties to be loyal to the king of their doctrine, reason; and if they were satisfied of the truth of what they were told, they should act upon it. People might disbelieve the miracles recorded in Scripture, and say that the clergy were devils in disguise. But a tree was judged by its fruit—(applause)—and truth would be sure to come out. Spiritualistic science had now been before the world for twenty-six years, and it was highly improbable that in that time, if the statements of the Spiritualists were false, that they had not been proved to be so. There were thousands of Spiritualists in the world, and if the whole lot of spirits were let loose from hell, was that any reason why the question should not be discussed? (Hear, hear.) Spiritualism had laid claim to the dignity of a science, though people were apt to attribute the phenomena to those causes with which they were most familiar, Maskelyne, Cooke, and Dobler, for instance, believed they arose through their art; and morbid religionists spoke against Spiritualism, and followed the *role* by their own idiosyncrasies. Any new discovery of genius or science they did not believe in, and Spiritualism came away from their minds with cloven feet, tail, horns, and trident. Having referred to the numbers of the Spiritualists, and related some extraordinary instances of Spiritualistic manifestations, received by the audience with cheers and hisses, the lecturer inquired what was the *cui bono* of Spiritualism? He was rather suspicious of this question, because it often sailed under false colours. The phenomena affected a knowledge, were interesting as a study, and were therefore useful. In the infancy of any science they could not follow all its uses; but that did not invalidate its use as a subject of study. There was on the part of the people a great disinclination to believe in anything but what were evident facts. The belief of the world must be established by distinct phenomena, and such phenomena Spiritualism presented to them. The science had been upheld by some of the greatest men, and ushered into the world by the denizens of an immortal sphere. It demonstrated the existence of man's spiritual nature, shewed the cause of its being here, and pointed to its immortal destiny. It had, therefore, a moral and religious significance. It was not for any particular sect, but "with healing in its wings" its great heart throbbled for suffering humanity. The lecturer concluded with a glowing panegyric on Spiritualism, as promoting in every way man's temporal, moral, and spiritual welfare. He resumed his seat amidst much cheering and some expressions of dissent.

The meeting, which at times was noisy, became more so during the discussion, which was an animated and exciting one.

Mr. Davet: The lecturer has said that Spiritualism can be proved to have uprooted materialism. I should like the evidence of that.

The Lecturer said that Dr. Robert Chambers said he knew of several instances where materialism had been uprooted; but he (the lecturer) had heard a gentleman they all knew by name say in public that Spiritualism brought him round to a belief in Christianity. That was Mr. S. C. Hall, editor of the *Art Journal*. (Applause.)

Mr. Sidney Smith said the lecturer had stated that the spirits of their departed friends were permitted to visit this world, and we had communion with them and they with us. He believed in the communication, but not through the medium of their departed friends. Were they angels, or were they the spirits of departed friends?

The Lecturer, however, said that what the Spiritualists believed was that those who died after death communed with those in the flesh, and he had given the reasons. He advanced no reasons as to angels being identical with or distinct from human beings.

Mr. J. R. Harris said he was a Spiritualist, though not of the Lecturer's sort. Did he consider the faith, peace, and love which Spiritualism brought about in humanity were fairly exemplified in one of their most notorious champions—Mrs. Victoria C. Woodhull?

The Chairman: That does not come within the Lecturer's province.

Mr. Harris said the lecturer had stated he would receive truth at the hands of the Prince of Darkness himself. Did he consider such a sort of truth was in accordance with the generally received idea that none but God could do good, and in accord with the old saying, "I fear the Greeks even when they bring presents?" (Applause.)

The Lecturer: I would learn the truth from any one—even from the devil. (Cheers and hisses.)

The Rev. S. Beale asked if the lecturer believed with Lord Ambery that unless they believed in Spiritualism they were not entitled to believe in the miracles of the New Testament?

The Lecturer said the manifestations were occurring round them, and they could investigate them. If they were untrue it was idle to suppose the miracles were true, because they had no means of testing them, (A voice: "Go home to your father, and the devil will hear you.") Some dispositions required more faith than others, and he did not believe he should ever have believed in the miracles of Christianity if he had not seen the same things going on that day.

Mr. C. Piper (a gentleman who denounced the "horrible doctrine," being unable to get a hearing,) asked if the lecturer believed in the authenticity of the writings of St. Paul, but

The Chairman ruled the question irrelevant. He asked the Lecturer three questions: What was modern Spiritualism? Does this modern Spiritualism teach a moral truth? If so, what is it?

The Lecturer said he had stated that Spiritualism was a science, demonstrating to man his spiritual nature and destiny. It taught a very great moral truth—which was this, that a bad life here meant a bad life hereafter, and a good life here a good life hereafter, and a progressive life too.

Several persons here attempted to address the meeting, but the chairman vacated the chair, and amid loud hissing the proceedings closed in confusion.

FALLING WATER PHENOMENA.

MR. T. P. BARKAS, F.G.S., has published the following particulars in the *Newcastle Chronicle*:—

On two or three occasions when I had sat with a private circle in the house of a friend, I had witnessed both in the dark and daylight the falling of large and small drops of water on the table round which we sat, and on which we rested our hands.

This evening at 5.45 I went to my friend's house, without giving him any notice of my intention to call, for the purpose of trying experiments in the presence of his son, a lad about thirteen years of age, and through whose mediumship water frequently falls on the table in a closed and ceiled room. At six o'clock we sat down to the table, which is about three feet long and eighteen inches broad; the table was uncovered, and the top consisted of plain American fir. The boy sat at one end of the table, his father sat at the side next the window, and I sat at the side of the table facing the window. To prevent the possibility of the boy squirting water from his mouth, I caused him to turn his head towards the window. We had excellent daylight in the room. I placed a mahogany planchette on the centre of the table, and in less than a minute several drops of water had fallen upon its surface, and yet a greater number on the surface of the table. I placed my hat crown downwards on the table, near the centre, and in the hat I placed a sheet of clean paper. In three minutes I took the paper out of my hat and found it covered with drops of water; in fact, table, paper, and planchette resembled the flags on a street after a slight shower of rain.

I next endeavoured to ascertain from what elevation the drops of water came and what was the maximum height at which I could get drops to fall on the planchette. I discovered that the maximum height was eighteen inches. At that height from the table I got several drops, but the number gradually increased as the planchette approached the table. The falls of

the drops of water occurred sporadically. At all times some drops fell, but occasionally at intervals of about three minutes considerable quantities fell on the table, planchette, and hat. I propose to follow up this investigation, and shall, with your permission, report progress.

On Tuesday morning, September 8th, I described to three well-known gentlemen, residents in Newcastle-on-Tyne, the phenomena which are recorded above, and they promptly accepted an invitation to go and witness the phenomena for themselves. I arranged with them to go to my friend's house in the evening at 5.50, and at that hour we assembled in his sitting room. There were present in the room the three gentlemen referred to, the boy in whose presence the phenomenon of falling water occurs, the father and mother of the boy, a lady visitor, and myself.

We sat round the table before described, and I placed upon it a large sheet of dark green tissue paper, in order that the drops of water might be more easily seen, and in order that a register of them might be kept by the paper on which the drops fell. Immediately after we sat down and placed our hands upon the table several drops of water fell. We then tried the height at which the water fell by holding a large piece of paper at an elevation of three feet from the table; no drops fell on it, but several fell on the paper beneath it. We gradually lowered the height of the suspended paper, and when it was eighteen inches from the table drops began to fall, and I think I may say that all who were present were utterly unable to account for the falling of the drops of water.

The room was well lighted, it was broad daylight, the window-blind during part of the proceedings being drawn to the top of the window, and during the remainder of the time was half-way down the window, but the raising and lowering of the blind did not appear to affect the phenomena. I forward you the names and addresses of the three gentlemen who accompanied me, not for publication, but as a guarantee of good faith.

DISCUSSION IN MARYLEBONE ON NATIONAL ORGANISATION.

On Wednesday evening, last week, there was a discussion on the subject of the National Association of Spiritualists, under the auspices of the Marylebone Association of Inquirers into Spiritualism. The meeting took place at 6, Blandford-street, Baker-street, London, W., and Mr. Arthur Maltby, one of the members of the British National Association of Spiritualists, was unanimously voted into the chair. There was a very small attendance.

MR. FRIEHOOLD ON NATIONAL ASSOCIATION.

Mr. Friehold, in raising the question whether national association would benefit Spiritualism, said that in the past religious associations had always degenerated, and the formation of creeds and dogmas had resulted, as exemplified in the Swedenborgian Church and in the Church of England. If the latter Church loved truth it ought to have been the first to welcome the facts of Spiritualism, but it rejects them. If its members were not creed-bound, Spiritualism would be proclaimed from every pulpit. Spiritualism had made 26,000,000 of converts in twenty-six years, what need, then, was there for national association, when it got on so well without it? He then read a quotation from one of Mrs. Tappan's discourses, to the effect that if any organisation attempted to make a creed to bind men down, its efforts would not be seconded by the spirit world. He considered the arguments of Mr. Howitt, Mr. Enmore Jones, and Mr. Gerald Massey against national organisation, to possess great weight; besides, the great body of Spiritualists had never been consulted in the matter, so had the right to question the authority of the present National Association. There was no sympathy with it, because not a single London local society had joined it. And when the National Association came before the public, he expected it would have told them that Spiritualism contained the true germs for the regeneration of man, and if it had brought the religious aspects of the question before the nation it would have done good. But it told them of certain ridiculous physical manifestations which were reported and commented upon in the *Daily Telegraph* and other journals, and these were the great revelations with which the National Association had come for the first time before the British public! He was of the opinion of Mr. Massey, that there could be no truce between Spiritualism and theology; indeed, the great mission of Spiritualism was to combat the Church, and the clergyman

who spoke at the Conference made a great error if he thought that Spiritualism would ever bow down its head to the Church. He protested against the British National Association of Spiritualists, and tendered his warmest thanks to the Spiritual Institution and its admirable manager, in his brave and noble struggle for pure and unadulterated Spiritualism.

MISS KISLINGBURY ON NATIONAL ASSOCIATION.

Mr. Charles Hunt, the secretary, next read the following letter from Miss Kislingbury:—

"Crickleaze, Combe St. Nicholas, Chard,
Sept. 5th, 1874.

"To the Secretary Marylebone Society of Inquirers into Spiritualism.

"DEAR SIR,—As I find from your advertisement in *The Spiritualist* (Sept. 4th), that the Marylebone Society has invited a discussion on *National Association*, I venture to send you a few remarks, which I must beg your members (should you judge fit to make any use of this letter) to receive simply as the opinions of a private individual, and not in any way as coming from me in my official capacity as one of the Secretaries of the British National Association of Spiritualists. The benefits of co-operation on general principles being probably acknowledged by all, I will confine myself to that part of the question which is being elsewhere freely discussed under the name of "affiliation;" but as this term has been considered by some as obnoxious, and likely to offend the feelings of old-established societies, I will, having regard to these, substitute the word "alliance," to which I think no one could reasonably object.

"There are of course many who are convinced of the uses and benefits of association, not only on general grounds, but in the case of Spiritualists in particular, for three chief reasons: 1st. Because our cause is on the whole an unpopular one, and therefore requires all the united strength of its advocates for the better withstanding of opposition, and for its complete vindication to the world. 2. Because many of the objects which Spiritualism tends to promote, can only be effectually carried out by raising large sums of money, and this can best be attained by persons agreeing to unite for this end. 3. Because the moral support of mutual and friendly recognition is in itself the truest source of strength, as well as of happiness, to all the members of an Association.

"Now I say that some of those who are agreed on all these points, fail to see why there should be any who dissent from them, and why those who approve of co-operation in every other concern of life, should refuse to apply the same principle to Spiritualism. But there are difficulties, and I can myself fully sympathise with those who feel them, but as I have already said, I will not enter upon ground which has been already far more ably occupied by others, but will only state, tentatively, some of what appear to me to be the best reasons for desiring a friendly alliance between all the Spiritualist societies in England. (I do not recognise the distinction between such and those designated "Inquirers into Spiritualism," as that is a mere quibble of words; there is no real difference, with all respect to our friends at Dalston.)

"First, then, I believe that a hearty mutual recognition and formal alliance between all Spiritualist societies, would be the great means—at all events, a first step towards healing the dissensions unhappily so rife among us at present, and which commencing with individuals, have extended to parties, but which all, including (I cannot help believing) those who originated them, would gladly see buried and forgotten. There is scarcely a Spiritualist in England, who is not, I think, ready to acknowledge the great services rendered in the past and in the present to our cause, by individuals as well as by societies, or who would wish that the mode of working of the one should in any way interfere with the existence and mode of working of the other—there is room for both. Spiritualism is far too wide a field to be exhausted by one class of workers. Only let us agree to work differently, and by mutual recognition to render mutual aid.

"Next to the desirability of not only appearing, but of being really united, is the much greater power Spiritualists will be able to exercise, as an important and organised body, in influencing and aiding reforms of all kinds, besides those particular ones which Spiritualism teaches us to regard as most beneficial to society and to future generations: I allude to the whole question of marriage and the whole question of insanity. No single effort can change or influence legislation, whereas a strong united body may avail something, may gain a hearing, may do the work of the Puritans over again, and

become a wide-working power in the State. And if, in the hope of finally bringing about these great results, the terms on which the British National Association invites the co-operation of kindred societies, be so offensive and so ill-considered as Mr. R. Pearce has endeavoured to show, then there is the more reason that we should combine to revise and reform those regulations, that they may prove less objectionable to all new societies in future..

"The moment a society consents to recognise and act with the British National Association, it has a voice in its councils, and if the representative be judiciously chosen, one that will already be listened to with respect and consideration.

"I hope I have not overstepped the liberty allowed to non-members of your society in thus expressing my views. Had I been in London, I should have been pleased to attend your meeting and take part in the discussion; as it is, I must ask you to use your discretion in making public any part of this letter.

"I have ordered four dozen copies of Mr. Joy's answer to Mr. Howitt to be sent to you for free distribution, if you think fit, at the meeting on Wednesday.

"With every good wish and friendly feeling, faithfully yours,
EMILY KISLINGBURY."

CHARLES HUNT, Esq.

MR. HARRISON ON NATIONAL ASSOCIATION.

Mr. Hunt next read the following letter:—

"Horn Hill, Sept. 8th, 1874.

"DEAR MR. HUNT,—You asked me to take part in a debate of the Marylebone Association to-morrow, on the subject, "Is National Association good for Spiritualism?" But I am only a private member of the Association, not authorised to speak on its behalf; and not being on the Council, have never attended any of its business meetings; so those more intimately connected with it can speak better. Further, as I usually attend meetings as a reporter, as a matter of principle I rarely say anything, thinking it best to take the position of a disinterested unbiased spectator. Therefore I do not expect to speak or vote at your meeting, but shall be glad if you will read this note.

"The question you are about to consider was fully discussed at the Conference at Liverpool, at which official and unofficial representatives of Spiritualists in all the chief towns in the United Kingdom, and of all the chief spiritual societies, were present, and the vote was unanimously in favour of the present National Association, and of the election of officers annually by vote by ballot. Unless some new argument can be discovered, not considered at Liverpool, I do not see what practical results can flow from the Marylebone Society reopening the question to-morrow.

"Already the National Association is by far the strongest body connected with the movement, and is chiefly composed of Spiritualists who have fought in the van of the movement for years, when the work was far more arduous than now, and long before most of us knew anything of the subject at all. Their high character and good motives are unquestionable, and beyond the reach of the breath of slander; already they have done much practical good for Spiritualism, in moving public opinion by the recent Conference to an extent never before seen in connection with our movement. I think the National Association, however, made a mistake by putting a sentence in its prospectus which might be supposed to have a theological tinge, and so be a possible source of controversy, but the error has perhaps been rectified before this.

"I am rather tired of hearing discussions on the subject, and take little interest in them, for the whole thing has been argued out over and over again, and the unanimous vote of the ninety representative Spiritualists at Liverpool shows the only common-sense result. Moreover, the Association is actually formed, and doing good work.—Sincerely yours,
"WILLIAM H. HARRISON."

MR. CHARLES HUNT ON NATIONAL ASSOCIATION.

Mr. Hunt, the secretary, said that he felt deeply on the subject of national association, and although so few were present that evening, he knew that the question, whether the Marylebone Society should or should not enter into friendly alliance with the National Association, was then a subject of considerable interest to the members of the former society. Many of the members had wrong impressions about the National Association because they had not obtained any reliable information about it, and although Mr. Howitt's letter against united friendly action had been put before them, he did not know that they had read even the reply to it by Mr.

Joy, which was then lying before them on the table. The members had been reading everything against national association in the *Medium*, instead of the facts of the case in *The Spiritualist*. They ought to know the facts of the case correctly, and not come to any conclusion before hearing both sides, as he had done. He felt deeply on the subject, because he considered that it would be a very good thing that there should be union among Spiritualists. Mr. Howitt wrote most inconsistently in favour of local organisations and against national organisation, arguing that although all the principles of the one were right, there was a snake lying in the other ready to throw out its poison—in fact, he seemed to have been frightened. (Laughter.) If it were good for a few to unite, why was it not the same for many? Every combination, large or small, had its evils, simply because every man had his evil. He took it to be only common sense to conclude that when individuals gained a knowledge of any new truth, they ought to hand together on the largest possible scale to disseminate it. All other persons than Spiritualists did so; the temperance people had their United Kingdom Alliance, and the Good Templars had a world-wide alliance. Wesley, in his day, formed an organisation, but Whitfield did not, and Wesleyans could be found everywhere now, though it was not so easy to find a follower of Whitfield. If any body of persons needed friendly union, certainly Spiritualists did, for they had the church against them, and science against them, the movement was unpopular, and the strength necessary to combat all these antagonistic forces could be best gained by combination. The dying words of a celebrated and very intellectual secularist to his followers were, "Unite! Be not like sheep without a shepherd." Union would do good to each individual, and to the whole cause of Spiritualism.

MR. TILBY ON NATIONAL ASSOCIATION.

Mr. Tilby said that he had long held opinions against organisation, and that they had prevented him for some time from joining the Marylebone Association. He quite endorsed all that Mr. Friehold had said. The great thing at the root of Spiritualism was its facts; without them Spiritualism would be in the position of the Christianity of the present day, and he was doubtful whether the manifestations would not cease if national organisation were adopted. Miss Kislingbury had quoted the example of the Puritans; there were many physical manifestations in Cromwell's army and very little organisation; one of the chief principles Cromwell uttered to his followers was—"Put your trust in God and keep your powder dry!" The downfall of the Jews was caused by their hankering after power. In the time of Jesus the Christians had no organisation; the Council of Nice was, if he remembered rightly, nearly the first attempt at Christian organisation, and from that period there were very few manifestations. Would the manifestations continue with organisation? They had always ceased in the past when anything like a sect had been formed. He did not think that organisation would do more than individual effort in the matter of making converts; schools and colleges had been talked of, but he thought that they were a long way in the future, and that hurrying the matter would do no good to Spiritualism as it stands. He was of opinion that there was much in organisation which would do away with the idea of equality among Spiritualists. Wesley and his organisation had been spoken of, but where were the manifestations among the Wesleyans now, like those which occurred in Wesley's family?

Mr. Harrison said that to bring the new hypothesis to an experimental issue, did Mr. Tilby think that Mr. Morse, who had been engaged by the National Association to deliver a trance lecture on the following Sunday, would then be unable to speak, and that the usual trance manifestation would not occur?

Mr. Tilby thought that Mr. Morse would be able to deliver his trance lecture as usual.

MESSRS. PAUL BROTHERS AND DRAKE ON NATIONAL ASSOCIATION.

Mr. R. Paul said that Mr. Friehold had objected to the word "National," but not to the title "Spiritual Institution;" but if a conference had been called, and Spiritualists did not attend, that was not the fault of the Association, but of those who stood aloof. It had been said, that after a time associations failed, but that was the case with everything else, and was in accordance with the natural order of things.

Mr. Hunt remarked, that as John Wesley himself discouraged spiritual manifestations when he had them, their

absence among the Wesleyans at this day was scarcely an argument against organisation. Wesley ascribed the noises to the "Old Gentleman," and drove them away—he "quenched the spirit"—and from that time to this Wesleyans had more or less believed spiritual manifestations to be due to diabolical agency.

Mr. Drake said that he did not think that Wesley attributed them all to diabolical agency, because the noises stopped when requested during the time the family was at prayers; as the invisible producer of the noises stopped them when requested, Wesley argued that they were not made by an evil spirit.

Mr. Hunt: That is only one side of the story.

Mr. Drake continued, that the organisation of the Wesleyans had been mentioned. He had belonged to the Methodist sect for ten years, and never saw any good feeling among them (Laughter); they were constantly backbiting each other, and when a man honestly differs from them in theological opinions, they wish him to keep away from them altogether. Once they had a discussion on "The Goodness of God," and when he argued in accordance with his honest convictions that God was not good, they did not want him among them any more. He thought the present National Association wished to excommunicate those who were free, and that it had already commenced hurling its hellish darts against those who were opposed to it. One of the letters just read argued that there was no necessity for discussion. The Association wanted to blight free-thought at the present moment, and when it got power it would trample on all other faiths, and let nobody have any liberty. Why was organisation necessary? Was it because they found weakness? Unity, they said, was strength—

Mr. Hunt—Hear, hear, hear! (Laughter.)

Mr. Drake continued that perhaps the Association thought that Spiritualism was dying out fast, so it wanted to appoint Popes who were to be infallible in all that they said and did. A gigantic organisation always killed all liberty;* it would let no person act or think for himself. One representative could not state everything a society wished, and some better plan than national organisation ought to be brought forward.

Mr. Hunt said that if friendly union would result in the formation of a creed, he should say good bye to all plans of organisation for evermore. Mr. Friehold knew very little of what had been taking place lately in the Spiritual movement, and had quoted from daily newspaper reports, although he was well aware that those journals seize any points which appear to them to be amusing, and keep back the religious aspects of the subject. It would have been wiser if nothing had been said at the Conference about pills, but he (Mr. Hunt) had heard Mr. Friehold state things when describing phenomena, which he (Mr. Hunt) would blush to repeat. (Laughter). What actually took place at the Conference had been fully reported in *The Spiritualist*, and Mr. Friehold ought to have based his criticisms upon what actually took place; yet about the actual proceedings he knew next to nothing. He found nothing to reply to in Mr. Drake's speech; there was no argument in it, but merely a string of assertions that an organisation elected and supported by themselves, would bind them all hand and foot, soul and body.

Mr. W. Paul said a person who, like himself, was not a Spiritualist, would certainly say, "Have an Association, and work together unitedly;" but if an Association would stop the phenomena, he should say, "Do not unite." He did not think that an Association would stop the phenomena. He thought that if the newspapers printed ridicule or anything else about Spiritualism, it helped Spiritualism, because it made people talk and think on the subject. If there were 26,000,000 of converts without large Associations, there would have been far more with them.

MR. C. W. PEARCE ON NATIONAL ASSOCIATION.

Mr. C. W. Pearce said that he hoped those who had spoken so strongly against organisation would hear him with a candid receptivity of mind, the more especially as they had been misled by information derived from an unreliable source, and what he had to say was based upon actual knowledge, for he had attended all the very numerous meetings of the Council of the National Association but five. He would begin by quoting the remark of his friend on his left (Mr. Drake), that the National Association "was hurling its hellish darts against

those who were opposed to it;" he thought that repeating the words would be sufficient, and that Mr. Drake would see that it was not necessary to make any comment on them. As to Mr. Friehold, he expected to see him come forward before long as the champion of organisation instead of disintegration, and he was much pleased with the candid and conscientious manner in which Mr. Friehold had opened the discussion. The very fact of the speakers against organisation being members of the Marylebone organisation made them contradict their own arguments by their acts. The Marylebone Society said that its object was to inquire into Spiritualism, but that stage had long been passed, and now it was working actively to disseminate a knowledge of the subject among the general public; the National Association had the same object in view, and could do it with more effect, on the same principle that any fifty men of average ability could draw more attention to their doings than could be done by two or three of them only. When one man was convinced of the truth of Spiritualism, his first effort was to convince somebody else, and directly they began to prosecute their researches together an organisation was formed; their next step was to bring in other friends and to form a local organisation which could do more good than a few persons disbanded; and the next natural step was to form a national organisation to gain the same advantages in an increased degree. In fact, the last step generally has to be taken before the public will take cognisance of the action of individuals. The work they all desired to do could only be done in part by local societies, and the local journals, which did not often notice their proceedings, had only a limited circle of readers; for instance, although much that was interesting in Spiritualism had taken place of late at Newcastle, the general public knew little or nothing about it. The case was very different with the recent National Conference; all the daily papers except the *Times* reported its proceedings, and the *Telegraph*, *Standard*, and *Daily News* had leading articles upon the same; every weekly paper, also, with any circulation at all, published something about the matter, and all the country papers, as usual, quoted from those printed in London. National organisation alone could produce results like these, and common-sense told them that the movement was correspondingly benefited. It was childish to object to publicity because the newspapers reported more of the physical facts of Spiritualism than anything else. These facts, however ridiculous some of them might appear to be, did more to rivet the attention of readers than anything else, and to induce them to inquire into the subject. He remembered the time when he argued that he did not believe that the spirits of "the just made perfect" would return to earth to knock chairs and tables about, still the presentation of these alleged facts first induced him to inquire into Spiritualism. The very circumstance of a great association testifying to the truth of these facts made the general public attach more weight to the matter than would otherwise be the case. The chief object of the British National Association of Spiritualists was to proclaim throughout the length and breadth of the world that spirits can and do communicate with man, and if they thought that the object was not good, or that organisation was not good, then they were bound to dissolve the Marylebone organisation. If the local associations acted wisely, and were composed of far-seeing men, they would see that national organisation was advantageous, and would greatly strengthen the spiritual movement. If all the local Associations would unite in a national one, and stand shoulder to shoulder, they would be as strong as the bundle of sticks once carried by the Roman victors, and men like Professor Tyndall would hesitate before telling a great assemblage of scientific men that the religious opinions of such a powerful and harmonious national body of men and women were "degrading." Mr. Friehold had said that he hoped to see a true spiritual church; if so, it was no use his arguing against creeds and dogmas, for churches were prolific in both. It was not right to say that there was no Spiritualism in the Church of England, for nearly all its doctrines were founded on the teachings of spirits; he would not advise them not to destroy the Church, but to carry their Spiritualism into it, but they could not do so as long as they were disorganised, and broken up into little bands of twenty here and thirty there, with no concerted or concentrated mode of action. Those who opposed national organisation were honest in their opposition, but their opposition was based upon the misrepresentations of one who had been made an instrument, as a medium, of spreading a great deal of knowledge about Spiritualism.

Mr. Pearce then made statements of how Mr. Burns, towards

* With temporary officers elected by vote by ballot of all the members? The National Association has a freer constitution than the Marylebone Association, and there is more liberty under it. For instance, if the members cannot attend the annual meeting to elect the managers for the coming year, they can all record their votes through the post by voting papers. But in the Marylebone Association, if the members cannot attend the meetings, they lose their votes.—Ed.

whom he had friendly feelings at heart for the work he had done, had continuously misrepresented the Association, and even refused to print its advertisements; he also stated that when the advertisement of Mr. Morse's last lecture was offered to him, Mr. Burns refused it, and said of the National Association, "You are a damned lot! Mind you, I'm not swearing, but I mean that you are all damned!" Messrs. Drake and Tilby then voted that Mr. Pearce should not be allowed to address the meeting any longer, but the rest of the listeners voted that Mr. Pearce should be allowed to go on. Much was said for and against Mr. Burns, after which all agreed that it had been a mistake to introduce his name into a discussion on national organisation.

Mr. C. W. Pearce continued, that if Mr. Friehold had informed himself as to the constitution and objects of the National Association, he would see that no creed could arise out of it; if there were any possibility of that, he would quit the Association at once. Mr. Friehold had quoted Mrs. Tappan, but had not fully weighed the bearings of her words, which were against a creed, but not against organisation; in fact, she was a member of the National Association of Spiritualists, and had subscribed five pounds towards its funds. So far as he (Mr. Pearce) was individually concerned, he did not care a snap of his fingers whether the Marylebone Association joined the National Association or not; the latter had already got some of the cream of the members of the Marylebone Society in its ranks, although there were plenty of equally good members still outside; the National Association also had cut out for itself certain work, which it had the income, the ability, and the means to carry out. He advocated national organisation on broad general principles, and because he regretted to see Spiritualists so disbanded and so far away from each other, that their societies could not now reach one another even when they stretched out their hands to each other. Why should they not be as close as the Martello towers round the coast; no enemy could pass between those towers without being within shot of one or other of them. Why should they not hand together in love and goodwill instead of being broken up into sections? One more fact he had to state before sitting down, and he hoped they would weigh it well in their own minds; if by the time of the next election of members of the Council of the National Association fifty local societies sent in their representatives, the representatives of the local societies could then outvote all the other members of the Council in the proportion of two to one; and if, under those circumstances, the local societies could not keep the nose of the National Association well to the grindstone, it would be their own fault; nothing but disunion among themselves could prevent the local societies from controlling the National Association. (Applause.)

Mr. Tilby moved that discussion be adjourned for a month. This was seconded and carried unanimously.

Mr. W. Paul moved that at the adjourned meeting Mr. Pearce should be allowed to conclude his remarks.

This was also seconded and carried unanimously.

Mr. Friehold said that although his reply would come at the end of the discussion, he wished to say a few words before they separated that evening. A few days ago he had heard Mr. Russell speaking in the trance at the Marylebone Music Hall, on which occasion Mr. Burns asked the listeners to go and hear Mr. Morse's address on the following Sunday.

Mr. Pearce—I am glad to hear it.

Mr. Friehold continued that by the phrase "spiritual church," he meant that every man should be a law unto himself, and he did not mean a creed-bound church. There was a remark about Mr. Burns in Mr. Joy's reply to Mr. Howitt, that would have made his (Mr. Friehold's) blood boil had it been applied to him. The National Association was composed of Spiritualists who had fallen off from the rest, and called themselves Christian Spiritualists.

Mr. Harrison remarked that, if they were counted up, the unorthodox Spiritualists on the Council of the Association would be found to considerably outnumber the orthodox members of the Council; not that that circumstance was of importance, since the Association was formed to promote the interests of Spiritualism, and not to quarrel over theological differences.

Mr. Friehold said that the Marylebone Society had had no voice in the Liverpool Conference.

Mr. Pearce replied that the Marylebone Society had appointed Mr. Burns as its representative man at the Liverpool Conference, and that Mr. Burns attended in that capacity. Why did not the Marylebone Association put Mr. Friehold or Mr. Drake on the Council of the National Association?

Mr. Friehold and Mr. Drake denied that the Marylebone Society had appointed Mr. Burns to represent it at the Liverpool Conference.

The Secretary to the Marylebone Society said that he could produce written evidence that Mr. Burns had been appointed to represent the Marylebone Association at the Liverpool Conference.

Mr. Harrison said that he was at the Liverpool Conference, and heard Mr. Burns announce himself to be the representative of the Marylebone Association.

Mr. Friehold—Oh, then that settles the point. I have had a more powerful opponent than I expected this evening, I suppose in consequence of Mr. Hunt's energy.

Mr. Hunt denied that he had invited Mr. Pearce to attend.

After a few more conversational remarks, the discussion was adjourned for a month.

NATIONAL ORGANISATION.

MR. T. P. HINDE, one of the most unselfish workers in the cause of Spiritualism in Yorkshire, has just been elected a member of the Council of the British National Association of Spiritualists. The following letter to Mr. Hinde on the subject has been sent to us for publication:—

Crickleaze, Combe, St. Nicholas, Chard, Aug, 27th, 1874.

DEAR MR. HINDE,—I have seen your letter to Mr. Everitt on the subject of your seat in council, and rejoice to be able to welcome among us one who understands and appreciates our motives so well as you seem likely to do. After Mr. Richmond's letter to *The Medium* (Aug. 21st) I fear that the opposition in your Association to affiliation with ours will be stronger than ever, and I do not think it desirable to try to force the convictions of any, whether of individuals or of societies.

The policy of the British National Association of Spiritualists has been throughout, as it will continue to be, that of peace and good-will to all men; for I need hardly say that those evil intentions with which we have been credited have no place in the councils of the British National Association, and that the reports by which some have slandered us are *entirely* without foundation.

I have attended, in and out of my official capacity, every council meeting but two, and almost all committee meetings (with the exception of those on finance) since 24th November last, when we first met to revise the constitution and rules, and I have never heard any but the most kindly expressions of good-will towards Mr. Burns. The members of our council are not so narrow-minded as to expect that all Spiritualists should work with us; but while many others besides Mr. Burns, have preferred to remain independent of the Association, they have not, therefore, assumed an unfriendly attitude. I have myself no personal feeling of ill-will towards Mr. Burns: on the contrary, my relations with him and Mrs. Burns have remained of the most cordial and friendly nature; nevertheless I cannot deny that his conduct towards the British National Association of Spiritualists has been both unkind and unjust. He has refused to publish our advertisements, and while inserting entire that which has been written in our *disfavour*, besides calling attention thereto in most discourteous articles, he has rejected our letters of disclaimer or justification, both official and private, or has quoted from them only for purposes of ridicule.

Nevertheless, in consideration of the great services which Mr. Burns has rendered to Spiritualism, in popularising and diffusing its truths, and of the many kindly and self-sacrificing actions (instances of which are known to me) of both Mr. and Mrs. Burns towards numbers of individual Spiritualists, and believing him to be actuated by a love of the cause, which he thinks can be served in his way only, and not at all in ours, we are ready to extend to him the hand of fellowship, so soon as he is willing to accept it.

And for myself, I sincerely hope that the day of reconciliation may not be very far distant, when all, forgetting private animosities in the unselfish love of truth, may be united, if not in one Association, at all events in good feeling towards one another, and in the promotion, by their several means, of that object, from attaining which, all jealousy and dissension will most surely keep us back.

Please remember, if you should make any use of this letter, which if you think fit you are at liberty to do, that it is written on my *sole* responsibility, and not under the instructions, nor with the concurrence of any person or persons whatever.

EMILY KISLINGBURY.

Correspondence.

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

TESTING PHYSICAL MEDIUMSHIP.

SIR,—As one who, after due investigation, has been compelled to give in my adhesion to Spiritualism, will you kindly afford me space to make a few remarks with regard to public media and their seances.

It is customary among some of them—and I believe the system has been imported from America—to place the sitters, including a coadjutor, in as compact a circle as possible, the chairs being pressed together as closely as practicable; each person, with the exception of the medium, having his or her hand held, and the medium sitting in the centre. This latter person tells those present, that in order to assure them that he has not the use of his hands, he will keep clapping them together; and further, that one of the company may place his leg upon his knee, in order to make assurance doubly sure. Now, sir, this arrangement is commonly but most erroneously accepted as a satisfactory test, but in reality it affords no guarantee whatever that the medium “operator?” has not the free use of his hands and arms, for he has nothing to do but to stoop his forehead a little, and beat that with one hand, in order to make those present believe that the clapping is being regularly performed, and at the same time to do what he likes with his disengaged arm. Nor is this all, for I recollect that when travelling in Sweden, a performer at one of the places of public resort amused us by imitating with his mouth all sorts of noises; at one time, judging from the noise, he appeared to be sawing wood, at another driving nails into the walls, &c., &c., and it would have been mere child’s play for him to have imitated the clapping together of two hands, of course having his own at perfect liberty. Why, sir, I believe that if the accomplishment was only worth the trouble of acquiring, I could master it myself; and by getting a few of my sceptical friends to form a circle in the dark, and smartly boxing their ears, while I was “with my mouth” giving them audible evidence that I was fully occupied in clapping my hands regularly together, I might send them away with the full, and I may add, painful impression that there was really something in Spiritualism after all. I am not one of those Spiritualists—though there are many such—who think that public media are unmitigated nuisances, doing more harm than good to the cause of Spiritualism, but I do think that honest public media should insist upon—or at all events make no objection to real precautions being taken to guard against trickery, and I would further suggest that the British National Association of Spiritualists should form an examining committee, whose duty it should be to rigidly test the *bona fides* and reality of the pretensions of those aspiring to be public media, and when satisfied, to give them a diploma or certificate to that effect. Of course it would be quite optional for media to present themselves for examination or not, but rely upon it the honest and powerful media would eagerly avail themselves of so fair a method of obtaining such satisfactory and valuable testimony to their abilities, and we should have the cause of Spiritualism making more solid progress. As the matter stands at present, and with the rivalries that exist between different media, there is a strong temptation for each medium to supplement his manifestations, in order to equal the wonders performed by his rivals; but with the possession of such a diploma as I have described, the value of which would be recognised by Spiritualists, the temptation would be very much diminished, and I trust the motto “*palnam qui meruit ferat*” would express the established principle.

R. M. INMAN, M.D., *Licentiate of the Royal College of Physicians of London.*

Brighton, Sept., 1874.

SIR,—I think a very good test to prove the truth of incarnation, would be to lock up the medium in a strong iron cage; if then an apparition appeared, you might apply to Mr. Serjeant Cox for an explanation. SIMPLEX.

Brighton, Sept. 12th.

SPIRIT PHOTOGRAPHY.

SIR,—During a recent visit which I had from my friend M. A., through whose mediumship have been given the “Spirit Teachings,” which from time to time appear in your pages, I took the opportunity of making some further experiments in spirit photography, in my own house, and with my own apparatus.

On the first occasion M. A. sat with Mr. B., through whose mediumship. Mr. Beattie and I obtained the photographs referred to by Mr. Wallace, but we had nothing abnormal except slight luminous forms. When we next experimented M. A. and I were alone. At the first exposure I sat, but we got nothing unusual; M. A. next sat, with a similar result; but on the third exposure, when he was again the sitter, besides the normal impression, there appeared a head in profile. It is hardly strong enough to print from, but is quite visible as a positive.

The plates were all new; but granting even that this image was latent on the plate when it came into my possession, it should have appeared after the first exposure, as the sides of the plate were coated alternately; and as I sat with my face directly in front of the lens, it cannot be the remains of the first impression.

I need scarcely add that during M. A.’s sitting I kept my eyes on him, and can affirm that he did not move.

Clifton, Sept. 4th, 1874.

G. S. THOMSON, M.D.

EXPLANATIONS.

SIR,—Lest the truth be hidden in the cloud of words which appears in your last issue, I, though averse to personal publicity, reluctantly offer the following remarks.

It is endeavoured to be established, and that too with certain sinister imputations, that a commercial connection has existed betwixt Mr. Burns and myself. To this I take entire exception, and it is only the want of spiritual perception which prevents our detractors from seeing the true state of affairs. In the year 1868, acting under a deep impression of the high and holy mission of Spiritualism, and with an earnest desire to take some part in extending its blessings to my fellow-creatures, I made overtures to Mr. Burns, in whom I then and ever since, have recognised as a devoted, efficient, and self-forgetting servant of the truth.

Those who know my circumstances will not need to be told that no business or trading motives had anything to do with these negotiations. Mr. Burns, however, not only did not favour my projects, but most ingeniously pointed to the toils and slavery of a pioneer in so unpopular a cause as Spiritualism, and with the utmost candour laid bare the arduous and uphill future, which in all human probability, awaited himself and his scheme. Time and further experience have shown that my fittest sphere lay elsewhere.

Now, had Mr. Burns been actuated by the “commercial” motives which are so pertinaciously imputed to him, would he not have rather encouraged my proposals, and thereby strengthened his position both personally and pecuniarily?

During the year named I visited London for the purpose of conferring with Mr. Burns, and Mr. Everitt—in whose house I was a guest, and for whom I have ever entertained the warmest respect and friendship—acted the part of mutual confidential friend. I am somewhat grieved to find that he has been induced to assert that the matter was a public and not a private one. Of Mr. Harrison I know nothing, nor have I anything whatever to do with his private feelings towards Mr. Burns. This, however, is true, that by constantly repeated paragraphs, * *The Spiritualist* newspaper has omitted

* Not one solitary word of abuse has been uttered against anybody in this journal; facts only have been stated, which have not and cannot be denied. In early numbers of *The Spiritualist* Mr. Burns, his work, and his periodicals, were highly praised for a long time; then came an interval of three years’ silence, during which thousands of pounds—heavy proportions of which came from Mr. Kilburn, Mr. Swinton, Mr. Mylne, Mr. Martheze, and others—were used in underselling this journal, and we worked hard and paid out the consequent heavy losses in complete silence both in public and private, purely because we believed that the movement gained some benefit, and that injury to individuals was a minor matter so long as the interests of Spiritualism were served. Provincial vendors of spiritual literature can testify that little else than newspaper literature from Southampton-row has been sold during past years under cost price; hence the question arises whether a great work has been done for Spiritualism by extending thousands of pounds belonging to a few individuals in order that many individuals might be saved an expenditure of a half-penny or a penny per week each. The problem as to whether this was the best way of spending such an enormous amount of capital for the benefit of the movement, ought to have been publicly considered by elected disinterested Spiritualists before the expenditure was incurred. If they decided such a course to be good for the movement, the question should next have been raised in what manner the capital should be applied and to what newspapers. We have kept back this week much that was said at Marylebone about Mr. Burns, and some letters, so as to entirely get rid of the subject, we hope, this week; the facts have only been stated as a matter of principle, and because they ought to be put on record for historical purposes, and not out of the slightest trace of personal feeling. We are all of us more or less the creatures of circumstances; any one man with the same shaped head and surrounded by the same conditions as any other man, would commit exactly the same acts under similar circumstances, so we ought to be very charitable to each other.—ED.

no opportunity of damaging Mr. Burns in the eyes of the people, nor do I ever remember to have seen a solitary acknowledgment of the world-wide usefulness of the efforts so faithfully made at Southampton-row. One charge which has so often been made is that of "trade interests." This is so entirely unfounded as to be either childish or malicious. Many of Mr. Burns' friends think that not looking after "number one" is his weak point, and wish he had the faculty a little further developed.

The *Spiritualist* newspaper also makes some sneering allusions to Mr. Burns and myself admiring each other in public.

If I were not a modest man I would say that such a course is certainly unnecessary, seeing that we are both such favourites with all who really know us! But joking apart, what can this writer mean by making such wanton and baseless assertions?

A reference to anything which has come from me in this direction, will show that I have always urged the "work" and not merely the "man." It is true, nevertheless, that here, as elsewhere, the "survival of the fittest" is desirable.

Mr. Burns has devoted his life to the spread of truth with an earnestness and efficiency which is abundantly apparent, and I have only followed the dictates of my higher nature when I have urged, as I here again once more most heartily do, the Spiritualists, to sustain him *in his work*.

Bishop Auckland, Sept. 14th, 1874. N. KILBURN, JUN.

THE DOCTRINE OF IMMORTALITY AMONG THE ANCIENT EGYPTIANS.

SIR,—In the article by M. Constant on *The Doctrine of Immortality among the Ancient Egyptians* in your current number, the word *mummery* (2nd column, line 15), has, by a printer's mistake, been substituted for *mummy*. Your permission to call the attention of readers to this error will, in the interests of the author, greatly oblige

Crickleaze, Chard, Sept. 12th, 1874. THE TRANSLATOR.

MRS. CORA L. V. TAPPAN AT BURY.

On Wednesday night this lady delivered an "inspirational address" in the Co-operative Hall, Knowsley-street, to a moderate attendance. The Chairman requested the audience to appoint a committee of five to choose a subject for Mrs. Tappan to lecture on. Dr. Hale, of Rochdale; Mr. Amos, Mr. Robert Kay, Mr. Thomas Slater, Mr. W. Barlow, and Mr. Peter Seddon were nominated. It was carried almost unanimously that "The future of all religion; will there be only one and what will it be?" should be the subject of the lecture.

The lecturer, towards the close of her remarks said, man was prone to do with his religion as he had done with his liberties—barter it away for gold and power, make slaves, thrones, kings, and empires of it, and if it survived these it must needs be because it could survive all things and was of God. The tendency of the youth of the 19th century was away from any form of worship, while the tendency of the established forms was to draw closer and closer the lines that distinguished the distinctive creeds, and allow principles to escape while the form was being preserved and perpetuated. The lecturer went on to say that it should be considered a part of the religion of the 19th century to see that the inhabitants of every house were comfortable, that every family had a loaf of bread, and that every child was preserved from starvation. Such men as Cobden, Bright, and Peel had done more to Christianise England than all the preachers together. They believed that those who had given to England bread free from taxation would in the future be looked upon as the greatest advancers of civilisation. If the religion of the future was named Christianity it would be better to forget the many bloody wars, terrible devastations, massacre of babes, and other atrocities which had been done under its name. If some person could cause those who have a surplus of wealth to give it to those who are in worse circumstances, and make a poor man the exception and not the rule, and thus bridge over the chasm between the classes in the world, he would do a great deal towards Christianising the people.

Mr. Slater asked if any measures had been taken to secure the hall for Sundays to hear lectures such as that. He could subscribe to a religion like that laid down by Mrs. Tappan.

Mr. Ainsworth said the hall was closed against all Sunday preachers.

Mr. Slater said if they would send in a requisition to open it on Sundays, he would push it forward.

Mrs. Tappan then delivered an extemporaneous poem on "Woman," a subject chosen by the audience.

The proceedings were then brought to a close with singing and prayer.—*East Lancashire Echo*.

THE *Bury Times* of last Saturday contains a long and well written report of Mrs. Tappan's lecture in that town.

A TRANCE LECTURE:—Last Sunday Mr. J. J. Morse delivered his last Sunday evening lecture in London, before his departure to America, at the Cleveland Hall, under the auspices of the British National Association of Spiritualists. The hall was crowded to the doors, and several were unable to obtain seats. The address dealt with the doctrine of evolution, and although there was a great deal in it worthy of serious consideration, Mr. Morse's utterance was so rapid that the thread of his arguments could not be followed. He is a very good trance medium, and it is to be regretted that most of a good address should have been thus lost.

ANSWERS TO CORRESPONDENTS.

Will the author of the letter about *Glimpses of a Brighter Land*, and contradictory spirit messages, please send us his name and address again, as we have a letter for him from the lady who brought out the book.

M., Northampton—"Tongues" and "songs" do not rhyme with each other. "Coming" and "humming" do rhyme, but it sadly interferes with the romance of the lines to describe spirits as humming by day and night, for the sake of the rhyme.

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BEREAVEMENT.—Mr. Lambert, the well-known medium, has had a serious loss in the death of his brother. His expenses have been so heavy in maintaining deceased's wife and numerous family that he begs Spiritualists to help him. Address—Mr. Lambert, 16, Sewardstone-road, West, Victoria-park, E

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,
HENRY LORD, Union street, Beech,
Sowerby-bridge, Yorkshire

July 14th.

	£	s.	d.
Amount previously acknowledged towards clearing the debt of the Sowerby Bridge Progressive Lyceum	61	5	0
August 9th.—Proceeds of Mr. James Burns's two orations	2	2	6
August 16th.—Proceeds of Mr. John Lamont's two orations	2	14	4
Thomas Carr			5
J. F. C., Glasgow			5
	£66	12	4

A parcel of 8 Books and Tracts from James Raistrick, Leeds.
Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

TO THE READERS OF "THE MEDIUM." Answer to William Hovitt's Letter on the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. By ALGERNON JOY ("Iota.") Published by E. W. Allen, Ave Maria-lane. Price One Penny.

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