

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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

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

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

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SPIRIT TEACHINGS.*

NO. VI.

An unsuccessful sitting having been held, the communicating spirits, through Mr. D. D. Home, said that conditions were interfered with by the Derby Day. I enquired for information on this point.

Friend, any such occasion disturbs the moral conditions, and renders it hard for us to reach you. The spirits who are antagonistic to us are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purpose of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits. Others there were whose bodies were wildly excited by intoxicating drinks; others who were feverish with expectation of coming gains; others again plunged into depths of despair by loss of all, the ready prey these last of the suggestions of tempting spirits; and even when these baser passions were not actively excited, the moral balance was upset; that calmness and equability which should regulate the temper, and which are as a shield against the foe, were absent, and so a chance of favourable assault was given. For, friend, short of absolute evil, much ground for assault is given by an ill-regulated, disordered mind, by minds unhinged and ill-balanced. Avoid all such. They are frequently the ready agents of spirit influence, but of undeveloped and unwelcome guides. Beware of immoderate, unreasoning, excited frames of mind.

For these reasons the occasion to which you refer is one that would make largest demands on the efforts of the agents of good, lest the undeveloped, massed and disciplined for assault, succeed and draw down souls.

But what you say would apply to all national holidays.

Not necessarily so. So long as a holiday is associated with giving a loose rein to passion, with the immoderate use of fiery, intoxicating poison, with sensual gratifications, with the body and not with the spirit, it must needs be so. The body so situated places the spirit at the mercy of the adversaries. But the holi-

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

day that is associated with rest of body and refreshment of spirit is far from being such. When the bodily powers which have been drained by overtaking work are recuperated by genial and moderate rest; when the mind, vexed and harassed by the worries and anxieties of daily toil, is refreshed by moderate amusement, and by being relaxed and plunged for awhile in oblivion of anxious care, the while it is braced and stimulated by pleasant change; when this is so, a gentle calm pervades the spirit, and renders it peculiarly open to the beneficent influences of the heavenly guardians. Thus the power of angel ministry is strengthened, and the plans of the most powerful adversaries are set at naught. Ye must progress far in knowledge of spirit guidance and of the duties ye owe to yourselves before your national holidays become aught but opportunities for the degradation of your people. The holiday that is marked by riot and debauchery, by sensuality and gambling, and evil, angry passion and despair, this is no holy day to us, but one to be dreaded and watched and prayed over. God help and guard the blind souls in their insensate folly!

* * * *

On enquiring about some results of a previous seance, it was written—

Yes, we have experimented, but it is extremely difficult to do anything well, or indeed to attempt special manifestations with you during the time that your daily work is of an exhausting description. We can only make attempts with care, and under carefully guarded conditions. Nor can we do anything save in the study, and when atmospheric conditions are favourable. Were your state of mind and body suitable we could do far more, and could show the lights you name more freely.

Can we do anything to help?

Keep yourself as passive and quiet as you can. When over-tired with work, or fretted with care, or exhausted, do not attempt to seek communion with us. Do not add to the circle any new elements which do but disturb and perplex conditions. Suffer us to perfect our experiments before you interfere to spoil them. We will advise you of any change we wish in the composition of our circle. Do not alter the room in which you meet: and strive, in so far as may be, to meet with a passive mind and a healthy body.

Yes, working all day with body and brain does not improve conditions, I suppose. But Sunday is generally worse.

It is not a favourable day for us because, when the strain is removed from mind and body, the reaction leaves the spirit disinclined for action and more apt for repose. We are fearful of cultivating new manifestations with you; we fear experimenting with physical manifestations lest they do harm. Moreover, they are not our object, only subsidiary to it. They are but the signs which witness to our mission; and we do not desire that you rest in them. There is also a special reason why we are unable to manifest on Sunday for you. You do not know the difficulty which changes in conditions make to us. You have heard before that sitting down immediately after a meal is not good. The bodily conditions which we seek for are passivity and quickness of receptivity: but not the passivity which comes from sluggishness and torpor. No worse condition can be than that state of somnolence and torpor which follows on a plentiful meal during which stimu-

lating drink has been taken. Such stimulus may aid the physical manifestations in some cases, but it is a bar to us. It opens the door for the advent of the more material spirits, and stops our power. We have frequently found our plans frustrated by such means. You would do well to think of this and guard yourselves against excess in any way when you are about to seek communion with us. The body should not be heated nor torpid with food: nor the mind drowsy and inactive. Both conditions prevent us from operating freely. They react on us, and sensibly mar our power. One such member in a circle, even as one ailing or suffering, will create conditions which we cannot overcome.

But a weak body and temper disturbed by want of food is bad surely?

We do but counsel moderation. The body should be strengthened with food, but you should not sit down until the food is assimilated. You require moderate stimulant to fit you for your daily work, but that should be guardedly taken, and you should see that you do not enter into communion with us save under such conditions as we have stated. When mind or body is pre-disposed to sleep or indisposed to sustained attention, or sick or suffering, it is better not to sit save under direction. Equally when the body is replete with food, the physical spirits may be expected to be in the ascendant, and we are unable to operate. Even the physical phenomena are then of a ruder and more violent character, and not of the delicate and beautiful description, which they would assume under more favourable circumstances. We do not desire extremes. A body wasted by fasting is not in any way profitable: but neither is a body which is clogged and loaded by over indulgence. Temperance and moderation are what help us. If you desire, friend, to facilitate our work, and to attain the best results, you should bring to the sitting a body healthy and sound, senses clear and watchful, and a mind passive and receptive. Then we can do for you more than you think. With a circle harmonious and properly constituted the manifestations would be more delicate, and the teaching given more refined and trustworthy. Even the light of which you spoke under such conditions is pale, clear, and smokeless: under unfavourable conditions would be dull, dirty, and smoky in appearance.

* * * *

It having been said that a friend and his wife who had frequently manifested were now removed to other spheres of work, I asked whether the marriage ties were perpetuated.

That depends entirely on similarity of taste and equality of development. In the case of this being attained, the spirits can progress side by side. In our spheres we know only of community of taste and of association between those who are on the same plane, and can be developed by mutual help. All things with us are subordinated to the education of the spirit which is perpetually being developed. There can be no community of interest save between congenial souls. Consequently no tie can be perpetuated which is not a help to progress. The uncongenial bonds which have embittered the soul's earth life, and marred its upward progress cease with the bodily existence. The union of soul with soul which in the body has been a source of support and assistance is developed and increased after the spirit is free. The loving bonds which encircle such souls

are the greatest incentive to mutual development, and so the relations are perpetuated, not because they have once existed, but because in the eternal fitness of things they minister to the spirit's education. In such cases the marriage tie is perpetuated, but only in such sort as the bond of fellowship between friends endures, and is strengthened by mutual help and progress. All souls that are mutually helpful remain in loving intercourse so long as it is profitable for them. When the period arrives at which it is more profitable for them to separate they go their way without sorrow, for they can still commune and share each other's interests. The reverse of such law would only perpetuate misery, and eternally bar progress. Nothing is permitted to do this.

No. But some, I can conceive, may not be exactly the same mental or moral plane, and yet be full of mutual love.

Spirits filled with mutual love can never be really separated. You are hampered in understanding our state by considerations of time and space. You cannot understand how souls can be far apart, as ye count space, and yet be, as ye would say, intimately united. We know no time, no space. We could not gain to be in close union with any spirit unless the intelligence be absolutely on the same mental and progressive plane. Indeed any such union would be impossible for us. Soul may be linked with soul in bonds of affection, without any intimate connection such as we mean by being on the same plane of development. Love unites spirits at whatever distance. Ye see that in your low state of existence. The brother loves the brother, the vast expanse of ocean separates their homes, the long years have rolled away since the eye looked on the form, and the ear listened to the words of the absent one. Their pursuits may be widely different: they may have no mutual idea, yet mutual love exists. The wife loves the degraded besotted ruffian who mutilates her body, and strives to crush her spirit. The hour of dissolution will free her from slavery and pain. She will soar while he will sink, but the bond of love will not be snapped, though the spirits may no longer consort together. Even here space is annihilated, with us it does not exist. And so ye may dimly understand that with us union means identity of development, community of interest, mutual and affectionate progression. We know no such indissoluble ties as exist with you.

Then the Bible words are true, "They neither marry nor are given in marriage, but are as the angels of God."

It was truly said. We have before told you of the law of progress, and of the law of Association. They are invariable: Much that now seems good to you, ye will throw aside with the body. Your state now colours your views. Much we are obliged to clothe in allegory, and to elucidate by borrowing your phraseology. So that ye must not insist too strongly on literal meanings of words used by us to describe what exists only with us, which finds no counterpart in your world, and transcends your present knowledge, and which therefore can only be approximately described in language borrowed from earth. This is a necessary caution.

Yes. That would account for discrepancies in spirit communications in some cases.

Such differences arise in many cases, from want of knowledge on the part of the spirits themselves; from their inability to get their ideas through the channel of communication: from imperfect conditions at the time of the communication and from other causes.

Doubtless, one cause is, that curious and foolish questions bring foolish answers from spirits on the plane of the question.

But would not a high spirit endeavour to raise the questioner instead of "answering a fool according to his folly?"

Yes, were it possible; but the foolish frame of mind precludes too frequently such raising. Like attracts like, and the silly curious enquirers who ask from no desire for information, but only to gratify a whim or an idle curiosity, or to entangle us in our talk, is answered, if at all, by a spirit like to himself. Such is not the frame of mind in which to seek communion with us. A reverent, earnest mind gains for itself that information and instruction which it is capable of receiving. The self-conceited, flippant, ignorant, and curious, receive only what they seek and are sent away without reply, or with such as suits their query. Flee such. They are empty and foolish.

CLAIRVOYANCE OF THE BLIND.

In a recent number of this journal we published a statement by Dr. Henry Childs, of Philadelphia, telling how a blind medium of his acquaintance had clairvoyant powers which enabled him to drive vehicles in the crowded streets, and to see persons walking, although his physical organs of sight were useless. The Baroness Vay also stated in an article written by her, and published in the last number of the *Spiritualist*, that she knew a blind woman who was able to see persons by clairvoyance, and if she would give more detailed particulars about the case they would be of interest in connection with the present subject. Mr. Edwin Lee, M.D., issued a book in 1866 upon *Animal Magnetism* (published by Longmans), in which he not only tells how mesmeric sensitives can sometimes clairvoyantly read books when their eyes are bandaged or otherwise secured, but he incidentally mentions a few cases of blind persons who have the same power. For instance, he quotes the following sentence from *Nature's Secrets*, by W. Denton, published in London in 1863, by Houlston and Wright.

Harriet Martineau tells of an old lady who had been blind from her birth, and yet saw in her sleep, and when in her waking state described the colour of the clothing of individuals correctly. Most blind persons exhibit such phenomena to a greater or less extent, according to the sensitiveness of the individual and the length of time during which the power has been cultivated. The case of the blind Yorkshire surveyor is familiar to most persons, and in his case the possession of vision without the use of the eyes seems most evident.

Who was the blind Yorkshire surveyor of whom Professor Denton makes the above casual mention?

Dr. Lee also quotes Dr. Wayland's *Intellectual Philosophy*, in which Dr. Wayland states that "persons totally blind, when in a state of mesmeric consciousness, have possessed for the time the power of perceiving external objects."

Dr. Lee also quotes a book by Dr. Macario who describes the case of Miss M'Evoy, of Liverpool, who was blind, yet could read from a book by placing her finger ends upon the pages. Dr. Macario adds:—

A venerable prelate related the following circumstance to the illustrious philosopher, Rosmini. Having requested Miss M'Evoy to tell him the hour indicated on a watch, she touched the glass and said, "You have put something under the glass so that I cannot perceive the hour." I had, in fact, put a piece of paper between the glass and the face of the watch,

in order to see whether she would be able to distinguish the figures. On its being removed, she told me the hour to the half minute.

Thus it will be seen that the fact is well established that blind persons may in some cases have clairvoyant powers developed by mesmerism, after the physical organs of sight are utterly useless, and such is the importance of this mesmeric truth because of the power which it gives of relieving sufferers from a very terrible calamity, that the readers of these pages would do well to bring the matter under the notice of their medical friends, and of the managers of all public and private establishments for the relief of the blind.

In conclusion, we append the following letter on the subject from Mr. Henry G. Atkinson, the author of the well-known letters to Miss Martineau on psychological and metaphysical subjects. Perhaps the case which he describes is the same one which is casually mentioned by Dr. Lee, as already stated:—

To the Editor of "The Spiritualist."

SIR,—As we can only rightly interpret nature through order, classification, and comparison, it is all important in reporting rare or exceptional instances to refer to any similar cases that may be on record, by doing which we shall aid the reader, and greatly assist the investigator in his scientific researches and inductions.

In regard to the astonishing case of a clairvoyant, physically blind, reported in your issue of January 16th, I beg to say that I have a blind friend who sees in her sleep. She is a lady of great intelligence—one of three sisters, all blind from birth. Among other peculiarities, this lady tells us that she always sees in her sleep—in her natural sleep. She has never been mesmerised. This lady is so honourable, so benevolent, and of such acknowledged excellent good sense, that all idea of her willingly deceiving one is out of the question; and the fact of her seeing in her sleep has long been known to her family. It may seem difficult to say how such a fact can be known; but I have elicited what is, for my own part, satisfactory. She says that the perception she has in her sleep is intense and clear, and quite distinct from all other impressions and ideas arising from them. She has a sense of the chair, she says, from touch, and the idea of this sense; but her vision of form is totally different from the touch impression, though seeming to include it. She sees colours, and light and dark; describes their effects, and the similitude of those effects to musical sounds, as a corresponding harmony. She likens the sparkling light to the brilliant music, and shade to the grave sounds. She describes the distinction between light, and shade, and colours, and the relation of light and dark to colours, and forms, and feeling. She pictures the effect of light and shade on objects, and describes the different qualities of colours, and their harmony in relation to the feelings. She sees the deep blue sky, the agreeable green of the grass, the sparkling waves of water, the glare of the white clouds, and the simple light of the sun; and this sense, in all varieties, is wholly distinct from any other sense or perception she has when she is awake. She sees distance and space in a broad survey of a landscape at once, so different from any idea she could form from touch and from moving about.

It seems to me clear that she has a new sense opened to her in her sleep, which answers to those effects and relations that we perceive in seeing, and which is, in fact, sight. But this is not all. This lady is *clairvoyante* in other respects, and frequently in her sleep perceives what is going on in distant places; and she also foresees events. With this fact her family are familiar; many striking occurrences have happened, precisely as she has foreseen them; and in such visions she perceives forms and colours such as no one could have guessed at, such as the different colours of a person's dress; and she is invariably found to be correct. Is not this case, then, doubly conclusive? If this lady could have her eyesight given her, she could not only say that red was different from green, but which was red and which green; so that the blind boy operated upon in the celebrated story related by Hobbes might not, after all, have been an impostor. As the eyes are merely instrumental, one can see no positive objection to vision occurring without them, and it is by the exceptional or deviating instance that we learn the most, as

we have found in all the advanced sciences, from astronomy downwards, even to the sounding and sensitive flames that have been made so much of, yet ignore the facts now revealed concerning the more sensitive nature of man, striving to exhibit him as a mere machine. HENRY G. ATKINSON.

A SEANCE ON THE GREAT PYRAMID.

THE *Banner of Light* (Boston, U. S.) of January 10th last publishes a letter from Mr. James M. Peebles, late American Consul at Trebizond, about a *seance* upon the top of the Great Pyramid. The medium was Dr. Dunn, who recently visited England in company with Mr. Peebles, after their tour round the world for the purpose of gaining personal knowledge of the present position of Spiritualism in all the chief countries upon the globe. The result of this enterprising trip is that Mr. Peebles has lecturing engagements among Spiritualists in the United States extending to the middle of this year. The following is Mr. Peebles' account of the *seance*:—

Sunny and joyous, Dr. Dunn and his Arab aids started first to make the ascent, but for some unaccountable reason they had not yet reached the pinnacle. Looking over the precipitous rocks, there he was, full a third of the way down. "What's the matter?" we inquired. "Why those gesticulations? and why the delay?" "Dun no," was the Arab response in broken English. "Well, go down and help them." A shrug of the shoulders said *No!* Becoming alarmed, I exclaimed with strong emphasis, "*Go down after them!*" They stood mute and stolid as statues. Impulsively taking all the silver from my pocket and giving it to the leader, I said once, "*Go to the rescue!*" Down they went. Alone now upon the pyramid! What a moment! But here the whole party comes, Dr. Dunn unconsciously entranced and the Arabs all excited—frightened at his "fits." The mystery was solved. Michael O'Brien, the controlling spirit, said:

"Faith, Jamie, I saw these beastly fellows pulling away at the magedum, and I thought I would just lind a hand."

"Well, you probably did more harm than good."

"More harm than good! and is that the way you talk to a fine Irish jintleman?"

"But you alarmed me; what did you entrance him for?"

"Sure, and don't I understand my own business? and don't I want to see the *Round Towers* of ould Ireland?"

"These are *not* the *Round Towers* of Ireland."

"Well didn't I know *that*? These are the Pyramids, and I wanted to see 'em, that I might compare them with those *Round Towers* of my native country, that puzzle *you* and everybody else. But I must out of this, for here's one of those old long-haired spirits, who lived awhile after this pyramid was built. He wants to talk to you. The top of the morning to you, Jamie!"

A change; owing to inharmonious conditions the entrancement is spasmodic. How the Arabs stare! It is difficult to keep them at a distance.

But listen—another spirit has taken possession. What dignity in the attitude! and what a deep-toned voice:—

"Traveller, you stand now upon the summit of one of the world's wonders—a mountain of stone rising from trackless sands. I once lived under these skies, vested in a mortal body. The same majestic river rolled through the valley; but winds, storms, shifting sands, and maddened convulsions have changed all else. This pyramid, upon which I often gazed, was, even *then*, more a matter of tradition than history. It must have received its final cap stone full six thousand years since. Our time was measured by ruling dynasties. My years on earth seem now like a half-forgotten dream. Starry worlds have faded; islands have risen from the ocean; continents have disappeared; thronged cities have perished; conquering kings have been born, ruled, died, and been forgotten; but this Titanic monument of the desert still stands in stately solitude! And yet nothing earthly is immortal; this pillared pile of composite, of granite and of porphyry is slowly, surely crumbling. Only the undying soul, the templed pyramid of *divinity* within, is eternal. See, then, oh, stranger and pilgrim, that every thought, deed, act—*each* a 'living stone' placed in the spiritual temple you are constructing—is polished and fitted to its place with the master's 'mark.'

"But you wish to know the purpose of *this*, the oldest of the pyramidal structures. The aim was multiform. Carefully

considering the constellations, the position of the North Star, and the shadow cast by the sun at the time of the equinoxes, it was built, upon mathematical principles, to the honour of the *Sun-God* that illumines and fructifies the earth; built for the preservation of public documents and treasures during wars of invasion, and built as a store-house for grain during famines and devastating floods, with that mystic *coffer* in the centre, as an exact measure for the world. A universal system of weights and measures, a universal currency, and a universal government were Utopian theories of the ancients before my period of time. This pyramid was not built by forced toil and at a great sacrifice of life, but by gratuitous contributions, the servants of the wealthy doing the manual labour. There are seven granary apartments in the structure, with shafts leading from each to the common granary of the coffer, now called the King's Chamber. These shafts have not yet, to my knowledge, been discovered.

"During long rains and terrible floods, ancient Memphis was twice swept away—once even to its walls, with all its inhabitants, in a single night. Convulsions of Nature and terrible floods were then common. Immediately after one of these, the pyramid was commenced, requiring more than a generation in the construction. It was completed before the great flood and the wars of the Shepherd Kings.

"Once in my time the water rose and rolled over the very apex of these stones. It rained *forty-five consecutive days*; and while torrent swept down the Nile valley from the south, stout, heavy winds from the Mediterranean drove the water up the country, piling wave upon wave, till this structure was completely submerged. But, though thus buried in the flooding waters, the treasures and well-filled granaries remained to feed, when the waters subsided, the famishing people who had fled southward to the hilly country. There seems to be less water upon the face of the earth now than then. Liquids are giving place to solids, and change in every department of being is doing its destined work. Only pyramids of truth, constructed of immutable principles, are eternal!"

"*Che-ops-see*, the great king of the world, died in Thebes. Embalmed by the priests, he was placed, after a time, in this pyramid, as a mark of *honour* for having conceived and planned a monument serving as the saviour of his subjects. Finally, he was godded or deified—*Ramesses the First*; and the Sphinx, that calm, weird, unreadable face, now mutilated by a degenerate people, was designed to hand the outlines of his physiognomy down to posterity. I must leave. Stranger from a foreign country, do well the work appointed you, that, when ashes and sand claim their own, you may be prepared for the fellowship of those ancient spirits of whom you seek counsel."

I have reported this Egyptian spirit's ideas and words as best as I could. Take them for what they are worth, making history, hieroglyph, and reason the umpire of decision. Powhattan, the good Indian spirit, came, and, noting the waning of the western sun as a symbol of the fading away of the aboriginal tribes before a merciless civilization, said they went down like setting stars, to rise into the better conditions of the Morning-land.

Descending from this dizzy height, we explored the passages and the inner chambers; a description of which, with Heliopolis, Alexandria, the Rosetta Stone, and the trip to Jerusalem, the Dead Sea and the Jordan, shall be forthcoming.

Madame Blawatsky, assisted by other brave souls, formed a society of Spiritualists in Cairo about two years since. They have fine writing mediums, and other forms of the manifestations. They hold weekly *seances* during the winter months. Madame Blawatsky is at present in Odessa, Russia. The lady whose husband keeps the Oriental Hotel, is a firm Spiritualist.

A HAUNTED PRISON.

THE *Religio-Philosophical Journal* (Chicago) of January 31st last, contains a long article quoted from the *Joilet Sun*, about a ghost who has caused much commotion in the Joilet gaol, by haunting one of the cells. A man of the name of Chase was hanged a few years ago for murdering a prison warder. His head was taken by the doctors, who opened the skull and took out the brains for experimental purposes. A cast of Chase's head, in plaster, may be seen on a shelf in the sheriff's office in Joilet. The cell in the prison that is haunted most by this ghostly visitant, is the one the murderer occupied during his confinement.

A man of the name of Perteet, who was confined in the murderer's cell, has made the following statement:—

Since my confinement in the Will county gaol I have seen the ghost of Chase a number of times. I saw him at one time without any head on him. At another time his head seemed to be opened and the brains taken out. His actions indicate that he was hung wrongfully. The spook comes in every form—sometimes pleasant at others frightful. His visit is from ten to eleven p.m. to three a.m. This is a certain fact. When I see the ghost I turn over in horror. I am sure it is the ghost of Chase.

ANDREW J. PERTEET.

Another prisoner testifies as follows:—

He is a man apparently about thirty years of age, comes and looks into my cell; has a cut across his forehead, and a dark circle around his throat, and is dressed like a circus actor; don't speak; stays about ten minutes; then disappears; at other times I find him in my cell, between me and the wall, crowding me out of bed, which awakens me; he then feels over my face with his cold, clammy hands; then seems to be satisfied, and goes away. Immediately after that I hear chains dragging over the floor. Others hear the same.

JOHN MCCARTY.

Another correspondent says:—

"Sometimes he is seen with a blue mark around his neck, and with a portion of his head removed. The frontal bone in the skull appears to have been taken out, leaving the brain exposed. His face and neck are very pale, and appear to be more so since he has dressed in black, and the contrast is very great. He has on a white shirt, without any collar. There is one cell in the gaol which the ghost apparently prefers to visit. This is situated on the south side, and is the third cell on the upper corridor. Prisoners have repeatedly refused to sleep in this cell, after staying there one night, and what is not a little singular is that some of these people have never heard of the ghost before, so it cannot be that it is a mere picture of the imagination. All persons who have seen this apparition affirm that while it is within their sight it exerts the same influence over them that some varieties of snakes throw over their victims. They are absolutely unable to move a muscle. Their eyes are fixed on the strange figure, and there remain. If the ghost moves, their eyes involuntarily follow him—not by any will of their own, but their very movements appear to be controlled by the former. Their chests seem oppressed, and they are unable to stir. He has a fashion of coming into this cell and climbing up into bed with the occupant. He prefers the further side, and forces himself into the hammock, crowding the person out in order to obtain his favourite place. He sometimes lays his hand on the person of the occupant. His hand is like his face, very white, since the finger bones are large and the hand pretty well spread out, like that of a labouring man, yet it appears that it has been in active service for some time, the palm of the hand appearing to the sight to be as soft and white as the back. Its touch is cold and clammy, and although the person who receives it is desirous of shrinking from it, and makes every effort to do so, yet he is so paralyzed as it were that he is unable to."

Other testimony is published, but the editor of the *Sun* gives precedence to the statement of Perteet, who is condemned for murder, but with whom he seems to be greatly pleased, perhaps for the following reason:—

A few days ago the junior editor of the *Republican* sent in his card and begged an interview with Perteet, but that worthy resented the idea of such a meeting, with the remark that he hoped he had not fallen so low as to hold converse with such a blackguard as that. If he ever did fall so low he hoped the governor would withhold his reprieve until he might be executed, and thus prevent the interview.

It is further stated:—

It seems that quite a number of Chicago reporters have been making ineffectual efforts to learn particulars; but Perteet and his companions have become so disgusted with the way they magnify and distort the truth that they have refused to divulge anything to them. Many of the prisoners are as firm in the faith that those are "real spirits" as they are of their own existence, and they do not propose to furnish capital for those unprincipled Bohemians to manufacture into ridicule and senseless sensation.

MR. GERALD MASSEY ON SPIRITUALISM.

MR. GERALD MASSEY is making a tour, and delivering lectures at the present time in the chief cities of the United States, where he has been received in a cordial manner, more especially among Spiritualists. Among the varied subjects which he handles in his masterly way, Spiritualism is one; and in Boston last month, at the Music Hall, where American Spiritualists have been accustomed to hear their own best speakers, he delivered a discourse which must have delighted his audience, and proved to them how boundless the subject is when dealt with by a man of Mr. Massey's genius. In proof of these remarks, we give a few extracts, and regret the want of space to quote

the entire discourse, which, however, it is to be hoped, will in due time, together with his other discourses on this theme, be published by him in a separate form.

"Since my first gropings in the darkness of this subject, light has dawned on me more and more, and the facts have gone on unfolding their meanings until the presence of the Spiritual world is to me as real as that of the natural world; the unfeatured darkness has unveiled a living face.

"Standing on this side of my facts, how should I care to argue with those who stand on the other to assert they cannot be true? Where is the use of arguing when sheer ignorance of the subject is to be the base of our opponents' reasoning, and his fundamental assumptions are false, which are, that he sufficiently divines the relationships of mind and matter in the life which is known, so as to say that these things are impossible in their relationship to a life that is to him unknown?

"If it were possible to set aside our facts, we should still be acting on a belief professed by the whole Christian world: It is asserted by them that the soul of man is for ever influenced by good or evil suggestions, invisibly conveyed of course.

"Spiritualism has already proved itself the greatest solvent of dogmas yet known. It is the truth that sets you free for good as well as for evil. It has acted, and is acting, on the most stupendous obstacles of progress, and an imposture cannot do that. It will finally break up many a poor miserable effigy of God to fully reveal the Divinity Himself to the unfettered human soul."

A SEANCE AT MR. SERJEANT COX'S.

THE following is an extract from the second volume of Mr. Serjeant Cox's "*What Am I?*" published last week by Messrs. Longmans:

"On Tuesday, June 2, 1873, a personal friend, a gentleman of high social position, a graduate of Oxford, came to my residence in Russell-square to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a Psychic. Having half-an-hour to spare we went into the dining-room. It was just six o'clock and of course broad daylight. I was opening letters; he was reading the *Times*. My dining-table is of mahogany, very heavy, old-fashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was no cloth upon it, and the light fell full under it. No person was in the room but my friend and myself. Suddenly, as we were sitting thus, frequent and loud rappings came upon the table: My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of chair, and turned sideways from the table, so that his legs and feet were not under the table but at the side of it. Presently the solid table quivered as if with an ague fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure that it was not touched; but still it moved, and still the blows were loud upon it.

"This sudden access of the Force at such a time and in such a place, with none present but myself and my friend, and with no thought then of invoking it,

caused the utmost astonishment in both of us. My friend said that nothing like it had ever before occurred to him. I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of *motion without contact*, the presence of two persons only, the daylight, the place, the size and weight of the table, making the experiment a crucial one. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches above it. In one minute it rocked violently. Then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so; and then, in accordance with the like request, it rose to my hand held at the other end to the same height above it and in the same manner.

With such conclusive proofs before me it is impossible to doubt that there is *some Force, whatever it may be, by which heavy bodies are moved without muscular contact or effort*. What is it, whence it comes, and how it operates in the production of these results, are questions in no way affecting the fact. These problems it is the province of science to solve by experiment when the fact itself is *proved*.

SPIRITUALISM AT THE LONDON ANTHROPOLOGICAL SOCIETY.

ON Tuesday night, last week, a meeting of the London Anthropological Society was held at 37, Arundel-street, Strand, under the presidency of Dr. R. S. Charnock, F.S.A.

The proceedings began by the reading of a paper by Mr. Churchill, in which he narrated how mythical stories have become matters of history, either in poetry or prose, and afterwards accepted as true. He included in his list of cases the narrative about Samson catching the foxes, and turning them loose into the camp of the Philistines, with firebrands tied to their tails.

WHAT IS THE BEST METHOD OF DEMONSTRATING THE REALITY OF SPIRITUAL PHENOMENA?

Mr. George Harris, F.S.A., then read a paper upon certain tests applicable to the determination of the reality of phenomena like those seen in connection with modern Spiritualism. He began by saying that subjects relating to the mind should not be ignored by anthropologists, who especially should give attention to the question of the nature and reality of spiritual beings, since no system of anthropology could philosophically grapple with the whole subject, which did not take into consideration the spiritual and mental nature of man. All the various branches of anthropology ought to be investigated together, for anthropology, as he understood it, dealt with the living, and not with the dead man. Man was composed of something more than bones and clay, and if the anthropological society studied bones and clay only, it was to some extent exercising the functions of a burial board. Few people were free from superstition. Sailors firmly believe that ill-luck is attached to Friday, and others think it is a bad omen if thirteen persons sit down to dinner at one table. Not a few people also believe in presentiments, or a feeling that some unknown danger threatens them. Why were these superstitious feelings excited within us? Did they come from some timidity, or from our own nature? If spiritual beings visited the earth, how could their visitations be proved? This was no idle question to ask, for if they once, as was generally believed, paid visits to men, was there any reason for supposing that they did not do the same in our own day, especially when there are many living witnesses who say that they have seen or communicated with spirits? Was it possible to test these things? For a long time superstition had revelled in these subjects, while science had been standing aloof, without even attempting to draw scientific conclusions relating to the matter. Mr. Harris then spoke of the descrip-

tions given by Shakespeare, and Sir Walter Scott, of the visitations of spiritual beings, and he added there was within us a feeling that death was not annihilation, and that every soul will seek its own centre when the body dies. If such ideas did not belong purely to the imagination, they should be submitted to tests and to laws of evidence. Facts only, and not opinions, should be allowed to guide the investigators. He believed that the great majority of alleged spiritual manifestations were due to self-deception, or to disease, while some of them had turned out to be imposture; he could tell instances of the latter, but that would not disprove that there had been genuine visitations as well. After a passing allusion to Scott's *Demonology*, to Brewster's *Natural Magic*, and to the experiences of De Foe, he said that Baxter had written a most remarkable work upon *The Revelation of a World of Spirits, and the Appearance of the Dead*, in which he stated that he had been visited by spirits himself. There were several ways in which the denizens of another world were alleged to communicate with man, firstly, as apparitions; secondly, supernatural communications were said to be given by voice, by sounds, or by spirit rappings; and thirdly by dreams, in which communications were supposed to have been sometimes given. How could these things be tested? If a man said he had seen a ghost, it did not absolutely prove the fact, which might be due to the disease of his digestive organs, or to imposture; he also might have mistaken a stump in the twilight for a ghost, or have been deceived by luminous emanations from grave-yards. The narrative was more likely to be true if he both saw and heard the ghost, so that two of his senses were brought into play, and the fact would be further strengthened if two persons or more saw it; further, if an animal, such as a dog, also saw it, and exhibited signs of fear, as in certain well-authenticated cases, the evidence would be stronger still. Another test of the reality of an apparition might be when the ghost gives information to the listener of which he knew nothing before. Sir David Brewster tells persons who see ghosts to lift their hands, and place them between their eyes and the ghost, saying that this would prove whether there was any delusion, since if the apparition were due to internal disease, the raising of the hands would not cut off the sight of the spirit; still, this advice was not necessarily sound, for the spiritual powers of the seer might be developed for a time, enabling him temporarily to observe things in the spiritual world. After telling the story of the ghost of the Duke of Buckingham, as narrated by Lord Clarendon, Mr. Harris came to the subject of spirit rappings; he said that the sense of hearing was very deceptive, especially as to the direction of sounds, and that it was also much subject to disease; but if many persons were present, and all of them heard the same sounds, that was good evidence, though he thought that the proof of houses being haunted should go beyond noises which might be caused by rats. In all ages dreams had acted powerfully upon the ignorant and superstitious, but if in dreams facts were ever communicated, which could not have been known in any other way, that would be some proof that they had a real spiritual origin. As to the phenomena alleged to take place at spiritual *seances*, they should have evidence that the motions of furniture which occur are not produced by artificial methods, and the communications themselves should contain information previously unknown to every person in the room; vague answers should be considered unsatisfactory. Lord Amberley, in a recent article in the *Fortnightly Review*, on *Spiritualism and its Phenomena*, had stated that the people who attend *seances* should be free from theories and from the desire to astonish. He (Mr. Harris) thought that the great majority of the things which occurred at *seances*, arose from disease or imposture; but, after allowing for all these, many of the phenomena were well established, and tended to prove that the souls of departed persons were permitted to return to communicate with friends on earth. He had heard the charge brought against the ghosts that they were very unreasonable in their conduct, because when they had a murder or other crime to reveal, they did not go at once to the magistrate of the district, but to some person in no way interested in the matter; he did not think them much to blame in this, because if all troubled ghosts were to act as had been recommended, very few persons would like to be in commission of the peace, and it would hinder timid persons from acting as magistrates. Another objection was that they have a rude habit of disappearing through walls without going through a polite form of taking leave. De Foe was very hard upon the poor ghosts because they did not reveal hidden treasure enough, but he (Mr.

Harris) thought that the ghosts had acted very fairly and creditably in the matter, since nobody ever offered to pay them for their work. He thought that total disbelief in spirits was as irrational as utter credulity; it was a subject of deep and thrilling interest, and had attracted the attention of wise men in all ages. (Applause.)

WHAT PROFESSOR LEITNER THINKS.

Professor Leitner, P.H.D., M.A., said that he thought that the charge had often been brought against the Anthropological Society that it took extreme views on the subject of religion, but an answer to that charge had been practically given in the paper which had just been read, which was reverent and enthusiastic; he therefore spoke of it in words of praise, without committing himself to any superstitious views of the author, or approving his methods of investigation. He was glad when Mr. Harris deprecated flint implements, but his surprise was great when he heard demonology introduced as one of the chief branches of anthropology, and as connected with anthropology, in its truest and noblest sense. It was satisfactory to know that in that Society such views would get a fair hearing, but Mr. Harris very much represented a voice from the other world; candour like his would have been good in the Middle Ages, when his tests also would have been very useful, for no doubt they would have helped to abolish superstitions much sooner, but to hear at the present time the question raised whether we shall inquire into the supernatural—when it had long ago been settled that there was no supernatural, that supernaturalism was inconceivable, and that the word involved a negation of terms—when such things were heard, it was a matter of surprise to him, but also of pleasure; in fact it was a great and new pleasure to him. Once upon a time there was an honest judge, who before condemning a witch because a black cat had been seen entering her room, tried very carefully to find out whether the cat was black and had entered the room as stated, and after a most thorough investigation he came to the conclusion that a black cat had walked into the room, consequently he ordered the person to be executed. It was curious that such views should exist still, that it should be supposed that anthropologists really ought to have anything to do with such matters, and that men should really exist who suggest that these subjects should be taken up. If so they ought to add to the tests proposed by Mr. Harris, those of chemistry, physics, and all branches of science as well as of law. The thing was absolutely beyond the scope of a scientific society, which ought to forfeit its name if it took the subject up, since if it once recognised the reality of the supernatural, the realms of science would have been left behind, and they must go for information to cardinals and priests.*

DOES THE ANTHROPOLOGICAL SOCIETY KNOW ALL THE LAWS OF NATURE?

Mr. Grazebrook said that he thought the Society was not in a position to say that certain things did not exist. Were they able to define the life or the soul of man, or to tell how the soul worked? If they could not understand these things then they ought to approach the Unknown with respect, for there were many instances of communication with another world which could not be gainsaid, although tens of thousands of other cases might be due to disease of the mind, or to intoxication. Many of the laws of nature were known to them, but there were plenty of laws which they did not know nor understand; they were only on the threshold of knowledge; he said this with all deference to the important discoveries which had been made by science. In speaking upon the powers and possibilities of the spirit, they were all at sea, and when spiritual manifestations took place, the particular points relating to them ought to be carefully examined; if they proved to be natural, then the difficulty was solved, but if they found something beyond themselves, then it was only honest that gentlemen should admit that there was something in the universe which they did not understand. Not only were visitations from beyond the grave spoken of by tradition, but in our own time men of science and others had stated facts which seemed beyond all explanation. The evidence about the appearance of apparitions in distant places at the moment of the death of the individual was very strong. He knew of a wife who possessed a subtle intelligence somewhat common amongst women, whereby they know or have

* All the phenomena of Spiritualism are governed by law, but most of the laws have not yet been discovered.—ED.

an idea of what is going on in distant places, and he had himself met such instances and could testify to them; yet he was a cool, and calm, and logical thinker, and after allowing for coincidence and chance over and over again, facts remained which he could not account for. There was something belonging to our higher nature which told us that after we parted with our material bodies, we might be able to travel with the force of will, and scientific men should not close their eyes to the possibility of such facts, but approach them with modesty, criticise, examine, discover, and find out. Years ago mesmerism ought not to have been left to quacks, for at the present time it was acknowledged that men have power over each other as regards their nervous systems. He believed that it was possible for a departed wife to appear to her surviving husband when it was necessary for his welfare, whilst those who said that it could not be, defined the limits of nature's laws. It was said that the ghost, not having substance, could not make an image on the retina, consequently there could be no ghosts but those of the imagination, but that was but speculation. Mr. Harris's paper dealt with great problems of which men of science knew nothing, and they ought to approach the unknown with reverence. (Applause.)

THE CROSS-EXAMINATION OF GHOSTS.

Mr. H. B. Churchill, V.P.L.A.S., said that he disclaimed making any distinction between the natural and supernatural, and he should like to examine a ghost just as he would examine a criminal; he had never yet found a ghost who would bear cross-examination; he had never even met a person who had seen a ghost. But as to dreams, certainly many curious things had been discovered by dreams. If a disembodied spirit could take human shape—and he would neither deny nor affirm it—how was it that it never appeared naked? Were there ghosts of coats, and waistcoats, and breeches? If he saw a ghost of the last century, he should say to him, "Where did you get your clothes made?" (Laughter.) The question was a fair one.

SPIRITUALISM AND MATERIALISM.

Mr. J. Jeremiah, jun., M.A.I., said that he was astonished that there had been no mention in the paper of the researches of Dr. Carpenter of Miss Frances Power Cobbe upon unconscious cerebration, which would explain many of the facts mentioned by Mr. Harris. If they denied many of the phenomena of Spiritualism, how were they to avoid eliminating those in Holy Writ? How could they say, "These are miracles, and these are not miracles?" He raised this question reverentially, and not to offend any person present. When they looked upon the human race as merely one portion of the animal creation, it seemed to him that man had been continually searching after the ideal of goodness, and in this search savages and others had given forms of expression to their ignorance; at least, sometimes it was called ignorance and sometimes religious enthusiasm, but it seemed to all come from the dreams of the human mind in its attempts to unravel the incomprehensible in nature. Savages were uncultured, and continually saw apparitions, and as they became civilised they gave up many absurd superstitions. Man continually projects his mind forward, and then in comes superstition; but civilised people know rather more than savages, so have not the same series of superstitions, but higher ones of a more divine nature. Thus the phenomena which man cannot comprehend have the effect of uplifting the human mind, and allowing it to expand unhampered by carnal and worldly considerations. In putting forward these ideas, he desired not to offend the religious susceptibilities of any person present, for these superstitions tended to raise men, even though they were founded upon misunderstood phenomena. They had persons in their midst who believed in such individuals as Mr. Home; they were absurd enthusiasts, and he would say, "Put the ban upon such people, and not mix up their ideas with such as are included in the Christian religion." He looked forward to the day when even the high standard of superstition of civilised people should be swept away; the whole drift of the age was in favour of materialism, and he was very glad of it. He did not think that the paper had comprehended the subject as Dr. Carpenter had explained it, or as explained by Liebnitz in his essay on *Latent Thought*.

A PROPOSAL TO INVESTIGATE SPIRITUALISM.

Dr. C. Carter Blake said that he was thankful for the paper, because it fulfilled the pledge made in the President's opening address, of giving a fair hearing to all scientific questions;

and, indeed, the Society was giving gentlemen who believed in Spiritualism a fair method by which they could bring forth their arguments—that paper, he was told, being but the first of a series. He could not agree with his friend Professor Leitner. They ought to enable witnesses to bring forth their evidence, and if Spiritualists chose to bring forward their bill of indictment, and to bring forth their witnesses, the society would be glad to cross-examine them, and Mr. Harris had pointed out certain rules by which their statements might be tested. Then, again, he disagreed with Professor Leitner about the past generation having used inferior methods of study, for he submitted that the anatomists of a hundred years ago uttered far fewer absurdities, and perpetrated fewer grammatical errors than are done by anatomists of the present day; they also knew their facts better, for he contended that the old method of teaching and testing these facts was better than the modern one; he preferred the old Aristotelian system. If some of those gentlemen who have the power of presenting some of the spiritualistic phenomena, would only bring them before the Society, or before certain members of the Society, and would submit to a series of tests, he thought that good results would arise, and he hoped that no Spiritualist would feel offended at the nature of some of the tests which might be proposed,* for there had been a tendency to avoid some of the severer tests which it might be desirable to apply. These things ought to be worked out by a psychological committee, and then the matter might once for all be settled. He did not think that such a term as "spirit" should be used, while they were unable to give any precise definition; at the same time he did not think that the idea of the existence of man apart from the visible body should be regarded as an absurdity; such philosophy would set aside the researches of Dr. W. B. Richardson, and men like him. He was glad that the subject of Spiritualism had come up for discussion, and he hoped that Spiritualists would come before them to have the matter investigated; they would have a fair field, and no favour. He wished that Professor Leitner had told them that evening something about the curious psychological phenomena which had been witnessed in Tibet. He thought that the subject was a great one, and might occupy the attention of the Society for three or four years, if it were dealt with in a business-like and scientific manner; the tests should be carried on with the same fairness as in the experiments of Dr. Bastian and Dr. Terrier, and if the witnesses of spiritual phenomena differed no more than the witnesses of the experiments of the two doctors just named, he did not wonder that there were many contradictions in Spiritualism.

Mr. A. L. Lewis (secretary), said that Mr. Harris's paper did not go into the question whether supernatural beings exist; it merely told them how to put salt on the tails of the ghosts if they appeared. (Laughter.) He hoped that Mr. Harris would make a further communication to the society; he entirely agreed with the paper, and with most of the observations made about it. There had been much evidence in favour of supernatural occurrences, and it was unscientific to say that such things could not be; he had never seen anything supernatural himself, but he knew people of high character who said that they had seen such phenomena, and under such conditions that it was very difficult to suppose they were mistaken; he therefore particularly desired to see the subject investigated in a scientific and perfectly fair manner, without any previous conclusions being brought to bear upon the question. At the same time he protested against being supposed to express any view, for or against, or whether it was an imposture or not; he merely waited for evidence. Referring to Mr. Churchill's first paper saying how loose statements had been made the theme of history, poetry, and science, he thought that in some respects he had been a little too sceptical.

THE RELIABILITY OF TRADITION.

The President said, in reference to that part of Mr. Churchill's paper which described the incident of catching the three hundred foxes, and tying their tails together, as was said to have been done by Samson, Samson could not have been a worthy descendant of Nimrod. He did not see how it was possible to catch three hundred foxes. Even supposing them to be caught, and tied together by their tails, they would then pull against each other, and after they got loose they would be

* The members of the society should form spirit circles in their own homes, with no Spiritualist present, just as the Dialectical Society did. Instructions will be found on the last page of this number of the *Spiritualist*. No Spiritualist will feel offended at any test which the fellows of the Anthropological Society may impose upon themselves, or upon any member of any of their families.—[Ed.]

sure to seek their covers. It had been said that the word "foxes" meant "jackals." David spoke of giving up a body to foxes, but he must have meant jackals, for jackals like bodies, and there were places in Asia Minor in which the word was used for jackal; the word was also found in Persia. Mr. Harris had spoken of the prejudice against thirteen people sitting down to dinner; he believed that prejudice had arisen from what is generally called the Lord's Supper; it had also been said that one in thirteen was the average that died within the year, but if one of thirteen would die he should have thought that one in fourteen would have been more likely to die; further, as the average in England is now one in forty, he did not see that the idea of the origin of the prejudice held good.

Mr. G. Harris said that the amount of prejudice perhaps depended upon the quality of the dinner more than anything else. He had heard that a tradition about Judas Iscariot upsetting the salt, gave rise to the superstition relating to the spilling of salt at a dinner-table. Dr. Leitner had seemed to say that he (Mr. Harris) was an advocate for Spiritualism, but he had only urged inquiry into the subject, and it well deserved it at the hands of the Society. Medical opinions were not infallible. A short time ago there was a statement in the *Times* about sixteen persons dying from poison, and not one of the medical men who had been called in to attend them thought to look to the stomach for poison. A speaker opposite had spoken of savages as believers in spiritual phenomena, but the truth was that such phenomena were believed to be real by the most enlightened people of Greece and Rome, and he (Mr. Harris) did not see how mental phenomena could be discussed without considering also the question of the spiritual nature of man. Dr. Carpenter had been supposed sometimes to deny spirits, and sometimes to affirm their existence, so it was difficult to understand his position. Professor Leitner had defined the limits of human knowledge, and said, in a dogmatic way, there were no such things as spiritual beings, and he had then dismissed the subject altogether.

Mr. Churchill said that somebody had argued that the word "foxes" in his paper should have been "wheat sheaves," but then firebrands could not have been tied to them, or if they had, they could not have gone into the standing army of the Philistines. He had an impression that Jerome and the translators of the Septuagint knew the Hebrew quite as well as any modern scholar, and the word had been translated "foxes" in nearly every European language, therefore he would stick to the foxes, and not accept the jackals.

The proceedings then closed.

A STRANGE PARTNERSHIP.

PAUL DUHALDE was born at Paris, in 1691; he was the son of a dealer in diamonds, and lost his father at the age of sixteen years, when he was sent to Spain by his mother to learn the arcana of the business. The lad had no success, and returned. He was then placed with a merchant at Rouen, but did not get on, and subsequently passed to America, but his restless disposition soon sent him back to France. This brought him to the year 1717, and he was now twenty-six years of age. He remained some months with his mother, and then, having contracted a partnership with two jewel merchants, set off a second time to Madrid. This enterprise was, however, not more successful than those preceding it, and he came back to Paris, in the month of February, 1719, profoundly discouraged, and not without reason.

Here the melancholy reflections consequent on his repeated and persistent failures suggested to him a very singular notion—that of contracting a partnership with God. He proceeded to enter seriously into this bizarre contract, and drew up an act in regular and technical form, which he transcribed into his day-book on Sept. 24, 1719, in the following terms:—"I have resolved to enter into a partnership with God, promising and undertaking to fulfil all the within-named articles; and I enjoin my heirs, whoever they may be, to carry out these my intentions in case I should die before accomplishing them myself." He then proceeds to declare that this association, the object of which is to deal in precious stones, shall hold for five years, reckoning good from Oct. 2, 1719. He fixes his capital at 3,000 Spanish piastres (£600), being all that remained to him of his patrimony. He binds himself not to enter into any other partnership during the five years, unless with a woman by marriage. As soon as the five years shall have elapsed, he proposes to balance his accounts, to begin by with-

drawing from the partnership the 3,000 piastres with which he started; secondly, to take from it the dowry that his wife may have brought him; thirdly, any sum or sums that may have fallen in to him by succession or otherwise during the time; after which he adds, "And the surplus shall be equally divided between God and myself."

This unique partnership having been thus determined, Duhalde starts a third time for Spain, but the outset of this new attempt does not augur well for the partners. Two years after, however (1721), the project of a double marriage between the Courts of France and Spain gives a new impetus to the branch of commerce in which he is engaged, and he resolves to improve the opportunity. At last fortune seems to smile upon his endeavours, and the ultimate results exceed his fondest hopes. He now returns to Paris, resolving to settle himself finally there. In 1772 he married the daughter of De Hansay, a well-known bookseller, who brought him 30,000 livres, and from his mother, who died in September of the same year, he inherited 70,226 livres. On May 20, 1723, a son was born to him.

Meantime Duhalde never loses sight of the obligations he has taken upon himself towards God. He draws, from time to time, from the common fund, sums which he distributes in the name of God to the poor, and inscribes these with regularity and precision in his registers. On October 1, 1724, the partnership expires. Duhalde strikes a balance of his accounts, and finds from the aggregate of the entries that he has already paid to the poor 13,684 livres; but this is not all. In the statement of account drawn up, he has considered three classes of stones as constituting a portion of the profits; one of these lots is at Amsterdam, one at Madrid, and one at Paris; these he shares equally, inscribing on the packets which contain them, "Half for the poor;" and at the foot of the statement of account he writes:—"Misfortune and malediction upon my heirs, whoever they may be, if, under any pretext whatever, they should fail to distribute to the poor the half of whatever proceeds may come from the jewels now in my possession, if so be as God should call me away before I shall have been able to satisfy their claims myself. Further, if by any extraordinary event it should appear at my death that no other amounts are forthcoming but those goods or sums which are virtually the property of the poor, let not a sacrilegious hand be laid upon them; they constitute a deposit which can under no circumstances be diverted from its just course." In addition to this precaution, and in order to secure to the poor the amounts he regarded as strictly their due, Duhalde drew up in the month of January, 1725, eight bills of 1,000 livres each, payable to order from year to year, comprising the years 1725 to 1732, and placed these bills in the hands of the Vicar of St. Germain l'Auxerrois.

On January 14, 1725, he fell ill and made his will, by which he declares that:—"In the books which contain the minutes of his affairs there are several articles touching matters that concern the poor; he begs the executor to examine these articles with the greatest accuracy, and to see they are carried out with the strictest attention. Two months after Duhalde dies, leaving a young widow, a minor, and an infant two years' old. The schedule of property is called over, the administrators of the Hospital General are invited to attend. Among the effects of the deceased are found packets of precious stones, labelled "Half for the poor;" their portion is estimated at 18,188 livres. The administrators claim it, but offer to compromise for the sum of 15,900*fr.* The young widow protests; the guardian contends that the will should be set aside on the ground that no sane man ever got into a partnership with God. The parties appeal to law, and after a spirited altercation, a judgment was obtained, April 3, 1726, on the decision of D'Agusseau (*Avocat General*), ordering that "The will of Duhalde and the acts and codicils dependent thereon shall be fulfilled according to the desire of the testator; he consequently condemns the guardians of the widow and her son to hand over to the administrators of the hospital funds the jewels constituting the legacy made by the testator to the poor, but leaving him the choice of paying the sum in money value, as estimated by experts to be provided by the Court; the course adopted by the said guardian to be decided within a fortnight."—*Weekly Times*, Feb. 8th.

Mrs. M. E. Tebb recently remitted £15 1*7s.* 6*d.* to the Rev. J. Murray Spear, Philadelphia, in addition to the \$26 2*s.* she had previously collected for the benefit of this veteran medium.

Spirit Poetry.

THE KINGDOM.

THE following poem, given through the trance mediumship of Miss Lizzie Doten, is extracted from her *Poems of the Inner Life*, published by Colby and Rich, Boston, U.S.:-

'Twas the ominous month of October—
How the memories rise in my soul !
How they swell like a sea in my soul !—
When a spirit, sad, silent, and sober,
Whose glance was a word of control,
Drew me down to the dark Lake Avernus,
In the desolate Kingdom of Death—
To the mist-covered Lake of Avernus,
In the ghoul-haunted Kingdom of Death.

And there, as I shivered and waited,
I talked with the Souls of the Dead—
With those whom the living call dead ;
The lawless, the lone, and the hated,
Who broke from their bondage and fled—
From madness and misery fled.
Each word was a burning eruption
That leapt from a crater of flame—
A red, lava-tide of corruption,
That out of life's sediment came,
From the scoriac natures God gave them,
Compounded of glory and shame.

"Aboard !" cries our pilot and leader ;
Then wildly we rush to embark,
We recklessly rush to embark ;
And forth in our ghostly Ellida *
We swept in the silence and dark—
O God ! on that black Lake Avernus,
Where vampires drink even the breath,
On that terrible Lake of Avernus,
Leading down to the whirlpool of Death !

It was there the Eumenides † found us,
In sight of no shelter or shore—
No beacon or light from the shore.
They lashed up the white waves around us,
We sank in the waters' wild roar ;
But not to the regions infernal,
Through billows of sulphurous flame,
But unto the City Eternal,
The Home of the Blessed, we came.

To the gate of the Beautiful City,
All fainting and weary we pressed,
Impatient and hopeful we pressed.
"O, Heart of the Holy, take pity,
And welcome us home to our rest !
Pursued by the Fates and the Furies,
In darkness and danger we fled—
From the pitiless Fates and Furies,
Through the desolate realms of the Dead."

"*Jure Divino*, I here claim admission !"
Exclaimed a proud prelate, who rushed to the gate ;
"Ave Sanctissima, hear my petition,
Holy Saint Peter ; why should I wait ?
O, fons pietatis, O, glorious flood,
My soul is washed clean in the Lamb's precious
blood."

Like the song of a bird that yet lingers,
When the wide-wandering warbler has flown ;
Like the wind-harp by Eolus blown,
As if touched by the lightest of fingers,
The portal wide open was thrown ;
And we saw not the holy Saint Peter,
Not even an angel of light,
But a vision far dearer and sweeter,
Not as brilliant nor blindingly bright,
But marvellous unto the sight !

In the midst of the mystical splendour,
Stood a beautiful, beautiful child—
A golden-haired, azure-eyed child.
With a look that was touching and tender,
She stretched out her white hand and smiled :

"Ay, welcome, thrice welcome, poor mortals,
O, why do ye linger and wait ?
Come fearlessly in at these portals—
No warder keeps watch at the gate !"

"*Gloria Deo ! Te Deum laudamus !*"
Exclaimed the proud prelate, "I'm safe into Heaven ;
Through the blood of the lamb, and the martyrs who
claim us,
My soul has been purchased, my sins are forgiven !
I tread where the saints and the martyrs have
trod—
Lead on, thou fair child, to the temple of God !"

The child stood in silence and wonder,
Then bowed down her beautiful head,
And even as fragrance is shed
From the lily the waves have swept under,
She meekly and tenderly said—
So simply and truthfully said :
"In vain do ye seek to behold Him ;
He dwells in no temple apart ;
The height of the Heavens cannot hold Him,
And yet He is here in my heart—
He is here, and He will not depart."

Then out from the mystical splendour,
The swift-changing, crystalline light,
The rainbow-hued, scintillant light,
Gleamed faces more touching and tender
Than ever had greeted our sight—
Our sin-blinded, death-darkened sight ;
And they sang : "Welcome home to the Kingdom,
Ye earth-born and serpent-beguiled ;
The Lord is the light of this Kingdom,
And His temple the heart of a child—
Of a trustful and teachable child,
Ye are born to the life of the Kingdom—
Receive, and believe, as a child."

SPIRIT FORMS.

BY PRINCE WITTGENSTEIN, AIDE-DE-CAMP TO THE
EMPEROR OF RUSSIA.

THE uncourteous attacks, systematically directed by part of the Spiritualistic press in England, against a young lady of scarcely seventeen, should make it a law to every gentleman who has had the honour of being admitted to her private *seances*, to stand up in her behalf, and join the few generous persons who, like Messrs: Crookes, Luxmoore, Dunphy, Tapp, and others unnamed, have loudly borne witness for her, and to whom you, sir, have most loyally opened the columns of *The Spiritualist* newspaper.

Being little accustomed to write your language, I beforehand beg your readers' pardon for every sin I may perchance commit against it, hoping that they will forgive the form for the sake of the intention which dictates these remarks.

I have, during my short stay in London, some six weeks ago, been twice favoured with invitations to Miss Cook's *seances*, once at Mr. Luxmoore's, the other time at Hackney, and found that not only the manifestations I witnessed were beyond all human power of imitation, thus excluding any possible suspicion, but that the extreme youth, modesty, and gentle ladylike demeanour of the medium herself, as well as the respectability of her parents and of the company I had the pleasure of meeting—but especially the fact of no material interest whatever being in question—made every interpretation of deceit and charlatanism quite inadmissible.

* The dragon-ship of the Norse mythology.

† The Fates and Furies.

I confess that the illusion produced by the materialised "Katie" is complete, and that one might strongly be induced to believe that the graceful, lively, sympathetic young woman smiling at you is not merely a momentary condensation of impalpable fluids, but a real, charming human being in flesh and blood. I confess, also, that she resembles Miss Cook by the law of the *perisprit* keeping, when disengaged, the impression of the material form to which it belongs. But it requires only a glance to ascertain the difference in shape, proportions, manners, voice, &c., existing between Miss Cook and "Katie," and to get convinced that they positively are two very distinct personalities, not to be mistaken, and only bearing between themselves a sort of strong family likeness.

One of the most striking proofs of Katie's immateriality appears to me in her way of moving. She did not walk; she did not even slide; she seemed to be there at once, without my knowing how she came. The touch of her hand also, is not that of a material one. It feels more like velvet than like skin, and produces the impression of an empty glove, filled with air; it came accidentally in contact with a slight cut on my chin, and produced a little burning sensation, which lasted upwards of two minutes.

But the most irrefutable proof of her and Miss Cook being two separate individuals, was given to me at the end of the *seance* at Hackney: Katie had not disappeared for longer than forty seconds at most, when we opened the curtain and found Miss Cook in the act of awaking. It would have been quite impossible for her to change her gown, put on her boots, dress her hair in so short a time; and the space itself in which she sat is too narrow to admit the possibility of moving about and dressing in it, had even the time been sufficient for the operation.

Another proof of Katie's reality as an immaterial being, was given to me, by her putting some flowers into my button-hole. [In the dark?] I felt her hand touching my coat; but I did not feel the rest of her person, although it stood nearly between my knees, seeming to lean against me.

This, sir, is what I can affirm, as the result of my personal experience, and I should feel most happy, if, by your kind insertion of this in your next publication, it could help to disable ungenerous and hostile insinuations, which ought not to gain ground against a young lady, having no other defence than the purity of her reputation.

EMILE, Prince of Sayn Wittgenstein.

Neider Walluf on the Rhine, 9th Feb., 1874.

A CURIOUS TRANCE.—There is a little boy in Detroit, Michigan, who can mimic death, during which he has strange dreams and visions. His name is Ned Baker, and he lives with his aunt on Macomb-street. The *Detroit Free Press* says that he will, for a small compensation, stretch out on the floor, cease to breathe apparently, grow white in the face, affect the rigidity of a corpse, and his pulse becomes so feeble that the beating can only be detected by a practical finger. He lately went through this performance in a saloon on Woodbridge-street, and so much like genuine death was his counterfeit, that the men who put him up to the trick became greatly frightened, and bribed him to come out of his trance. His breathing was so faint that it could not be felt on the hand or cheek, and hardly dimmed the glass held down to his lips. He says that the performance does not injure his health, and he can make himself so near dead, that it is only by a great mental effort that he throws off the lethargy.—*Religio-Philosophical Journal*.

Correspondence.

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

THE GRASP OF A SPIRIT HAND.

SIR,—Supposing any one, doubting the reliability of Professor Tyndall's exhibition of a sounding and sensitive flame, were to conduct himself in some outrageous manner, by way of satisfying his doubt, or of detecting an imposture, would not all the benches of the Royal Institution resound with shouts of execration, and would such conduct be less profane when accepting conditions of admission to a private circle? The only excuse I can see is that opponents of Spiritualism seem often to quite lose their senses, and to be hardly masters of themselves.

But I can well conceive the danger of interference in spirit circles, knowing what it is for lookers on to interfere with a mesmerised patient; I have known most alarming consequences to result from such interference, which is termed "cross-mesmerism."

In regard to the Davenport's, I have seen people at private *seances* often endeavour to catch hold of the hands, though without succeeding, but then there were no conditions imposed, and it was never objected to; but the fact of the hands eluding the grasp was rather amusing, so that I am surprised at the story related of them after their giving a *seance* expressly for the object of convincing the person referred to. I had been told that spirit hands, if taken hold of, would melt away in your grasp; so that it was natural to conclude that if you could succeed in taking hold of one of those hands, its melting away in your hold would settle the question of its spiritual nature, and if it did not melt away, and you could keep hold of it till the door was opened, you would detect the imposture. Now, I did, at a private *seance*, succeed in taking fast hold of one of those hands; it grasped my hand in return, and, in spite of all resistance on my part, dragged my hand into the aperture and downwards, and I thought my wrist would have been broken against the sharp edge of the aperture. Thankful I was when it let me loose, as the door was being opened, and there sat the brothers secured just as we had left them. Thus, then, the hand neither melted away, nor did I detect imposture, but I felt the injury to my wrist for a long time. Our old notion in respect to spirits or ghosts was as things that could vanish through walls, or such as you might cut through and through with your sword without doing them injury. But these materialised hands flashing into existence and gone again into airy nothing in an instant, yet "sensible to feeling as to sight," and equal to making you only too sensible of their power and actuality, must make one pause and ponder touching what is spirit and what is flesh, until one seems to see some slight glimmering in the path of life leading up to its spiritual source, in quite an opposite line from the dead mechanical materialism of Messrs. Darwin and Wallace.

Boulogne.

HENRY G. ATKINSON.

SWEDENBORG ON SPIRITUAL COMMUNION.

SIR,—I presume the quotations from Swedenborg on "Communion with Spirits," which appeared in your paper of Jan. 30th, were not meant so much for the instruction of Spiritualists, as for the sake of such interest as might attach to the writings of the great seer upon the subject. Admirable and instructive as are the works of Swedenborg, and probably not sufficiently read by Spiritualists generally, yet I think that modern Spiritualism has so far outgrown his guidance as the nineteenth century has outgrown the eighteenth, or as the Christian dispensation may be said to have outgrown the Mosaic, or Jewish. It must be thus ever in the growth and development of the human race. There is no retrogression in knowledge. We cannot now, I think, hamper our movements by the warnings that might have been suited to the time when Swedenborg lived. At any rate we shall find it impossible so to do, for the spirit world, under Divine direction, is pressing down upon us with a power that compels attention. It is well, however, to know what the character of our visitants may be. Forewarned, we become forearmed, but it does not

follow that all from the spirit-world are to be disbelieved and treated as liars, because Swedenborg says so. If all spirits are liars, how much are the teachings of this medium of the last century to be relied upon, all of which came from spirits? And if man—as he says—may be deceived into believing he converses with the Holy Spirit, and the spirit then with man believes himself to be that Holy Spirit, what was the fate of Swedenborg, who tells us that the Lord Jesus Christ appeared unto him and taught him?

From modern Spiritualism has grown the system of spirit guides, the only safeguard, perhaps, in our dealings with the other world. At this day, if a man be determined to commune with the invisibles (and why should he be debarred from seeking knowledge in that way as well as any other?) his safest plan is to find out who are his spirit-guides, and under their direction and protection, he can safely expose himself to those dangers against which Swedenborg warns us so frequently in his works; a warning which his followers adhere to strictly, thereby closing the door upon much useful knowledge.

In regard to the identity of spirits, spiritualists generally know how to obtain tests; but when the returning spirit is a lately departed friend, and the medium's spiritual senses are sufficiently opened to permit an actual enjoyment of the presence equal in many instances to what it was in the flesh, seeking for tests of identity becomes superfluous. The actual presence is there; the personal sphere of the spirit is strongly felt; the form in its enhanced beauty is beheld; the turns and form of speech peculiar to the individual in the flesh, are exhibited to the medium purposely to mark identity; the acts of the spirit in kindly ministrations carry out to the full the character and nature that was known on earth. In such a case as this, falsehood is no more to be thought of than in our communion with beloved and trusted friends on earth.

As regards the danger of intercourse with spirits,—egotism, irreverence, and folly alone make it dangerous. When for years one has had communion with the same spirit, and he proves himself by every act to be in very truth a guardian angel,—urging on to good, reproving tendencies to evil, bestowing moments of highest spiritual happiness, or tenderly and sorrowfully inflicting the necessary pains for wrong doing, as a parent would chastise a child. When one converses with such a being at any instant as with a friend in the flesh; when in the fullness of time one's eyes are opened to behold the spiritual presence in all its beauty, it is impossible to believe in danger; but the soul ravished with the contemplation of the great blessings accorded unto it, is overwhelmed with sentiments of love, admiration, and worship of that great God, whose will and whose work are gloriously exhibited in our much decried and despised Spiritualism.

Swedenborg wrote of the spiritual faculties inherent in every man, which may be opened to this celestial communion; he also prophesied that the time would come when angels would again walk upon earth with man. The time has come, and we have only reverently and humbly to make ourselves clean for such company to be raised to its enjoyment.

CATHERINE WOODFORD.

OTHER WORLD ORDER.

SIR,—The opening sentence of my last paper must have puzzled any careful reader. It ought to have run thus:—"It is one of the hardest things in the world to get accurately understood, and when misunderstood we are apt to consider the reader's *perspicacity* at fault rather than our own *perspicuity*." "*Perspicuity*" was substituted for "*perspicacity*;" and a friend remarks, "You are rightly served for using such a long word." I am also made to say, "The salvation of a devil is *equivocal* to his conversion into an angel," when I meant to write *equivalent*. Such mistakes made me miserable when I was young, but now I am hardened.

WILLIAM WHITE.

30, Thurlow-road, Hampstead, N.W. 9th Feb., 1874.

SPIRITUALISM IN CANADA.—Spiritualism is spreading in Montreal and Western Canada. The son of a wealthy merchant—Mr. H. Matheson, 16, King-street, East Toronto—has been developed by the invisibles as a medium for spirit materialisations, musical and physical phenomena, and the writing of discourses and messages while in an unconscious trance. Owing to the perfect reliability and high social standing of the family, the strange occurrences have caused the utmost curiosity in Toronto.

THERE will be another meeting of the Council of the British National Association of Spiritualists next Monday, to finally decide upon the prospectus.

THE object of Mrs. Showers in visiting London, is to observe spiritual phenomena, not to give *seances*, and it is to be hoped that facilities will be given her for so doing, since she has published such interesting testimony as to the reality of spiritual manifestations, by narrating what she has witnessed in the privacy of her own house.

ACCIDENT TO DR. SEXTON.—On Sunday evening last, as Dr. Sexton was crossing the street opposite the statue in King William-street, City, he was knocked down by a four-wheeled cab, which was being driven along at great speed. He was thrown nearly under the wheels of an omnibus, and it was almost a miracle that he was not killed on the spot. Fortunately, he escaped with some bruises and a severe shaking, from the effects of which, we trust, he will speedily recover.

MR. MASSEY IN AMERICA.—On more than one occasion Mr. Gerald Massey's lectures in the United States have been too unorthodox for the listeners. The executive committee of the Chicago Philosophical Society recently replied as follows to a protest from the trustees of the Chicago Methodist Church, who had let their building to the society for the delivery of one of Mr. Massey's lectures:—"We fully recognise not only your right, but your duty, to protest against any improper use of the church property held by you as trustees, and we are free to admit, in the case of Gerald Massey's lecture, we did not use our usual caution in ascertaining the character of it; and are equally free to say that, had we been aware of its character, we should have declined it." On the 17th of last month, at a dinner which took place in Boston in connection with the Franklin Typographical Society, Mr. Massey said:—"I am pleased that the first public social reception given to me in Boston should have come from the working-men. I was born among the workers, and to them I belong. At the present time I am associated with a subject that is tabooed and unfashionable—so much so that only a single preliminary word of welcome was given to me by the Boston press. It has always been my fate to stand on the weaker and unpopular side, and it is so still. But, gentlemen, I can assure you it was the side that came uppermost, and was the stronger in the end, and I do not doubt it will be so with this much despised subject of Spiritualism. I carry with me from England letters of introduction from some of our foremost people to some of your most honourable citizens. But, as fate would have it, none but the despised Spiritualists invited me to lecture in Boston, and with them have I cast in my lot. In this connection, too, it is pleasant to reflect that all the private hospitality extended to me in America has been in the homes of the Spiritualists."

ANSWERS TO CORRESPONDENTS.

B. EDINBURGH:—Mr. Blyton, who was present at the *seance*, published an account of it in these pages a few weeks ago.

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

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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

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

AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

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"For nearly an hour and a half the oratorist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—'Humanity; its Nature and its Needs'—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery.... He never paused except when a pause was necessary for rhetorical effect!"—*South Wales 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. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

TO ENQUIRERS INTO SPIRITUALISM.

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TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 28th 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 Chapin, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq."

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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