The Spiritualist
AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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VOLUME FIVE. NUMBER TWENTY-ONE.

LONDON, FRIDAY, NOVEMBER 20th, 1874.

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THE SPIRITUALIST.
Nov. 20, 1874.

Spiritualism, and wish their initials only printed, instead of their names, are requested to say so.

Artistic ability of several kinds will be required upon the journal, one for mechanical drawings, another for portraits, another for scenes and groups, and so on. The artists who will work in the matter are of established reputation in their different departments, but I have no authority to publish their names. This is not a hasty scheme; I have been thinking it out for months, and have made most careful provisional arrangements; from long experience in the management of political and other newspapers, I have been enabled to guard against unnecessary expenses, but at the same time have secured good and efficient work in all departments connected with the issue of the proposed journal.

**SPIRIT TEACHINGS.**

**NO. XXIII.**

**THE OUTCOME OF SPIRITUALISM.**

In answer to my objection that the outcome of Spiritualism was bad in the mass, or, at any rate, of mixed benefit, it was written [July 10th, 1873]:—

We would speak to you on this point, and endeavour to show you the errors into which you have fallen. You fall, first of all, into a mistake almost inseparable from your circumscribed vision. You mistake the results which obtrude themselves on your notice for the total outcome of the movement. You are as they who are bewildered by the din and outcry of a small sect of enthusiasts, and who mistake them and their vociferations for a mighty power, for the voice of a representative body of opinion; and lo! they heed not the silent communion with the spheres, who know in what they commune, and who proportion their means to the end in view; and who most frequently use material means for operating on an undeveloped intelligence. To the uneducated in mind and soul, the spiritually or intellectually unprogressed, they speak in the language most intelligible to their wants. The physical operation of force that can be gauged by external sense is necessary to assure some, nay, very many, of existence beyond the grave.

Such receive their demonstration, not from the inspiring voices of angels, such as those who in every age have spoken to the inner souls of the man who formed and guided that age, but from spirits like unto themselves, who know their wants, their mental habits and altitudes, and who can supply that proof which will come home to and be acceptable by those to whom they minister. And you require to remember, good friend, that extreme intellectual may co-exist with scarce any spiritual development; even as a progressive spirit may be hampered by the body in which it is confined, or be broken by imperfect mental culture. Not to every soul is the spirit voice audible. Not to every spirit is the same proof made clear. And it is very frequently the case that souls which have been so hampered by superabundance of corporeal or deficiency of mental development, find their spiritual progress in a sphere where those faults are remedied.

For nature is not changed all at once as by a magic wand. Idiosyncrasy is gradually modified and elevated by slow degrees. Hence to one who has been born with mental faculties in a high state of development, and who has improved them by perpetual culture, the means employed to reach the uneducated and unrefined must needs seem coarse and rude, even as the issues must seem rough and undesirable. The voice is harsh, and the zeal evoked is not according to discretion. The nature is being gradually changed from a blank and cheerless materialism, or a still more hopeless indifferentism, and there springs within them an enthusiasm at the new life which they feel swelling in their souls. They give vent to the joy they feel in tones not cultured but not less real, not pleasing, perhaps, to your critical ear, but not less grateful to the ear of the Good Father than the cry of the returning son who has come home to their several necessities, you hear and know nothing. Such receive their demonstration, not from the voice which is least fairly a specimen of it. We are disposed to question your conclusion as to any phase of Spiritualism being bad or mischievous in its outcome, while we deny altogether your ability to pronounce any opinion upon the broad question in its ultimate issues.

And so it chances that, both from the obtrusive crying of the one and from the silence of the other, both from the limited nature of your faculties and from the still more limited opportunities for observation, you take a narrow view, and substitute a part for the whole, representing the latter body by the former, which is less than fairly a specimen of it. We are disposed to question your conclusion as to any phase of Spiritualism being bad or mischievous in its outcome, while we deny altogether your ability to pronounce any opinion upon the broad question in its ultimate issues.

For what is the real truth? The operations of the Supreme are uniform in this as in all things else. The evil and the good are mingled. He does not use great messengers for that work which can be accomplished by more ordinary spirits. He does not send the high and exalted ones to minister conviction to an undeveloped and earth-bound spirit. Far otherwise: He proportions His causes to the effects which they are intended to produce. In the operation of the ordinary processes of nature, He does not produce insignificant results from gigantic causes. So in this domain of spirit agency. They who are crude in intellect, and undeveloped in aspiration, whose souls do not soar to heights of moral and intellectual grandeur, such are the charge of spirits who know best how to reach and touch them; who proportion their means to the end in view; and who most frequently use material means for operating on an undeveloped intelligence. To the uneducated in mind and soul, the spiritually or intellectually unprogressed, they speak in the language most intelligible to their wants. The physical operation of force that can be gauged by external sense is necessary to assure some, nay, very many, of existence beyond the grave.

Thus receive their demonstration, not from the inspiring voices of angels, such as those who in every age have spoken to the inner souls of the man who formed and guided that age, but from spirits like unto themselves, who know their wants, their mental habits and altitudes, and who can supply that proof which will come home to and be acceptable by those to whom they minister. And you require to remember, good friend, that extreme intellectual may co-exist with scarce any spiritual development; even as a progressive spirit may be hampered by the body in which it is confined, or be broken by imperfect mental culture. Not to every soul is the spirit voice audible. Not to every spirit is the same proof made clear. And it is very frequently the case that souls which have been so hampered by superabundance of corporeal or deficiency of mental development, find their spiritual progress in a sphere where those faults are remedied.

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So to the spiritually undeveloped the means used to insure conviction are not the voices of the Angels who minister between God and man, for they would cry in vain. Means are used which may lead the spirit to ponder on spiritual things, and lead it to discern them spiritually. Through the agency of material operations the spirit is led up to the spiritual. Such operations
old and tried workers in the cause of Spiritualism, in
m idst, as well as celebrated mediums, whose likenes
ought to be properly engraved, for the present gratifica
tion of their friends, and the future interest of the picture
posterity. Without an Illustrated Journal, the chroni
of Spiritualism of the present generation are imperfect.

3. New religious ideas sometimes encourage the
gress of art, science, and culture, and sometimes ten
retard them, hence the value or otherwise of a relig
movement is sometimes judged by thinking people,
accordance with the tendency it exerts in these respe
Consequently it would be a good thing to be able to p
out that we Spiritualists possess the most hands
periodical published in the United Kingdom. I do
know of any periodical at present in existence printed
two colours, or in the finished style of the one now
posed.

Each number of the Magazine will consist of
sixteen pages, in a wrapper: the paper will be
thick, and of high quality. The number of pages
it will be noticed, is limited, otherwise, great
engravings and high quality could not be guar
with limited circulation; the annual volume
 twelve numbers will thus contain 192 pages; the
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they will form a substantial book when bound.
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guarantee a minimum circulation of 1,200
month during the year 1875, the Magazine
be published early in January next. If not,
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This specimen sheet is intended to show the size of page, and, approximately, the style of printing, of a proposed new Monthly Magazine, except that the present Specimen is printed on very much thinner paper, in order not to rend the Spiritualist Newspaper this week so much heavier as to increase the rate of its foreign postage. I propose to bring out the first Number early in January next, provided that a sufficient number of Annual Subscribers enter their names for copies to warrant such a step.

An Illustrated Journal will be of great value to the cause of Spiritualism, for several reasons, for instance:

1. Although standard literature and science have of late years given a great impetus to the Spiritual movement, the power of art has not aided in the work.

2. Because deeply interesting manifestations, like recent materialisation phenomena, have been occurring in our midst, without the scenes being placed on record pictorially. Experiments also, such as the photography of spirits by the magnesium and electric lights, and galvanometric experiments with entranced mediums, have
THE SPIRITUALIST.

Nov. 20, 1874.

you are familiar with, and the time will never come when they will be unnecessary. To some it will always be requisite that such training should be the commencement of their spiritual life. And none can deny the wisdom of adapting means to ends, but those who are unwise and narrow in the view they take. The only danger is in substituting the physical for the spiritual, and resting in it. It is but a means, a valuable and indispensable means to some, which for the spiritual, and resting in it. It is but a means, take. The only danger is in substituting the physical but those who are unwise and narrow in the view they take.

So then, to confine ourselves to the more conspicuous cases of the voice which offended you—the rude, uncultured, undeveloped spirit. Is the voice which cries to Him in tones which sound so harsh, and which produces such results, the voice of evil as you seem to fancy?

With the question of evil we have dealt before and shall deal again; but here we fearlessly say that, save in cases readily discernible, and which bear on the face the marks of their origin, it is not so.

Evil there is enough, alas! nor will it cease till the adversaries be overthrown, and the victory be complete. We are far from denying or making light of the danger which encompasses us and you; but it is not such as you imagine. Not everything ill-regulated, uncultured, or rude is necessarily bad. Far from it. They are little, very little there than is sin, while evil may lurk where you least suspect it. Those struggling souls, so young in their spiritual life, are learning to know that an existence of infinite progression is before them, and that their progress then depends on their mental, bodily, and spiritual development now. So they try to care for their bodies. In place of grovelling drunkards they become enthusiastic abstainers from intoxicating drinks; and in their zeal they would force the habit upon all. They cannot discern nice shades of difference. And frequently their zeal outruns their discretion. But is the rabid enthusiast, with all his illogical reasonings and his exaggerated utterances offensive to culturated taste, is he a worse man spiritually than was the loutish, drinking wretch, whose mind was paralysed with fierce drink, whose body was defiled with sensuality, and whose moral and spiritual progress was utterly checked by habitual intoxication? You know that he is not; that he is alive and awake to what he believes to be his duty; that he is not the hopeless, aimless creature that he was; that he has risen from the dead, a resurrection which causes joy and thankfulness amongst the angels of God. What if his cries lack in logic what they gain in zeal and energy! They are the voice of conviction, the cry of a spirit awaking from the lethargy of death. There is more value, friend, to us and to our God in the one earnest, honest voice of a spirit struggling to make its new-found convictions heard, more gladden us in our mission, and to cheer us on to renewed exertion than in the conventional, dreamy dilettante respectability which will only utter its half convictions in the monotonous drawl of decorous fashion, and will, moreover, be studious to avoid even a whisper that may chance to be unpopular.

You say that popular or vulgar Spiritualism is undesirable; that its utterances are rude, and its tone repellent. We tell you nay. Those who thus forcibly state their convictions in terms not very exact and polished come home to the masses far more than any others could with polite and polished utterance. The rough jagged stone shot from their sling with all the rude energy of assured conviction, is more forcible than the calculated utterance of the most cultured and refined mind, whose words are measured by custom, and toned down to the line of respectable moderation. Because they are rough they are serviceable; and because they deal with actual physical facts they come home to minds which are incapable of discerning metaphysical distinctions.

In the army of the spirit messengers there are ministers suited to every want. There is for the hard materialist who knows of nought but matter, the spirit that can show him of an invisible force superior to material laws. To the shrinking, timid soul which cares not for great issues, so it can be assured of the welfare of its own loved ones and of reunion with them, there comes the voice of the departed, breathing in recognisable accents, the test needed for conviction, or conveying assurance of reunion and of affectionate intercourse in the hereafter. To the spirit that is best approached through the avenues of the mind by processes of logical argument, there comes the voice that demonstrates external agency, evolves orderly and sequential proof, and builds up by slow degrees an edifice of conviction founded on indisputable fact. Aye, and above all, to those who have passed beyond the alphabet of spiritual agency, and who long to know the mysteries which are not penetrable by the eye of sense, to such come teachers who can tell of the deep things of God, and reveal to the aspiring soul richer views of Him and of its destiny. To each there is the suitable minister and the appropriate message, even as God has ever adapted his means to the end in view.

Yet once again. Remember that Spiritualism is not, as was the Gospel message of old, a professedly external revelation, coming from the spiritual hierarchy to mankind: proclaimed as a revelation, as a religion, as a means of salvation. It is all this: but it is also other than this. To you, and to such as approach it from your point of view, it is this: but to the lowly and suffering, the sorrow-laden and ignorant, it is other far. It is the assurance of personal expectation of reunion; an individual consolation, of private application first of all. It is, in effect, the bridging over, for divers purposes, of the gulf which separates the world of sense from the world of spirit. With the disembodied as with the incarnated, degrees of development differ; and to the undeveloped man comes most readily the spirit who is on his own mental plane. Hence it is that manifestations vary in kind and in degree; and that frequently enough the scum rises to the surface, and prevents you from seeing what is going on beneath.

Could you see, as you now see, the signs which have attended and followed similar movements in other age of the world, you would not fall into the error of supposing that these signs are exclusively confined to our mission. They are inherent in your human nature, inseparable from anything which deeply stirs the heart of man. They attended the mission of Moses to the Israelites of old, of the Hebrew Prophets, as well as of the Christ. They have appeared at every fresh epoch in the history of man, and they attend the present development of divine knowledge. They are no mere examples of our work than in your political history are the ravings of the excited demagogue, of real and influential political opinion.

You must distinguish: and eat who lives in the midst of a great movement, it is not always easy to do so. It will be easier when, in the time to come, you
look back upon the struggle which is now seething around you.

We shall have more to say in answer to you.

For the present—Farewell. + Imperator.

LIFE AND ITS LAWS FROM A SWEDENBORGIAN

POINT OF VIEW.

NO. III.

BY WILLIAM OXLEY.

I trust that it will be seen and allowed by those who have been interested in my former papers, that the philosophy which I am attempting to elucidate, teaches, as a primary axiom, that "Life is the activity of Deity, who is the First Form," and that the First Form is the immost of all forms which also are recipients of that form. Between the First Form, which is infinite, and all others which are finite, there is no ratio; therefore, we affirm it to be unknowable, incomprehensible: we only know that it is, from the fact that "its" or "His" presence is manifested in the infinite variety of forms created to receive it.

We have sufficient knowledge to discover a sharp dividing line existing amongst these recipient forms of receptive life. That line is drawn where the human form is embodied on the earth plane; above it there are ascending scales of existences, immeasurably above our present knowledge, yet they each and all possess the human principle, and are therefore human beings. This human principle is intellectual, or the possession of an intelligence by the exercise of which we may advance to the centre, towards the source and origin of life, and stopped only by the still sharper line that divides Deity, or life itself, from the first receptive, down to the last receptive form of life. Below the earthly human form ranges an infinite variety, consisting of animal, vegetable, and mineral kingdoms, or divisions of nature.

A knowledge of this spiritual philosophy enables us to penetrate within the veil, which is a covering for the human spirit, while an inhabitant of earth, and there we discover that life is continually inflowing, bringing in its current that which has passed from the highest to the lowest of dissipated, therefore spiritual human intelligence; this life force impresses the embodied human earthly spirit, hence we experience its presence and reception by the will faculty, which becomes the subject of emotion, affection, or desire, and then the intellectual faculty, which becomes the subject of thought. This combined experience is termed "consciousness."

But if this were all, it would be unconsciousness, therefore the intellectual and the will, and by a law to which it is subject, it makes forms, lower and outlying lines reflecting and reacting in all the "appearances" by which it is surrounded, the exact presentation of the life as it flows and finds rest in the objects external to him. It is the reflection and reaction of life from these external objects (the earth or natural universe, and all that therein is), that causes us the consciousness of living or being.

There are ideas of life other than those expressed by the objects of the animal, vegetable, and mineral divisions of nature, which may be termed mathematical or geometrical: thus the line, either continuous, or broken so as to assume the angular, or a curved form, to express the operations of the intellect. When the line departs from the straight or angular, it becomes curvilinear, the most perfect or beautiful shape of which is the circle; this is used to express life, as to the "will principle, the receptacle of love." hence, the circle is the most beautiful of all linear forms. This is now demonstrated to be a fact by the researches of a distinguished modern scientist who discovering the most minute material forms of life in inanimate objects, and designated by him "Protoplasm," found it to be cellular or cylindrical, which is circular and linear combined. These figures or geometrical forms are not living, but only idealistic, and as such, they are the products of the human intellect, and the result of voluntary action. But the life forms existing in nature outside of, or external to, man, and with an apparent independent life from him, are produced by a power altogether a distinct class of phenomena, or involuntary involuntary action; in short, if an agent at all in their production, he is entirely passive; this very passivity is the media by which the Infinite or positive mind causes the creative energy or vital force to flow through humanity and find rest, or a point of reaction in the living organisms and inanimate forms by which we are surrounded in nature.

All things in the universe subsist in the Infinite mind, or first cause, and are the effects of that intelligence when brought forth into existence, as the "will principle, the receptacle of love." Hence, as with the "existence" explain phenomenal appearances; they could not exist or stand out appreciable to our senses, unless they first subsisted in the Divins mind, corresponding to what we term ideas. As the creative of this, no work of man, such as a building or a machine, could have any existence in fact, unless it first subsisted in the mind. Some work of art, or, say, some piece of mechanism is required for a specific purpose, and within a thought as to how it is to be accomplished, or an idea for its attainment is presented, then, the combination of the will with its desire and determination, with the aid of the intellect, accomplishes the proposed end, by bringing the desired object into existence. But a question here arises, "Whence came the thought? Where originated the idea?" A reflective mind will here have abundant scope for contemplation, and such will soon discover that he will have to look back more than merely to his own mind, for the source of his thoughts and ideas. The fact that an elaborate design, or an ingenious device is presented to his mind, in a moment it may be, demonstrates that he is indebted to some higher power or intelligence for the design, and then the intelligence that he is only the medium employed by intelligences which we call spiritual beings.

This illustration furnishes us with the key to discover the laws by which all things are governed, and that the intelligence which produces all phenomenal worlds, giving to them an objective reality, by the use of the substances proper to each. In the spirit spheres they are spiritual substances, and in the natural world they are material substances.

The difference between the action of the Infinite and finite minds is this, that the Infinite mind produces living forms, while the finite mind produces forms not living; thus it can only make forms from matter which in itself is dead and without life. As I have before stated, man is the first or highest form of organic life that we know of on the earth, and in himself an image or a likeness of his Creator. He is therefore a prototype of all living forms lower than himself. Of all these forms the animal comes the next to the human form, and of these the elephantine tribe may be classed as the nearest to the human, because it evidences the vital principle in its largest development. This species is shown by three chief representatives, the elephant, rhinoceros, and the hippopotamus. To each of these there are properties common to all, viz., bulk, weight, ponderosity, and strength, with a well-developed intellectual faculty. The first, however, before us, is to search for something in the human being that can be outwardly expressed by these peculiarities, to which they are analogous, or to which they correspond? We find the corrugated skin covering peculiarly thick and tough. Now the problem to all, viz., bulk, weight, ponderosity, and strength, with a well-developed intellectual faculty. The first, however, before us, is to search for something in the human being that can be outwardly expressed by these peculiarities, to which they are analogous, or to which they correspond? We find the corrugated skin covering peculiarly thick and tough. Now the problem to all, viz., bulk, weight, ponderosity, and strength, with a well-developed intellectual faculty. The first, however, before us, is to search for something in the human being that can be outwardly expressed by these peculiarities, to which they are analogous, or to which they correspond? We find the corrugated skin covering peculiarly thick and tough.
have endeavoured to prove, as these three senses have a special relation to the spiritual senses of the will faculty in man. *  

* Of the equine species of animals the horse and the ass are domesticated, and most successful in a spiritual sense, the magpie, etc., being unstable, fleetness, and a remarkably developed nervous system, are their most striking characteristics. These find their correlatives in the human being as temper; thus, when we speak of the fact established, that the temper, under a sensitive disposition, we only use words to show the expression of the will faculty. The canine species, manifesting a magnific almost approaching intelligence; the feline tribes, with their.  

If the principle of correspondence is something more than a mere adaptation of these forms to conserve and perpetuate their own life and species, then we have a world of research opened, which will afford scope for the exercise of the human intellest even for ages yet to come.  

Wonderful as are the discoveries which this branch of spiritual philosophy unfolds, there is still another which is the crowning marvel of all; that is, the human body; within the boundaries of its formation is centred a universe in miniature, a knowledge of which, and of the spirit which is its true life, almost beyond the knowledge of the two professors. As Mr. Thacher the two, and lay it to another person. Mr. Brown returning, was blindfolded, and taking Prof. Marsh's hand, immediately pointed to the four letters in succession.  

**EXPERIMENTS IN MIND-READING.**  

On Monday afternoon, says a New Haven paper, Mr. J. R. Brown, the “Mind-reader,” met, by appointment, a number of gentlemen in the philosophical lecture room of North Sheffield Hall, for the purpose of exhibiting the peculiar faculty of reading the minds of others, under certain conditions. There were present during part or all of the experiments, Profs. Thacher, Wright, Wheeler, Fisher, Brewer, Lyman, Marsh, Walker, Whitney, Johnson, Norton, and Clark. Ex-President Woolsey, Tuttle Phelps and Thacher, Mr. Thacher (a relative of Prof. Thacher), and three or four ladies. Nine experiments were tried, seven of which were entirely successful, and the other two nearly so, in one of them entire success being impossible. Notes were taken by Prof. Brewer of each experiment at the time. The details are as follows:  

**Experiment 1.—** Prof. Brewer passed from the lecture-room, through the hall (out of which open five doors and two stairways) into another room, and from this into another, where he placed a theodolite in a corner a small article taken from his pocket. He then went into the hall by another door, the wire being passed around the end of the table, which was stand, having passed around the end of the table, which was designated a spot just under the right nostril, which was by Prof. Lyman had fixed his thought, which was the clock, in a high and (to Mr. Brown) inaccessible position. What he did find was an article on a shelf within reach, and a few feet directly beneath the clock.  

**Experiment 6.—** One end of a copper wire twenty and a half feet long was held by Prof. Lyman, the other by Mr. Brown, the wire being slack. Mr. Brown (blindfolded, as in all cases), after turning for a moment to a person seated near by, went straight to a spot beneath the object on which Prof. Lyman had fixed his thought, which was the clock, in a high and (to Mr. Brown) inaccessible position. What he did find was an article on a shelf within reach, and a few feet directly beneath the clock.  

**Experiment 7.—** Mr. Brown left the room. An inkstand was placed in a certain position on the lecture-table. Prof. Fisher, Prof. Wright, and Tutor Phelps, took hold of one end of the wire before mentioned, and Mr. Brown, blindfolded, of the other end. Very soon, and without mistake, he found the inkstand, having passed around the end of the table, which was designated the right spot, and the three gentlemen, the other end. Very soon, and without mistake, he found the inkstand, having passed around the end of the table, which was designated the right spot, and the three gentlemen, the wire being slack and partly on the floor.  

**Experiment 8.—** Mr. Brown was blindfolded, not only with the bandage previously used (thick and sufficient of itself), but in two handkerchiefs in addition. He then repeated the spelling experiment. With Prof. Fisher the word “Halls” was spelled, which Prof. Fisher had previously written and handed to Prof. Lyman on a slip of paper folded. The only mistake was that when he had indicated the third letter he said, “That is all.” When told there were more he correctly pointed out the other two.  

**Experiment 9.—** With Prof. Thacher, he, in the same way, spelled “Ibke,” the name of Prof. Thacher’s landlord in Berlin many years ago. This was done correctly, but more slowly than in the other cases. In each case the person was to fix not only his thought, but his eye, on each letter in succession.  

These nine experiments, interspersed with conversation, occupied an hour and forty minutes. It is believed that all present considered the experiments performed by Mr. Brown were far beyond all expectations.  

In the evening, at the house of Prof. Lyman, a few experiments were tried, which were in some respects more striking than those of the afternoon, especially in the celerity and energetic accuracy of their performance. Blindfolded as before, he led a member of the family directly to a particular book in a remote part of the parlour. This was the object who knew where the article was. Putting himself en rapport with Prof. Whitney, he led him directly to the spot, and found the coin under the books. It should be observed that in none of these experiments was the person led required to keep his mind intently on the article, and on the place where he has concealed it.  

**Experiment 3.—** Mr. Brown again went out. (He left each time in company with Prof. Fisher, and Prof. Marsh.) Prof. Fisher concealed a pencil-case and gave it to Prof. Johnson and likewise left. Prof. Johnson gave it to Prof. Thacher, and left the room also. Then Prof. Thacher concealed it on the edge of a blackboard, and took this several times, the last two who had gone out were recalled and took seats in different places. Then Mr. Brown (blindfolded as before) led in Prof. Fisher from another room and took him to Prof. Wells, then took Prof. Wells to Prof. Johnson, and then turned back to Prof. Thacher. In two of these cases he first led the person to the gentleman next to the right one, and when told he was wrong, immediately designated the right person. In one of these cases the person led said the mistake was his own, as he had inadvertently fixed his mind on the wrong individual. With Prof. Thacher he failed to find the pencil, although, as in the second experiment, he returned often to the spot and closely searched the vicinity, seemingly attracted towards it, and oscillating first to one side and then the other, like a needle near a magnet. Requesting, then, to try with some other person who knew what and where the article was, Prof. Wells, he led Mr. Thacher directly to the right spot, and found the pencil-case.  

Through the hall (out of which open five doors and two stairways) into another room, and from this into another, where he placed a theodolite in a corner a small article taken from his pocket. He then went into the hall by another door, the wire being passed around the end of the table, which was designated a spot just under the right nostril, which was by Prof. Lyman had fixed his thought, which was the clock, in a high and (to Mr. Brown) inaccessible position. What he did find was an article on a shelf within reach, and a few feet directly beneath the clock.
really thought of. He also designated correctly a particular picture, thought of by another person, as the leave of the album containing it were turned over. A son of Prof. Lyman, who had fixed his thoughts on a milk-pitcher standing among the other dishes on the tea-table in the dining-room, Mr. Brown, on being asked to give the right hand, 246 turned to the upper hall, into the dining-room, and placed his hand instantly on the pitcher, without the least hesitation, or touching any other article. There were four other directions in which he might have gone in coming from the parlour, instead of into the dining-room. Immediately afterwards (blindfolded as before) he rushed the same person, almost with violence, out of the parlour, through the hall, upstairs to a second room, and placed a Visiting Card in an open window there, without stopping an instant, went directly into one of the rooms and straight to the bureau, designating correctly the second drawer as the place where the article thought of was hid, which was a visiting card placed there before tea for the purpose. The gas was not lighted at the time in the upper hall, nor in any of the chambers, and the room in question was quite dark, the little light reflected from the lower hall by dimly lighting the upper hall; yet there was no stumbling (except once, accidentally, in the rapid running upstairs), and no hesitation in going to the house, nor flight, through the person was rather dragging than led to the spot. These four experiments occupied not more than ten or fifteen minutes in all.

In all the experiments the quickness and energy of Mr. Brown was truly wonderful, as was also his ability to move thus rapidly, while blindfolded, among persons, furniture, and up and down steps, without stumbling or collision. After some of the experiments he was in a state of perspiration, and seemed considerably exhausted.


THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

Next Monday night, at the special Council meeting of the British National Association of Spiritualists, the first business to be considered will be the propositions moved by Mr. Webster Glynne, solicitor, and seconded by Mr. G. N. Strawbridge, "that the following be added to the constitution and rules of the British National Association next, after article II, viz._

XXA.—That no debt or liability to pay any sum of money be incurred, or any contract or engagement, be sanctioned by a resolution of the majority of the members present, unless the same shall have been submitted to the Council at some monthly meeting, and sanctioned by a resolution of the majority of the members present thereon.

XXB.—That no such debt or liability, contract or engagement, be sanctioned by the Council unless it shall appear from the statement of the Treasurer's account, that there is a sufficient balance shall be actually in his hand to meet the expenditure proposed to be incurred.

XXC.—That if any debt or liability be incurred, or any contract or engagement entered into contrary to the foregoing rules, then the person so engaged, or the Council of the Association, or the person on behalf of the Association, or the Council thereof, unless the same shall have first been submitted to the Council at some monthly meeting, and sanctioned by a resolution of the majority of the members present thereon, then not only the person so engaged, but the Council also, shall be personally liable for the discharge and satisfaction thereof.

The Nominating Committee, having seen the present position of the Association be laid before the Council at every monthly meeting.

The general tendency of these rules is to secure the permanency of the Association, which, as we have often pointed out, will always exert a most beneficial influence in Spiritualism so long as it is known to be durable, even should it have no money income at all. It is a representative body of Spiritualists not connected with any commercial interest or with any of the newspapers, consequently is a most useful instrument in the hands of independent Spiritualists, not only for making their wishes known, but for giving them practical effect.

The proposed Rule XXA requires serious consideration, since, as it stands, it will prevent the Association from taking a lease of premises, even were the annual income of the Association £300 and the rent of the premises £100 a year, and the income of the Association necessarily fell, should it have a home of its own without delay. Hence Mr. Joy was right at the last meeting in deprecating hasty legislation, and perhaps it would be well to take even a fortnight after next Monday's business; perhaps, in the rules, if any, that have been put before the Council, the same effect may be given, available for building purposes; so if the National Association saw that it was amply strong enough to get a hall of its own in this way, and to clear of the expense by annual instalments, to what extent would the proposed rules interfere with its freedom of action? All these questions require deliberate consideration.

We believe that there is a strong feeling afloat that Mr. Dylton, who in the hardest times made the Dalston Association a self-supporting organisation, is the right man to be manager of the establishment. He is now the accountant to the Locomotive Department of the North London Railway, and in the secretary's office of that important company that gained large experience in the best methods of conducting public business. Obtaining his assistance is a question of expense; probably, as in all other things, good work is the most economical in the long run; at all events his energy and adroitness, so far as he worked with strong any undertaking self-supporting, as was the case at Dalston.

AN EMINENT MEDIUM DRAMATIST.

BY BENJAMIN COLEMAN.

The Paris correspondent of the Times of the 16th inst. makes the following remarks:

Much interest has been excited in the literary world by the announcement of a new drama by M. Victorien Sardou, Le Haine, which will be performed next Saturday at the Gâte Théatre. M. Sardou is one of the ablest playwrights in France. Every piece he writes attracts much notice. It is stated that Le Haine will be nine acts, to be played in the same playhouse, with strong any undertaking self-supporting, as was the case at Dalston.

"When did you ever get a thought from the spirit-world worthy of record?" is a question often asked with a sceptical sneer.

The Times correspondent has unwittingly answered it. He speaks of M. Sardou as one of the ablest playwrights in France, but he does not qualify the statement by announcing, because perchance he does not believe it, that M. Sardou himself disclaims the merit of being the author of any of his plays. Like very remarkably gifted lady, Mrs. Tappan, whose discourses are far above her natural mental powers, Sardou takes the same position before the dramatic world. After the celebrated play of his, La Famille Besoix played before the French Court at Compiègne in June last, he, in answer to the lavish compliments bestowed upon him, modestly declined to accept them as being due to himself, and he declared that not a line of his comedy was the genuine production of his own brain, but that it was altogether inspired by the spirits of departed dramatic celebrities with whom he is in constant communication, and that the production of it, and others written through his own hand, had cost him no mental effort.

I recommend all Spiritualists to make a note of this fact, and produce it in answer to the stereotyped question of " cui bono " with which a discredited adversary always closes the argument.

Upper Norwood, Nov. 16, 1874.

The accounts published in The Spiritualist by Mrs. Ross-Church and by the editor, of the farewell seance with Miss Cook's " Katie King," have been translated and reprinted in Psychische Studien (Leipzig), for the benefit of German readers.

Mr. William Oxley, who chanced before publication to see the specimen page issued this week, has entered his name for forty copies per month of the proposed journal. Should this example be largely followed, the spiritual movement will soon be represented by the handomest periodical published in the world. Those who do not intend to give very extensive support, would materially aid in making the magazine an accomplished fact by ordering not less than ten per month.
A long series of letters by the "Countess of C..." is appended to the second volume of Count Pomar's philosophical romance The Honeymoon, a book which contains much interesting thought on the highest problems connected with the philosophy of existence. In the appended letters the doctrines of Allan Kardec, which have made such progress among Spiritualists on the Continent, are set forth at some length. The following, in a few words, appear to be the leading principles or speculations propounded in the letters:—

1. There exists throughout the universe a formative or spiritual principle, which controls matter, and determines the class, quality, and form of all living things, in obedience to the action of the Divine thought, the method of operation of which is necessarily wholly incomprehensible to man.

2. This formative principle depends upon matter for its individualisation and manifestation, but itself is entirely separate and distinct from matter. But it can be clothed with certain imponderable attractive forces, which act upon atoms of matter. Every state of the formative principle, determines corresponding states of the attractive forces, which in their turn produce corresponding aggregations of atoms of matter.

3. Thus, matter and spirit, linked together by imponderable forces which act upon both, build up all animal, vegetable, and mineral forms upon the face of the earth.

4. The envelope of imponderable forces constitutes the spirit body or perispirit. The individualised spirit or perispirit can move independently of time and space, and, under certain conditions, clothe itself temporarily with matter, as in the formation of spirit hands at seances.

5. The function of matter is to educate spirit. The lower spirits crave for an alliance with that matter by which they have been partially educated, so incur the punishment of a return to that animality; this is not an arbitrary punishment, but in accordance with Divine law. Matter temporarily limits and chains down the faculties of the soul, and our fleshly organs are not the only and most powerful instruments of perception, as the phenomena of mesmerism and clairvoyance amply prove.

6. The time arrives at last when the spirit, by working off its sins, and gaining experience in successive existences in different bodies, frees itself from further direct alliance with matter, and progresses in love and wisdom in altogether higher states of spiritual existence.

Roustaing, one of the leading advocates of Allan Kardec's doctrines, says of the spirits who fail to free themselves from matter, and have to return to some earth or other to work out their own salvation:—

The spirits who fail, exert their activity and intelligence in the state of incarnation. They have not only to provide for their life and well-being, thereby accomplishing the material condition of the worlds they inhabit, which is the material portion of their mission; but they have also to work out their moral and material advancement, and as they progress themselves, to aid the moral and intellectual development of those advanced humanities that people the material globes.

To material incarnation, as a chastisement necessary to expiation and progress, succeed incarnations in progressively higher and higher worlds, and of a character less and less material (for matter ever follows the progress of spirit), becoming more and more fluid; until the spirit (through the elevation it has acquired, disengaged from all contact with the earth or other to work out their own salvation) returns to the higher regions of existence, learning on the one hand, and instructing on the other.

We do not know whether the six statements of the case published above fairly represent the views of the three authors, Lady C... Miss Anna Blackwell, and Roustaing, whose writings are mixed up in the letters. Words, which have definite unalterable meanings in science, such as "fluid" and "magnetism," are applied to things which are not fluids and are not magnetism, which confuses readers as much as if the word "red" were constantly used for "green," and "yellow" for "blue," and the speaker good-naturedly remarked, "I know you artists do not mean what I mean by the words, but I intend to use them thus, after giving you this explanation." The result is that men of science who habitually avoid error by attaching clear meanings to definite words, will be much confused when honestly attempting to seize the ideas of some of the writers, and if they chance to be in the least prejudiced against the subject will give up the attempt. Another reason why the problems as set forth throw avoidable mental strain upon new comers who strive to grasp them, is the order in which they are arranged. A first principle is mentioned in immediate proximity to secondary principles, to details, and to arguments, so that the leading points can only be gathered after reading through many pages in which all these different items are mixed up. Whereas, if the heads of the philosophy were in one short chapter, to give the inquirer a bird's-eye view of the whole case; if the secondary points were in the next chapter; and if the arguments were confined to the third, and if all the paragraphs were consecutively numbered and bore relation to the same numbers in all the chapters, then the mental labour of readers would be saved. Scientific text-books are issued in this form; see Dr. Balfour Stewart's Elementary Treatise on Heat, and Lockyer's Elementary Astronomy.

Are the hypotheses also the nature of living beings true? A recent answer can only be given after a long appeal to the courts of fact and experiment. The various forces in nature are not material, but forms of energy; the new hypotheses assume that some of them can be influenced by mind on the one side, and they, as is well known, exert an influence upon matter on the other. If any of the imponderable forces known to man have anything to do with linking the intelligent part of himself to matter, possibly demonstration is not hopelessly beyond the range of experiment. Does ordinary electricity take any part in the work? It is known to have the power of transferring atoms of matter, as in electro-plating, and as it is busily at work in the nerves, and various parts of animal and vegetable organisms, it may be doing the same there. Some of the followers of Allan Kardec say that "magnetism" enters into the nature of the perispirit; they seem to mean an attractive force of some kind, but if they mean actual magnetism, it is an error; very few magnetic substances enter into the composition of the human body, which is consequently strongly diamagnetic; the human body is not only not attracted by the magnet, but if a horseshoe magnet could be made large enough, and a horizontal human body be suspended so as to turn freely between its poles, it would be repelled, and place itself at right angles to the line joining the poles.
It is an interesting question whether electricity has anything to do with the production of spirit raps, which manifestly originate with some imponderable force, governed by intelligence. Mr. Varley, Mr. Blackburn, and Mr. Harrison once tried to determine this point by experiment with very delicate instruments; the spirit raps were kindly given by the invisibles when and where wanted, but no indications of electrical disturbance were obtained; still, all the methods of experiment in this direction, have not yet been exhausted.

There is no good evidence that any electricity is given off by the human body, at the ends of the fingers, or at the extremities of the hands or legs, where the nervous tissue is most minute. Sometimes, with exquisitely sensitive instruments, feeble indications have been obtained, but these have usually been traced to chemical action between the hands and the electrodes, or to the friction of the clothes against the outside of the body; a single gentle brush with a feather down the back of the person touching the instruments produces a great deflection. If any electricity is naturally given off by the human body, it is so small in amount that the reality of the fact is open to grave question.

Then to the hypothesis of reincarnation—where is the evidence in support of it? If the authority of the teachings of spirits is quoted, when, where, and in what unbiassed circles were these taught these doctrines in France, why have they not met with more success? Mr. James Croll on Final Causes and the evidence of design in nature, all must be mutually understandable, the following portion of an article by Mr. James Croll on Molar Motion is quoted from The Philosophical Magazine of July, 1872. The Philosophical Magazine is the oldest and most orthodox of all the English scientific monthly periodicals, and is filled with articles by the chief scientific men of the day; Nature is their chief weekly newspaper:

Whatever may be one's opinions regarding the doctrine of Final Causes and the evidence of design in nature, all must admit the existence of the objective idea in nature. We see everywhere a definite order and arrangement of the structure of plants and animals, but a unity of plan pervading the whole. We see, in endless complexity, beauty, and simplicity, the most perfect adaptation of means to ends. The advocates of the physical theory are at least bound to show how it is probable that this exquisite arrangement and unity of plant could have been produced by means of chemical and physical agencies.

Let us briefly consider what really has to be explained and accounted for. Take, say, the leaf of a tree. The leaf is not moulded by some external agency into its particular shape, but is built up molecule by molecule. The form and structure of the leaf is the result of the arrangement and disposition of the particles of which it is composed. The thing to be accounted for is not what moves the molecules or particles in its formation, but what guides, directs, or determines the motion of those particles; little leaf could not be formed did not each particle move in the right direction and stop at the proper time and at the proper place. Each molecule occupies its own special position in the leaf; consequently no two molecules moving can take the same path. What, then, determines the particular path for each molecule? or rather, what determines the motion of each molecule along its particular path? The mere motion of the molecules is produced by force; but what directs or determines the motion of the molecules? Is it to the proper adjustment of the paths that the form of the leaf is due? In other words, the motion of each molecule must be determined according to the objective idea of the leaf.

But the whole tree is built up of molecules, as well as the leaf. The molecules which form the branch must be differently determined from the molecules forming the leaves; and each molecule of the branch must take a path different from all the other molecules of the branch; but the motions of all the molecules must be determined according to the objective idea of the branch. What holds true of one branch holds true of all the other branches; and what holds true of the branches holds equally true of the trunk, and of the roots, and of the whole tree. Each particle must be determined not only in relation to the objective idea of the particular leaf or the particular branch to which it belongs, but in relation to the objective idea of the tree. In the formation of the tree each molecule must move along its special path, but the paths must be so adjusted to one another that a tree shall be the result. But this is not all; the molecules must move and adjust themselves in relation to the idea of a tree of a special kind. The molecules forming, say, an oak tree, must move in relation to one another in a different way from those forming a beech tree or a pine. But however diversified may be the motions of the molecules in the different species of trees, yet, notwithstanding, all must move in relation to the general idea of a tree. And what holds true of trees holds equally true of plants in general. The fact is open to grave question. Each part of the plant and each animal has not only its own particular form, but it has the form of the species it belongs to and the species to which it belongs, and the family, order, class, and kingdom to which the species belongs.

To show how the ideas of diverse thinkers may be made to fit on to each other when couched in language mutually understandable, the following portion of an article by Mr. James Croll on Final Causes and the evidence of design in nature we have a unity of plan pervading the endless diversity of molecular movements. A plant or an animal of a particular species and a particular class exists simply because the molecules of which it is formed had their motions determined according to the objective idea of a plant or an animal (as the case may be) of the particular species and class.

This is not asserting anything hypothetical; it is simply stating what actually takes place; for to say that the molecules of a leaf, for example, have had their motions determined according to the objective idea of a tree, is just the same thing as saying that the molecules of which a tree is composed must have had their motions determined in relation to an object of the figure of a tree. In other words, the motion of each molecule for it is to the proper adjustment of the paths that the form of the leaf is due. In other words, the motion of each molecule must be determined according to the objective idea of the leaf.

But the whole tree is built up of molecules, as well as the leaf. The molecules which form the branch must be differently determined from the molecules forming the leaves; and each molecule of the branch must take a path different from all the other molecules of the branch; but the motions of all the molecules must be determined according to the objective idea of the branch. What holds true of one branch holds true of all the other branches; and what holds true of the branches holds equally true of the trunk, and of the roots, and of the whole tree. Each particle must be determined not only in relation to the objective idea of the particular leaf or the particular branch to which it belongs, but in relation to the objective idea of the tree. In the formation of the tree each molecule must move along its special path, but the paths must be so adjusted to one another that a tree shall be the result.

But this is not all; the molecules must move and adjust themselves in relation to the idea of a tree of a special kind. The molecules forming, say, an oak tree, must move in relation to one another in a different way from those forming a beech tree or a pine. But however diversified may be the motions of the molecules in the different species of trees, yet, notwithstanding, all must move in relation to the general idea of a tree. And what holds true of trees holds equally true of plants in general. The fact is open to grave question. Each part of the plant and each animal has not only its own particular form, but it has the form of the species it belongs to and the species to which it belongs, and the family, order, class, and kingdom to which the species belongs.

To show how the ideas of diverse thinkers may be made to fit on to each other when couched in language mutually understandable, the following portion of an article by Mr. James Croll on Final Causes and the evidence of design in nature, all must admit the existence of the objective idea in nature. We see everywhere a definite order and arrangement of the structure of plants and animals, but a unity of plan pervading the whole. We see, in endless complexity, beauty, and simplicity, the most perfect adaptation of means to ends. The advocates of the physical theory are at least bound to show how it is probable that this exquisite arrangement and unity of plan could have been produced by means of chemical and physical agencies.
SPIRITUAL ANTHROPOLOGY AT LIVERPOOL.

At a recent soirée given to the president and founder of the Liverpool Free Discussion Society, in Farnworth-street, West Derby-road, Liverpool, by the members and friends of that Association resident in Lancashire and Cheshire, Dr. William Hamilton, in the following remarks, under the title of the science of flesh and spirit in regard to modern Spiritualism:—

"Forms of motion, whether called heat, light, electricity, or magnetism, are in my opinion the active powers of life, health, disease, and death, throughout all the molecular processes known to the student of organic science. As in molecular, so in crystalline forces, these endless changes of mystery and wonder to mankind are all due to the simple regular play of the laws of attraction and repulsion, and the ebb and flow of the ether and ammonia of the atmosphere, which become dissolved in the dew and rain, and are then absorbed by living vegetables, to the temperature of the blood, frequency of pulse, and number of respirations in men and animals. In fact, there is a perpetual action going on, a natural if not necessary oxygenation or combustion, which tends to reduce both monarch and mendicant to those very elements which were originally derived from the air he breathes, and given to vegetables in form of water, carbonic acid, and ammonia, in a word, ashes. Truth to tell, it cannot be said with justice, that even the scientific principles of dust are formed by man, since dried fish and baked bread are the same substances as protoplasm, while the oxygen, hydrogen, and carbon, eye, the nitrogen also, even of proteins—the real nutritive constituent of animal organisation—exist ready formed for our use in the kingdom of vegetation. Science is not so great as some philosophers make it; for I hold it to be neither more nor less than life in higher, better, and more durable forms. By chemical action, for example, I can develop a galvanic current and then change its force or faculty from galvanism to magnetism; afterwards it may be a mode of motion called heat, so slight at first as to be almost imperceptible to your finger, next into a temperature so intensely high as to make even platinum wire itself first red-hot, then most brilliantly luminous, like an angel of light, as it were, from the "seven heaven," again transformed and entirely liquefied by the further intensity of its molecular action. Indeed you observe that my original galvanic current is now manifestly a magnetic property. Herewith I leave the manner of a licentious Roman of the Augustan age, into light—an illumination more bright and beautiful than sun, moon, or stars, as it reaches this our planet earth, and each ray of this light, if suffered merely to fall on a plate of glass, the portion of ray which is reflected at an angle of 50 degrees 45 minutes, will be found to have undergone a change of plane of vibration to such an extent as to have acquired thereby certain important and valuable properties, which it did not before possess. Philosopheis call it polarisation. Now organic life in human nature is precisely analogous. The body of a medium, or sensitive, is, to the seer, beautifully luminous over the whole surface like a living crystal, and under the control, regulation, and command of the seer, who may direct it to do what he wishes. The lady seems to be both a medium and a visionary, and the case was related to me by Miss Eislingbury, 93, Clarendon-road, Notting-hill, London, W.

While I am on the subject of Spiritualism, I will mention a case of the most instructive kind which I have some confidence in the possibility of being susceptible to the following passage, which occurs in the chapter on immortality:—"If there be a future life, it will be at least as good as the present, and will not be wanting in the best feature of the present life, improbableness by our own efforts. Nothing can be more opposed to every estimate we can form of probability, than the common idea of a future life as a state of rewards and punishments, in any other sense than that the consequences of our actions and susceptibilities will follow us in the future as they have done in the past and present. Whatever be the probabilities of a future life, all the probabilities in case of a future life are that such as we have been made or have made ourselves before the change, such we shall enter into the life hereafter; and that the fact of death will make no sudden break in our spiritual life, nor influence our character any otherwise than as any important change in our mode of existence may always be expected to modify it."

If proof were needed that the teachings of Spiritualism on this subject are eminently rational, it might be found in the fact that on the assumption of an assured future life Mr. Mill has expressed his readiness to accept them.

Your correspondent who sometimes expresses opinions diametrically opposed to those of this journal and its readers,

Mr. John Stuart Mill on Immortality.

Sir,—As many of your readers may not have seen Mr. John Stuart Mill's Essay on Their Duty to call their attention to the following passage, which occurs in the chapter on immortality:—"If there be a future life, it will be at least as good as the present, and will not be wanting in the best feature of the present life, improbableness by our own efforts. Nothing can be more opposed to every estimate we can form of probability, than the common idea of a future life as a state of rewards and punishments, in any other sense than that the consequences of our actions and susceptibilities will follow us in the future as they have done in the past and present. Whatever be the probabilities of a future life, all the probabilities in case of a future life are that such as we have been made or have made ourselves before the change, such we shall enter into the life hereafter; and that the fact of death will make no sudden break in our spiritual life, nor influence our character any otherwise than as any important change in our mode of existence may always be expected to modify it."

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Tuesday, Nov. 17th.

F. W. P.

[Spiritualism was brought under the notice of Mr. J. Stuart Mill by his private friends, and he knew something of its leading ideas.—Ed.]

THE MYSTERIOUS MAN.

Sir,—I do not think it difficult to explain the case Mr. Dunphy relates in this week's number of The Spiritualist. The lady seems to be both a medium and a visionary, and subject to relapse, consciously or unconsciously, into a nervous condition, subject to and inducing the vision. That the same impression should repeat itself is a common circumstance. Her being a medium would account for the noise and the opening of the door, unless that too were merely an impression or a vision also, so to speak, all the senses being subject to illusions. An illusion such as that in the crowd has often occurred to me; for instance, in Regent-street once, I thought my old friend Sir Edwin Landseer was just in front, approaching me, about a dozen yards off. I had no doubt about it, and I have remarkably good sight; but on nearer approach I started with surprise to find that the person had not the slightest resemblance to my friend. A little further on, to my surprise again, I met Sir Edwin in reality, and concluded that his near approach and our great intimacy had caused a rapport, and hence the impression which I had transferred to the other person near, as events cast their shadows before. The lady, falling asleep, to a state of waking trance, had the same appearance as the case very clearly, as what we may call dream-waking, so does the vivid sight at a glance of "every fold of the dress," notwithstanding the fear. Now the most wonderful thing to me in my dreams towards morning, is that I can see things more distinctly and entirely than I can see realities when awake; every shade, colour, and form, the patterns of the carpet, the paper, and all the articles in a room, in every particular, and all at once as a vital or mental photograph; so exactly what you see all the particulars of a landscape in a moment under a flash of lightning, and I have often got up on waking with the impression still vivid, then fading away. I have painted what I have seen, without anything wanting in any single particular of shade, or form, or colour, whereas in painting a real object, one has to keep looking up at the object every moment, until the painting is finished. May we be not clairvoyant in our dreams, and be actually viewing reality, and with a clearer and freer vision? All this may throw some light on the how and whence, in respect to drawing mediums, and much else. When a boy about ten, I was told I was endowed with clairvoyance, and I found it was true, and took part of a sin called "schism." The Church clergy, he maintained, were the direct descendants and representatives of the apostles.

As the National Association of Spiritualists has an accumulation of funds, on the close of the special week next Monday the meeting will be made ordinary, and the usual business proceeded with.

Mrs. Alderson Joy has left for Switzerland for a month, on private business of his own, so letters intended for the president should be sent during his absence to Miss Kissingbury, 93, Clarendon-road, Notting-hill, London, W.

Mr. F. W. P. Dunphy relates in this week's number of The Spiritualist.

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and to distinctions, or we are soon lost in folly and fanaticism; with this question of spirits we should doubly caution, and weigh the whole of the facts to draw distinct by inducement and am a good of analogy which will be attributing everything to spirits, as it were out of pure idleness and impatience. "Give me a man who can divide and define," says Plato, and I will call him a god."

HENRY G. ATKINSON.

18, Quai de la Dounne, Bonnogne-sur-Mer, Nov. 16th, 1874.

AN AMERICAN ARTICLE ON SPIRITUALISM.

Sir,—In the New Free Press (New Freie Presse) of Vienna, Oct. 22nd, is a long, beautifully-written article, which points out the bright prospects once opening to me from my talents, and then enquires them the grave of chirvles, I having turned to Spiritualism! Of course the gist of all is a terrible blow at our creed, or rather our facts, but directed chiefly by me, the help of the most shameless misrepresentations, governed by an exhibition such profound stupidity, that I

promised he would, and in a few days I had a visit from him. I beg leave to say in answer to our entreaties, gave some rather extraordinary information upon the Quaker), one of their controlling spirits, in answer to our inquiries, gave some rather extraordinary information upon

BE INCARNATION.

—Ata recent seance of Messrs. Bastian and Taylor, when we had the voices in unusual power, George Fox (not the Quaker), one of their controlling spirits, in answer to our inquiries, gave some rather extraordinary information upon reincarnation. Thinking the substance of his remarks worthy of preservation, and fearing to trust my memory, I asked if he expected to have obtained from him. I beg leave to say that in giving the communications the following words, I do not enter all they say: sometimes ideas diametrically opposed to my own are given. I am learning, however, as well as others, and

"In our world men are still studying God. In Him is contained all knowledge. The sole purpose of our existence is to know Him, and to know Him, and to love Him. To know Him is the necessity of human existence to be like unto God, for the nearer a human being approaches to a resemblance of the Creator, the higher happiness he tastes in the perfection of his own nature. His image in God is an incomprehensible mystery to finite minds: the lower the mind the greater the groping after God. In God's works only do we find Him, and there only can we study Him. More in the spiritual world, in the highest heavens, I may truly say, are studying and loving God as well as the earth. The only difference is that the higher you go in the spirit-world, the clearer comprehension and conception you obtain of God. In the spirit-world, as here, theories more or less plausible, and more or less approaching truth are constantly being formed for the solving of certain problems of creation. Spirits are free to follow out their own researches and then he points out a fault in spelling (indirect writing), which is a downright untruth. The photo­

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"In some cases in the spirit-world this idea amounts to a positive insanity; and we find spirits utterly wretched under a condition of conscious life. Such are preserved by the highest angels for recreation; for, having possessed no soul-identity, they have none to lose; having had no separate consciousness of the existence of anything but what was before, they are not now able to experience. And yet the creation of a human being being commenced; the human spirit, or a germ of human life, had been incor­

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The horizontal moving lights are little flies, with phosphoric acid on them, and then and do not like to expose their folly by investigating instead of talking and brawling.

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The idea that everything else is now ready for the execution of only to enter their names for copies rapidly that the plan ought to be carried out, they have already been made, so that if the public determination work at bringing out the proposed periodical, have arrangements with other persons who will have to ability will execute the drawings, and provisional engravings will be increased. Artists of high engravers per month be ordered, the number of copies per month be ordered, the number of the Magazine, and it many more than the 1,200 others, will appear in each number of either two large engravings, or one large one and literature of high quality. Great care will be taken to fill the volume with would occupy most of the month of December.

William H. Harrison.

Nov. 20, 1874.

The Spiritualist
graphs in the new periodical will be set in type. Spiritualists should subscribe to the new Magazine as a commercial investment, because at the close of the year, a volume will have been obtained for twelve shillings, infinitely superior to any other book ever before sold in Spiritualism for a guinea or more, and as time passes and the movement progresses, the volumes will further increase in value, because of their scarcity. As the plan is likely to collapse unless the poorest subscribers order more than one copy each, not less than two copies monthly should be ordered; the extra volumes ordered will form exceedingly handsome presents as Christmas gifts from subscribers to their friends, at the end of the year 1875. But the carrying out of the proposal, if it is to be carried out at all, must depend very much upon the large capitalists connected with the movement; supposing large quantities, say of more than 100 per month, were taken by any one person, they would be obtainable at a somewhat reduced rate; if they were bound at the end of the year, and the volumes brought prominently before the large number of Spiritualists in the United States, there is apparently no reason why a large profit should not be derivable from their sale. After the lapse of a few years, they would be scarce and valuable books in England. If, also, any capitalists should take this matter up for the good of the movement, and not as a commercial investment, any instructions they may give as to the disposal of their copies shall be attended to. If they order copies to be posted regularly to the great libraries, learned societies and universities at home and abroad, or to the daily or other newspapers, they shall be sent, together with a circular informing the recipients to whom they are indebted for the regular supply. The decision whether Spiritualism shall forthwith possess a periodical necessary and useful in itself, and printed in finer style than any other Magazine in this country, now rests with the readers of these lines, who in any case are requested to begin ordering copies in pairs, rather than singly, if they can conveniently do so. The title of the proposed Magazine will be announced in an early number of The Spiritualist. The following Order should be cut out, filled in by the would-be subscriber, and posted to the Office.

November 1874.

For the proposed Illustrated Spiritual Periodical during the year 1875, at 10d., the Copies to be paid for by me in Two Half-yearly Instalments, the First on the First of January, 1875, and the Second on the First of June, 1875.

Signed

[Address]

November 1874.
Nov. 20, 1874. THE SPIRITUALIST.

our work down here is over, to ascend together into realms of the divisions of the earth, from that high place to minister still, but in a different way, to the wants of human beings.

"Knowledge is progressive: there are no halting-places on the road to spiritual knowledge, and the ascent of such men never have come down, and will continue to come down from the spirit-world to the world of mortals. Men stand bewildered, and ask, 'What is true?' We answer there is one great, eternal truth—God and the God-life. Learn what that is, and try to embody it, and you will know truth and God. Let theories go past you like smoke from the furnaces of minds, and keep yourself free to accept or reject what comes forth from these furnaces as complete and perfect as it suits the light of your own reason. A hundred years hence the theories from those furnaces as complete and perfect as it may suit and keep yourself free to accept or reject what comes forth eternal truth—God and the God-life. Learn what that is, be exploded, like a wonderful bubble collapsed before the light of your own reason.

"I believe no spirit,' say you, docs not accord with your own narrow-minded bigotry. You would answer, "He hath a devil! Away with him! Crucify him!' And yet you ask us to tell you what is true ?' I am asked again and again. Take it if you like true ! Will you believe it when we tell you ?

EX-SPIRITUALISTS.

There are many sanctimonious ones amongst you who, with uplifted hands of horror, will denounce me as an evil spirit, a liar, and so forth. If any of us have the hardihood to come before the God-spirit only, and tell you the truth, that is the way you receive it, if it does not accord with your own narrow-minded bigotry. I believe he is surely damned, and a devil!' There are some amongst you who would put the whole spirit-world into harness and drive it along your own road. 'I know best,' say you, and shut your mouth; as well expect the sun to roll out of its path to crush the shining rays of the sun.'

EXTRAORDINARY MANIFESTATIONS IN BIRMINGHAM.

On Sunday last several spectators were present at the most satisfactory séance that ever took place in Birmingham. The readers of those lines will remember the sudden passing away of Mr. E. Hawkes, of Birmingham. His Spiritualistic friends in that town state that he is now more indefatigable in his labours for Spiritualism than when in earth-life, and having found a suitable medium (Mrs. Groom), is evolving the most extraordinary and reliable phenomena.

At the Midland Spiritual Institute, Suffolk-street, Birmingham, last Sunday week, Mr. Hawkes, in the direct voice, reminded the circle that the following Sunday would be the anniversary of his birth into spirit-life.

It was resolved therefore to hold a commemorative séance on that day, admissible to Institute members only. Although by this step many Spiritualists, were deprived of the privilege of attending, yet the superior conditions that were the result proved the wisdom of the step.

On Sunday evening, therefore, 21 members having assembled, including, Mr. Lones, president ; Mr. Kinkinson, vice-president; Mr. and Mrs. Franklin; Mr. Hill; Mr. and Mrs. Sunderland; Mr. and Mrs. Groom; Mrs. Watson; and others; the doors were locked, and no one else admitted.

A guitar was suspended from the ceiling, a hand-bell and periscope tubes were laid on a table, and the materialised spirit hands also patted and caressed each other. The guitar was manipulated by the medium. Flowers were also brought by invisible hands, and laughter which this ludicrous incident excited, had subsided, a handful of sweets was dashed on the table.

Soon a loud, rough voice hailed the sitters in a vernacular that shocked the audience. The medium was a thousand miles from the Athermass, a dream, and Mr. Hawkes still with his brethren in the flesh.

Proof after proof, say the witnesses, was given of identity, yet tests were not asked, nor answered as such; Mr. Lones, the president, had been told by Mr. Hawkes that if he would ask a certain question, he (Mr. Hawkes) would give him a certain answer. He therefore asked the question and received the answer promised.

Old friends talked with him of incidents that occurred years ago, and an animated conversation was kept up for almost an hour. He spoke eulogistically of Mrs. Tappan’s visit, prophecying great results, and stimulating the committee to engage her again.

The materialised spirit hands also patted and caressed each in the room, to the no small alarm of a gentleman present, who bee much agitated. The guitar was manipulated by the hands, and the hands of some of the sitters grasped and pulled up to it.

After wishing Mr. Hawkes ‘good-night,’ the seance was brought to a close by singing the ‘Doxology.’

Organisation.—Two copies of a newspaper called The Word have been forwarded to us from Princeton, Massachusetts, the editor being dead against organisations of all kinds, on the ground that they tend to tyranny. His opponents ask how are children to be reared and protected, unless by the aid of these organisations? Mr. Hawkes and others, have been by the editor ever consistently walk in the public streets, they have been made by organisations? To these posers he replies that he does not object to those organisations which individuals may join and leave whenever they please.

LAST week Mrs. Tappan delivered two lectures in Birmingham, and they gave general popular satisfaction.
BACON A SPIRITUALIST.

In the last chapter of Mr. Epes Sargent’s Proof of Immortality, in which the spirit-body is considered, an account of Lord Bacon’s views on the subject is given, from which it would seem that they were in harmony with those of most modern Spiritualists.

We quote the passage:

“Bacon’s theory of the soul is like that of nearly all the great seers and mediums. He, too, regards man as a trinity of earth-body, spirit-body, and spirit. As God is good, according to Bacon, is the spirit (spiraculum), which God has breathed into man, scientifically incognisable; only the physical soul, which is a thin, warm, material substance, is an object of scientific knowledge. ““Two different emanations of souls,” says Bacon, “are manifest in the first creation, the one proceeding from the breath of God, the other from the elements.” No knowledge of the rational soul (the spirit) can be had from philosophy; but in the doctrine of the sensitive, or produced soul (the spiritual body), even its substance, says Bacon, may be justly inferred into. “The sensitive soul must be allowed a corporeal substance, attenuated by heat and rendered invisible, as a subtle breath, or aura, of a flamy and airy nature, and diffused through the whole body.” Thoroughly acquainted with the spiritual phenomena of his day, and of antecedent times, Bacon teaches unequivocally the doctrine of the spiritual body and of the threefold nature of terrestrial man. He says: “But how the compressions, dilatations and agitations of the spirit, which, doubtless, are the spring of motion, should guide and rule the corporeal and gross mass of the parts, has not yet been diligently searched into and treated.” “And no wonder,” he adds, “since the sensitive soul itself,” by which he means the spirit-body, “has been hitherto taken for a principle of motion, and a function, rather than a substance. But as it is now known to be material, it becomes necessary to inquire by what efforts so subtle and minute a breath can put such gross and solid bodies in motion.” “This spirit of which we speak,” concludes Bacon, “is plainly a body, rare and invisible, quantitative, real, notwithstanding it is circumscribed by space.” Bacon admits the facts of clairvoyance, or divination, and distinguishes between that proceeding from the internal power of the soul, as “in sleep, ecstasies, and the near approach of death,” and that which comes from influx through “a secondary illumination, from the foreknowledge of God and spirits.”

Never was I more impressed by Bacon’s greatness as a sagacious interpreter of natural facts, than when I found him thus anticipating the highest conclusions of modern Spiritualism, both on the subject of the spiritual body, and on the distinction between the knowledge that is explicable by a theory of psychic force, and that knowledge which must come from “the illumination of God and spirits.”

The question raised by Dr. Rogers, Count Gasparin, and others, as to whether odic force should guide and rule the corporeal and gross mass of the parts, has not yet been diligently searched into and treated."

THE COMING SOLER.—The National Association soirees in the winter time can be made the best of your own way; the chief object in getting them up is to promote social feeling and friendly union among Spiritualists. Dr. Gully will preside at the next one, and an interesting address from him may be expected.

THE ROYAL INSTITUTION.—The Christmas series of experimental lectures this year at the Royal Institution, will be delivered by Dr. J. Hall Gladstone, F.R.S., on "The Voltaic Battery." The nature of the various batteries will be experimentally explained, and their influence in electroplating, and in the electric light. He will close the series with a lecture on the electrical currents in the human body and the plan of life. Although the lectures are called idealistic and materialistic arguments. When the Daily News attacked the first number of The Spiritualist, the whole article was reprinted in the second number, to show the inferiority of misrepresentation. When Lord Arthur Russell obtained suspicious results at a séance, because his sarcastic mood had a reflex influence on his medium, we asked him to publish his account in these pages, which he did. The quotation now under notice has caused some little raetalional friction, since four letters have been sent us about it; we should be glad to be guided, if necessary, by post, and who reside under the same conditions, to what extent the fair hearing of both sides ought to any newsvendor who desires to post them on Thursday evening.

WHERE ARE THE DEAD?—or, SPIRITUALISM EXPLAINED. By Price. LONDON.—SIMPKIN, MARSHALL & CO.

LE MESSAGER, a fortnightly Journal, published on the 1st and 15th of every month, at 56, Rue de la Cachette, Liege, Belgium, Price 2d., or 5 francs yearly.

REVUE SPIRITE. Journal d’études psychologiques, fondé par Alain Xardet, appears on the 1st of every month. Price, 4F. Published by la Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to Mr. Luyken. 

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. The author gives some important facts connected with the early movement in this country with which the students of science and all those who are interested in the study of the spiritual nature of man are familiar. Price, 2s. 6d. Published by the Spiritualists’ Library, 61, Berne Street. 

Miss Lottie Fowler, the Great American Somnambulist and Clairvoyante, whose reputation is well known throughout Europe and America, can be consulted on either Mediumistic or Business Affairs connected with the Living and Dead. Hours from 12 to 8 (Sunday excepted). Terms, One Guineas. Address, 21, Princes-street, Hanover-square. Two doors from Regent-street.

Mr. Charles E. Williams, Medium, is at home during the whole month of November from 12 to 7. Private Seances attended at the houses of investigators. Public Seances at 6, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, at 8 o'clock. Address as above.

Mrs. Woodforde, Trance Medium & Medical Mesmerist, will give Sittings for Business under Spiritual Control at her residence, 51, Gordon-street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 8s. Please write. Address, 41, Bernard-street, Russell-square, W.C.

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