

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 117.—(Vol. V.—No. 21.) LONDON: NOVEMBER 20, 1874. Published Weekly; Price Twopence.

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The chronicles of Spiritualism of this generation are at present imperfect, because the stirring events taking place in our midst are not put on record pictorially, nor are the likenesses of our best workers secured for the public and for posterity. Perhaps nobody sees the imperfection of the present records more than myself, who, in article-writing for standard scientific journals, have an artist with me to get up engravings whenever they are wanted, whereas in the literature of Spiritualism this useful aid is altogether absent, and the extent of the loss must be practically seen to be fully appreciated.

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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 power which works deep down below, which is seen only in its results, and is not heard by its much crying. Ye hear much of a noisy, undisciplined mass, not numerous, indeed, but obtrusive; and ye say well that it is not such cries that can regenerate the world. You shrink intellectually from their utterances, and are inclined to question whether this, that is so forbidding, can indeed be of God, and for good. A part only is visible to you, and that part but dimly. Of the hidden silent votaries of a faith which comes to them from the God who is revealing Himself to them in ways which come home to their several necessities, you hear and know nothing. Such are outside of your ken: though they may and do exist all around you, the faithful communers with the spheres, who know in what they have believed, and who drink in, hour by hour, fresh store of grace and knowledge, waiting for the time when they, too, shall be emancipated from the prison-house of the body, and rise to take their part in the glorious work.

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 great body by that limb 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.

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.

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 bound down 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 wandered from his home and disowned his kindred. The voice is real, and that is what He and we regard. We are not scrupulously nice to mark the exact accents in which the cry is syllabled.

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

An Illustrated Spiritual Periodical.



HIS 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 render *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 the 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

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 is intended to eventuate in spiritual development.

So then, to confine ourselves to the more conspicuous example which offends 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 their 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! There is little, very little there that is bad; 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 cultured taste, is he a worse man spiritually than was the loutish, loafing sot, whose mind was paralysed with fiery 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 to 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 progress further and further into 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 messenger 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 seum 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 more a sample 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 to one 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 inmost 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, inconceivable, and 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 power of conception, yet they each and all possess the human principle, and are therefore human beings. This human principle is intellectuality, 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, composing the 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 had passed from the highest to the lowest of disembodied, 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 life current flows on and through man, and by a law to which it is subject, it makes forms, lower, and outside man; reflecting and reacting in all the "appearances" by which he 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 to 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 shape, is used to express the variations 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 *savant* who discovering the most minute material form of life in its apparent commencement, 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 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 above the sphere of his voluntary or 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. These two terms "subsistence" and "existence" explain phenomenal appearances; they could not exist or stand out appreciable to our senses, unless they first subsisted in the Divine mind, corresponding to what we term ideas. As illustrative 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 forthwith, 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 elsewhere 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 than his own, and he will also further discover that he is only the medium employed by intelligences which we call spiritual beings.

This illustration furnishes us with the key to discover the law which operates in creation, whereby the Infinite mind 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 is 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 skin covering peculiarly thick and tough. Now the problem 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 their correlatives existing, *not as to physical bulk or strength, but as spiritual qualities of the mind.* In man it is the enormous will power; hence it is common to use the phrase "a strong willed man." The thickness and toughness of the skin, when applied to the human spiritual correlative, are evidenced by an utter absence of feeling as to the effects which may follow to others, from such determined action of his will; hence we say of a callous-hearted individual that he is "thick-skinned."

There is also a significance in the configuration of the animals referred to. The elephant is provided with two enormous tusks, the rhinoceros with one only, while the hippopotamus has none. This latter animal may be said to represent the man of low sensual tastes, whose intelligence is debased and subordinated to the mere gratification of his lower propensities, which must be gratified at any cost. The rhinoceros represents a similar class, but with some degree of intelligence to guide him in the pursuit of these several delights and pleasures. The elephant again represents those who combine great strength of will with intelligence in pursuit of whatever may be the aim of his gratification. As these may be used for good or for evil purposes, because of this, we find the elephant the only one of the three which can be tamed or domesticated, and made useful and subservient to mankind. In this animal must be noticed the trunk, with its 40,000 muscles, each having the power of distinct action; this causes the sense of touch to be exquisitely developed; this sense, coupled with the acute sense of hearing, as well as that of smell, establishes the correctness of the principles that I

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 useful to man, the zebra, the quagga, &c., being untamable. Fleetness, and a remarkably developed nervous system, are their most striking characteristics. These find their correlative in the human being as temper; thus, when we speak of a hot temper, a hasty temper, or a sensitive disposition, we only use words to show the expression of the will faculty. The canine species, manifesting a sagacity almost approaching intelligence; the feline tribes, with their exposition of cunning and treachery; and the reptilinear species, with their creeping and crawling habits, find their equivalents in the human will, which will be seen at a glance.

If the principle of correspondence is something more than a mere fancy, then the fact is established, that there must be some design in the creation of animal, vegetable, and mineral forms. When that design of Infinite wisdom is seen to comprehend something more than the 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 intellect 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, along with the correspondence existing between the two, supplies us with the key that will solve all mysteries of life; to this subject I may refer, with the editor's permission, on a future occasion.

Higher Broughton, November 1st, 1874.

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 possessed by him of receiving impressions from 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, Tutors 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 on a theodolite in a corner a small article taken from his pocket. He then went into the hall by another door, then up stairs, then back through the two rooms, then down stairs, and then returned to the lecture-room, where Mr. Brown, blindfolded, first took hold of Mr. Brewer's left hand, in his own right, and then, after briefly placing his other hand on Mr. Brewer's forehead, and bringing Mr. Brewer's hand to his own forehead, apparently to establish mental connection, suddenly started off, leading him at a rapid pace, through the hall and the two rooms mentioned, directly to the article on the theodolite, designating it as the object sought. There was not the slightest hesitation as to which room to enter of the many opening into the hall, nor as to the part of the room where the object was placed, and no one but Mr. Brewer knew what the article was. It was a pocket tape-measure in a brass case, which, as it lay on the object end of the telescope of the theodolite, appeared to be a part of that instrument.

Experiment 2.—Mr. Brown went with Prof. Lyman into another room, and while he was absent President Woolsey concealed a coin beneath a book in a pile of books at the end of a lecture table. Then going to the room where Mr. Brown was, Mr. Brown, blindfolded, led him rapidly to the lecture-room, and, after trying one or two other places, went to the vicinity of the books, bending over them, passing repeatedly from one side of the table to the other, then going elsewhere, but quickly returning to the same spot, as if particularly attracted there, yet without actually finding the coin while with President Woolsey. He then asked to try some one else

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 these experiments the person led is 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. Lyman.) Then Prof. Fisher took 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 his seat among the persons in the room. 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. Walker, then took Prof. Walker to Prof. Johnson, and him in turn 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, he led Mr. Thacher directly to the right spot, and found the pencil-case.

Experiment 4.—An alphabet was written with chalk on a blackboard. When Mr. Brown was out of the room, Prof. Marsh wrote the word "Bone" on a slip of paper, and handed it to another person. Mr. Brown returning, was blindfolded, and taking Prof. Marsh's hand, immediately pointed to the four letters in succession.

Experiment 5.—Mr. Thacher was to "think of a pain" in some definite part of his body. Mr. Brown seemed at first to find much difficulty in locating the supposed pain, but at length designated a spot just under the right nostril. The right nostril itself was the locality intended by Mr. Thacher.

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 then between him 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 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 "Enke," 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 with perfect fairness and honesty. Mr. Brown promised nothing that he did not successfully perform. His bearing was modest and entirely unpretending.

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

* The author points out analogies between things material and things spiritual, but more evidence of connection between them in reality, would be interesting.—Ed.

really thought of. He also designated correctly a particular picture thought of by another person, as the leaves of the album containing it were turned over. A son of Prof. Lyman, who had fixed his thought on a milk-pitcher standing among the other dishes on the tea-table in the dining-room, Mr. Brown led, almost on a run, from the parlour, through the 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 landing out of which opened six rooms, all with the doors wide open, and 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 up from the lower hall but 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 bureau in the dark room, though the person was rather dragged 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's movements were particularly noticeable, as well as 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.—*New York Times*, Oct. 17th.

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 Glynes, 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, nor any contract or engagement whatsoever be entered into, by or on behalf of the Association, or the Council thereof, unless the same shall first have been submitted to the Council at some monthly meeting, and sanctioned by a resolution of the majority of the members present thereat.

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, after making deduction for all liabilities then existing, 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 or persons so incurring or entering into the same, shall be personally liable for the discharge and satisfaction thereof.

XXD.—That a statement of the financial 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 XXB 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 although it is unanimously felt that the Association must 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 debate to consider these rules, and their relation to the plans of the Finance Committee about offices. There is no difficulty on the part of any sound organisation in getting money enough to raise a large public building; the Birkbeck Society has thousands of pounds more than it knows what to do with, available for building purposes; if ever the National Association saw that it was amply strong enough to get a hall of its own in this way, and to clear off 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. Blyton, who in the hardest times made the Dalston Association of Spiritualists 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 has 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 would go far towards making 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, *La Haine*, which will be performed next Saturday at the *Gaité Théâtre*. M. Sardou is one of the ablest playwrights in France. Every piece he writes attracts much notice. It is stated that *La Haine* will be among his most characteristic plays, and it will certainly give rise to warm discussions. The author, it is understood, has just concluded an arrangement with a London manager, so that the piece will be played simultaneously in French and English.

"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 that 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 Benoiton* played before the French Court at Compiègne in 1865, 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 discomfited 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 handsomest 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.

Review.

THE HONEYMOON, by Count de Medina Pomár, author of *Estudios Acerca del Progreso del Espiritu*. London: Trübner & Co., 1874. [Second Notice.]

A long series of letters by the "Countess of C——" is appended to the second volume of Count Pomár'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 *perisprit*. The individualised spirit or *perisprit* 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 ameliorating 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 the less 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 fluidic; until the spirit (through the elevation it has acquired, disengaged from all contact with flesh) 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 as to the nature of living beings true? A reliable 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 *perisprit*; 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 elsewhere, though there is plenty at work in closed circuits within it. 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 as 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 under what conditions were the messages given? To what extent were they unconsciously coloured by the minds of the mediums, and of the strong-willed persons present? (See the experiments on thought-reading in another column.) If spirits have in unbiassed circles taught these doctrines in France, why have they not done so in England?

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 *What Determines Molecular 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 not only exquisite order and arrangement in 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.

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 these particles. The 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 in moving to their positions 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 this force to move each particle along its special path? But the mystery is deeper still. Not only are the paths of the molecules different, but they must all be adjusted in relation to one another;

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 every form of plant-life on the globe. And what holds true of the vegetable kingdom holds equally true of the animal kingdom. Each plant and each animal has not only its own particular form, but it has the form of the species to which it belongs—and not only this, but the form of the genus to which the species belongs—and not only the form of the genus, but the form of the family, order, class, and kingdom to which the genus belongs.

Taking, therefore, the entire molecular movements going on in the organic world, animal and vegetable, we may classify the determination of these movements into kingdoms, classes, orders, families, genera, and species, in the same way as we classify the plants and animals which are the result of these determinations of molecular motion. This is obvious, because this order and unity which the botanist and the comparative anatomist find pervading nature, owes its existence to the order and unity which exist amongst the determinations 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 of 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 which a tree, for example, is composed, must 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 nature we have a unity of plan pervading the endless diversity that everywhere prevails, simply because the endless and the almost infinite diversity of molecular movements take place according to a unity of plan.

Count Pomar intelligently recognises the point that if particular parts of the spirit body, cover themselves by means of attractive forces, with particular kinds of matter only, those atoms must have something in common with those parts of the spirit body, hence in his recent article in these pages he assumes the existence of "spiritual atoms," possessing no weight or materiality, but performing certain functions within the spirit body.

Altogether *The Honeymoon* is an interesting book, and it is pleasing to be able to state that a cheap edition of it is about to be issued.

SOIREE AT GOSWELL HALL.—Next Thursday, at seven o'clock, there will be a *soiree* at Goswell Hall, 86, Goswell-road, London, in recognition of the aid given to the cause of Spiritualism by Mrs. Bullock, who for a long time has delivered a series of trance addresses, at Sunday meetings, to which the public were admitted without charge. Mr. John Haxby also worked most energetically to carry on these meetings.

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 Hitchman, *inter alia*, made the following remarks on 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 atoms, in form of germs and molecules, from the carbonic acid 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 blood give exactly the same equivalents as protoplasm; while the oxygen, hydrogen, and carbon, aye, the nitrogen also, even of proteins—the real nutritive constituent of animal organisation—exist ready formed for our use in the kingdom of vegetables. Such is flesh! What is spirit? I hold 'spirit' 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 "seventh heaven," again transformed and entirely liquefied by the further intensity of its molecular action. Indeed you observe that my original galvanic current is now metamorphosed—if one may speak poetically, after 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 56 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. Philosophers 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 when under spirit control, reminding one of that splendid light seen by clairvoyants to emanate from the axis of a crystal, or its north pole especially. Again, by that spirit-power called mental force by exclusive materialists, I produce once more that muscular motion which originally set that previous magnetic arrangement in operation. Depend upon it there is continuity of life from matter to spirit. The chemical force of digestion is enough for life of body, but not for life of soul. To the latter department of existence we pass by community of sensation, and somnambule lucidity."

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

MR. ALGERNON JOY has left for Switzerland for a month, on private business of his own, so letters intended for the National Association should be sent during his absence to Miss Kissingbury, 93, Clarendon-road, Notting-hill, London, W.

MIRACLES WANTED.—At a service held in East Brent Church, Weston-Super-Mare, the Rev. Henry Denison, the nephew of the Archdeacon of Taunton, said he could not recognise Wesleyan teachers as Gospel ministers unless they could show by working a miracle they had been sent from God. He cautioned members of the Church against attending the preaching houses of Wesleyans or Baptists, as by so doing they encouraged men who called themselves ministers, which was not true, and partook of a sin called "schism." The Church clergy, he maintained, were the direct descendants and representatives of the apostles.—*Daily Telegraph*.

Correspondence.

[Great freedom is given to correspondents, who sometimes express 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 Theism*, I should like 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, improbably 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 upon our own character 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 a future life Mr. Mill has expressed his readiness to accept them.

Tuesday, Nov. 17th.

F. W. P.

[Spiritualism was brought under the notice of Mr. J. Stuart Mill by some of 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, suitable 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 into a sort of waking trance at the *seances*, shows the state of the case very clearly, as what we may call dream-waking, so also 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 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; somewhat as 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 not be 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 so distinctly saw a figure sitting at the end of my bed, that I cried and I screamed till they came into my room, and the figure seemed to slip away. I could draw the figure now. Another instance—on the death of my excellent friend, Sir Herbert Compton, I was at home writing a note of sympathy to his daughter, and on looking up there was Sir Herbert, as clear as reality, but in the air about three yards before me and for about a minute. I will say no more, but that we must not allow strong convictions and pet theories to blind us to realities

and to distinctions, or we are soon lost in folly and fanaticism; with this question of spirits we should be doubly cautious, and weigh the whole of the facts to draw distinction by induction and analysis, and by the light of analogies, or we shall 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 Douane, Boulogne-sur-Mer,
Nov. 16th, 1874.

AN AUSTRIAN ARTICLE ON SPIRITUALISM.

SIR,—In the *New Free Press* (*Neue 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 consigns them to the grave of oblivion, 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 at me, by the help of the most shameless misrepresentations, governed by an exhibition of such profound stupidity, that I feel both deeply grieved and ashamed of my countryman, who is otherwise justly esteemed for his eminent talents. I considered our long conversation quite confidential, and was surprised to see it thus published. He makes me say, "I gave up music to study Spiritualism," whilst I most plainly told him that a nervous disorder caused by over-work forced me to lay my violoncello aside for a time. He says I am "president of the great Spiritualists' Society" here, of which I am not even a member! The theories I pointed out as *proposed*, must be my *own*, and then he points out a fault in spelling (indirect writing), which is a downright untruth. The photographs, he says are all bosh, because ill-defined, and so he brawls out in a rage, but so artistically and ably penned, that the whole German lot here is in a blaze, like a vast herd of geese and other animals. But now for the explosion of his wit in describing a public *seance* with Mr. Williams. The downward shooting lights, he explains, are produced by phosphorus fixed to the ceiling, dissolving by the warmth. The horizontal moving lights are little flies, with phosphorous attached, set free out of a box by a confederate who must be there. All my previous statements about private *seances*, where the medium goes alone into other houses, are entirely ignored, to fit up his story. How do the poor flies go back into the box, or avoid landing on the noses of the sitters? What a jolly fly-catching *seance* the next will be, after this glorious exposure! I feel quite sad at seeing a clever, far-famed man committing himself so absurdly, but find some explanation in the readiness with which people here take such rubbish. Not very encouraging that, after trying to promote investigation. The cleverness here is sometimes terrible, and infallibilities we have in lots—they need not look into matters, but adjust their spectacles and coolly tell you it is all imagination; but the fact is, they are afraid now there may be truth, and do not like to expose their folly by investigating instead of talking and brawling.

CHRISTIAN REIMERS.

Ducie Avenue, Manchester.

REINCARNATION.

SIR,—At a 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 would come and control me to write what he had said. He promised he would, and in a few days I had a visit from him. Below is his communication, in which he has embodied the substance of what he said at the circle, with much more than I expected to have obtained from him. I beg leave to say that in giving the communications of spirits I do not endorse all they say: sometimes ideas diametrically opposed to my own are given. I am learning, however, as well as others, and I should be sorry to be an obstruction to the spirits in their efforts to have a free expression of thought for our enlightenment.

CATHERINE WOODFORD.

"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, knowing Him, to possess Him. To know a wise and beautiful being is to love him; to know God is to love Him, and therefore in some degree to possess Him. It is the nature of God's creatures, implanted in them by their Father, to desire to be like unto Him. I may say it 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. 'In His image and likeness created He them.' 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. Men in the spirit-world, or in the highest heavens, I may truly say, are studying and seeking God as well as men on 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 in their own way. They are not always willing to accept the teachings of the higher spirits. These are submitted to discussion, and if they prove unacceptable to their reasoning faculties they are rejected. There are minds in our world of so imperious and dogmatic a type that they are a long time in being convinced of a truth, and sometimes do not change through the lapse of ages of your time. These hard, dogmatic types of mind collect about them vast numbers of followers, who are imbued with the ideas of their leaders. They number, frequently, millions. It is conceivable, then, how great a power they must wield in the universe of mind. Hence it is not surprising that their theories, when imparted to mankind, should appear to be confirmed almost universally from the spirit-world. This is the case with the doctrine of reincarnation. To myriads of spirits it is a truth, confirmed, as they suppose, by everything they have experienced, or are to experience. But to many more myriads it is an utter fallacy. I happen to belong to the last category. From my own experience, I know of but one reincarnation: namely, of those infants, or germs of human souls, which, having been conceived of woman, fail, from accident or disease, to arrive at a condition of conscious life. Such are preserved by the highest angels for reconception; for, having possessed no soul-identity, they have none to lose; having had no separate conscious existence, there is nothing to be repeated in their case. And yet the creation of a human being had been commenced; the human spirit, or a germ of human life, had been incorporated. And so sacred to the angels is such an expression of the Divine Will, that they never suffer any to be lost or dissipated. The angels are the ministers of God; His spirit permeates them, and acts through them; they know His will as it were their own. They, therefore, discharge towards the human race many offices unknown to mortals, and also to the lower spheres of spirits. This is one of their holy and blessed offices. These unconscious soul-germs are cherished by them, and given back when a suitable opportunity offers. This is the only kind of reincarnation I know of.

"If it be permitted me to give my own private opinions, I will say that I cannot conceive of such a plurality of existences as the reincarnationists teach. To my mind it destroys identity. For instance, in meeting with Shakspeare, Bonaparte, or Julius Cæsar, in the spirit-world, I am not to suppose I look upon or know either of these celebrated beings as a solitary pure exhibition of the Divine Will or Spirit in their existence, but each one would be the repetition of himself in several separate existences; to my mind a monster of mentality; a conglomeration of many spirits in one. One would almost feel like saying, 'My friend, do I speak to yourself, or to some one else?' 'Oh!' he might reply, 'I have been my own ancestor several times over; you now see me purged and purified, by passing through these several human lives; I am not Bonaparte only, but so-and-so, and so-and-so (etc. etc., *ad infinitum*), all in one!'

"In some cases in the spirit-world this idea amounts to a positive insanity; and we find spirits utterly wretched under the necessity, as it appears to them, of reincarnation. Now it happens also that a spirit may attach itself so closely to a child as to thoroughly impregnate the child's life with its own, and it is quite possible so to interfuse itself into the consciousness of the fully developed being as to cause it to feel at different times of its life that it has been some one else, or inhabited other scenes. This often happens. I know a great many reincarnationists in this world—among them the great-minded Allan Kardec; and many discussions I have with them. I passed away from earth nearly 300 years ago. My grandmother was Mary Queen of Scots. If she has been reincarnated, or I, or my father James the First of England, I have failed to perceive it. I am glad to say we expect to continue to enjoy each other's society in this world, and when

would occupy most of the month of December. Great care will be taken to fill the volume with literature of high quality.

Either two large engravings, or one large one and several small ones, will appear in each number of the Magazine, and if many more than the 1,200 copies per month be ordered, the number of engravings will be increased. Artists of high ability will execute the drawings, and provisional arrangements with other persons who will have to work at bringing out the proposed periodical, have already been made, so that if the public determine that the plan ought to be carried out, they have only to enter their names for copies rapidly; everything else is now ready for the execution of the idea.

WILLIAM H. HARRISON.

The Spiritualist NEWSPAPER OFFICE,
11, AVE MARIA LANE, LONDON, E.C.



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.

I propose *Illustrated Spiritual Periodical* during the year 1875, at
freedom, the Copies to be paid for by me in Two Half-yearly Instalments
January, 1875, and the Second on the First of June, 1875.

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our work down here is over, to ascend together into realms inconceivable to the minds of the denizens of 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 that road. Many theories, teachings, and plans of salvation have come down, and will continue to come down from the spirit-world to the world of mortals. Men stand bewildered, and ask, 'Which 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 those furnaces as complete and perfect as it may suit the light of your own reason. A hundred years hence the general average of the human intellect will be higher, and your descendants will wonder at the extraordinary mental gropings of the men of this day. Perhaps reincarnation may be exploded, like a wonderful bubble collapsed before the sharper intellectual explorations of your successors into the mysteries of the universe and human existence. By that time men will have ceased to worship a man like unto themselves, only a purer and a more perfect expression of the God-life, and will bend, as do the highest angels, in true worship before the God-spirit only.

"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 back and tell you the truth, that is the way you receive it, *if it does not accord with your own narrow-minded bigotry*. 'I will believe no spirit,' say you, 'unless he agrees with what I have set before myself as infallible truth: if he denies what I believe, he is surely damned, and a devil!' There are some among you who would put the whole spirit-world into harness and drive it along your own road. 'I know best,' say you, 'All our old Evangelists were infallible: God revealed himself to them, and ever since He has shut His mouth, and been silent. I believe in the Bible, and the true Christian religion as set forth in the writings of the old fathers. I know I shall find that to be eternally true!' Yes; we would answer, all that is of God is true; but it will take wiser minds than yours, ye dear old infants in swaddling clothes, to discriminate what is of God, and what of men. If Jesus himself appeared amongst you, and declared 'I am not God! Why worship ye me?' You would answer, 'He hath a devil! Away with him! Crucify him!' And yet you ask us to tell you what is true! Will you believe it when we tell you? 'Is reincarnation true?' I am asked again and again. Take it if you like it, I reply. God is not going to destroy you if you make a mistake; as well expect the sun to roll out of its path to crush a guat."

EX-SPIRITUALISTS.

SIR,—Would not what follows be a nice way of putting it for our disappointed mediums—brothers and sisters? You might set apart one column in your excellent journal for this special purpose:—

Pity the sorrows of a poor ex-Spiritualist and medium who has been sent to the dogs by a woman-spirit, falsely representing herself to be my mother. I have been taken in and done for by my "dealings with the dead," and other works of the like kind, which have not come off according to my expectations!

Pity the sorrows of a poor ex-secularist who, like the dog in the fable, has parted with the substance for the shadow!

Pity the sorrows of a poor ex-gentleman who has made the dreadful mistake of quitting the ranks of the upper ten to join unwittingly the legions of Lucifer—"countless, invisible!"

Pity the sorrows of a poor ex-doctor of medicine who became so entranced by the "Arch-Fiend" and his myrmidons (John King and Co.) that he forsook the "paying humbug" of poisoning by crude drugs for the horrible realities of starvation and neglect, brought upon him by his temporary attachment to the Truth.

Pity the sorrows of a poor old mangle-woman who has had to part with her "instrument," and go out charing, in consequence of the repeated but forbidden visits of her great grand-mother! &c., &c.

HUGH McLEOD,

Ex-Humbug, but now for the Truth as it is in science, for ever and ever.—Amen!

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

EXTRAORDINARY MANIFESTATIONS IN BIRMINGHAM.

ON Sunday last several spectators were present at the most satisfactory *seance* that ever took place in Birmingham. The readers of these lines will remember the sudden passing away of Mr. B. 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 *seance* 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. Huskisson, vice-president; Mr. and Mrs. Franklin; Mr. Hill; Mr. and Mrs. Sunderland; Mr. and Mrs. Groom; Mr. Watson; and others; the doors were locked, and no one else admitted.

A guitar was suspended from the ceiling, a hand-bell and paper tubes were laid on the table, the members forming an inner and an outer circle, all joining hands. The gas was extinguished, and in a few minutes the bell and tubes were floating round the circle beating time to the hymns that were sung. Flowers were also brought by invisible hands and thrust dexterously between the fingers of the sitters. The flowers having been removed, Mr. Franklin, who was leading the hymn "When the hours of day are numbered," suddenly had his mouth filled with confectionery, and before the 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 smacked of Billingsgate. This was "Tom," a some-time mariner; his remarks were more forcible than refined, and he eventually gave way for Mr. and Mrs. Franklin's little daughter "Lucy." "Mamma, papa," said the little voice, "sing pretty." After a hymn the little voice again articulated, "Mamma, papa; wish Mr. Hawkes many happy returns of the day." This was done most heartily by all present.

In a few moments a perfect deluge of most delicious perfumes took place; this beautiful phase of the phenomena occurred at intervals during the evening.

Soon the direct voice of Mr. Hawkes was heard. So natural was it—withal a peculiar one—that it needed but a slight stretch of fancy to imagine the scene at the Athenaeum, 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 when in the flesh, 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, prophesying 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 became 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 parental organisation of father and mother at home, or by the State? And why does the editor ever inconsistently walk in the public streets, they having 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.

BACON A SPIRITUALIST.

IN the last chapter of Mr. Epes Sargent's *Proof Palpable 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 is God, so also, 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 inquired 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," continues 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, Serjeant Cox and others, as to whether odic force or psychic force may not explain all the phenomena of Spiritualism, are here, with the discrimination of one who had studied all the facts of divination, and who speaks with unquestionable authority, decided in conformity with the views of Spiritualists.

THE COMING SOIREE.—The National Association *soirées* in the winter time, can be made to pay their own expenses; 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 as in electroplating, and in the electric light. He will close the series with a lecture on the electrical currents in the human body and in plants. Although these lectures are adapted to a juvenile auditory, the oldest and the greatest philosophers of the day and large numbers of ladies, do not think it beneath their dignity to attend.

ANSWERS TO CORRESPONDENTS.

W. R., Birmingham.—Lengthy communications should reach us not later than Monday in each week.

R. F., Manchester.—The information you sent had been previously published; we thank you for the photograph.

If any subscribers who get *The Spiritualist* by post, and who reside within the London postal districts, have not for the past few months received their copies regularly, not later than by the first post every Friday morning, the papers have been delayed *en route* by the newsvendor who supplies them. They can be obtained in proper time when ordered direct of Mr. Allen the publisher, or of any newsvendor who desires to post them on Thursday evening.

X.—Exception is taken by us to the phrase "severely virtuous" in Mr. Coleman's letter last week, since saints are not nice people, nor desirable company except in imagination, because they have so little in common with human nature. Calm impartiality, free discussion, and the setting forth of the alleged facts of opponents in their fullest force, are merely the common results of scientific training. When Dr. Gladstone made known apparent principles, linking together the results of his experiments upon the temperature of prisms as influencing the refraction of light, he called special attention to a few results totally at variance with the otherwise apparent law. So Dr. Balfour Stewart, while advocating the wave theory of light, publishes also the strongest arguments in favour of the emission theory. Dr. Tyndall's recent address, from beginning to end, was a fair setting forth of opposing 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 utter impotence of misrepresentation. When Lord Arthur Russell obtained suspicious results at a *séance*, because his sarcastic mood had a reflex influence on the manifestations, we asked him to publish his account in these pages, which he did. The quotation now under notice has caused some little mental friction, since four letters have been sent us about it; we should be glad to be guided, if some of the readers of this journal will send in for consideration their opinion to what extent the fair hearing of both sides ought to be carried out in a newspaper.

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REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

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 he was identified, and an account of some of the most remarkable of his personal experiences. E. W. Allen, Ave Maria-lane; George Farmer, 4, Kinggate-street, Holborn. Price One Shilling.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS

MR. J. J. MORSE, INSPIRATIONAL SPEAKER, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course.—Warwick-cottage, Old Ford-road, Bow, London, E.

DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. *By letters only*, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Pimlico, S.W. Dr. M'Leod is also prepared to receive engagements to lecture. Terms 2 guineas.

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MESSRS. PECK AND SADLER, Trance and Physical Mediums, are open to Engagements for Private or Public *Seances*. Terms as per arrangements. Messrs. Peck and Sadler also give Public *Seances* every Monday, Tuesday, and Saturday Evenings, at Eight o'clock, Tickets 1s. each (limited number only), and Thursday evenings at Eight o'clock, Tickets 2s. 6d. each. Tickets to be had at 157, Bute road. *Seances* at 126, Cowbridge-road, Canton, Cardiff.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently 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.

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYRMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Gratian Geary, Esq.; Robert Hannan, 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 Voickman, Esq.; Horace S. Yeomans, Esq."

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

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

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

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

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

"3. That those 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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