

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No. 183.—(Vol. VIII.—No. 8.)

LONDON: FRIDAY, FEBRUARY 25, 1876.

Published Weekly; Price Twopence.

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February, 1875.

In the Press.

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# The Spiritualist - Newspaper.

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

VOLUME EIGHT. NUMBER EIGHT.

LONDON, FRIDAY, FEBRUARY 25th, 1876.

## PHYSICAL MANIFESTATIONS.

GRADUALLY the too frequent untruthfulness connected with the messages which accompany powerful and wonderful physical manifestations is becoming generally known, not the least striking incident being the recent case wherein the spirit drawing, produced through Mr. Duguid's mediumship, "Hafed, Prince of Persia Reviewing his Troops," is proved to be more or less a picture copied from *Cassell's Family Bible*, of "Moscs Viewing the Promised Land," by a living artist. Added to this we have the whole spiritual movement in France damaged by Edouard Buguet, a powerful medium, who has not the least hesitation in swearing to anything which he finds to be convenient at the moment, and which has resulted in an innocent man being sent to prison for one year. In America we have the Holmes's case, and the testimony of Mr. Dale Owen, after carefully investigating the fraud practised upon him, that although the Holmeses were powerful mediums, not the slightest reliance could be placed on anything they said, unless substantiated by some third person. Again we have the testimony of Mr. Joy, honorary secretary to the National Association of Spiritualists, about the celebrated Eddy Brothers, that they are the most unlimited liars he ever met in the whole course of his life. Mr. Jencken again, who has had so much experience in his own home, avers that the spirits who usually produce physical manifestations, indulge habitually in the most purposeless and unnecessary untruths. All this is in accordance with what seems to be a law, that "the lower the spirit the greater is its control over common matter," although here and there there seem to be strong exceptions wherein good messages, as well as manifestations of almost a sacred nature, have been obtained through physical mediumship. Take for example the case where the departed wife of Mr. Livermore, the New York banker, appeared to him in more than human beauty, and wrote long messages to him in her own handwriting which was found to agree exactly with that penned before her bodily decease. It is foreign to the present purpose to explain—as it seems to be possible to do—why good can come now and then through physical mediumship. The foregoing instances have merely been cited to explain the course which, for the good of the movement in general, we intend to try to take in the future. Seeing that the power connected with physical manifestations, and resulting in such wonderful phenomena, is frequently untruthful in the highest degree, and that the spirits in producing a desired result would sometimes just as soon aid themselves by using the organism of the medium under their control as not, we mean in reporting *séances* to separate as much as possible those manifestations which occur under test conditions, from those which do not do so. Consequently, however well-known and truthful a medium may be, we intend very often to mention in reports that there were "no test conditions," when such was the case, thus throwing all the onus of what takes place upon the spirits. What will be meant by "test conditions" will be, that they ought to have been entirely satisfactory to the greatest disbelievers present at the *séance*.

## BIBLIOMANCY; OR, THE ANCIENT PRACTICE OF DIVINING BY BOOKS.

THE desire to look into the future—to lift the veil and gaze upon the unknown ere it realizes itself in actual fact—is a feeling common to humanity. Our *savans* tell us it belongs only to the age of ignorance, and they foretell that as civilisation advances, the belief in prophecy and prognostications will become a relic of the past. Be this as it may, St. Paul tells us "the angels" were guilty of this same folly, if folly it be, for he refers to things which he says

"the angels desired to look into," and these were certainly things which were to come. From the earliest ages down to the present day, men have sought by omens and visions, and utterances, to know the future, as by this knowledge they might be prepared to ward off danger, or be the more ready to meet good. In its simplicity what is this more than seeking to know the will of God concerning us? Among the ancients the "gods" were supposed to dwell in the heights above the race of men, whence they dispensed their blessings, and held communion with the favoured among humanity. This is clearly manifest in the legends of Orpheus, Thamyris, Musæus, and others in the heroic age of Greece. In the Persian Zend-Avesta, we are told how Ormuzd had his seat on the higher plane, surrounded by a concourse of pure spirits, who had advanced beyond all turmoil and care. The same idea is taught in the Meru of the Hindus, and in the Kaf of the Arabians. Those among men who most held converse with the gods, were endowed with higher gifts; and so it was that the sibyl gave forth her prophetic utterances, and the poet his inspired song. But after the sibyl and the poet had passed away, and their bodies had been offered as a sacrifice to the gods, or burned on the funeral pyre, the prophecy and the song were still revered as sacred. The words bore a charm, a spell, which all might feel, though they lived far from the oracular seat. Thus, among the Greeks we read of the *Sortes Homericæ*, among the Romans of the *Sortes Virgilianæ*, and among the early Christians of the *Sortes Biblicanæ*. Though some would fain have us believe that this species of divination had its origin in the fact that those who held the sacerdotal offices, whether priests or priestesses, were in the habit of delivering their oracular answers in verse or rhyme, yet it is not possible to ignore the fact of an inherent and insatiable desire in humanity to know somewhat of the secrets of the future. If in those days—

"The sacred name  
Of poet and of prophet was the same,"

here is at once the reason why the works of the most famous should be chosen to obtain a solution of questions in cases of anxious doubt and danger.

Homer's *Iliad* and Virgil's *Aeneid* contain an abundant variety of laconic utterances, and profound maxims, which appeal to every phase of human life; hence their popularity as a means of divination among the Romans and Greeks. The same may be said of the Old and New Testament Scriptures, and of their popularity as a means of divination among Jews and Christians. The ancient mode of consulting these books was for the querist, when the mind was most deeply impressed, and the anxiety weighed most heavily, to prepare for the consultation by purification and prayer. The hands which were to be raised in supplication to the gods were to be newly washed—cleansed by ablution; and often the water was impregnated with salt on account of its cleansing and preserving properties. Then in solemn prayer the aid of the gods was invoked for counsel and direction in the time of doubt and trial; the arms were outstretched, and the flat and upturned palms were held towards those divine abodes whence help was sought, and to which the eyes were imploringly directed. Thus prepared, the book was opened, as it were at random, without contrivance or design on the part of the supplicant, but certainly under the supposed guidance of the gods; and upon whatever passage or sentence the eye first alighted, that passage was considered to contain the divine intimation—the answer of the gods for the guidance of the earnest supplicant.

## INSTANCES AMONG THE ANCIENT GREEKS AND ROMANS.

Those who are acquainted with ancient history will bear me out in my assertion that it was not the ignorant alone

who practised this species of divination, but men of intellect, men of culture and high moral attainments. Socrates, during his imprisonment, did not disdain to seek to know the will of the gods after this method. Brutus sought for an omen in this way on the eve before the battle of Philippi. Hadrian, also, and Severus, emperors of Rome, consulted the oracular utterances of the poets after this manner, and acted accordingly.

#### INSTANCES AMONG CHRISTIAN EMPERORS.

Besides being practised among the so-called "heathen," Bibliomancy was exceedingly popular among the early Christians. That liberal Emperor, Andronicus, who, on his accession to the Eastern throne of the Roman Empire, prohibited for a time those quarrelsome contests concerning speculative points of theology in the Greek Church, made a practice of consulting the Old and New Testaments oracularly. A conspiracy had been formed against the Emperor; his nephew Constantine was convicted of being connected with the plot, and was imprisoned. Not willing to take his nephew's life, he consulted the book of Psalms as his oracle, when his eye alighted upon the 14th verse of the 68th Psalm—"When the Almighty scattered Kings on it, it was white as snow in Salmon." Gregory Nicephorus, the historian, says that the Emperor, "persuaded by this passage that, although men are ignorant of the secret springs of Providence, and act independently of them, the quarrels and commotions that break out in the kingdoms of the world form a part of the Divine decrees, therefore resolved thenceforth on a reconciliation with the rebellious prince."

Choroses, King of Persia, whom Mosheim called an "inhuman monarch," having vented his rage in his persecutions of the early Christians, was met by the Emperor Heraclius in battle. Having obtained several victories, Heraclius was anxious where he might winter in safety. He caused solemn prayers to be offered, and fasting to be observed among the whole of his soldiery. He then, in the presence of his officers, and in a most devout and impressive manner, opened the book of Psalms and read a passage which at once induced him to winter in Albania.

Another method of seeking to know the Divine will from the sacred Scriptures, was by appointing a certain day to attend church for that especial purpose, and on approaching while the Psalms were being chanted, the first words that fell upon the ear were considered as the omen of good or ill.

Clovis, King of the Salii, and founder of the kingdom of the Franks in Gaul, being at war with Alaric, King of the Visigoths, and having pitched his tents near Tours, sent men forward to consult the oracular Psalms that were being chanted at the church. They returned with the words they first heard, and which are found in the 17th verse of the 18th Psalm—"He delivered me from my strong enemy, and from them that hate me; for they were too strong for me." No sooner was this made known to the soldiery than the whole army rose with eager impetuosity, strong in the faith of the oracle, filling the air with shouts of coming victory.

#### INSTANCES AMONG THE CHRISTIAN FATHERS.

How popular was this mode of consulting the sacred Scriptures among the early Christians, may be inferred from the fact that those high in the sacerdotal office, as well as those eminent in the field of history, not only sanctioned but practised it themselves.

St. Augustine, Bishop of Hippo, was no doubt a believer in what is now called spirit-communion, just as John Wesley was in his day. Deeply depressed, and filled with grievous sorrow for his sins, on a certain day, Augustine was pacing his garden to and fro in great mental torture; and finding no rest, he threw himself down on the ground, his heart well-nigh bursting. Soon he heard the sound of a spirit-voice, and listening, he distinctly heard the words, "Take the Book and read." In earnest prayer, with trembling hand, he took up a copy of the Scriptures in compliance with the strange injunction, and, after the oracular manner, opened upon the 13th and 14th verses of the 13th chapter of St. Paul's Epistle to the Romans—"Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." This passage, so applicable to his circumstances, decided his ease, and ultimately led him to devote himself without reserve to the service of the church.

St. Anthony, the renowned Egyptian monk, before he entered upon his ascetic life, and when he was yet undecided in his course, is said to have entered the church just as the 21st verse of the 19th chapter of the Gospel of St. Matthew was being read—"Go thy way, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Understanding the language in its literal sense, and applying the oracular words as indicative of the Divine will towards himself, he adopted the monastic life in the deserts of Egypt. Early becoming a leader of the order, he induced the solitary monks to live in company with each other, and prescribed fixed rules for the regulation of their conduct.

A celebrated monk, surnamed Stylites, being brought by his parents to the priest, in his infancy, to be baptized, they desired the ecclesiastical to give the child a name; on his refusal, it was mutually agreed upon that the sacred Scriptures should be consulted oracularly. After the preliminaries were past, the priest opened the Book at the first chapter of the Book of Daniel; so the child being baptized was named Daniel.

Gregory, of Tours, whose historic labours gained for him the name of "the father of Gallic history," was an especial favourite of Queen Fredegonda. On one occasion he received private information that a secret conspiracy was being formed against him, to disgrace him in the eyes of the Queen and take away his life. He also heard that the powerful Earl of Tours was the leader of the conspiracy. In deep distress and agony of mind he retired to his chamber, and poured out his soul in fervent prayer; then rising from his knees, he opened the Book of Psalms as his oracle. The first words upon which his eyes fell were in the 58th verse of the 78th Psalm—"He led them on safely, so that they feared not; but the sea overwhelmed their enemies." He felt this to be a happy omen of his safety, and "great," says he, "was the comfort I found," and so it eventually proved. The historian walked forth from his chamber with firm step, light heart, and strong faith.

Not only in private, but also in public affairs was the practice of Bibliomancy resorted to. The bishopric of Orleans had become vacant; there were many candidates for the vacant see, and amidst much dissension party feeling had become very strong, and there seemed little hope of reconciliation. It was finally decided to appeal to the Book of Psalms as the oracle, whereby they might know the will of God in regard to the election of their bishop. Each candidate was caused to open the book and read his passage; but each passage seemed inappropriate, with one solitary exception. This candidate opening upon the 4th verse of the 65th Psalm, read aloud, "Blessed is the man whom Thou chooseth and causest to approach unto Thee, that he may dwell in thy courts." On this man the lot fell, for the appropriateness of the passage was accepted as indicative of the Divine choice.

On one occasion, when the see of Rochester was vacant, the same method was adopted in deciding the election. Lanfranc, Archbishop of Canterbury, presided, and when one of the candidates opened upon the 22nd verse of the 15th chapter of St. Luke's Gospel, "Bring forth the best robe, and put it on him," the election was at once decided in his favour.

It is related of a young lady who was desired by her parents to enter into a marriage engagement, to which she was opposed, that she was induced by her spiritual advisers to make an oracular consultation of the Scriptures, and thus leave the matter in the hands of God. To this all parties agreed, and on opening the Bible she read the 37th verse of the 10th chapter of the Gospel of St. Matthew, "He that loveth father or mother more than me is not worthy of me." Thus she was released by her parents, and thenceforth devoted herself to a life of celibacy in connection with the church, a life which St. Jerome encouraged with all the ardour of his impetuous nature.



Sufficient has now been said to prove that this Bibliomancy was not a thing practised in secret, and by the ignorant only, but openly, and amongst the learned. Like many species of supposed divination, it became abused; hence decrees were passed at councils prohibiting it. It is now scarcely known, except as a thing of the past, and men laugh at it, and call it a matter of hap-hazard and mere chance. Let such, however, beware how they speak, and ask themselves whether they are prepared fully to admit the doctrine of chance, or even that there is such a thing as chance at all.

J. W. K.

[Books consulted;—*Mosheim Eccl. Hist.*; *Life of St. Augustine*; *Scottish Christian Herald*, 1841; *Glossary of Du Cange*.]

#### A PSALM OF TRIUMPH.

To the Editor of "The Spiritualist."

SIR,—In turning over some papers to-day, I came upon this spirit message, given long ago, through the mediumship of a lady whom her friends will know as L. M. It is so different from most other messages that you may think it worth publishing. It seems to be a sort of Psalm of Triumph.

M. A. (Oxon).

Feb. 19th, 1876.

The Lord is a God of Love, and affection shall never die.

Exult and be comforted, all ye whose hearts are with those long buried in the grave. Let the eyes long used to tears now sparkle with delight. Let years be forgotten, and the warm glow of youth return. Praise ye the Lord, and extol His goodness for ever. For behold He will give you the desire of your hearts! and Love shall triumph over Death.

Yet a very little while, and those who have departed shall be seen to walk with their loved ones on earth.

Where is thy triumph, thou much-dreaded grave! And where is thy despair, thou broken-hearted mourner?

The believing soul shall no longer fear thee, O thou gloomy sepulchre, for Jesus has descended into thy depths, and disarmed thee of thy terrors.

The Lord shall not reign as an earthly king! That were poor indeed.

His reign shall be a spiritual dominion in the hearts and souls of men.

There shall be neither rich nor poor, high nor low; for the earth shall bring forth her fruits in abundance, and famine, and indigence, and labour, and sorrow shall cease to be.

Age shall lose its infirmities. There shall be no wrinkles nor decrepitude; neither shall the warm glow of feelings be chilled into selfish apathy by advancing years.

The good and wise shall love men as their younger brothers. And all shall be glad to honour worth and learn of superior wisdom.

The redeemed of former ages shall revisit earth at pleasure: yea, angels shall walk among men.

Death and pain shall no more be dreaded: and the hearts which strong sympathy have linked together shall no more be torn asunder.

And all mankind shall know themselves in the presence of God; for God shall enlighten the whole world.

Then shall love and friendship flower when all shall know their God.

All men shall be kind and just, noble and true one to another.

They shall quaff rich draughts of pleasure from the light of their own beaming eyes.

And the earth shall smile, as conscious of man's altered state.

The unwholesome marshes shall bloom with choicest flowers: there shall be no blight nor chilling frost to hurt them: and the barren deserts shall be changed to odorous groves and flowering meadows. And the woods shall be vocal with music.

Then shall men take sweet counsel together; their hearts shall be pure and glowing as their eyes. They shall walk the earth as friends, and together they shall climb the heights of wisdom.

And sympathy shall be the bond of union.

The holy name of love shall no more be profaned.

Religion, affection, love, and poetry shall no longer be profaned.

Thus, and yet more abundantly, shall the Lord God bless the earth, when men unite to serve Him with a willing heart.

All evil things, pain and sorrow, shall then be remembered as dark clouds that have been, but are not. The clouds that pass by are soon forgotten in the rays of the cheering sun.

Alas! for the soul-harrowing contrast of what a world is now—and what it will be then!

Consider, O man! to what depths of misery and degradation sin hath led thee!

God is ever good: but man, by his own rebellious will, still works his proper woe.

Repent and be converted, ye sons of men, for the world is grown old in iniquity.

Ye are fallen on the latter days, and judgment is near.

#### THE UTILITY OF SPIRITUALISM.\*

BY PROFESSOR WILLIAM DENTON.

WHEN the fact was first announced that communication was established between the spirit-world and our own it was met almost universally with jeers and denials. One party said, "It is impossible! Between us and the world of the spirits there lies a great gulf that none save direct messengers from God can cross, and all who pretend that communication is opened between the spirit-world and our own, and that messengers are coming to and fro, are only speaking that which must be of necessity false." Another party told us that when the man died it was the end of him; that we put the *man* into the ground with his coffin, and that all talk about communication with the dead, or concerning life after death, was but the evidence of the wildest hallucination which could be the offspring of the human mind. To-day all this is greatly changed; the most sceptical who are aware of what is taking place around us, and who have given the slightest heed to the matter, are now compelled to acknowledge that there is something in it, though they may not pretend to say what it is; while the great body of the people, who do not wish to identify themselves with Spiritualism and yet see the force of the evidence that we have received within a few years, are now saying, "Well, if it is true, what is the use of it?—of what benefit is it to mankind?"

All that I wish to know concerning anything is, is it true? And if it be true I know that its practical experience will justify its existence. When Galileo went into his garden on the 8th day of January, 1610, and saw the three little stars in the vicinity of Jupiter with the first telescope through which the astronomer's eye had looked, and subsequently discovered the four moons revolving around that planet, some people said, "Of what benefit is it for us to know that four little stars spin round a larger one?" At first this benefit was not observable, though in process of time it became demonstrated, and from the eclipses of these little stars that spin around Jupiter, the mariner was able to form his calculations, and sail with safety over the boundless deep to the port of his destination; and by this discovery the old Ptolemaic system of the universe was ground to atoms, and the new theory taught by Copernicus, whereby a rational and consistent view of the heavens and the earth was set forth, and established on an immovable foundation!

When the circulation of the blood was first discovered and announced by William Harvey, there were but few physiological believers in it, and it is said that no physician of the time above forty years of age ever did believe in it; but to-day, the very first thing which a physician does when summoned to the bedside of a suffering patient is to endeavour through the pulse to ascertain the condition of that patient's circulation.

So with Spiritualism; it seemed a very trifling fact that rap was made in the presence of a humble family in Western New York, but behind the rap was the spirit that made it, and behind that the law by which it was done, and by which a thousand varying manifestations were to be made.

\* *Banner of Light*, Boston, Jan. 1.

The child then born has grown to a lusty manhood, and already justifies his babyhood and our Mother Nature that produced him. Spiritualism proves to be a fact out of which proceed uses incalculable.

First of all, Spiritualism gives us the true philosophy of life, the knowledge we have all longed so much to compass, and without which it would seem we could never by any possibility arrive at a satisfactory solution of the uses or significance of human existence. What is the meaning of these little, helpless children growing to increased stature and powers day by day? What is the meaning of these men and women around me, the blood pulsing in their veins, the hopes incident to existence burning in their hearts? What is the meaning of this life, which to so many seems a burden of recompenseless toil? See the trapper boy at the bottom of an English pit, pulling a string when the waggons come through, and closing the trap again when they have passed; sitting in that underground dungeon ten hours a day, and six days in a week, and striving by begging or stealing when outside to obtain bits of candle with which to cheer his solitary gloom; what is the meaning of life to him? By-and-by he becomes a toiling, grimy hewer, with a candle in his hat, hewing away at the black wall, breathing constantly the foul air, death the most fearful staring him in the face, and then comes the veritable death itself, and puts an extinguisher upon the man. Is this all that there is for that poor wretch in the coming eternity? Then his existence does not pay; life to him is a terrible failure. The light of spiritual philosophy illumines these dungeons, and makes them shine like radiant palaces, and places their inmates on the road to knowledge, to bliss, to perfect manhood! The time is yet to come when in the light of recompensing development this man will not complain of the trouble met with along his earthly road.

I have noticed among those who have no faith in the spirit's future, a dissatisfaction with life and humanity that appears to be caused by the necessarily one-sided and imperfect view of it obtained from the merely material standpoint. Could the worm be made aware that at some future time it would be a fly, and mount on silken wings, and flit from flower to flower, sipping honey, it would enable that worm to bear the ills of the present in anticipation of its future, and give it a philosophy of worm-life quite impossible without it. The persons who have no belief in a future existence feel frequently that life is a poor, mean affair, and hardly worth coming into the world for; while looking at their fellows as mere creatures of a day, they feel and sometimes express a contempt for them that neither adds to their own well-being nor the happiness of others. Spiritualism gives to such, as to all, the true philosophy of life. It teaches that man here is in the chrysalis state; life, what is it to him compared to that great eternity which stretches before every human soul? It tells us what the love means that throbs in young hearts and leads them to unite in marriage, finding in each other for the time being all the heaven that they desire. It reveals to us the meaning of these children, crying, prattling, growing up into boys and girls and around us. It translates into language that we can understand the smiles, the tears, the comforts, and the troubles of life—all so many threads out of which are woven the beautiful garment that the soul shall wear in the hereafter. It solves the enigma which is presented in the low, ignoble, and seemingly wasted lives of so many amid the mass of humanity. Without the explanation it furnishes, existence is apparently to most people without an aim; even the wisest feel how little they can ever learn, how little they can hope to accomplish. With souls that are as wide as the celestial ocean in which the universes swim, life pours out for us only a single drop! Are we to be extinguished for ever, and all these capabilities to die with us? It is not possible! Why all the wonders of that vast system of preparation, stretching backward through the long gone ages, the great eternity of the past, by which earth was fitted for our reception, if at our coming we move but transitory atoms upon the great tide of being, and the very trees that we have planted are to wave their garlanded branches over our great-grandchildren's graves, while we have gone out into the

absolute nothingness out of which it is supposed we originally sprung? Spiritualism gives us the meaning of it all, and bathes the long-vanished past with beauty and glory, as the commencement of that system of development which has culminated in the splendours of to-day.

Wherefore came into existence this blazing globe, rushing from the glowing bosom of the sun? Was it merely to light and warm this moon that revolves around it and rejoices in its beams? Ages pass, and rocks arise pile on pile in grandeur to the skies. Was the planet born that granite and quartz, slate and trap might be? No, for life appears, and the waters swarm; sea-snails cling to the rocks that are carpeted with sea-weeds, and trilobites like water-beetles skim over the surface by myriads, crinoids expand their living blossoms and make gay the sea-bed like a garden of flowers. But even these fail to give us a key to the riddle of creation. Not for the long scaled fishes flashing through the water, or the birds with varied plumage, the lower mammals, the higher mammals, or even the low-browed men who lorded it over the young world by brute strength, was this stupendous scheme originated and developed. All these fail to tell us why the earth endured for ages incalculable, and life advanced from the monad to the man. Has man come upon this grand stage of action but as a bubble, to be exploded at the chill breath of dissolution? Did this planet cohere into an orb in the eternity of the past, and develop all these varied forms of life through the ages only that man might come forth to shine for an instant and then disappear in the gulf of eternal darkness? It is not possible that this should be! When in the light of the grand truth which Spiritualism reveals, we read the verity of the present and the promise of the future, we behold man heir to a grand destiny which the coming eternities shall work out for him; we become cognizant of the fact that *the* man lives after death, that the earth came into existence that human souls might be clothed in physical forms through whose disciplinary processes they might take the first lessons of existence, and lay the foundations for the great superstructure of spirit-life and development. And in the light of this sublime fact we learn that all our sorrows, disappointments, and trials, are but so many steps toward that triumph of eternal unfoldment in which the soul for ever goes marching on.

Spiritualism not only gives us the true philosophy of life; it gives us also the philosophy of death. What is death? To the materialist it is the skeleton grim, the antagonist of life, the end of all existence; it is the night that comes to all, but without a star, or dawn of returning day. Death to him reaps all, and the grave is the granary of humanity, and holds its contents for ever! We are so constituted that we never can be satisfied with this; and the people who are so unfortunately circumstanced mentally that they feel that they must believe it, shrink from the fate that their faith assigns to them, for in it there is no philosophy of death or life. Why this instinctive and unutterable longing for life, and the all but universal belief in a future existence, if death is the extinguisher of the soul? In giving us the philosophy of death, Spiritualism takes away the fear of death which has hung over humanity like a thunder-cloud, ready to burst and let destruction down. Paul writes of persons in his day, who, through fear of death, had been all their lifetime subject to bondage, and of this class hosts still remain. The fear of death, and the horrors that succeed death, according to the teachings of the popular theology, make cowards of millions, who become the ready slaves of those who promise them deliverance. Spiritualism comes and points to the radiant morning even now gilding the heavens with its glory, foretelling the magnificence of that broadening day which is yet to dawn on every human soul!

Not long since I sat at the bedside of an old lady, a Spiritualist; all was calm, all was radiant with hope; no fear of what should come, no regret with regard to the past; she said to me: "I long to go; my body is now but a burden to me, and I long to be free from it." When I told her that she had but a few hours to live, she said: "Do not deceive me, for it seems too good to be believed." Then she joyfully laid that worn-out body down, and went into the supernal home of the spirit, and since then I have heard from her often, and over and over again have I been assured

that my friend is still alive and enjoying existence in that radiant land into which her ripened soul has gone. Truly the demonstration that death is to be loved, not feared, is a blessing, not a curse to humanity—is one of the brightest gems scintillating in the crown of Spiritualism's utility!

But this is not all that Spiritualism has bestowed upon the race. It is destroying the old ideas of hell and heaven which have for so long exercised such a disastrous and depressing influence upon humanity. Wherever its doctrines have been received, these old ideas have gone out to return no more. Who are these that come to us from the spirit-world; who reveal to us their presence, whose voices we can sometimes hear, whose hands we can sometimes grasp within our own, whose messages, written under the most remarkable and satisfactory circumstances, we have no trouble in recognising as executed in the well-known chiromancy of our friends once with us denizens of mortal existence? They embrace every order of intelligence, every state of virtue or its opposite; they are from among those whom orthodoxy would call righteous and true, "inheritors of the kingdom," and also from among those whom orthodoxy would call sinners, and consign for ever and for ever to the fellowship of devils in the pit which blazes with unquenchable fire!

We have by experience found them not to be miraculously changed to angels on the one hand or to incarnate devils on the other; we have found them to be our neighbours, our friends; as they left the sphere of earth, so do they return, bringing with them their marked personal characteristics, opinions and methods of action; unchanged as to nature, without added knowledge, save as their position in the spirit-world has bestowed upon them better opportunities of observation. From the first hour of my investigations to the present time my experience has been this—that spirits are the same there as here, only changed in so far as their development is acted on by the new conditions in which they are placed. I have talked with Indians, and found that while their changed sphere of life has not been without its influence upon them, yet the aboriginal peculiarities cling to them still. I have talked with men, the lowest of the low, as far as humanity goes, and though they seemed to be in the company of those higher than themselves, they still manifested their old peculiarities, and their word—unless direct evidence could be gained of the truth of their statements—was no more to be relied upon than the word of similar men living among us from day to day. All this we have learned, and now as we become more and more familiar with the spiritual side of life, more and more familiar with its characteristics and its demands, we find that in so doing we are but gaining added knowledge of the highest philosophy of nature as well.

Death never changes us; you will die to-night when you lie down and lose yourself in sleep, as much as you ever will; you seek repose for the weary frame, and rise in the morning refreshed for the duties the day may bring; and so you will lie down in death and waken in spirit-life, the same individual. There will be no devils to drag you to an abyss of unutterable woe, on the one hand; no angels to waft you to a heaven where no cloud will frown to mar your sky, and no sin can come to you. Wrong-doing is, in my opinion, just as much in existence in the spirit-world as in this, but just as surely as the results of sin in the mortal react upon the sinner, so they will come to the wrong-doer in spirit-life, and your faith in Jesus, Mahomet, Buddha, Vishnu, or any other deific name whereby men "hope to be saved," cannot possibly change the relation of your wrong-doing to the direct consequences which must naturally follow in its train. If you do wrong anywhere in the scale of life, you will suffer the result of that wrong, and the God of the universe Himself cannot save you from it.

Here Spiritualism reveals the true incentive to right living, teaches man self-respect, and gives him the foundation of a rational and soul-satisfying religion, so much needed when one portion of the race was rushing into a dead materialism that reduced the spirit to a clod, and another portion was reading humanity's future in the light of a lurid hell, fed by the fury of an angry God! Spiritualism in demonstrating this fact, therefore, makes a true life to be the

greatest necessity of the soul's happiness, both here and in whatever sphere of experience it may be called to enact its part.

#### SUSPENDED ANIMATION.

THERE abounds in this country a peculiar species of wasp known as the "digger." The male insect does no work, but the female does the double duty of bearing offspring and providing for its wants. She begins by boring a hole in a clay bank, in order to form a nest, and then sets out on a hunt for the peculiar spider, or other insect, which forms her natural prey. Pouncing upon her victim, she pricks it very gently with her formidable sting. No sooner is the wound made than the assailed insect falls paralysed; even the great tarantula succumbs as quickly as the tiniest spider. Seizing the apparently inanimate body, the digger flies off to her nest, therein deposits it, and, renewing her hunt, captures victim after victim, until a sufficient supply is secured to feed one of her larvæ to maturity. Then she deposits her egg among the bodies, seals up the nest, sets to work on a new home and a new hunt, and thus she continues until her stock of eggs is exhausted. In course of time the larvæ, soft white maggots, appear; but before they are ready to form cocoons several weeks must elapse, during which time their nourishment must be fresh meat. It has doubtless already been divined how beautifully Nature provides, for this want, for were the captured insects shut up in the nests dead, they would speedily putrefy, and be unfit for their purpose. Kept alive, however, though inert and senseless, they remain in natural condition indefinitely, or until eaten by the maggot; and this is the effect of the digger's sting. The wasp administers a hypodermic injection of something—some virus, perhaps, which paralyses the brain and its sensory ganglia, while the spinal system remains awake. Nature suggests to us a definite question to be put to her, through the chemist and physiologist, namely—What substance, injected hypodermically into the veins of an ox or sheep will reduce the animal to the state of the digger's prey? What will produce complete anæsthesia, to last as long as we choose, without causing death or injury?

Dr. Grusselbake, Professor of Chemistry in the University of Upsala, Sweden, has succeeded, we are told by a foreign scientific contemporary, in so treating a little serpent, by cold, that the reptile, to all appearances, becomes dead, and as stiff and as rigid as stone. By rubbing it, however, with some stimulating substance, the reptile revives and becomes as lively as when captured over ten years ago. Now, this is not the effect of hibernation, for, as will be seen below, there is an entire absence of irritability; nor yet is it identical with the torpidity produced by cold. It is a state difficult to explain, and is the same as that of several species of fish, which, if completely congealed die; but yet, when frozen stiff, possess sufficient vital action in the circulatory organs to insure their revivification when thawed in warm water. What the condition is remains to be seen; and such an examination would lead us to the thought of whether there is not a point at which the higher animals may be brought to the same state. If there is, then can it be obtained by the skilful use of chemical freezing mixtures in lieu of ice? Or, if an ox cannot thus be reduced, can he be rendered actually torpid by cold?—*Scientific American*.

Mrs. EVERITT writes to say that the message on the habits of China-men mentioned in the last number of *The Spiritualist* was given through trance mediumship, and not direct spirit writing.

SPIRITUALISM IN SOUTH LONDON.—South London Association, 71, Stamford-street, Blackfriars. On Sunday last, Mr. T. L. Henly delivered a lecture on "Spiritualism as taught by Jesus and the Prophets," which was listened to with great attention. After the lecture Mr. Redman gave some illustrations of the powers of mesmerism. On Sunday evening next, Feb. 27th, Mrs. Howard (Miss Baker) will deliver a trance address, the subject to be chosen by the audience. Doors open at half-past six, proceedings to commence at seven.—J. Burton, hon. sec.

SPIRITUALISM AT CROYDON.—On Friday evening, the 18th, at a meeting of the Debating Society at the Croydon Literary and Scientific Institute, an address was given by Miss Ramsay on "The Claims of Spiritualism to Investigation." Miss Ramsay, in an exceedingly clear and lucid manner, placed the subject before the audience, giving the results of her own experience at seances with Mrs. Guppy, Mrs. Hardy, and others, referring also to the conclusions of the committee of the Dialectical Society, and to the investigations of Mr. Crookes, and other scientific inquirers. She did not attempt to expound any theory, but maintained that a strong case was made out for fair and impartial investigation. An animated debate followed, in which a number of gentlemen took part. Various opinions were expressed:—That the phenomena should be investigated by scientific men only, being far too dangerous a subject for amateurs—That it was all jugglery and deception—That there was no such thing as "Spiritualism," but, if there were, that it was the work of evil spirits—What was the use of it if it could not tell you the price of consols three months hence, or give correct information about the death of your grandfather?—That there never had been any communication with any spirit after death—That there were no phenomena to investigate. Mr. E. T. Bennett, as a visitor, was allowed to give a few facts out of his own experience, and to urge the importance of the subject. Miss Ramsay's resolution that the subject claimed investigation at the hands of scientific men, as well as an amendment that, being "unreasonable," the subject was unworthy of investigation, were put to the meeting, when the resolution was carried by a good majority. The Rev. R. Sufield occupied the chair, and the meeting was one of the largest the society has had. Debates of this kind are valuable as introducing the subject into quarters where but little spiritual literature finds its way.

## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided. There was a good attendance.

The minutes of the last meeting were read and confirmed.

Mr. F. K. Muntion, honorary secretary, said that he regretted that Mr. Stokes was not present to give evidence about the voices he heard when he discovered the Harriet Lane murder; his absence was due to illness.

Mr. Thomas Bell was then elected an ordinary member of the society.

## THE HARRIET LANE MURDER AND THE CLAIRAUDIENCE OF STOKES.

The President said that the first business before them was to discuss the paper read at the last meeting by their secretary, upon the voices heard by Stokes. The question was, Were the voices objective or were they subjective impressions? Nobody, he thought, could read the account without seeing that Stokes was an extremely imaginative man, so the voices were more likely in this case to be subjective than objective. The interesting part of the story hinged upon the statement that he heard the voices before, instead of after he opened the parcel. Could they accept this statement as a fact, or had his imagination conjured up the idea afterwards? Many persons heard words which were the result of mental impressions, but Stokes said that he had not previously the slightest inkling that the parcel contained anything unusual. He (Serjeant Cox) did not think it was proved that the incident of the voices had not been conjured up by Stokes afterwards, when thinking over the whole matter. If he had heard them the moment he had said he did, one would have thought that he would have mentioned it to somebody within a few days after the discovery. He should like to know if Stokes had told his wife or any other person in his own home directly after the event. Before any argument could be founded upon the occurrence they must make sure of the fact, and it must be remembered that the incident had not been made public at all until after the trial. Supposing it to be a fact, then it was of interest from a psychological point of view, and it would probably be classed as another instance of supersensuous perception, of which there were many on record. Stokes had said that he did not discover the contents of the parcel by the smell, and there was nothing to convey an impression to his mind that the contents were not of an ordinary nature. If he had smelt something he might afterwards have fancied he heard a voice saying "Open it! Open it!" which was just what he wished to do.

## THE FRANKLIN EXPEDITION SEEN CLAIRVOYANTLY.

Captain Parker Snow said that he wished to show that impressions could be conveyed to the mind of man by a method quite out of the ordinary course of things, yet not supernatural, but possibly in consequence of the concentration of the mind upon a particular subject. For many years he had been connected with that extraordinary mystery the loss of the Arctic expedition under the command of Sir John Franklin. He volunteered to go out with the search expedition of 1845, but did not get an appointment; the Government informed him that the applications were so numerous, that the ships could have been manned entirely by officers. In 1849 he was in New York, and one day he read a report of the return of the search expedition under Sir John Ross, after which he went to bed with thoughts about it in his mind. It was then not known what part of the Arctic regions they had gone to. That night he saw the whole of the expedition before him. He did not know how or why, but there he saw the ships in one particular locality. He also saw the men wandering about. Without delay, he next day wrote out an account of what he had seen, told where the ships were, and their relative positions; also how the survivors of the expedition might be saved. This was between 1849 and 1850, and on the 7th of January, 1850, he despatched from New York a full account of all that he had seen in his vision. The narrative was given to Lady Franklin, who sent it to the House of Commons, and the whole story was published shortly afterwards in a Parliamentary Blue Book. Nobody then knew even where the ships were to be found. In 1859, Sir Leopold McClintock went to the locality which he had seen in his vision, and found everything almost exactly as he had stated; he had also exactly described the relative position of the ships. The late Lady Franklin had had several curious circumstances of this kind passing under her notice. In 1850 he went out in command of her little vessel. The night before the ship sailed Lady Franklin told him certain facts, which he entered in his note-book. She told him to go to the locality she had mentioned, and said that the daughter of a clergyman in Ireland had pointed out to her that there they would be found. If any expedition had gone there promptly, in consequence of these visions, the sufferers might have been saved. He had nothing to guide him in coming to his conclusions in any such way as that which had been suggested by the president in the case of Alfred Stokes, in which instance he thought the president's explanation to be the right one. What he had seen in the beginning of 1850 was proved to be true at the end of the year 1859. He believed the study of psychology to be very useful. Once he had to discover a semi-civilised savage in southern regions. His ship met with rough gales, and he woke up one morning and suggested a round-about course, like going round the four sides of a quadrangle; he further told his officers that by acting in this manner they would succeed, and have favourable winds all the way, and so they did. He found the very man he wanted. Imagination had nothing to do with such facts as these.

Mr. Wedgwood wished to know how Captain Snow was able to denote the latitude and longitude of the place at which he saw the ships in his vision.

Captain Snow said that he had explained that in the Parliamentary papers. He told them that it was close to the magnetic pole,

## THE CLAIRAUDIENCE OF SIR CHARLES NAPIER.

Mr. Thomas Shorter said that he had been reading an anecdote narrated by Sir Charles Napier, telling how some voices which he could not explain once helped him to capture one of the robber tribes in India. He was in search of the tribe in one direction, when a voice in his ear told him to go in another, and mentioned the name of the place to which he was to go. Sir Charles thought it most improbable that the voice could be right, indeed he was going in an entirely different direction; but he obeyed the advice so mysteriously given, and found the robbers at the place indicated. With all deference to Mr. Serjeant Cox, he (Mr. Shorter) preferred to take the statement made by the man Stokes, rather than to accept theories made by anybody else as to what were the actual facts of the case. It was much safer to adopt his statement of fact how it *did* happen, rather than to accept the theories of anybody else as to how it *might* have happened.

## MANIFESTATIONS BY THE SPIRIT DURING BODILY SLEEP.

Mr. Pike narrated that not long since he left Scotland on some emergency, and he telegraphed to his friends in London that he was on his way home. He travelled by the North-Western railway, and had to change trains at Camden Town. As he wished to get all the sleep he possibly could, he instructed the guard to wake him up at that station. He then went into one of those sleeps that it is almost painful to awaken from, and suddenly he heard a strange noise, which made him return quickly and painfully to the waking state. It was the guard of the mail train waking him abruptly, for the train was behind time. The first impression, after he had been thus suddenly aroused, was, that he had been brought from his own home; he thought that he had just been upon the landing, and had called to the servant to bring him some hot water; he shouted twice, and the second time more emphatically than the first. When he arrived at home afterwards, he discovered that at the very time he had been suddenly awakened, and thought that he had been calling for hot water, the servant had heard his voice asking for it twice. She went upstairs, and came down—as described by the children—"as white as a ghost," for there was nobody there. She told him that she had heard him calling twice, and that the fright at discovering that he was not there had made her ill. He was of a very susceptible and sensitive disposition; he had swooned three times in his life, and had been to all appearance dead. On two of those occasions he was perfectly sensible: he saw his body on the floor, and while he was being restored to life his sensations were perfectly horrible. On the last occasion, when he thus swooned, his insensibility, he was thankful to say, was total and complete.

Mr. Gordon asked what reply the Government had given to the wonderful information furnished to it by Captain Snow.

Captain Snow replied that it gave no reply at all—(laughter)—but that three days afterwards from three different parts of the world, the same information that he had given himself was sent to the Government; ships, however, were sent to plenty of other places, and for some years the remains of the missing expedition were consequently not found.

## A MURDER REVEALED IN A DREAM.

Mr. Serjeant Cox said—A remarkable case in which dreams played an important part once came within my own experience, and the evidence was all given on oath before a court of justice during a trial for murder. I was present at the trial. A murder had been committed in Somersetshire. A farmer had disappeared and was not to be found. Two different men, living in different villages, some distance from where the farmer had disappeared, both had a dream upon the same night, and stated the particulars to the local magistrates. They said that they had dreamed on that particular night, that the body was lying in a well in the farmyard. No well was known to be there at all, so the two men were laughed at. Some persons, however, went to the yard, and although there was no appearance of a well, they at last found one under some manure, and the body was in it; then, of course, the public began to suspect the two men, but it afterwards turned out that the farmer had been murdered by his two nephews with a club, and that afterwards they had thrown his body down this disused well. Before they had the dreams, the other two men knew nothing of there being a well in the yard. I heard all this proved in a court of justice, and the two nephews were hanged for the crime. It was a case of supersensuous perception.

Mr. Wedgwood remarked that the Red Barn murder had been discovered in the same way.

## THE PRIMITIVE PSYCHOLOGY OF THE ARYANS.

Mr. G. M. Tagore, a Brahmin, said that the case of Joan of Arc was the best historical example on record of visions and voices of an abnormal kind. He then proceeded to read a paper on "The Primitive Psychology of the Aryans." He said that Brahminism was preceded by the Vedic and Aryan systems. The Vedic system consisted of element worship, and sacrifices in which the juice of the soma plant was offered to the deities. It also included belief in good and evil spirits. Missionaries believed that caste in India had its origin in the devil, but he, as a scientific man, thought that it grew up under an organic law. From long observation he had discovered that law, and found that wherever monotheistic ideas gained ground, caste gave way before them. Castes consequently were breaking up in India.

Mr. Pike asked who the gipsies were.

Mr. Tagore said that they were wanderers from India, and that they spoke Hindustani; in fact he was able to converse with them. They belonged to the lower classes of India, and Brahmins, like himself, thought it degrading to touch them. (Laughter.)

Professor Plumptre asked Mr. Tagore what influence he believed the newly promulgated Brahmo-Somaj faith to have upon the abolition of class distinctions.

Mr. Tagore said that there were many monotheistic religions in India, and that he had clearly discovered that the chief thing which had a tendency to break up caste was the advance of monotheism.



A gentleman asked whether the construction of railways had not done more to break up caste than any religion.

Mr. Tagore said that railways had helped to break up caste, but the Hindoos were a race not given to materialism, but to philosophy and to thought, so that railways did not tend so much to break up caste as new religious ideas. He had noticed that among the Mohammedans, wherever they had departed from the monotheistic teachings of the Koran, there did caste spring up.

The proceedings then closed.

#### NOVEL AND CURIOUS MANIFESTATIONS.

A LADY correspondent of the *Chicago Times*, from whose able letters we have had occasion to make extracts in the past, cites in the issue of that paper for December 30th several interesting points in the experience of the sitters at the *séances* of Mr. Stewart, the subjoined items being of the number:—

"Several new phases of phenomena have recently occurred that may be of interest to your readers. At a morning *séance*, a few days ago, just after the medium was seated, and before she had passed into a trance, or had closed the door, a white cloud appeared to rise up, filling the cabinet and forming a vapoury white curtain from top to bottom of the high door. While the medium and all present were expressing astonishment, it gradually changed to the form of a beautiful young lady, who walked out and fully identified herself to her father, who, by the way, is one of the wealthiest and most influential men in Illinois, as well as one of the mainstays in a prominent church. The medium was greatly delighted, as this was the first time she had ever witnessed materialising, being always before in a trance during the phenomenon. Since that occurrence, one evening, Belle, one of the active spirits of the band, materialised in full view, and then floated up to the top of the cabinet and gradually dematerialised from her feet up, until nothing was visible but her head; and though in this condition she said in an audible, soft voice: 'You see I am up here in the top of the cabinet.'

"In my first correspondence from here, I mentioned a sister who came always dressed precisely like myself, changing her costume from evening to evening to match whatever I happened to wear. She continues to do so during my present visit, even changing her mode of wearing the hair as I change, or the style of belt or collar, thus proving not only the wonderful power of return, but the fact that she attends me during the day and reads my intentions. One evening, not long since, she told me I might get on the platform. I did so, and the Indian spirit said: 'Turn your back to your sister, squaw, and see which is much big.' I did so, and my sister came out and turned her back to mine, and proved to the thirty people present that she is half a head taller than I am. These same people witnessed after the *séance* that I am a head taller than the medium. Thus did we demonstrate that it would be impossible for the medium to personate my sister, had she been lost to sight during this experiment, which she was not. . . .

"Last evening (December 26th), Dr. Pence and his wife celebrated their silver wedding. The many beautiful presents; the gay guests, with songs and tableaux; the bountiful supper; the reading of appropriate original poems; and the congratulations, witty and wise, would make an interesting paragraph, but must give place to a brief description of the family *séance*, held at eight o'clock, to receive the members of the family who have passed to the spirit-home. The doctor's first wife and two children died when he was only twenty-eight years of age. Of his second marriage there was only one child, Albert, who died early. This one has come often to the *séances*, and identified himself in many ways. He was the first to come last evening, and after the greetings were over stood in the door and improvised an original poem. After he bade us good-night, a tall, graceful young lady made her appearance, and claimed to be the daughter 'Sarah.' She was dressed in white, with a wreath of white flowers upon her head, and a long white veil. After she had withdrawn Minnie said: 'She wear pretty white flower and much pretty veil because her father got a wedding.' The next apparition was Sylvester, the doctor's eldest son. He had a moustache and considerable beard upon his chin. After some remarks, the doctor asked if he might get upon the platform and see which was the taller. This was allowed, and at the moment of approach he seemed nearly as tall as his father, but swayed and sank a little until he was nearly a head shorter. Albert marked above his head on the wall, so that we ascertained that he is a little taller than the father, and of course taller than his brother. The last that appeared announced herself as 'Elizabeth, the first wife.' She seemed exceedingly amiable and earnest in her greetings, and, retiring to the door, said, in low, impressive words, 'I wish you all the happiness in the world on this anniversary of your wedding. May you live happily together upon the earth for as many more years. Good night.' Minnie then graciously informed us from the cabinet that 'Elizabeth squaw not jealous.'

"This family *séance* disclosed still more clearly the genuineness of the manifestations here, for the reason that Dr. Pence is a man of reading, thought, and experience. No one ever doubts his integrity in anything. Still every sensible person must admit that if these manifestations have the least shadow of fraud upon them, he knows it. Yet upon a sacred occasion he has a private *séance*, and is overcome with emotion, unable to keep hidden the tears of joy that the tender tones and the loved presence of dear ones call forth. The same is true of Mrs. Pence. No one could witness once the intense love in her face and hear her mother-heart in her voice cry out, 'My boy! my darling boy!' without being for ever convinced that it is a living truth to her. So it is with others, who have noted the materialisations here for three years.'—*Banner of Light*.

The book *Art Magic* is expected to be printed and on sale in America in a fortnight's time.

#### MR. MOODY'S SERMON ON HELL.

In a discourse on the above subject the Rev. J. Page Hopps of Glasgow said:—

"I might have attempted to give a general and comprehensive view of Mr. Moody's teaching, or I might have chosen some other topic, such as the possibility of instant conversion, or the reasonableness of salvation by faith or emotion, or the value of his favourite doctrine of redemption through blood: but I prefer to consider this sermon of his on Hell for this reason mainly—that everything turns upon it. He came here because of Hell, his work is to save people from Hell. To use his own words in this very sermon (which, let me explain, appears verbatim in an organ of the movement—*Signs of Our Times*)—'If I believed there was no Hell,' he said, 'I am sure I would be off to-morrow for America.' He added, 'You would not find me here, going from town to town, spending day and night preaching and proclaiming the Gospel, and urging men to escape the damnation of Hell. I would go back to my own country, and take things easy.' That, then, is his own account of it; so that the subject of Hell is the subject. He came here because of Hell; he preaches in order to save people from Hell; the whole thing is a piece of fireworks, ending in smoke, if his Hell is not the reality he says it is. Another thing must be explained. In spite of the disclaimer that has been now and then put forth, Mr. Moody makes much of this subject of Hell. How could it be otherwise? He comes on purpose to warn us, to inform us, to entreat us, to alarm us, and to save us; and, though it may be denied, I affirm it, after a close watching of the whole movement, that Hell and the Devil have been freely used to produce the state of mind that made the reception of his message possible and easy.

"The sermon before me is his last on the subject, but it is only one of many; it is neither better nor worse than his others on the same subject, though, if anything, it is milder, less brutal, and less indecent, than some of the others. I use those two words, 'brutal' and 'indecent,' deliberately. More than once—once, to my knowledge, in Manchester and once in London—he pictured good, 'beautiful girls' in Hell, not because they were wicked, but because, to use his favourite phrase, they were 'out of Christ,' or, in plain English, because they could not agree with Mr. Moody, and accept what he told them about salvation by blood. He pictured those girls as given over by Satan in Hell to the lusts of his devils, with not even a policeman to hear or help them. I call that both indecent and brutal; what else it is in reference to God, Jesus, and the angels, I shall show presently. In this very sermon he still harps on these girls in a way that suggests unpleasant feelings about the speaker. He tells how he saw a 'lady' weeping at the door of the inquiry-room, but a 'woman' came and 'shoved' him away: these are his own words. The hopeful, emotional person was a 'lady,' the person who interposed was a 'woman,' and he says she 'shoved him away,' telling him that the 'lady' was her daughter, and that she did not wish her to be associated with Christians. A most improbable story, and one that would probably resolve itself into a thoughtful mother doing her best to save her child from hysterics, a piece of good sense which, quite in the fashion of the Moodys and Talmages of the day, was at once magnified into the falsehood of her saying she did not wish her daughter to be associated with Christians—a thing scarcely any woman would say. Mr. Moody, in telling that story, cried out, 'Is there such a mother here to-night?' followed by, 'May God have mercy upon you!' and this, 'It is a thousand times better for your daughter and your children to be associated with Christians than it is to have them go down to death and be associated with fiends as eternal ages go on.' That is bad enough, but worse follows. Mr. Moody is not content with the brutal and vulgar threat of eternal fiends if the young lady is not allowed to go into hysterics, or, not to jest about it, if she is not allowed to go into his inquiry-room and 'find Christ,' but he goes on, in his too familiar style, to drag in again the old indecent picture of this young lady with the libertines of Hell. He seems to like it, and I must say that the frequent occurrence of this particular picture suggests the most serious thoughts about his own state of mind. He goes on to say, 'If a young lady, going home to-night, should be spoken to by some drunken man, how alarmed she would be; but did you ever think that in that lost world libertines and drunkards and murderers shall be your companions?'

"Now I am going to use some plain language about that. First, I say that it is a burning disgrace to the British people that such brutal thoughts and brutal and essentially vulgar language should be encouraged, in the name of religion; second, that it is provocative of mournful thoughts that the man who habitually indulges in such abominable ideas and speeches should be the most popular evangelist of the day, indorsed as such, not only by the mob, but by my lords and my ladies in the capital itself. I say this reveals where we really are on the subject of religion; it shows that, in regard to our thoughts of God and the future, we are only at the barbaric stage, and that a mighty revolution must be accomplished before the country generally, in matters pertaining to religion, can be considered either rational or humane."—*Banner of Light*.

SPIRITUALISM IN DRESDEN.—A friend writes from Dresden: "There are numbers of Spiritualists here, but no real, powerful medium. If Dr. Slade stays at Berlin on his way to St. Petersburg, we shall go there on purpose to see him, and I know many who would join to make it worth his while to stay."

THE *Birmingham Daily Mail* says of one of Mr. Morse's trance addresses: "Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."

## Poetry.

## SPIRIT POETRY.

THE following piece of spirit poetry from *A Lyric of the Golden Age*, was given through the trance mediumship of Mr. Thomas Lake Harris, the social reformer, whose community in America was joined, some years since, by Mr. Lawrence Oliphant:—

"Poets and Priests are natural enemies;  
Priests being types of ancient Thought grown blind,  
But Poets emblems of Eternity's  
Perpetual inspiration, which the mind  
Feeds on and growth eloquent and great,  
Spurning vile slaveries of Church and State.  
Poets count Priests as grave-stones, that are set  
O'er ancient ages, cold as death, that yet  
Records preserve of great deeds, thoughts by Heaven  
In buried Eras to the nations given.  
These are the sentinels that watch while bone  
Cleaves slowly from its fellow, but are stone.  
Poets count Priests as monuments of brass  
That stand in churches moveless while the glass  
Of time, reversed, is filled with golden years.  
The Poet hopes; the Priest despairs and fears.  
The Poets dwell where mountains view the sun,  
They glow where flames the orient horizon,  
Each like a sun-sphered Angel, pouring forth  
Truth's morning utterance o'er the slumbering earth,  
Their minds are mirrors where the crystal sea  
Of thought reflects great heavens of truth to be.  
Their minds are organs that no human hand  
Can modulate; they thrill to music grand,  
Swept solemnly by Heaven's inspiring might,  
They are Æolian harps that through the night  
Thrill to the south wind's kisses; infinite  
In yearning, aspiration, joy and pain,  
They seek, hope, love, and suffer not in vain.  
'Twas Poetry in ages inly wise  
Of eldest Time that pictured forth the skies.  
Poets were God's first prophets. O when God  
Descended, and in ancient ages trod  
Upon the earth, through Poetry came He—  
And still where summer winds thrill through the tree,  
Where summer waves are surging, where the bells  
Of woodland flowers swing chiming in the dells,  
Where sparry crystals twinkle in the mine,  
Where stars move chanting through the crystalline,  
Where human hearts grow beautiful above  
All outward seeming in thy light, O Love,  
God speaks, God sings as in great years gone by—  
Heaven, Earth, Life, Nature, all is Poetry.

"What recks the Priest of this? He breathes a curse  
Where Poets hymn the pure melodious verse;  
Calls nature carnal, where the Poet sees  
God shining sun-like o'er the forest trees;  
Says earth is doomed and man by Heaven abhorred,  
Where Poets, taught by reason and the Word,  
Call earth God's house, and man the Father's child,  
In spirit free and wise and sweet and mild,  
Born to ascend, through noble works of love,  
The sun, the moon, the spherical stars above,  
To glow with light divine in mind and heart,  
To work like God in truth, to dwell apart,  
God-like, from all terrestrial things, and win  
Through love celestial homes with seraphim.

"The mightiest Poets do not always write  
In metre, nor are all who rhymes indite  
Poets in fact. The Poet is the man  
Whose dome-like faculties of mind o'er-span  
Creation, taking in cause, means and end;—  
The man whose heart in living joy must blend  
With the wide universe; the man whose life  
Finds rest in harmony, but pain in strife;  
Who loveth all things lovely, and who strives  
To fill with love all human hearts and lives;  
Who drinks full flowing goblets of sweet bliss  
From Art's pure fount; who sees a light divine  
Where crowned Aurora bends the earth to kiss,  
And where the evening glories mildly shine.  
The Poet is the man whose bosom holds  
A subtle sense that recombines and moulds  
All thoughts to music; who with insight keen  
Pierces exterior Nature's midnight dream,  
Sees earth to be heaven's portal, and discerns  
Through Nature's shape a fire from heaven that burns.  
God holds his heart within His hollow hand;  
God's voice divine, melodious, fragrant, bland,  
Thrills through him till he needs must chant his lay,  
Careless of human praise, singing his soul away.

"Men never know God's messengers; 'tis well—  
The thoughts that in their kindling bosoms dwell  
Roll sealike through the world. They only know  
That they are trumpets that God's lips do blow;  
They only realise a mightier power  
Above their own. Eve-like they wreath Love's bower.  
The Poets' hands weave garlands for mankind,  
Thought-blossoms, deathless chaplets for the mind.  
They come and go, as night comes, bearing stars  
Dark in themselves, shining through dungeon bars.  
They whisper, and their utterance grows more loud,  
Until dead nations hear it through the shroud  
Of ignorance and fear. They never die,  
But rise love-animate to regions high,

Of deathless wonder. Few and dark their years;  
Mighty their sorrows; bitter cold their tears;  
Keener their anguish than a mother's pain.  
Freed from the earth, in emerald spheres they gain  
A vernal youth, a spring-tide of heart-rest,  
And unto God's own heart in tenderest love are pressed."

Haggard and pale as the wan winter night,  
Moaning in naked woods, there came to me  
A Spirit wailing inwardly. Upon  
His brow still gleamed the shadow of a crown,  
And the insignia of Empire clothed  
In mockery his devastated form.  
I asked his name, and he replied, "Remorse;  
I have no other name but this, Remorse."  
A bluish flame glimmered about his eyes,  
And his thin bony hands like talons pierced  
His side as if he clutched his tortured heart,  
To still its beating, and he cried "Remorse,  
Remorse," forever; and one said to me,  
"This man was once a king, the *Parc aux Cerfs*  
Preserves the memory of his bestial crimes.  
He sowed the wind and reaps the whirlwind now."  
This was the king Rousseau in vision saw.  
Alas! he hath no kingdom. Once he fared  
Deliciously; now sorrow fills his cup  
With memory's wormwood. Bitterly he weeps  
Red meteoric tears from his wild eyes;  
And shooting flames, dread thoughts of nameless crimes,  
Blaze round his brow. The wandering spirit flies  
Restless, self-tortured, through the evil waste  
Of memory; 'tis his hell; nor shall he rest,  
Nor pause, till pride and hate and avarice,  
Which make him one wide waste of inward pain,  
Have vanished, and in humbleness of soul,  
Grown contrito, patient, and obedient,  
He seeks to expiate by loving deeds  
The vices of the life he lived below."

It ceased, that voice. The eastern heaven grew bright,  
Rousseau stood by me, and the sky, illumed  
With rosy morning, dropped a golden rain  
Upon the landscape. Every flower rejoiced,  
And every petal whispered its delight.  
Then spake the Spirit tenderly, "'Tis sweet,  
'Tis doubly sweet, to feel the spirit-life,  
The inward essence and the element  
Of this fair landscape, this ethereal air,  
And these translucent skies that bend above;  
Here all things celebrate His deathless love  
Who gave His thought expression, and so made  
The universe. 'Tis sweet to feel that He  
Dwells in His works, and through them all communes  
With man His offspring." After a brief pause,  
He added, "They alone are inly blest  
Who have no will but His, who feed the poor,  
Who clothe the naked and reclaim the lost.  
O when one sinner, like that wretched man,  
Who wanders heart-accursed, and moans 'Remorse,  
Remorse,' grows penitent, 'tis sweet to fold  
Our Angel arms around him and to feed  
With love the hungry pulses of his heart;  
To clothe him in white robes, to wreath his brow  
With joy-diffusing flowers; to soothe with songs,  
Whose music breathes tranquillity, his breast.  
Heaven bends in tenderest love o'er all who weep,  
And grieve, and suffer. Souls most deeply stained,  
Who will not own sweet Mercy's gentle sway,  
Cannot save through the discipline of pain,  
Self-wrought, proportioned by their earthly crimes,  
Be made receptive of the better life."  
As this he spoke, I turned to him and said,  
"Look up, and say what means that opened door  
Blazing with spiritual light, that glows  
In eastern skies above us?"—"Hark," he said;  
Sweet as the chorus of a universe  
Of Angel worlds for a new planet born,  
There came a many-tided sea of song  
Flooding the atmosphere, and thousand tongues  
And thousand times ten thousand seemed to sing—  
"Joy, joy, great joy in Heaven around the throne,  
Infinite joy when one, though dead in sins  
And buried deep in trespasses, revives.  
Angels shall lead him from his sepulchre,  
And God shall wipe all tears from off his eyes."

Rousseau with penetration deep discerned  
That Spirit from afar, and to him turned,  
Crying, "O Spirit, I abjure thee by  
The groans and sufferings of Humanity,  
And by thy own remorse, thou who like Cain  
Wanderest remembering many a brother slain,  
Tell me what made thee vile? Why didst thou grow  
To be at last a deathless shape of woe?  
God made thee innocent."

"Dost thou not know,  
Rome made me what I am," the monarch cried,  
"False education—I was taught that pride  
Was virtue, that to rule was given to me;  
That I from Rome held all my royalty  
That I to Rome owed fealty; that God,  
Through Rome, placed in my hands the kingly rod;  
That despotism was my privilege.  
Priest-cursed, with every passion uncontrolled,  
Lustful of power, wine, women, fame, and gold  
My soul grew sharp as the keen sabre's edge.

I was a sword held in Oppression's hand.  
None dared speak truth to me, I had no friends,  
The tyrant hath but flatterers; he bends  
All wills to suit his purposes; he smites  
All men who tell him of the people's rights.  
The Court's a hell where crime and vices reign,  
Love pleads, Truth warns, Religion grieves in vain.  
Darker and deeper grows the Night of Ill  
Till the black wine of wrath the cup doth fill,  
Till priests and barons stagger round the throne,  
And kings carouse, while dying millions groan.  
Then Revolution comes. I died before  
Paris grew drunk and mad with noble gore.  
Woo'd me, when from my fostering course I fled  
What horrors broke upon my crownless head;  
Yet had I been a peasant's child, sometimes  
I think and know, this Tartarus of crimes  
Had not engulfed me." Here the spectre ceased;  
Only I prayed that he might be released  
Soon from his tortures. Still that piteous face  
Haunts me. God grant that soon with sweet embrace  
Thy love may fold him penitent, and lead  
Him where Thy sheep round the Good Shepherd feed.

### Correspondence.

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

#### NATIONAL ASSOCIATION OFFICES.

SIR,—Your paragraph under this heading shows that you have been misinformed on some points.

1. Mr. Everitt made a great point of what he asserted to be a fact, viz., that the dissatisfaction he referred to existed to a large extent among members of the Association, and even among members of the Council.

2. The notice given by Mr. Harrison was informal, and was only a message sent by him to a committee which had unanimously voted itself to have no business before it.

3. Mr. Everitt read more than four letters to the Council—six at least, and spoke of having "scores more at home."

4. I do not think that the Council were generally of opinion that most of these letters were written at Mr. Everitt's previous solicitation.

5. Mr. Everitt did not dispute the validity of the Council meeting; he only pointed out to the committee that, owing to a slight technical informality on the part of the Council, the committee had no business before it.

A. Joy.

Junior United Service Club, London, S.W.

#### A MATERIALISATION SEANCE.

SIR,—By the kind invitation of Mrs. Kimball I was present last Friday evening, at a most interesting *séance*, with the principal features of which, at least, the investigators of Spiritualistic phenomena should, I think, be made acquainted. The circle consisted of seven persons only, Mrs. Kimball being one of them. The mediums were Messrs. Colman and Eglington, both in the younger years of existence. But Mrs. Kimball's mediumistic power was, no doubt, employed on the occasion also. The sitters formed a semicircle, without any table. Mr. Eglington sat on a music stool, alone; Mr. Colman joined hands among the sitters. Mechanical music was much used during a good part of the *séance*. The first portion of the *séance* was in the dark. The musical box was raised in the air over our heads and played there repeatedly, and a curious accompaniment was maintained from time to time by a spirit who played a small stringed box instrument, whilst the large box was working, but interrupted the notes of the box every now and then to introduce his own stringed notes. The personal phenomena were very strong, and the touching of the partially materialised spirits decided and frequent. All these Mr. Colman saw in clairvoyance, and of some of them he had clairaudient impressions, so as to name them. This was especially the case with spirits who claimed family relationship with myself, and whose presence I was able to recognise from frequent anterior experiences of it. I knew intimately the truth of each one of them, and of two of them Mr. Colman told me correctly the relationship to myself. Each and all of them shook my hand strongly and repeatedly; one of them, my own child, passed her hands over my face more than once, and kissed my cheek once. Meantime, in the utter darkness, the controlling spirit—who calls himself Joe—asked for paper, and when light was renewed there was found on one sheet a pencil drawing of Mary Queen of Scots, on another the head of Joe himself, and a sketch of a lady seated with loose dress and flowing hair; whilst on a third sheet was a long most delicately and minutely written message, purporting to be a telegraphic one, and given as a test, the key to which is held by Mr. Linton, one of the sitters; this writing was exceedingly small and in perfectly straight lines. The drawings were by a dear friend of Mr. Colman, who was a promising artist, and passed away at twenty-six years of age; his name was Alfred, but he signed the drawings as he used to do in earth life, "Alfeo"; there was great character and taste in all of them. In the many instances when I have seen spirit writing and drawing in the dark, I do not recollect to have seen any so complete as these. And they were done in an exceedingly short time.

All were examined on the restoration of the gaslight, which was reduced to about a bright twilight for the second portion of the *séance*. Messrs. Colman and Eglington entered behind the curtain which divided the front from the back drawing room. In ten minutes materialised faces began to appear at the sides and centre of the curtain openings. One was the head and face of a white-bearded and bald-headed old man

who was called the "white general"; another was a friend of Mr. Glynnes, one of the sitters; another was Mary Stuart; another was my own daughter, but with the face veiled. As the power increased the forms did also, and the entire form of my child at length stood in the central opening, but still with veiled face. Expressing a wish to see her without the veil the controlling spirit assured me that I should, and after a short time she stood so that I saw her from head to foot, clothed in white muslin trimmed with lace. To my question, "Are you my child?" the beautiful head and face nodded two or three times playfully. The vision was complete, and it corroborated what has been repeatedly told me by clairvoyant mediums concerning her physical appearance. Mary Stuart then appeared, her head covered with a gauze tastefully arranged, and some kind of white flowers around it. To these succeeded a profusion, so to speak, of faces, hands and arms, legs and bare feet; sometimes three arms at one time displayed at the openings of the curtain, sometimes three heads at one time. The arms waved about outside the curtain, and reached as high as ten feet above the floor. Mary Stuart beckoned us to draw near and examine her hand and arm, and we found the formation most complete and lifelike. At one time, as if to show their power, the head of the white general went down to the floor, and upon it was placed first one and then another pretty bare foot. Such a quantity and such a variety of materialisations I do not remember to have seen before at one sitting. At length Joe announced that we should behold what we had never seen before, and he bid us turn on the three gas burners to their full, emphatically insisting on their being "full on." This was done, the curtains opened in the middle, and the entire forms of Mary Stuart and of my daughter stood in succession in the full blaze of three gas burners (not more than three yards from them), dressed in white muslin, and looking as if in earth life. A third spirit, a male whose name I do not remember, did the same, and before retiring he put his head forward, and we saw his lips move as he said "God bless you all." Joe then gave some instructions to Mr. Linton touching the telegraphic message that had been written, and the *séance* came to an end. The medium power at work must have been enormous, and the presence of three mediums, Mrs. Kimball, Mr. Colman, and Mr. Eglington, no doubt accounted for it. It was exhibited the moment we sat down and continued unbroken for two hours. I had never before seen complete materialisations subjected to anything near the quantity of light which fell upon the figures I have mentioned, at the latter end of the *séance*, and I doubt if any other investigator has. The very satisfactory character of this *séance* was, doubtless, due to two circumstances—the great yet pleasant power of the mediums present, and the perfectly harmonious mental condition of the few sitters: conditions which are rarely, if ever, insisted on in Spiritualistic sittings, I regret to be obliged to believe. I may add that not one of the materialised faces had the smallest resemblance to any of the mediums present. When we went behind the curtain after the *séance* Mr. Colman and Mr. Eglington were found at different parts of the room in profound stupor, from which it was some time before they recovered.

J. M. G.

#### THE NEXT NATIONAL ASSOCIATION CONFERENCE.

SIR,—I notice that a Brighton correspondent points out the many attractive advantages of his own famous and fashionable town as the meeting place of the November conference of the British National Association of Spiritualists. As I have previously maintained in *The Spiritualist*, the claims of Brighton for such a representative gathering surpass the claims of most other towns out of London. This will especially apply to the particular season of the year above-mentioned, and to the class of society variously identified with the Association. But why have only one conference during the year? Could not the Spiritualists imitate the Baptists and the Congregationalists, and hold a spring conference in addition to the customary late autumnal assembly? Or, seeing how much public prejudice is lessened against unpopular questions by frequent corporate action and extensive newspaper publicity, why not venture alongside the orthodox religious societies and have a yearly Spiritualistic "May-meeting" in London? The autumnal conference could then be held alternately in one of the central provincial towns.

Moreover, Spiritualism, in some respects stands proudly alone in its literary and high-class social connections, and is therefore replete with all the intellectual resources of platform propaganda. Perhaps (if we except the Church of England and the Unitarian communion) there are more eminent authors, journalists, professional gentlemen, and social *grandees* among Spiritualistic "investigators" than in any body, or institution, religious or secular, of similar size in England. Consequently, each occasional conference would be sure to bring together plenty of splendid literary talent, and all the culture of original eloquence requisite for the explanation and defence of the most absorbing branch of human inquiry. The British National Association of Spiritualists commands so many influential and distinguished names, and its humane and honest motives are, I think, so far above suspicion, and its dispassionate query—Where are the Dead? is so rational, earnest, but scientifically cautious, that it must sooner or later compel widespread public respect. An indication of this flow of outside friendliness was seen in the attitude of the great morning newspapers during last conference, when our thoughtful proceedings were so promptly and widely reported.

Again, the National Association Conferences, however frequently held, do good, in so far as they allow the healthy side-breeze of criticism to blow in upon settled opinions from a neutral standpoint. My case was a fair example of this exhibition of the Association's grand impartiality. Being only a junior member of the Association, and also—what I am at present—a determined investigator, rather than a full-blown believer, my paper, "Spiritualism and its Critics," was freely admitted, notwithstanding that I felt conscience-bound to defend, as I did, the trembling press of England against the growing influence and

powerful seorn of the Spiritualists. Thus, these conferences illustrate all shades of educated opinion, stimulate humble workers, and give all classes of Spiritualist society the central privileges of interchanged counsel. As your Brighton correspondent remarks, the press of that town is unusually fair, outspoken, and enlightened. The *Sussex Daily News*, under Mr. Infield, would be sure to give us fair play; but this might also be expected if the conference is held in such a town as Nottingham.

J. T. MARKLEY.

3, Crawthorn-street, Peterborough.

#### A SPIRITUAL POST-OFFICE.

SIR,—Instances abound of material objects being given to, and carried off, by spirits at *séances*. At our Firman private *séances* here, this has occurred several times; twice very recently; and the spirits when materialised are generally found to wear these gifts as ornaments, such as gold crosses, hearts, &c. We have had two different crosses imprinted in flour, and have had them placed in our hands, and to our lips. Why then could not a letter be carried away to be delivered to a spirit not able to make its materialised presence felt, or seen, or heard? With that view, I asked John King and Glaucus if they would receive from me a letter for my mother?—"Yes." "Can you deliver it?"—"We'll try." Having twice had good (and self-proving) communications from her through the excellent clairaudient and writing medium mentioned in my letter to you (*Spiritualist*, Feb. 18) I hoped possibly to receive an answer in that way. I prepared a letter on the 17th. It was taken from my hand by John King, and no more seen. The next day I asked him what news of it? "Have patience." The following day (yesterday) a message was written to me by Glaucus to go to Madame R., and a person very dear to me would endeavour to communicate with me. I went in the afternoon accordingly, and I *did* receive a reply, apposite and characteristic, to my letter. The letter contained six several points, and they were answered consecutively, as I had numbered them 1, 2, 3, &c. The reply (written rapidly by Madame R., from what she *hears*, after the name being first given through the table by alphabet) began by giving a good reason "Why I did not answer your letter this morning." She said (besides something else) that she did not like "these sorts of tests, which in reality do not prove any more than those which we give of our own accord of the reality of our manifestations." Nevertheless she did proceed to answer, by reason of her love and desire to do all in her power for me.

One of the points involved the names of three of my brothers and of a sister in the spirit life. I designated them by description, such as "my eldest brother," "the dear one who died by railway accident," &c. The names of all four were correctly given. The third point was to ask whether she could not give me some message for A. (a sister still living in the flesh, but in a far distant country, and as a nun, and a very devout one, much imbued with the spirit of the "ecstatic" Saint Theresa, to whose order she belongs), the reply was, "she is often with me, and near you." "Do you mean that under the laws of the human spirit, hers, in the flesh, can sometimes go to you in the spirit life, and also to me still incarnate?" "Yes."

Perhaps this may be *in sleep*. I may mention in passing, that when in 1860 I wrote to announce to this sister our mother's death, she replied, "I knew it, because at about that time she appeared to her poor nun in her cell."

After the completion of her answers to all the points of my letter, the spirit added, "Your old *servant*, your old spirit who is so sympathetic"—(Do you mean Glaucus? Yes)—"desires to say the following to you;" and then followed a communication from Glaucus, beginning, "Friend, &c.;" a message which it is not pertinent to the present object to repeat.

There was also another incident of a striking and beautiful character, involving a further conclusive test of identity, on which I regret that I was bidden to be silent for a short time. At a later day I may add it as a *lacuna* to be filled up here.

This morning John King asked me, "Well, how were you satisfied yesterday about your letter?" "I was delighted, and am very grateful." "Wasn't it a good test?" "Well, now, whenever you want to send her any more letters, I'll be a faithful postman."

What do you think of this new spiritual post office? Here was a letter taken away by John King at Firman's, safely conveyed, delivered, and fully answered two days after, through another writing medium. Why cannot others do the same?

I intend to try the further experiment whether, by enclosing a blank sheet with a pencil in the same envelope, I can receive back a direct written reply in English brought back to me as the letter was conveyed; for I was told at the outset that there was great difficulty, because my mother and the medium (French) had no language in common, so that the former had to appeal to the assistance of another spirit (French) to translate and transmit to the latter the words she writes, only as she *hears* them spoken to her, she being a clairaudient. I have asked John King if that could be done? Two raps from him, and also from Glaucus, answered that they would "try."

J. L. O'SULLIVAN.

Paris, Nov. 19.

P.S., 21st.—Katey has now come to us twice, brought by her father, and shown, well materialised, both in the cabinet and outside, by John's light, held up by him close to her face. She has also spoken, low, but quite distinctly. She several times called me "stupid," but explained that it was only a way of hers, as a little affectionate pleasantry. "Ask Willy," she said, "he'll tell you," meaning Harrison. John afterwards said the same. She sent her "love to Willy," and to Mr. Crookes, of which commissions I hereby discharge myself. Her head-gear and face were those of Mr. Crookes' photograph, as given in Epes

Sargent's *Proof Positive*. Katey's hand also wrote her name on a blank sheet of paper lying on the table, her father's light being held over it so as to make the operation perfectly visible. Firman has now been levitated three times at M. de Vehl's, each time in the presence of about a dozen persons, all highly respectable, and some of distinguished position. On two of the occasions he was entranced, on the other he was not so, and was very much frightened. His feet and legs were felt by the company dangling above their heads in the air. He touched the ceiling with his head. He was each time let down upon the table, once with something of a fall, owing to the chain of hands having been broken, in the excitement of the company. He remained up three minutes by the watch.

J. L. O'S.

#### PRIVATE SEANCES IN MANCHESTER.

SIR,—The "accident" alluded to in Mr. Oxley's letter explained itself in a remarkable manner the same evening after the departure of my guests, for on closely inspecting the *inside* of the mould I detected the *impression of the cross* on the top of the hand! On the following morning I took a cast, and a beautiful sight it was when the paraffin melted away and the left hand was obtained, exactly corresponding with the previous right hand; there was also the cross well defined, showing even the engraved letters on it. The detachment of it, however, had evidently caused some slight disturbance. At the top of the cross is a small ring to receive the ribbon; a ring can only be cast by two equal halves of a mould, their edges joining at the extreme diameter of the model. Consequently the paraffin filling and surrounding the ring caused the accident in the act of drawing it out of its prison. This demonstrates how natural laws extend their sway into the realms of spiritual phenomena.

Mr. Oxley was correct in describing the mould as of one unbroken piece; but this refers to the outside, the cast showing plainly a slit on the side, where the greater diameter of the hand would interfere with the passage through the narrower channel of the wrist. The process seems, therefore, a natural withdrawal, not dematerialisation, of the hand; this would be effected, I believe, by a living hand, but most certainly rigid artificial hands could not be liberated without cracking the mould in this case. You may imagine my intense pleasure on reading Mr. Sullivan's letter in your last, where Count Bullet's cross, given to a spirit, reappears in the same manner as in my *séances*.

CHRISTIAN REIMERS.

2, Ducie Avenue, Oxford-road, Manchester, Feb. 20th, 1876.

#### THE YEARNINGS FOR IMMORTALITY OF ROBERT BURNS.

SIR,—The works of Burns are so often brought before the public to excite the risible faculty of humanity, that it may be of use to show that the poet was a deep sharer in that universal longing for unending existence which, I believe, every human being has, until vice has ripened into rottenness of body and mind. If you think the following extracts in support of this idea will be of use to those who read the pages of your useful journal, perhaps you will kindly give them a place therein.

T. R.

"Poor Fergusson! If there be a life beyond the grave, which I trust there is; and if there be a good God presiding over all nature, which I am sure there is; thou art now enjoying existence in a glorious world, where worth of the heart alone is distinction in the man; where riches, deprived of all their pleasure-purchasing powers, return to their native sordid matter; where titles and honours are the disregarded reveries of an idle dream; and where that heavy virtue, which is the negative consequence of steady dullness, and those thoughtless, though often destructive follies, which are the unavoidable aberrations of frail human nature, will be thrown into equal oblivion as if they had never been!"

"Would I could write you a letter of comfort! I would sit down to it with as much pleasure as I would to write an epic poem of my own composition that should equal the *Iliad*. Religion, my dear friend, is the true comfort! A strong persuasion in a future state of existence; a proposition so obviously probable that, setting aside revelation, every nation and people, so far as investigation has reached, for at least four thousand years, have, in some mode or other, firmly believed it. In vain would we reason and pretend to doubt it. I have done so to a very daring pitch; but when I reflected that I was opposing my most ardent wishes, and the most darling hopes of all good men, and flying in the face of all human belief, in all ages, I was shocked at my own conduct."

"Can it be possible that when I resign this frail, this feverish being, I shall still find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me, and the few who loved me; and when the cold, stiffened, unconscious, ghastly corse is resigned into the earth, to be the prey of unsightly reptiles, and to become in time a trodden clod, shall I yet be warm in life, seeing and seen, enjoying and enjoyed? Ye venerable sages, and holy flamens, is there probability in your conjectures, truth in your stories, of another world beyond death? or are they all alike, baseless visions and fabricated fables? If there is another life it must be only for the just, the benevolent, the amiable, and the humane. What a flattering idea, then, is a world to come! Would to God I as firmly believed it as I ardently wish it! There should I meet an aged parent, now at rest from many buffetings of an evil world, against which he so long and bravely struggled. . . . There should I, with speechless agony of rapture, again recognise my lost, my ever dear Mary! whose bosom was fraught with truth, honour, constancy, and love.

"My Mary, departed shade!

Where is thy place of heavenly rest?

Seest thou thy lover lowly laid?

Hear'st thou the groans that rend his breast?"

\* \* \* \* \*



"Jesus Christ, thou amiablest of characters! I trust thou art no impostor, and that thy revelation of blissful scenes of existence beyond death and the grave is not one of the many impositions which, time after time, have been palmed on credulous mankind. I trust that in thee 'shall all the families of the earth be blessed,' by being yet connected together in a better world, where every tie that bound heart to heart in this state of existence shall be, far beyond our present conceptions, more endearing."

## PLAGIARISMS IN SPIRIT MESSAGES.

SIR,—Will you please correct an error in this week's issue about the habits of Chinamen. The message was not obtained by direct spirit writing, but given orally; neither was it a verbatim copy of the *Times*, as you will find by referring to the *Medium*. M. A. EVERITT.

Holders Hill, London.

[The paragraphs were practically the same, as will be seen if we republish them side by side.—ED.]

## Provincial News.

## LIVERPOOL.

## THE MISSION OF SPIRITUALISM.

On the 8th inst., Mr. Harper, of Birmingham, occupied the platform of the Liverpool Psychological Society, Dr. Hitchman in the chair. In the afternoon and evening there were large and attentive audiences. Mr. Harper delivered two lectures on "The Mission of Spiritualism," and in the course of the afternoon's lecture he said:—At a convocation, held at Liege, Belgium, of eminent students from the leading scholastic institutions of Europe—gentlemen whose investigations entered deeply into all the questions of the hour, scientific and philosophic—they one and all arrived at the conclusion that the modern estimate or conception of God and the soul had its origin in the baneful ignorance of mankind, and that man's advancement in a scientific direction, had dispelled to a large extent such ideas. He added that in proportion to the discoveries of science, God had retired from the universe of things and become a mere figure of speech, soul a mere figment of a diseased brain, and the hope of a life hereafter a myth, a fraud, and a sham, having its existence in the vanity of our nature, caused by our desire to be something higher than the other organisations around us. The conclusions of these gentlemen could not be treated lightly, seeing that they were likely to be the teachers and writers of the coming century, and consequently would, in a greater or less degree, influence thought during that period. In our own country, Mr. Bradlaugh, the great apostle of materialism, in a recent course of lectures delivered in Birmingham, treated the conception of God in the Bible with disdain. What has the "Mission of Spiritualism" to say on this point? It has to say as Philip said to the eunuch, "Understandest thou what thou readest?" It has to say to mankind as they pore over the pages of nature, studying chapter after chapter until they come to the last revelation—man himself—that beauty, harmony and design, even the gloom of night, reveal unto us the glittering orbs that deck the midnight heavens, as jewels beautifying the crown of nature, and that thus are the wonders of creation unfolded to us by the very darkness that has surrounded them. It teaches or declares, added Mr. Harper, that there is an intelligence or personal Deity who controls the various worlds in space; that underneath Him are beings who have conquered and overcome matter, superintending and governing the numerous kingdoms in creation, as well as the illimitable host of unseen spirits who act and react upon mankind. Who is the designer of the universe? The "Mission of Spiritualism" is to acknowledge God as the great first and final cause of all things, that mighty moving power that manifests itself to our consciousness in this life and in the next. Its mission is to declare death is no more. The old saying, "That all a man hath will he give for life," still indicates the prominent feeling of mankind on this subject; but Spiritualism has changed the dread monster of darkness into an angel of light; it assures us there is no death; it brings back our loved ones to us, we have seen and handled them; they have told us they are happy, but happy or not they live, and enable us to say with the tent-maker of Tarsus,

O death, where is thy sting?  
O grave, where is thy victory?

The "Mission of Spiritualism" unfolds to us something of the life that is to be; it is the great evaporator of myths, canonical or theological; death is destroyed, hell examined, and heaven revealed. It gives us truly a rationalistic account of that life, a life of earnest, active enjoyment in the free and full exercise of all the gifts of our nature as they are unfolded and progressed. It brings our Heaven to earth and our Hell too, for to be bad is to be miserable, to be good is to be happy. Therefore, our Heaven and Hell are as we make them in time or eternity. The "Mission of Spiritualism" teaches us how to grow ourselves into salvation, into the full and noble status of a harmonic man, and to give us in this life foretastes of that life in the bright beyond. It explodes that blasphemy on the goodness and wisdom of God, the horrible doctrine of "total depravity," it teaches us that man is not a finished being, that instead of having fallen, he is not yet fully risen; that life here is but one stage in his progressive existence to be more fully unfolded in the life to come. It teaches that no man is so vile that he has not in him some of the angel that indicates his divine origin; nay, more, it brings to us special specifics of love and sympathy and obedience to laws of life and being—to eradicate diseases, mental, moral and physical. The "Mission of Spiritualism" re-writes our history for us. Here the lecturer referred to the unreliability of history, for the history of England, written for the Protestant was a far different thing to that written

for the catholic. Mrs. Everitt sitting on the coast could take up a pebble and thereby re-read the history of the past in connection with our island. Mrs. William Denton's powers were then graphically delineated, and clairvoyance entered into, as throwing light on this subject.

## BISHOP AUCKLAND.

## SPIRITUALISM: ITS USE AND ABUSE.

On Sunday evening last a lecture on the above subject was delivered in the Town Hall, Bishop Auckland, by Mr. J. J. Morse, of London, trance medium. The meeting, which was under the auspices of the local Spiritualist Society, was presided over by Mr. J. P. Soutter, who was accompanied on the platform by Messrs. Frank Everitt, T. Fawcett, and Hull. A hymn was sung, and then the chairman read a chapter from the Epistle to the Corinthians. Another hymn was sung, during which Mr. Morse passed into a trance condition.

He prefaced his address with an eloquent prayer to the Deity. He said that in this age of inquiry, it was only natural that the nature of modern Spiritualism should be a question for investigation. The power of man's reason was capable of dealing with every question, and the one great question of man's spiritual nature was as much entitled to our consideration as any other. They could well conceive the advanced thought of the present day running contrary to the older and accepted beliefs. In all ages there had been sceptics of some sort with regard to the spiritual nature of man, and it had been left to spiritual phenomena to demonstrate beyond the shadow of a doubt that man was a spiritual being, and that the inhabitants of the other world can hold communion with this. Directly the thinker took ship on the sea of inquiry he encountered opposition, and it might seem that he would never reach his journey's end; after he had gone through speculation, doubt, and sceptical theories, he was obliged to come to the solid conclusion that if the theories of Spiritualism were not true, certainly the facts upon which they were based could not be gainsaid. The natural consequence was that his old ideas underwent a severe criticism, and very often at the end he found himself dispossessed of all he had in the shape of mental property concerning his spiritual nature. But if he started on the race anew knowing but that one fact, it was of more priceless value than all the other theories he had been obliged to discard. His whole nature became revolutionised, and he demanded fact and evidence for every position he took up. He got out of the reign of faith and entered into that of law, and came into the morn of truth and knowledge founded upon evidence. Still the pilgrimage from scepticism to Spiritualism was hazardous and dangerous. He had only accepted the facts which proved to him man's immortality, and his power to communicate with the inhabitants of earth when he left it. In this the untrained mind fell into many erroneous conclusions, such as that the spirits were on a higher plane of life, and that their statements must be accepted. There were plenty of dogmatic people in this world who would make everybody think as they did, and after death they did not change their mental nature; if such persons, when they passed from earth, found they could influence our life and character, they were very likely from their different positions to endeavour to do so. Whenever and wherever a spirit came with the greatest pretensions saying, "You must" or "You shall," in fact dogmatised—to receive such would be laying the foundation of that which would sap the foundation of the whole movement. The only permissible dogmatism rested upon the laws of God which governed the universe—there was no appeal from that court. Supposing people came to us grand and glorious in their spiritual and intellectual development, and we were to accept their statements entirely, and in full, never submitting them to reasonable analysis, it would be an abuse of the wide prerogative of human reason. When they made such statements, candour and honesty commanded that they should be placed aside for future consideration. Again, it was said by some that the spirits were of a curious character, delighting in darkness, and not descending to show themselves in daylight. By such people it was said that such conditions were exacted that it was utterly impossible to investigate the phenomena, and arrive at any conclusion. There seemed to be a *prima facie* case that the charge was true, but perhaps after all, there was really very little blame in the matter. There might be a great press of necessity, and if, under certain conditions, certain classes of phenomena best transpired, it was far better to give the conditions whenever those particular phenomena were required. But when they came to the question of utility, as to whether all this objective phenomena were necessary to prove and maintain the facts of Spiritualism, they were perhaps inclined to take other ground, and lay down as truth that there could always be obtained in the light a sufficiency of phenomena to demonstrate the operation of an extra natural power, and intervention of intelligence as directed to that power. Therefore, although not finding fault with dark circles, they would be inclined to say, on the question of utility, that these circles were not really of so much practical necessity as was generally considered. He should be inclined to say they were abused when carried on solely in the search after the wonderful and marvellous. The facts were produced by immortal beings, who, seeing the desire to witness the marvellous, ministered to the perverted taste, and tambourine playing in the air, and other antics which had no good results, went on. He asked that the dark circle should be used legitimately, that by it they might become acquainted with the occult laws governing the physical universe, known and understood by the ancients and by certain sections of earth's inhabitants to-day. This would invest Spiritualism with dignity, and make dark circles eminently useful in regard to the unfolding of truth. Spiritualism could be abused when it manifested itself substantially in any special direction. A class of persons who had strong materialistic tendencies, and who had been disbelievers in a future existence, when they investigated the facts of Spiritualism, finding them true, and revealing human immortality, reasoned thus: "The church from

which we have dissociated preached it, and therefore its preaching must be true." When they said there must be truth in all preaching, alas, they were abusing Spiritualism. The facts of Spiritualism, instead of supporting creeds and dogmas, ran directly contrary to them. Mediumship was a central fact of spiritual philosophy, and if that faculty were abused, the nature of the individual became dwarfed. Passing to the use of Spiritualism, he said that the spiritual nature of mankind was only one-half of the circle, the other being the material, and unless they brought both into harmony, the condition of society would be everlastingly out of joint. Spiritualism said the spirits had not lost their interest in the material progress of the race they once formed a portion of. The Church said man's states of being were separate and distinct, but Spiritualism demonstrated the fallacy of that, and proved that nature was one continuous, harmonious whole, and of necessity included the natural and spiritual.

Two or three questions were put to the lecturer from gentlemen in the audience, one being, "Does Spiritualism induce in its greatest devotees a more religious life?" The questioner said that so far as he had heard it was not the case, and he could not see any use in it unless it made men better mentally, morally, and religiously.—In reply, Mr. Morse said he would not answer that Spiritualism did produce that effect, but that it was capable of doing so, and it was not so much the fault of the system as of the persons if it did not. (Hear, hear.) It was claimed that orthodoxy was calculated to make men better in every respect, but they all knew that all Christians were not good men, and they might say with equal truth that the fault might be with Christian professors, and not the system.—*The Auckland Chronicle*.

#### NEWCASTLE-ON-TYNE.

A TEST SEANCE.—Another strict test *séance* for materialisation took place on Thursday evening, the 17th inst., at the Freemason's Old Hall, when Miss Fairlamb was securely fastened around the wrists and waist to an arm-chair, with some stout soft hempen rope, the knots bound round with wire, and sufficient cord left to extend from the cabinet to the circle, which consisted of about thirty persons, some of whom were new members, and most active in the fastening of the medium. A spirit, who gave the name of Minnie, came out into the circle, sat on a vacant chair, laid her hands on those of some of the sitters, and, while standing up *outside* the cabinet, took paper and pencil, and wrote several lines on it. At the termination of the *séance*, it is almost unnecessary to add, that the fastenings had not been tampered with in any way.—J. J. RHODES.

#### THE DESPOTISM OF PREJUDICE.

BY CHRISTIAN REIMERS.

WHEN M. Aksakof, in his admirable speech at the reception *soirée* given to him in London by the National Association of Spiritualists, alluded to the despotism of prejudice, as retarding progress on the Continent and in England, I noticed the marked impression his words produced on the listeners. Since then the correctness and importance of his remark I have found strikingly verified by carefully observing the enormous resistance offered to facts, the truth of which might easily be ascertained by moderate investigation. This is soon discovered by every unbiassed investigator, whether Spiritualist or not. Sad experience teaches us that modern education, while training a man for practical life, does not teach the mind to get *individual* strength in facing any new problem. This defect in education shows itself at present in a most deplorable form. Human intellects seem to move on, like cattle, in herds, and if any mortal who feels a sting of individuality, separates from his companions, the dog is set upon him; many who, by a little accidental push, get thus astray, bleat at once, and feel comfortable again only when their carcasses travel with those of their neighbours—the happy consciousness of cattle-fellowship then returns. They certainly will not get us poor detached Spiritualists back again. Prejudice, a *beginning* of logical deductions by their *end*, ought to be but a brief interruption to the natural course of thinking; but it is now-a-days a monstrous wall, which seems to stem the tide for a long period, perhaps for generations. The Germans have a capital expression for this kind of stoppage in the process of reasoning. They say: "Er hat ein Brett vor'm Kopf" (he has a plank before his head). The saying is most likely derived from a dodge, used by some farmers to prevent cattle, oxen mostly, from running, by a piece of plank suspended in front of their horns. The poor things may think what they like, but must not go any further.

I have a story to relate to my fellow-workers, which may bring about a better understanding of the critical, difficult position of Spiritualists, and serve to illustrate M. Aksakof's remarks:—In order to assist in removing trivial errors in regard to Spiritualism, I presented to the library of our German Club "Schiller-Verein," a copy of *The Report of the Dialectical Society*. This book has been *rejected*. Now, to show the import of this extraordinary fact, I may briefly give the history of this Manchester club. When the centenary of our great Schiller was celebrated all over Germany, a young and talented German here brought all my countrymen together, and a remarkably splendid amateur performance of *Wallenstein* inspired the whole German population with unbounded enthusiasm. Many hidden talents were revealed on this occasion, so the suggestion of forming an association met an eager response. A literary club was the immediate result, supported by liberal donations, but upon condition that no alcoholic liquors should be allowed. When, however, the rough winter months set in, this privation was deemed rather severe; some malcontents expressed doubts as to the wisdom of these restrictions, thinking that tea, coffee, lemonade, sugar-water and gruel would not do for a man, however spiritual his ambitions might be. Then they knocked mildly at the door of liberty with the "beer question," which, after hot battling, was carried. Some

of the old supporters, alarmed at the idea that, with "Gambrinus on a beer-tub," the tone of the club would degenerate, made the sign of the cross and parted. The tub, however, was quietly placed in its proper corner only, and the club flourishes without the slightest cause for complaint about excesses. Full scope for recreation is given in all directions; there are frequent and splendid theatrical performances, also music and excellent lectures, added to this we have a first-rate library. The subject of Spiritualism being mooted occasionally, I found to my displeasure the dense cloud of ignorance (now and then thickened by arrogant German journalists) covering almost the whole ground. The explanation "by conjuring" is a disgrace to common sense in the face of the scientific tests which have been made; but it soon informed me of my mistake in expecting to find here individuals detached from the large flock. Therefore I handed them the book, to throw a little more light on the subject. I confess, the rejection of this book, in its main point a statement of dry facts, appeared to me like persons in want of light, turning the gas down before their very noses. Mr. Blackburn has been more lucky in placing *The Spiritualist* on the table of the Reform Club. Its size admits of reading it under shelter of a big local paper, and should another curious inquirer or suspicious spy pass by with searching eyes, the happy reader of the "forbidden fruit" simply turns another leaf of the big paper, thus hiding it, and the road is clear again. The rejection of the *Report of the Dialectical Society* must not be taken as an expression of the spirit of our German club, for every book passes through the personal revision of the literary department, in this instance represented by scientific men and others of the mercantile persuasion. I waited and waited for the result of this "insight" (*einsicht*) and doubted at last whether they would ever arrive at any *einsicht*. I was told at last, however, that it had been rejected. Although accustomed to most extraordinary manifestations, I was taken aback here, and must repeat that this is not to be accepted as an act of the club, but of the literary department, and the applause for it will most likely have to be shared by these gentlemen among themselves. If, as I feel inclined to believe, they did not take the trouble to read the report, but remained satisfied with their personal feeling against an unpopular subject, it would thus be a glaring piece of "unconscious prejudicial cerebration," and its only value in history, a refreshing smile for the future reader who may notice this amusing point in the development of the human intellect.

In another, rather Bohemian Club, the effect of fashionable prejudice takes a less objectionable form, for the arguments are not handled in a serious manner, and evaporate, like puffs of smoke, into nothingness, except leaving perhaps some smell.

The author of *Where are the Dead?* and my humble self are the poor martyrs in this otherwise comfortable smoking-room, where philosophical thoughts and volumes of smoke run a race, to determine which shall dissolve soonest into the winds. If there is any truth in reincarnation, then the old notion of the soul getting into an animal's body, and *vice versa*, may find favour again, and in cases where the process has not been cleanly performed, brief developments of clairvoyance may then explain the frequent expressions: "You donkey! you old goose!" &c.

Another bugbear of prejudice which influences people to an undue degree, is the awe produced by the title "Doctor." It originates with Dr. Faustus most likely, who was partner with the devil, and of course did devilish magical tricks. The degree of doctorship, obtained from the proper quarter, must command respect no doubt, as it would in the worst case tell for good memory and industry; but the respect paid by the multitude to this title of dignity is simply absurd. That the title is obtainable in some places in Germany for money is well known, and in one case a dentist got it for a £5 note, and out of gratitude, after great success in the business, he went on horseback to the professor's with another £5, and the humorous request to make his horse a doctor too! The professor, however, didn't take the joke in the same strain, but replied, "Won't do, friend. We don't sell the title to horses, only to asses!" It is strange indeed to see old traditions so persistently followed, and nothing puts to test a man's capacity for reasoning individually more severely than a *new movement*. Here the multitude gathers round the pastor, there round the doctor, there round the newspaper, and there round the barber—nobody dares to think for *himself*.

If the power of prejudice would act only on those who have had no personal experience in a new fact, there would be not much harm done, but to see how it sweeps away newly-gained conviction is discouraging indeed. I have had some proof of this. In a recent number of the "*Gartenlaube*" (a Leipzig paper popular in Germany), there was a violent attack on Spiritualism and its dupes, which was pointed out to me by a gentleman who had otherwise obtained enough previous information to draw a line between slander and truth, and who was much shaken thereby.

AN ENTERTAINMENT.—On Thursday evening next, March 2nd, there will be an entertainment, consisting of music, singing, and recitations, at 103, Mile-end-road, in aid of the work on behalf of Spiritualism now being carried on by Mr. Cogman in East London. Miss Chandos will preside, and the proceedings will begin at seven o'clock.

MR. J. J. MORSE IN THE PROVINCES.—Mr. Morse has been delivering trance addresses in Choppington, Jarrow, Bishop Auckland, and South Shields during the past few weeks. He has been well received, and the lectures have been well attended. On Sunday next, February 27th, he will deliver an address in the Trongate Hall, Trongate, Glasgow, at seven p.m., remaining in Glasgow during the week, and, probably, speaking one night at Barrhead. On Sunday, March 5th, he will deliver two trance addresses in the Freemasons' Hall, Newgate-street, Newcastle, afternoon at three o'clock, evening at seven o'clock. Liverpool to follow. He will speak in London at the end of March. Letters may be addressed to him, this week—"Care of J. Bowman, Esq., 65, Jamaica-street, Glasgow."

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Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been conducted with ability, and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the *Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the *Engineer* newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

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