

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No. 184.—(VOL. VIII.—No. 9.)

LONDON: FRIDAY, MARCH 3, 1876.

Published Weekly; Price Twopence.

Contents.

Organic Changes in the Spiritual Movement...	97
A Vision of Healing Spirits. By Fanny Theobald ...	97
Seances with Dr. Slade ...	98
Provincial News:—South Shields, Spiritualism as a Fact—	
Liverpool, Spiritualism and Mesmeric Phenomena ...	100
A Lecture by Dr. Crookes ...	101
Seances at Mrs. Makdougall Gregory's ...	102
The Psychological Society of Great Britain ...	102
Transactions of the National Association of Spiritualists:—	
Mesmerism and its Phenomena—Mr. Duguid's Painting	
Mediumship—Automatic Writing—Clairvoyant Phenomena—Is it Possible to Forget?—The Travelling of the Spirit during the Sleep of the Body—Mesmerism and Physiology—Writing Mediumship—The Integrity of the Spirit Body—The Sensations of Persons with Amputated Limbs—Clairvoyance apart from Mind-Reading—Meetings of the Council...	103
The Duties of Spiritualists:—Meeting of the Dalston Association of Spiritualists ...	105
The Influence of Spiritualism on the Moral Character ...	107
Spiritualism at Camden Town ...	107
Poetry:—To my Child in Church ...	108
Correspondence:—The late Archbishop Whately's Ideas about Spiritualism—Spiritualistic Nomenclature—Spiritualism in South London—Spirit Hand Moulds in Manchester—Seances with Mr. W. Eglington ...	108
Answers to Correspondents...	108
Paragraphs:—The Loss of the <i>Strathmore</i> , 100; Spiritualism in Wolverhampton, 101; A Dream Story, 107; Mr. Morse Permanently Engaged, 107; Spiritualism in Glasgow, 107; Spiritualism in Blackfriars ...	107

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February, 1875.

In the Press.

DR. MONCK'S ALMANACK AND TRUTH-SEEKERS' GUIDE TO THE INVESTIGATION OF MODERN SPIRITUALISM. Over fifty closely-printed pages, with illustrations of direct drawings through Dr. Duguid's mediumship. Contains original articles written expressly for the almanack by S. C. Hall, F.S.A., Dr. W. H. Hitebman, "Fritz," T. P. Barkas, F.G.S., W. Oxley, T. Shorter, Mrs. Maudgall Gregory, A. Calder, J. N. Tredman Martheze, Mrs. Tyndall, &c., &c. Subjects—"Scientific Spiritualism," "Cui Bono," "The Healing Power," "Spiritualism in Every-day Life," "The Beneficent Aspect of Spiritualism," "On Mediums," "Rules for the Spirit Circle." Will be found very useful among seances and investigators. Orders should be sent in at once to Geo. Tommy, 7, Unity-street, Bristol. Single copy, post free, 3d. Quantities supplied to societies or for free distribution at a liberal reduction. Agents wanted.

ART, MAGIC, MUNDANE, SUB-MUNDANE, AND SUPER-MUNDANE SPIRITISM. The European subscribers to this fine work are respectfully informed that it has just been sent to press, and will be ready for delivery on or about the 1st of March. In America, where the work is published, books can be sent by express, and payments collected on delivery. As this plan cannot be pursued in sending books to Europe without very heavy express charges, and the secretary, on the author's behalf, does not feel justified in sending out such a rare and valuable book unpaid, those who have not already remitted their subscriptions, and desire to obtain their copies with the least possible delay, can send the amount by Post Office Order, cheque, registered letter, or any other mode most convenient to themselves. The price of each copy, as before stated, is five dollars, and the postage (if prepaid) half-a-dollar. Remittances will be immediately acknowledged, and the book sent by mail (unless otherwise directed) as soon as ready. —EMMA HARDINGE BRITTEN, Secretary for the publication of *Art Magic, &c.*, 206, West 38th-street, New York, America.

MR. CHARLES E. WILLIAMS,
MEDIUM.

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

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MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street, Hampstead-road, London, N.W. To be seen by appointment only. Terms on application by letter.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (30 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambulic consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

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MEDIUMSHIP, ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 33, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

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THE AMERICAN SPIRITUAL MAGAZINE. Devoted to Spiritualism. Its history, phenomena, and teachings from a Christian standpoint.—The Editor has been an itinerant Methodist Minister for over 36 years, 33 of which have been spent in Memphis, Tennessee, and vicinity where the Magazine is published. It belongs to no sect or party, but is free to discuss all subjects untrammelled, adopting as its motto—

"To seize the truth wherever found, On Christian or on heathen ground."

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POEMS FROM THE INNER LIFE. By LIZZIE DOTEN. Tenth edition. This volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labours have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have the rhythmic beauty, grandeur, and imagery of his productions in earth-life. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significance of this higher phase of spiritual communion is portrayed. The book is a valuable addition to the evidences in favour of spirit intercourse and of its ennobling tendencies.—Boston, U.S.: COLBY AND RICH. London *Spiritualist* Office, 33, Great Russell-street.

The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER NINE.

LONDON, FRIDAY, MARCH 3rd, 1876.

ORGANIC CHANGES IN THE SPIRITUAL MOVEMENT.

A GENERAL separation, of a more or less complete nature, is going on everywhere in the provinces, as in London, between educated and uneducated Spiritualists. Not only do we see it in London, where the late St. John's Association and Marylebone societies would not enter into friendly alliance with the other associations in the metropolis possessing more educated members; but in Birmingham, for instance, at the late bazaar, the *élite* of the local workers were conspicuous by their absence, and these latter are far more favourable to the National Association of Spiritualists than their local brethren, as evidenced by letters sent to us for publication, but not printed, as we have no desire to promote divisions, however unavoidable they may be. Similar signs of separation are visible in all large Spiritualistic centres. The more and less educated members of the Dalston Association separated a few years ago, without any quarrel, and the latter started a new society in the vicinity. The practical bearing of these facts on the action of the National Association, is that if it gives funds to promote the work of inferior lecturers, who in some instances give addresses not of that quality which everybody would like to endorse, although perhaps suited to some of the listeners, it will be spending its means on an object in which its present supporters in the provinces do not feel much interest, the resulting lectures not being in every case adapted to their order of mind. Perhaps the National Association of Spiritualists could not do much better than to establish a permanent travelling library, with boxes of books circulating from town to town at regular intervals. Thus its provincial supporters would get solid information, which they would value, and those who are not members would have a special inducement to join. Further, the funds expended in this way would be represented by permanent property. Many of the Spiritual Sunday meetings in small towns in the country are of the same type as those of the late St. John's Association, in Clerkenwell, but on the average perhaps of not so high a standard, but useful and interesting in their way. Besides keeping its provincial members well supplied with good books, the National Association of Spiritualists might act wisely by consulting its local members before taking any particular step in any provincial town, thus strengthening the hands of its primary supporters as much as possible.

A VISION OF HEALING SPIRITS.

BY FANNY J. THEOBALD.

WHILST looking through the interesting collection of photographs of spirit drawings at the rooms of the National Association of Spiritualists, I found two, done by different mediums, but almost identical in symbolism. In each drawing is given a group of seven spirits, who are conjointly giving forth mesmeric power, and under one of the drawings is written, "*The way in which the spirits mesmerise.*" It recalled to my mind the "Vision of the Healing Spirits," an account of which was published some years ago by the Rev. Page Hopps, in *Daybreak*, and as it is not likely that many, if any, of your readers have seen it, and as it is, I think, specially interesting, taken in connection with the spirit drawings above mentioned, I now forward you the detailed account. It is only by observing the different teachings as conveyed through various mediums and varieties of mediumship, that we can hope to arrive at any definite conclusion upon points of interest in spiritual matters.

In the autumn of 1868 I was visiting my friends at Swindon. Mr. F. R. Young had recently received the "gift of healing," and we were thus especially interested in that phase of medial power. Miss Wreford also appeared to be

developing power in the same way. One evening, when we were to have a *séance* for the benefit of one who was very ill, we asked a "seeing medium" to be present, hoping by this means to learn something of the way in which the spirits gave forth the healing influence. With the exception of a subdued light from the fire, the room was entirely dark.

Miss Wreford (who on this occasion was the "healer") laid her hands upon the patient, and in a few minutes, as was usual with her, felt a heavy, but not painful, pressure upon the top of her head. She had not mentioned it, when the seer said, "Do you not feel something on your head?" "Yes, indeed I do," she replied. The vision then was thus described:—

Gradually from the midst of a bright cloud appeared the forms of seven beautiful spirits, who were leaning over Miss Wreford. One, being of grander stature and appearance than the other six, was apparently their leader, and they seemed to look up to him for direction. Their heads were not distinctly developed, but as though from the region of the heart, there appeared bright rays of light, which, flowing to and through their hands and fingers, were poured in strong power to within three or four inches of the top of Miss Wreford's head, from which point all the rays from the seven spirits converged into one broad stream, and thus entering into the crown of her head, poured as a large flood of light all down her arms into her fingers, thence direct into the body of the patient.

This lasted fully ten minutes. I remarked, "How I wish Christ, as the Great Healer, would show Himself to us to-night." Miss Wreford afterwards told me that as I expressed this wish, she had been praying that it might be so.

As our desire was thus expressed, suddenly six of the spirits disappeared, and the central grand one alone remained distinct for a few seconds; then giving forth a rapid flash of most resplendent light, composed, as we understood, of a variety of the most beautiful colours, he too passed from sight, and the influence was over.

A few days afterwards Mr. Young and Miss Wreford conjointly laid their hands upon another patient. The same medium was present, and again saw the same spirits. But now they were standing together on a bridge of light, which passed from Mr. Young's head to Miss Wreford's, thus joining the influence.

It seems to be a fact that our spirit guides have many different ways of ministering to our varied wants, for mediums seem to be acted upon in various ways; but without doubt the means of communication between all forms of spirit life, whether in the body or out of it, is the mysterious power we call mesmerism. Is not this wonderful force the life or spirit of the universe? And does it not differ widely both in degree and power?

I once asked M. Jacob, of Paris, whether he could describe how his medial power was exercised. He told me that over most patients who went to his *séances* he could see either spirits, or the spirit lights. The lights were of diverse colours, according to the "sphere" of the patient. Over some would be only a dark cloud, and as this was to him a sign that the *rapport* could not be established he could tell that in such cases no benefit would follow. This would be no proof that *rapport* might not be established between those sufferers and the spirits around them if they sought it through some other medium. Thus, as I understood M. Jacob, the spirits attending his *séances* were not necessarily always with himself, but his presence helped the sufferers who sought his aid, to be placed *en rapport* with their own sphere of ministering spirits.

Dr. Maek, during a few minutes' pleasant talk I had with him at one of our genial *soirées*, told me that he saw the

different colours round his patients, denoting their varied spheres.

Miss Godfrey, whose powers as a healer and medical clairvoyant are as wonderful as ever, says that as she is mesmerising her patients she feels as though numbers of spirit hands were placed upon her, and pouring power into her.

Although at times I have received power to relieve cases of neuralgia, the mediumship given to me is most especially confined to the spirit writing. Once, however, this power was singularly and most unexpectedly diverted in this way:

A dear friend was with me, sitting by my side, as I, pencil in hand, was waiting and hoping to receive a few words for her from her loved ones in the spirit home. She was just then suffering from some painful affliction of the eyes; they were much inflamed, and "stiff and painful." I was suddenly and irresistibly compelled to put down the pencil, take one of her hands into one of my own, and place my other hand over her eyes. I felt a rapid tingling sensation running through my hands for a short half minute, when the tingling ceased, seeming to flow out and away as the hand dropped. The eyes were *perfectly well*, and remained so; all stiffness, inflammation, and pain were gone, but not one word more could I receive of the spirit writing on that day. These cases could be multiplied almost *ad infinitum* as ordinary experiences among Spiritualists.

St. Leonards-on-Sea.

SEANCES WITH DR. SLADE.

AN interesting new novel, *Through the Ages, a Psychological Romance*, by the author of *The Honeymoon*, and just published by Messrs. Chapman and Hall, contains an account of two seances with Dr. Slade. The writer of the book says that the apparition described "is not imaginary, but was really witnessed exactly in the manner related by the author at the house of Dr. Slade, 143rd Street, New York." The following is the description of the first seance:—

We decided to go to Dr. Slade, whom we heard of as a very celebrated medium, and a very pleasant gentlemanlike man we found him to be.

We repaired together to his house, but when I had announced the object of my visit to the doctor my friend left me, and I entered the sacred room with him alone.

I was determined to detect the least sign of trickery on the part of the poor medium, so I never for one moment took my eyes from him during the whole time our seance lasted.

He first made me examine minutely the whole room, a small back drawing-room, lighted by the brilliant rays of the mid-day sun. Then we sat down to a small table in the centre of the room, when I was quite convinced that there was no possibility of deception whatever. He sat at the side and I at the top nearer the window, my feet resting on his the whole time, so that if he had made the slightest movement I must have necessarily felt it.

Thus we sat in silence for at least ten minutes, during which nothing happened, although he kept saying that he heard raps, that the table was beginning to move, and that the spirits had not yet enough power.

Presently I did really hear a few indistinct raps, which sounded to my ear wonderfully like the twittering of birds.

The doctor said the spirits were gaining force, and then asked the table, for there was no one present except myself, "Will the spirits present communicate?" Three loud taps came then, just under my hand, which I was sure he could not have produced. "Will the spirits write?" he asked, after a time. Three taps more came immediately. "That means Yes," he said; "we have established a code of signals between us; one tap means no, two taps mean doubtful, and three taps mean yes." The table gave three taps more, and louder than ever as if corroborating his statement.

"Are you sure you are not doing all this?" I then said, utterly bewildered. I do not remember what he answered, but I could not help being reassured by his very kind and natural manner, and, until the end of the sitting, I never once more doubted the genuineness of the manifestations.

After a few minutes more he took up a slate that was

lying on the table, he put it in my hand and made me wash it well with a sponge on both sides; then he broke a little slate pencil with his teeth, and placed a very small bit under the slate, so small indeed that it could easily move between the table and the slate, which was just a little raised by its wooden frame. He placed the slate upon the table, and I put my hand upon it. I could plainly see both Dr. Slade's hands upon the table; presently I began to hear and to feel the vibrations caused by the little piece of pencil moving under the slate as if it were writing upon it. I lifted it up when the writing ceased, and to my great surprise I saw distinctly written in white upon the black surface of the slate the words "*Concepcion Vargas*."

I could not contain a cry of wonder; there, before my very eyes, was the sweet name which my wife had borne! Who had written it? He (the medium) had not moved either; besides, how could he have known her name? He did not know mine, for I had been very careful not to tell him who I was, but even if he had heard it, how did he know my wife's name?

I could not believe it, and yet there it was in black and white, and I held it in my trembling hand, fearing every moment, I confess, it would vanish as it had come.

Dr. Slade took the slate from me, and made me clean it with the wet sponge, effacing all traces of those words; then he placed it again upon the table with the pencil underneath as it had been before. "Do you know the spirit?" he said to me.

I was determined not to give him any clue as to the relation between us, so I said carelessly, "I think I do; it must be a Spanish lady I met once in Seville."

No more words passed between us. He remained in his seat, and I placed my hand again upon the slate, while the little pencil was writing underneath. I was quite anxious to see what was being written, but I did not dare to lift up the slate; after ten minutes of suspense, the table gave three raps. "It is the signal," said Dr. Slade, "the spirits have finished."

I again lifted up the slate, and found it covered all over with writing. Dr. Slade took it first, but said he could not read it, as it was in a foreign language, which he did not know. Italian, he said.

I took it, it was in Spanish, the beautiful language of my wife. My agitation and my intense surprise can better be imagined than described.

I will try to translate this communication as well as I can, for it was the first I ever received from my angel wife; but I fear it will lose much by being rendered into English.

"My own husband, my beloved Walter. Canst thou thus weep because thy love has entered a brighter sphere? Oh, Walter, how canst thou be so sad when I am happy, thou too, who didst first teach me not to fear death. Death! what would life be without death? a worm never to become a butterfly! a dream of happiness never to be realised!

"And yet thou seest nought but the sad part of it, thou only seest the flower fading away before its time, as it seems to thee . . . and dost not perceive that it has gone to bloom in a glorious sunshine. Oh! Walter, try to look beyond the tomb, you will learn there is no sorrow in death, there should be joy; but in spite of all thy philosophy thou still entertainest doubts as to the future existence which awaits thee on this side of the grave.

"In thy tearful blindness thou hast thought that the magnetic chain that bound us was severed, but it is not so, dear husband; that chain was fashioned by more than human hands, and not a link has been broken, or can ever break, that binds my soul to thine.

"Try, rather, to see that a new link has been added—a link between thy world and the next—a link to bind thee nearer to God, because it will raise thy heart often to brighter spheres.

"Wouldst thou change the purposes of God? I left the world when my time had come; I left it to give birth to our child, the child whom thou hast neglected, the child whom thou hast deprived of a father! And thou sayest still that thou lovest me! O, Walter! I could never have believed this of thee. Ah! turn not thine eyes from

our babe; see in him rather the sacred charge of thy wife, whom thou thinkest gone. Yes; I am gone from thy sight, but not into another world. I am still by thy side, and shall constantly watch over thee until the day in which thou wilt join me here.

"Hast thou never felt a soft touch on the cheek, a gentle waving of the hair, a breath of tender sweetness on the brow? It was mine, oh! my husband; it was I who touched thee, I who seldom stir from thy side. In the middle of the ocean, on the heights of the White Mountains, in the desert prairies, under the Falls of Niagara I have been with thee. Were I still upon thy earth I could not follow thee more than I now do. And yet thou still complainest!

"Oh! believe me, Walter, there is no sorrow in death—there should be joy.

"Think of me often, but with pleasure, not with tears in thine eyes, and mourning in thy heart. Think of our earthly love, so soon now to become divine; think of our rambles in Scotland, when I was the disciple and thou the master—where thou didst first open my eyes to the light of truth that now floods my spirit. Think of all this, Walter. Thought unites our souls."

When I had finished the perusal of this communication, my eyes were full of tears. Could it have been my Conchita, my wife, who had written this upon the slate? Dr. Slade had not touched it since the moment it was put upon the table after having been thoroughly cleaned and washed by my own hands; besides, he said he did not know Spanish, and at all events he could not have known my Christian name, or that of my wife. Who then had written this communication?

I could not doubt my senses, and yet it seemed too wonderful to be true. I could scarcely bring myself to believe that it was my Conchita, my long mourned wife, who had thus come to me through a stranger, by means of a paid medium, in a foreign land beyond the seas, to console me and dry my tears. After all, why should not Dr. Slade know Spanish? Conchita surely is not the only one who can write in that language; this could then be no proof. Besides, the language in which the communication was expressed was not in the least like the language she would have used to me when on earth; but then I must take into consideration that she is no longer a material being, as she was then. But then, I thought, how could Dr. Slade have written on the reverse side of the slate, when his hands were in sight on the table?

One thing struck me in this long writing, and that was the mention made of our little child. The writer was evidently displeased with my conduct towards him—who but the mother could feel so deeply for a new-born babe? I felt all this as I sat there with my eyes fixed upon the slate, and the thought struck me for the first time, that I had perhaps done wrong in abandoning my child, *her* child, to the care of servants.

The doctor saw how moved I was by the writing, "direct spirit writing," as he called it, and told me that I was a medium myself, and that in a few months I would not require his or any one else's services, but that I should be able to obtain communications from the spirit world unaided.

At the second *séance* the apparition already mentioned, was seen.

It was about eight o'clock in the evening when I again entered Dr. Slade's house. I was strongly moved as I ascended the stairs, and could hardly conceal my excitement.

We entered the *séance* room and sat at the table as we had done the day before, I at the top and he at the side on my left hand, my feet resting as then upon his, by his express desire.

We sat in silence for nearly a quarter of an hour, at the end of which time, raps came on the table. The room was well lighted, for a large three-light gasolier threw a good light all round the small apartment.

The doctor asked the spirits if they could manifest, upon which the physical manifestations began. The table heaved up and down, and was made heavy or light at my desire. A chair moved from the wall, drawn by some unseen agency; an accordion was played in mid-air, apparently all by itself, and quite unsupported by any

visible hand; and several other wonderful things took place, all in the bright light of the three jets of gas.

But I must confess all these produced very little effect upon me, perhaps because I had gone prepared to doubt everything, perhaps because they seemed to me so very puerile and unmeaning; and, after all, I had seen much more wonderful and impossible things done by legerdemain. The doctor wondered very much that I was not convinced by such extraordinary *tours de force*, and assured me that the spirits could do anything for me, for the conditions were perfect.

"You promised me," I said, "that you would try to show me the spirit forms; do you think that you will be able to do so?"

"I do not know," he answered. "It does not depend upon me, but I can try." Thus saying, he put two of the gaslights out, leaving only one, which, however, was quite enough to light the room, although this one he also lowered. But previous to doing so, he opened a small closet, situated in the corner farthest away from the table, and got out of it a small curtain of black calico, with a square hole in the centre, of about a foot square; the curtain or calico was of about three feet in diameter, measured each way. This he hung by a small string across the room, just before one end of the table, but a little above it, so that I could just see the light all round it.

Having finished these preparations he sat down again by my side to await the result.

"How is it," I asked him, "that you need that black veil? Could the spirits not come without it?"

"Yes, they have done so, but it is always better to have something with a hole through which they can show themselves, as it saves them the trouble of materialising their whole form. Most mediums have a regular cabinet made of wood, inside which they are tied, but I find that this little curtain answers the purpose equally well, and does not lead to so much suspicion."

"I often wonder, doctor, why it is that spirits always tap on tables and chairs. Why should they not also rap, and knock, and move about other things?"

"What other things?" he said. "Of course they could do it; but are not tables and chairs the objects mostly to be found in drawing-rooms and dining-rooms? They take what they find nearest at hand; in the open air they will rap on a gate or a tree."

I said no more for fear of spoiling the *séance*, and contented myself by holding his hands tightly in mine, while my feet rested upon his.

Another quarter of an hour passed, during which time the piece of pencil wrote as it had done the day before, all by itself (at least so it seemed to me), upon the slate.

"I will try to show myself if I am able," it first wrote. Then after a time:

"You are too excited, Walter. I find it very difficult to communicate," and this was signed "*Conchita*."

At last: "*I will do my best to-night, my dear husband, but you must not expect too much. I would advise you not to waste your power by sitting just now. In a few months I will be better able to appear to you, and perhaps without the aid of any other medium; at present I cannot. But do not think that I will leave you in the meantime. Remember that I am always by your side. When you want me I will come. This will be my sign.*" And then I felt the pressure of a cold kiss upon my brow. I looked round and saw nothing near me; the doctor had not moved, and was looking another way.

The curtain before us began now to move a little. I kept my eyes fixed upon the opening in it. A misty haze began slowly to form, as it were, on the inner side of it. It was about the size of a person's head, and became gradually whiter.

It grew more and more distinct, and it seemed to come gradually nearer to the opening. After a few minutes I could distinctly perceive a female face, but alas! it might have been the face of any woman. I could discover nothing in it which reminded me of the beloved countenance of my lost Conchita.

Light seemed to proceed from this apparition; it seemed so luminous that suddenly the thought struck me that if I were to put out the gas I could see it more distinctly. I made this suggestion to Dr. Slade; he shuddered and warmly

opposed it. It was easy to see that he disliked the idea of darkness. But my curiosity was so great that all of a sudden I rose from my chair and deliberately extinguished the light. Dr. Slade gave a wild cry of alarm when he suddenly found himself in total darkness.

I kept my eyes steadily fixed upon the white figure before me; in that supreme moment of anxiety I felt no fear. Not so, however, the medium; there was no longer any occasion for me to retain my hold upon his hand, for in his alarm he was grasping mine till he almost hurt me with his convulsive clutch.

The apparition now became more and more distinct, but still I could not recognise the face. I could no longer distinguish the black curtain in the darkness, and saw nothing but the white misty form, which, however, certainly had nothing to me alarming in its appearance.

Presently the whole figure came out of the mist and moved towards me, to my very side. As I gazed at it with such an intensity that all my senses seemed concentrated in that gaze, it suddenly seemed to expand, if I may so describe it—it intensified, and flashed out for one moment before me—and then I recognised my lost wife! Yes, it was Conchita! my angel! my darling! I could doubt no longer. She stood before me for one moment, radiantly beautiful; her fair face illumined by no earthly light, but as if bright by her own purity, as we can imagine would be that of an angel of light!

I could not describe her dress, so instantaneous was her appearance. I only say that it was white and dazzling, and that her beautiful golden curls encircled her fair head as with a glory, while some of her bright curls hung over her bosom.

The beautiful vision stretched out her arms towards me; at that moment I felt—not a touch, but rather the sensation of an electric shock run through my frame, and I fell senseless upon the floor.

* * * * *

When I recovered my senses I found myself lying upon a sofa in the front room. Dr. Slade was by my side, looking pale and agitated, and was bathing my temples with Eau-de-Cologne.

I soon recovered myself, and was able to talk. I asked for an explanation, but he could give me none. As soon as I put out the gas he said that he closed his eyes, not daring to look upon a spirit in the dark; that when I fell he rushed from the room and returned with a lighted candle. He then found that I had fainted, and, he added, "It was very rash of you to put out the light; I never dare do it; it is too dangerous!"

I went back to the *séance* room, and what was my astonishment when I found there, lying on the ground in the same place where I had fainted, a small curl of golden hair!

It was no dream, then; the fair vision that had appeared to me was no hallucination of my agitated brain. The piece of hair was in my hand; I could not now doubt the truth of what I had seen.

But was it really Conchita? I could not tell. I had thought so at the time, but now I again began to doubt. Everything in the room looked so commonplace, so matter-of-fact, that it seemed impossible that the spirit of an angel could ever have entered it.

The doctor could give me no explanation of the curl, so I put the golden ringlet into my pocket-book, and, thanking him warmly for this extraordinary *séance*, for which he would take no fee, as he said he had invited me to it, I left the house.

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THE Birmingham Society of Spiritualists, which for two or three years has been in debt, has now a balance in hand of £18 10s.

THE LOSS OF THE "STRATHMORE."—The *Scotsman* of Feb. 26th says of the loss of the Dundee emigrant ship *Strathmore* on her way to New Zealand:—"A curious circumstance in connection with this disaster is mentioned. Some time ago Mr. Bruce, the managing owner of the vessel in Dundee, received a letter from a person who had a friend on board, stating that his wife was a believer in Spiritualism, and that she had imparted to her the fact that the vessel was lost, that a large number of the crew and passengers had reached an island, and had subsequently been rescued and landed safely at a port. This has turned out to be so far correct."

## Provincial News.

### SOUTH SHIELDS.

#### SPIRITUALISM AS A FACT.

On Tuesday evening, last week, at the Free Library Buildings, Ocean-road, South Shields, Mr. J. J. Morse delivered the first of two orations upon Spiritualism, Mr. T. P. Barkas, F.G.S., presiding. The following gentlemen were also upon the platform:—Messrs. Robertson, Corner, Lambell, W. H. Lambell, Smith and Roper.

The audience was a fair one.

The Chairman, in introducing the subject, said he had been requested by the committee of a society formed in South Shields for the purpose of investigating what were termed spiritual phenomena, to preside at that meeting, the first, he believed, held on the subject in the building. He desired first to caution them not to form too rapid an opinion on the subject, because while he thought those who disbelieved in the reality of spiritual phenomena arrived at that disbelief not so much from examination as from preconception or prejudice, on the other hand, those who examined spiritual phenomena were, in all probability, too easily satisfied. All he asked was that they would give the subject fair and candid consideration. He might tell them after an experience of twenty-four years, that there were a great number of features that were anomalous, and a great number that were offensive; but notwithstanding the anomaly of the one and the offensiveness of the other, there was a residuum—a large residuum—of fact that was well worthy the consideration of the most enlightened people of that or any other borough. In introducing Mr. Morse, he said he professed, and those who believed with him professed, that his address was guided by some unknown power, and was not delivered as his (the speaker's) was, out of his own consciousness.

Mr. Morse then proceeded to deliver his oration, which, whether inspired or not, was eloquent, earnest and incisive; in its delivery he never paused an instant even between its periods, and the oration sounded as a well-written essay repeated from an admirable memory. He commenced by refuting the first objection of adverse critics that Spiritualism was a new delusion or a superstition, by the assertion that Spiritualism had existed in all ages, in the legends of old times, the mysteries of nature, the miracles of Scripture, and even in the experience of their own days. Some latent laws of nature were answerable for these facts, or else there was something supernatural at the bottom. But outside these phenomena were the modern experiences of the modern Spiritualist, and the question was, were those phenomena natural or supernatural? As miracles were violations of the laws of nature, they must involve a constant disturbance of it, and therefore if the facts of Spiritualism were true, they were either above or in harmony with nature. He took up the position that they were the latter, and therefore true. Most persons were spiritual enough to ask what comes after death: others were content to believe in annihilation, though as the ultimate end of life the innate spirituality of men protested against that faith. The initial note of modern Spiritualism was struck at what was called the Rochester knocking case, twenty-seven years ago, wherein a murder was discovered by two children. This was explained in various ways, by trick, by knee and toe joints, and by the devil. Later on it was found that the unseen agency could move the articles it previously knocked, could play upon instruments, and speak with loud voices. Later still it could control the minds and actions of people, and even the speech, till a sort of Pentecostal revival had come, and young children spoke as sage men. This latter psychological phenomenon could not be explained by the same method as the physical, therefore Spiritualism ran through the civilised world, and took hold of the hearts of the people. New theories were trotted out now to account for these peculiarities, such as force, unconscious cerebration, and unconscious muscular action, but as soon as one manifestation was explained a new one started up and baffled the theorists. The manifestations of Spiritualism should rest as all other phenomena rested, upon their own testimony. There were men of eminence in science, literature, and art who testified to the phenomenal facts of Spiritualism, whatever the cause might be. It was not necessary, however, to have that endorsement, for the position he took was that the personal experience of investigators was more valuable than those endorsed by Crookes or Wallace. How should they see these facts? Well, they must conform to the conditions and fulfil the requirements exacted. It was said that these conditions circumscribed the freedom of the investigator, and in that there might be some truth; but conditions must attend even electrical experiments, or the result would be a failure. But the conditions were few and simple; the more simple phenomena might be exhibited in the light and only the more advanced under more complex conditions. They objected to no reasonable examination, but when suspicion was offensively announced, it could not be expected that mediums should act like angels any more than other people. The lecturer amusingly illustrated the results of these suspicions at a *séance*, and the ridiculous hypotheses by which people sought to explain the manifestations. The higher manifestations were attributed, as by Serjeant Cox, to psychic force, prophecy to coincidence, and so on, until the aggregate phenomena at last induced curiosity, and finally conviction. Looking for the secret power, they found law and intelligence in it, evidenced by definite sequence, and they could not find intelligence without personality; therefore they could logically argue that the secret power was wielded by persons who had once possessed an individuality, who had once been in the world, and who now returned to it from the world beyond. In a brilliant peroration, the speaker argued that the truth of Spiritualism was the triumph of religion, for all religions, Christian or Pagan, were based upon the simple fact of the spirituality of life, and of the spiritual communion existing between this world and the world beyond, in all the world's history. There need be no regret whatever at the strange phases of

the movement at the present day, and, however mean the facts might be, however much they might be misused, however startling or insignificant they were, however grand or puny the phenomena might be, there was one thing—and one thing only—that the intelligent man of the present day had to admit, and that was that Spiritualism in its phenomenal aspects was a fact.

The lecturer sat down amid loud applause.—*Shields Gazette.*

### LIVERPOOL.

#### SPIRITUALISM AND MESMERIC PHENOMENA.

On Friday night last Mr. Walter Isaac read a paper before the Liverpool Psychological Society on the question, "Is there any Relationship between Mesmerism and Spiritualism?"

Mr. Isaac, in the course of his remarks, asserted that a gentleman residing in Spenceer-street, Everton, Liverpool, sometimes made a clown, about one foot long, of cardboard, with movable legs and arms, and that, after mesmerising it for a minute, he could make it walk about and play all kinds of antics; the operator, it was alleged, did it by will-power, and, at the end of the experiment, was always much exhausted.\* At a *séance* in Liverpool, while the medium was in a mesmeric sleep, he (Mr. Isaac) and thirty other witnesses saw a drum rise from the table and float about the room; an epistle, signed D. Farmer, D.D., was also written, and not by mortal hands; these things were not done by mesmerism, but by mesmeric forces controlled by spirits. In his opinion the relationship between Spiritualism and mesmerism was the same as that which existed between a joiner and his tools.

Mr. Ainsworth (the chairman) said that the paper contained several original thoughts, as well as old ideas dressed up in fresh garb.

Mr. Coates observed that the prominent idea that had been advanced by the lecturer, if he had listened attentively to him, was that a mesmerist was an embodied spirit, who produced certain peculiar phenomena, physical and psychical; that the instrument was an unknown force or influence; that this force was found within the operator and the subject, and could be called into play by the "will-power" of the mesmerist. That "spiritualistic phenomena" were produced by operators disembodied, using the same force as found in the organism of mediums. In a word, the operators were in different spheres of action, and the results arose from separate causes, although the instrument in both cases was the same. Therefore mesmeric trance and spiritualistic trance were similar, but not the same. He was glad the subject had been taken up by the society.

Mr. Shaw remarked that if it were possible for a man to cause a paper doll to dance without coming into contact with it, why need they call in the agency of spirits to account for a drum flying around a room, or rising in the light from a table surrounded by eight or nine sitters?

Mr. Isaac replied that he did not see why it could not be done, but it must not be forgotten that the mesmerist consciously exercised his "will-force," and was exhausted after the operation, whilst the sitters at *séances* did not do so, but simply awaited results. It was unwise to multiply causes, and spirits claimed to be the producers of the latter phenomena. If mediums could produce these things, why give the spirits the credit?

Mr. John Lamont said that Spiritualism threw light on this question of projecting thought from one person to another, and he related the following incident:—"Dr. Cullis, of Boston, the eminent man of faith, immediately after the death of his first wife, began to receive letters in her handwriting, style of thought and expression, and bearing her signature, with characteristic peculiarities so minute that neither the doctor himself nor the friends of his deceased wife could distinguish them from her letters written when living. These missives, full of tenderness, good counsel, and predictions of some great Christian work, which he was to do in the future (for this was before he began his so-called faith-work), came quite often during several weeks. During this time, regularly at two o'clock in the morning he would be awakened by three distinct raps on the table. One morning, while awake, at about four o'clock, he was suddenly startled by a bird singing in his room. He arose, looked about the room, but found no bird. This bird-song now became quite a regular phenomenon in his bed-chamber. Once, while sitting in his office, in conversation with a gentleman, the bird-song suddenly startled them, as if just above their heads. The gentleman, turning his eyes upward towards the top of the window said, 'You have a canary here, have you?' He was told that there was none in the house. By this time Dr. Cullis says that the thing began to be annoying. His friends, who were cognizant of the facts, advised him to call in a medium, and establish communication with his departed wife. But instead of this, he carried the whole matter to the Lord, on his knees, in these words: 'O Lord Jesus, I am Thine. I desire to do Thy will perfectly. If these strange things are from Thee, I am ready to go into them and receive all the truth which Thou dost wish to communicate. But, if they are of the devil, put an immediate stop to them. Amen!' People who have strong faith are remarkable for the brevity of their prayers. After this short prayer, the letters, the table-rappings, and the bird-songs suddenly ceased, and have never been repeated." How did this letter come? What was the condition of mind which put a stop to the phenomena? How far could mesmerism be called into account as an agent?

Mr. Chatham related that he knew a lady whose powers of perception were so great that she could tell where her husband was working, when

he was away in the country; she could also tell when he was coming home, and by what train. The lady was a medium.

Mr. Isaac remarked that he was acquainted with the lady, and could certify to the correctness of the previous statement.

A vote of thanks was returned to the author of the paper.

Mr. Coates was requested by the chairman, on behalf of the society, to take up the subject, and to favour the society with some experiments on the next night of meeting.

The meeting was then adjourned.

### A LECTURE BY MR. CROOKES.

The following report of a lecture delivered recently at the Royal Institution is quoted from the *Daily Telegraph*. The last sentences in the report have a special meaning:—

Last night, at the Royal Institution, Mr. William Crookes, F.R.S., delivered a lecture on "The Mechanical Action of Light." Mr. Justice Grove presided, and among the listeners were Professor Tyndall, Dr. E. Frankland, F.R.S., Mr. R. Hannah, F.S.A., Dr. and Miss Bird, Lord and Lady Penzance, Mrs. and Miss Crookes, Admiral Codrington, Mrs. Humphreys, Captain Douglas Galton, F.R.S., Lord Eversley, Mr. Edwin Arnold, Mr. Serjeant Cox, Lady Claud Hamilton, Professor W. K. Clifford, Mr. William Spottiswoode, F.R.S., Mr. Warren de la Rue, F.R.S., and Mr. W. H. Harrison. The experiments were of an unusually complicated and delicate description; in their performance the lecturer was aided by Mr. C. Gillingham and by his son Mr. Henry Crookes.

Mr. Crookes said that all the physical forces render their action perceptible by the production of motion, but that light had never been directly converted into mechanical motion until the experiments had been devised which he had to bring before them that evening. Once in attempting to weigh bodies in an approximately perfect vacuum, he witnessed anomalies for which he could not account, but upon which information had been thrown by his more recent discoveries. He found, as published some time ago, that the light of a candle would attract an arm of pith suspended in an imperfect vacuum, but repel a similar arm suspended in the very perfect vacuum obtainable only by the aid of the Sprengel pump. Of this pump he exhibited a most perfect and improved specimen, so perfect that it would produce a vacuum through which the electric spark would not pass. In all his experiments he had been indebted, to a very great extent, to the industry and marvellous powers of glass-blowing possessed by his assistant, Mr. C. Gillingham. He then proceeded to describe the construction of his "radiometer," in which pith discs, at the ends of glass arms balanced on a pivot, were made to spin round rapidly under the influence of light. Next he explained that this propelling force of light was not so weak as he had once supposed. Instead of radiometers, in which all the moving parts weighed sometimes as little as a quarter of a grain, he found that he could make the instruments to carry little iron magnets, and he exhibited one in which ten discs of pith were required to carry round one magnet. Outside the bulb of this instrument was a magnetic arm, which was attracted every time one pole of the magnet inside the bulb came near it, and the consequent "bowings" of the magnet outside were made to convey electrical impulses to a Morse telegraphic instrument, whereby a series of dots was made upon a slip of paper, and the more rapid the rotation inside the bulb, the closer together were the dots. Thus his radiometers had been made self-registering and suitable for meteorological purposes. He also pointed out that no good photometer had ever been made, and he exhibited apparatus infinitely more exact for measuring the illuminating power of gas, or any kind of light, than those founded upon the supposed unvarying illuminating power of the very untrustworthy "standard candle." After many experiments, magnified and projected on the screen by the aid of the electric lamp, he exhibited one of his latest, in which he directly measured the mechanical force of the impact of light, not its weight, for the experiments did not remove light from the class of imponderables. By means of the force of torsion of a filament of glass, brought into play against an iron weight of one-hundredth of a grain, all in vacuo, he could so adjust a mirror to a zero point that it would move when parts of the apparatus were submitted to the action of light; thus, last night he proved that the push of a candle six inches off amounted to .00162 grain. By calculation he estimated that the pressure of sunlight on the earth was not less than 2 cwt. per acre, 57 tons to the square mile, and 3,000 millions of tons upon the whole earth, all this power acting in opposition to the force of gravitation. In conclusion, he said that all the results he had exhibited had been obtained in consequence of his examination of an anomaly contrary to all ordinary experience. Anomalies were of the utmost value to men of science; they were gateways leading to new researches, and to the establishment of reputations.

It is probable that a second series of *séances* for inquirers will shortly be arranged by the National Association of Spiritualists. The previous series afforded facilities to some very intelligent investigators.

A CORRESPONDENT writing from Whitby says—"Spiritualism is very dead here; there are a few inquirers, but I do not know any one except myself who accepts it as a truth."

SPIRITUALISM IN WOLVERHAMPTON.—Mr. T. M. Simkiss is doing good work for Spiritualism in Wolverhampton. Recently he engaged Mr. Morse, and arranged for the delivery of trance addresses free, in the Athenæum Hall, Wolverhampton; the hall was full on the occasion. He also keeps the chief local library well supplied with the best literature of Spiritualism.

\* If this alleged power of moving a solid object, by the exercise of the will of a man of normal or abnormal constitution, can be verified, it will be one of the most valuable facts ever demonstrated. Will the gentleman show it in public to the Liverpool Psychological Society? If so, his presence will afterwards be in great demand among investigators in London.—Ed.



## SEANCES AT MRS. MAKDOUGALL GREGORY'S.

On Thursday evening, last week, an interesting *séance* took place at the residence of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W. Among the guests present were Sir Garnet Wolseley, Commander of the Ashantee Expedition; the Hon. Mrs. Cowper-Temple, General Brewster, Mr. Algernon Joy, Mr. J. M. Gully, M.D., Lady Avenmore, Miss Fitz-Gerald, Mr. Bennett, Mrs. Wilkes, Captain James, and Mr. W. H. Harrison. The medium was Mr. Eglington. Mr. Colman, the well-known medium, was also present among the guests.

During the first part of the evening a dark *séance* was held, at which all the sitters grasped each other's hands or wrists, including those of the medium. Under these conditions many of those present, more especially the greatest disbelievers, were patted and fingered by living materialised spirit hands which in total darkness touched the inquirers on different parts of the face at request, to show that the owners of the hands could see to perfection in the dark. At times musical instruments flew about the room playing tunes, an accordion for instance being played for a moment or two on the top of the head of Sir Garnet Wolseley. At one part of the *séance* Mr. Eglington was stated by those holding him to be floating in the air.

Afterwards there was a materialisation *séance*, but the power was nearly exhausted before it began. At Mrs. Gregory's, two rooms are separated from each other by hanging curtains; one of these rooms is used as a cabinet, whilst the members of the circle sat in the other. There is no other access from without to the room used as a cabinet, except through a door which is locked, and has a large piano placed against it. The room being on the first floor, its solitary window is high above the street and above the railings below. Mr. Eglington entered this cabinet, whilst Mr. Colman sat outside with the other sitters, who were all placed in total darkness, as the spirits said that they would bring their own lights. After a time a phosphorescent-looking light, which gave off no smoke, appeared; it moved about, and the spectators who were sitting near to it, said that they saw a face behind it. No particular evidence of there being anything abnormal at this part of the sitting was given, except that at one moment while this light was moving at one part of the room outside the cabinet, and Mr. Colman was talking at another part of the room outside the curtains, the keys of the piano at the farther end of the room used as a dark cabinet were played upon. It is difficult to suppose that the medium either in or out of the trance state could have done this. The other members of the circle were grasping each other's hands.

Last Tuesday night there was another *séance* at Mrs. Gregory's, in the presence of Lady Avenmore, the Rev. C. Maurice Davies, D.D., Lady Paulett, Miss Vere, Mr. Bennett, General Brewster, Captain James, Miss Mackenzie, Miss Fitz-Gerald, Mrs. Wilkes, and Mr. W. H. Harrison. Mr. Eglington, and Mr. Colman were present. Through the mediumship of the former, the ordinary dark circle manifestations were obtained. A chair was twice threaded on to the arm of Mrs. Wilkes while she held Mr. Colman's hand, another example of the now common manifestation of matter passing through matter. No information can be obtained from the spirits as to the philosophy or *modus operandi* of these remarkable phenomena. At the close of the evening a cabinet *séance* was held, and no results obtained.

## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

The first annual business meeting of this society was held on Thursday, 23rd February, at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox in the chair.

Mr. Francis K. Munton, the hon. sec., read his annual report of the society's proceedings. It comprised a summary of the receipts and payments (showing a balance of more than £60 in hand), and the following passages:—

"The society was established in February, 1875. Since that period 64 ordinary members have joined, 7 honorary memberships have been conferred, and 2 lady subscribers (under the recently amended regulations) have been elected. With two exceptions all the foregoing are now on the roll of the society. Meetings have been held twice a month during the season, and several important and interesting papers have

been read and discussed. Some of these papers have been printed at the expense of the authors, who have generously presented a copy to each member. The attendance at the meetings has been satisfactory, especially since the society has secured permanent rooms and offices. It is estimated that the cash in hand, with the arrears of present subscriptions, will be sufficient to meet the increased rent, assistant secretary's allowances, reports of the proceedings, and the incidental obligations for the current year. Some thousands of prospectuses have been circulated among the members of scientific bodies and others; but now that the society has become known, the expenditure for printing and postage will probably be diminished. In accordance with the original notice, all the honorary officers retire. They offer themselves for re-election. Several members of the society having urged the expediency of appointing a special committee for the purpose of experimental investigation of psychological phenomena, the Council have resolved to nominate such committee. Members desirous of serving (and who will contribute to the expense incidental to such investigation, limited to three guineas each subscriber) will please send in their names. The president and honorary secretary will attend the meetings, that the results may be officially reported, with the view of adoption by the society."

The President, in moving the reception of the report, commented upon its very satisfactory character, and congratulated the society upon the flourishing condition of the finances.

The Rev. W. Stainton Moses said that he had a very pleasing duty to perform in moving the re-election of Mr. Serjeant Cox as President of the society. (Cheers.) His untiring energy in promoting the undertaking, and his attention to its best interests were so patent to the members, that a long speech was unnecessary. He was quite sure his proposal would meet with the most hearty reception. (Hear, hear.) He knew that he only echoed the wishes of all when he said that he trusted Mr. Serjeant Cox might long preside over them.

Mr. Volekman seconded the nomination, and the motion was carried unanimously.

The President thanked the meeting for its expression of confidence, and said that he trusted the society, so well begun, would continue to prosper. He fully believed that in course of time the society would attain a most important position.

Mr. Munton moved that Sir John Heron Maxwell, Mr. William Crookes, F.R.S., and Mr. George Harris, LL.D. (retiring members of the Council), be elected vice-presidents of the society. Their services and fitness for the position were too well known to need commendation.

Mr. Stevens having seconded the motion, it was carried *nem con.*

Mr. W. H. Coffin moved, and Mr. Gordon seconded, the re-election of the following gentlemen as members of the Council:—Mr. P. W. Clayden, Major Hartley, the Rev. Stainton Moses, Mr. F. Myers, Mr. C. C. Massey, Mr. F. W. Percival, Professor Plumptre, Mr. J. E. Saunders, Mr. J. M. Tagore, and Mr. C. S. Wake.

The motion was carried unanimously.

Mr. C. C. Massey said it was a most agreeable task to propose the re-election of Mr. Munton as hon. sec. It was a great advantage to have the assistance of a thorough man of business in the performance of the duties devolving upon their secretary. In the early stage of a society the work was of a manifold character, and the members were all conversant with the order and regularity with which Mr. Munton had conducted the affairs. (Hear, hear.)

Mr. Gordon begged to be permitted to say a few words in seconding this motion. Although he had been a member of the society but a short time, his acquaintance with Mr. Munton was one of many years' standing. It was of the highest importance in a society like this that the acting official should possess a calm and dispassionate mind, and not be likely to be led away by communications unsupported by evidence. Mr. Munton, as a practical solicitor of known ability and experience, was just the right man for such a post, and it was only surprising that with the cares of his professional business, and frequent attendance at other scientific societies, he contrived to give the time and attention which it was obvious he had devoted to psychological pursuits.

The President, in putting the motion to the meeting, said he was glad of the public opportunity of thanking Mr. Munton on his own behalf, and on the part of the society generally, for the services he had rendered. A very great part of the success which had been achieved was due to these honorary services. He (the president) had belonged to many societies, and he could confidently say that in his experience the honorary secretary's business-like management had been unequalled. He could assure the society that the duties (combining as they did the responsibilities of the treasurer'ship) had been by no means light.

The motion was carried by acclamation.

Mr. Munton, in returning thanks, said he would confess that the work had been considerable; but in the pursuit of knowledge it was a labour of love. He thought that the only true means of securing the success of an undertaking like the present was to maintain the personal tone and influence of the executive body, who had one and all united in promoting the well-being of the society.

A long discussion ensued, in which Messrs. Gordon, Stainton Moses, Massey, Stevens, Volekman, and Wedgwood, took part as to the propriety of consolidating, amending, and adding to the bye-laws, and several useful suggestions were made.

The President promised that the Council would give their best attention to the points raised, saying that it was a source of gratification to him to see the active interest which so many members evinced, and he took occasion to observe that the experimental investigations referred to in the annual report would be carefully noted in all their details, so as to give the members ample materials for forming a true and accurate opinion about the results.

A vote of thanks having been accorded to the president and the other officers of the society for past services, the meeting terminated.



## TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

## MESMERISM AND ITS PHENOMENA.

At the last of the fortnightly meetings for the consideration of psychological subjects, held by the members of the National Association of Spiritualists, at 38, Great Russell-street, Bloomsbury, London, W.C., Mr. George King was voted into the chair.

Mr. J. Freeman read a brief paper narrating how Mesmer first discovered the power to which his name has since been attached, and proceeded to tell how he (Mr. Freeman), when a boy at school, went one evening to a mesmerist lecture, and next morning said to a school-fellow of the name of Gadsden, "Now, Jack, I'll mesmerise you." He then made passes over the boy in fun, not expecting that anything would come of it, but the lad passed into a mesmeric sleep in which he did everything that he was ordered to do, and some of the phenomena of phreno-mesmerism were evolved. "Now, Jack," he said, "here's master coming!" He tried to wake him, but he did not move. He then pulled him out of his chair; further, the master came up and shook him, and threatened to cane him, but it was all of no use. In twenty minutes or half an hour's time, Gadsden heaved a deep sigh and came to himself, declaring, when asked, that he knew nothing of what had occurred. Will-power had nothing to do with the mesmerising of Gadsden, for the passes were made half in fun, without expecting anything would take place. He once knew a lady who was a good clairvoyant; she could read a book through a tea-tray, but she did so slowly and indistinctly, as if there were difficulties in her way; it was not necessary he should know what was in the book, for she could read what was not in his mind. A trance medium, like a mesmeric sensitive, placed himself in a state of expectant attention, and after a time was able to deliver a discourse, or perhaps to speak in Greek, or some other language he did not understand in his normal state. Spiritualists said that this was due to an influence of the spirit world. Perhaps it was, and perhaps it was not. A kind of double-consciousness seemed to be at work in these matters.

## MR. DUGUID'S PAINTING MEDIUMSHIP—AUTOMATIC WRITING.

The Chairman said that it would be interesting to know whether the effects seen in mesmeric experiments proceeded entirely from the patient, in consequence of his first placing himself in a state of expectant attention, or were due to some force actually passing from the mesmerist to the subject. Some pictures had been produced in Glasgow, by spirit agency, through the mediumship of Mr. Duguid, some of which had been found to be copies of drawings by living artists; but his friends, who knew Mr. Duguid well, could not believe that there was any trickery on his part in the matter. A friend of his own, a gentleman well known in art circles in Glasgow, went one day to one of Mr. Duguid's sances, taking with him a marked piece of canvas, which he could recognise under any conditions. At the sance the gas was turned down so very low that it was difficult to discern whether any sitters were in the room or not, and when it was turned up again a very fair painting in oil was found upon the canvas; it had been done with extraordinary rapidity, but the most curious part of the matter was that the owner of the canvas remarked, "I ought to know that picture, though I cannot remember where I have seen it." He made a search at home, and found its *fac-simile* among some pictures he had bought a long time previously at a sale. Had he mesmerised the medium unconsciously to himself? And had his forgotten thoughts been reproduced upon the canvas? His (Mr. King's) hand was frequently controlled to write. Sentences were written without any volition of his own, but sometimes he knew what was coming; that is to say, he was conscious of the particular words which were to come two or three in front of the last word he had written; at the same time he did not know what the conclusion of the whole sentence would be, or its meaning. He could will any sentence in his own mind, and it would be given out through his hand in an abnormal way. Word by word could he get it abnormally, by willing what was to come, and this fact had given him great doubts about mediumship. At the same time he had had plenty of evidence on the other side of the question, in favour of the spiritual hypothesis. Sentences were sometimes written out quite unexpectedly to him and foreign to the tenor of his thoughts at the time they were written, but most of the sentiments he found that he could have originated himself, had his thoughts been running in that direction.

## CLAIRVOYANT PHENOMENA.

Miss Chandos said that the purer the life and the higher the sentiment and desire, the better would be the results obtained in the practice of mesmerism. She practised mesmerism chiefly for healing purposes, and her subjects usually displayed clairvoyant powers, but not in consequence of the exercise of her will. It seemed as if beneath her power there was a tendency on the part of sensitives to become clairvoyant. A clear line of demarcation should be drawn in the mind between clairvoyance and thought-reading; the former seemed to her to be due to the spirit of the individual leaving the body and going to another place. Once she mesmerised a lady for neuralgia, and the patient said at once "I am at the back of myself and I can see all round the room." In another case a lady was able to see her own body, and to go to a distant place when ordered. At other times the sensitive could see what was in the mind of the operator, and that was what she meant by thought-reading; for instance, some clairvoyants could not read sentences until they had first been read by the operator, and that she thought was not clairvoyance at all, but mind sympathy. There were all kinds of thought-reading, and one might be defined as clairvoyant picture-seeing; some persons could so throw out mental pictures that sensitives under their control would see them as if they were objective realities. She knew a case of a gentleman in business who had sent all his money to the bank, and a bill which he had forgotten came in suddenly. A wealthy friend called, but he did not like to ask him for

the loan of the amount, although he wished to do so, but at last the visitor quite unsolicitedly said—"Do you want fifty pounds?" "Yes," was the reply, "but how did it occur to you?" The answer was that he did not know. She knew a lady in Switzerland who suffered from a fearful disease, and who when the pain became too great was in the habit of leaving her body and going away for a time. She was a lady who knew literally nothing about Spiritualism, but had come to the conclusion that at death she would quit her body in the same way.

## IS IT POSSIBLE TO FORGET?

Miss Chandos continued, that she thought that there was no such thing as forgetfulness. She knew the wife of a railway porter—a servant—who was present one day when her father made her repeat to him some Greek sentences, a language of which she was particularly ignorant; consequently, she made several mistakes in repeating the words. About a fortnight afterwards she put the servant, who had been in the room at the time, into a mesmeric sleep, when she repeated, not only the Greek words, but all her (Miss Chandos's) errors. Yet, when the servant was present at the Greek lesson, she did not appear to be paying any attention to what was going on; indeed, she was adding up a washing-bill at the time. It was an axiom in philosophy, that the same causes produced the same effects, but, in mesmerism and Spiritualism, did they ever get the same causes? Were the sitters always in the same condition, and did not spirits sometimes interfere suddenly? When trance mediums sat for manifestations, they passed into a condition of mind in which they became subject to any will-power acting upon them. Many persons went down on their knees to pray, and thought that they could not pray without; there was no doubt that their putting themselves in that position strengthened their will-power. She could not explain many of the facts she had stated, for she was in a rather chaotic condition of mind about their solution herself. She did not believe in mesmerism healing organic disease, but knew that it greatly relieved suffering, if the patient were at the same time placed under certain rules and laws. In most cases it was necessary to discover what the patient was doing to aggravate the disease, and to put a stop to the cause, in addition to employing mesmeric treatment. Once she made some mesmeric passes over the back of a baby which was covered with a fearful eruption, and on her way home she felt a pricking sensation in her hands. On drawing off her gloves she found her hands covered with pimples, so there was proof that some actual power was at work, for something had been drawn from the child and had affected her hands.

## THE TRAVELLING OF THE SPIRIT DURING THE SLEEP OF THE BODY.

After a remark or two from Miss Godfrey,

Mr. T. H. Noyes said that he knew a Mr. Seymour, who had been in the habit of leaving his body at times, ever since his childhood, and he stated that once after he left it he met at the door an angel built up of light, who warned him not to go upon that occasion. He did not wish to obey; the spirit contended with him, and he was actually forced back into his body by a beneficent power. When this man was six or seven years of age, he left his body in bed one night, and stood listening to the conversation of his parents downstairs. His experiences were very curious, and he ought to be invited to attend one of the meetings to state them. One day he saw the wraith of his wife's uncle, which appeared to him in England on the day of his death in Australia. In reference to a discussion which had been going on in *The Spiritualist*, he would rather call the soul the body of the spirit, than the spirit the body of the soul.

## MESMERISM AND PHYSIOLOGY.

Dr. Carter Blake remarked that those physiologists who were present were grateful to Miss Chandos for showing two distinct sets of phenomena arising from two distinct causes, in respect to which there appeared previously to have been some confusion of ideas; she had made an accurate distinction between what might be called unconscious cerebration and those phenomena which result from the action of other nerves in other parts of the body. Passive writing might in some cases be referred to reflex action apart from the intervention of the brain; and in using the term reflex action he was not denying that nerve centres might not be wider than the human body, and upon that point he was at one with what was commonly called Spiritualism. The eye sometimes became glazed and fixed, so that the nerves did not convey ordinary sensations, but he failed to see any connection between such phenomena and those grouped under the title of passive writing. Another point for consideration was the method by which mesmerism might be said to cure disease. Disease originated in two ways—by the entrance of an abnormal substance into the body, or by some substance being present therein in an abnormal condition; cancer, typhoid fever, and cholera, had each of them a physical origin, and physiological diagrams about them could be drawn. He could not see how such diseases could be cured by external agency; but as regarded cases of hysteria, neuralgia, and all forms of disease in which there was a certain abnormal condition of the nerve structure, such, he had little or no doubt, were perfectly curable by the action of an external organism combined with the faith of the individual.

## WRITING MEDIUMSHIP.

Mr. G. R. Tapp thought that the condition of the sensitive influenced writing mediumship. At one time his hand was used quite mechanically to produce writing; he accordingly studied the phenomena very sceptically, and did not take everything for granted. At times the writing was so completely automatic that he could not control it at all, and sometimes he found that if he willed a sentence strongly that sentence was written out. Sometimes messages quite foreign to his thoughts were written out with the utmost rapidity; indeed, the remarks occasionally were anything but flattering either to himself or to those in the room with him. Once a remarkable test was given through his (Mr. Tapp's) hand, professing to come from one of Mr. Harrison's departed

relatives; the circumstances made known in this way were not known to either of them at the time to be true, yet proved to be accurate when subsequent inquiry was made. As he practised writing mediumship the power seemed to increase, and his hand to become its servant, and that alarmed him; his fist was sometimes brought down instantaneously on the table with considerable force, until he willed the action to stop, but directly he forgot the matter the arm would unexpectedly be raised and brought down with violence in the same way. Then the power began to interfere with his daily work, and to try to make him write one thing when he wanted to write another; so he thought to himself that that state of things would not do at all. He therefore put an abrupt stop to his automatic writing. If he sat to get it the power would come back even at the present time, but all along he had found it to be neither a useful nor a pleasant form of mediumship. It certainly was not unconscious cerebration. Dr. Carpenter's theories would not explain his experiences in the slightest degree.

THE INTEGRITY OF THE SPIRIT BODY—THE SENSATIONS OF PERSONS WITH AMPUTATED LIMBS.

Mr. Loewenthal remarked that he believed in the theory that the spiritual body vivified and moved the natural body. Persons who had had their legs amputated often thought that they could feel sensations in the toes of the foot of the separated limb. Many years ago he was in San Francisco, when that town and the surrounding country was in a disturbed state, and he took a poor man into his house one night to give him a supper and a bed. That man had a wooden leg, and had had some curious experiences. He never felt that he had lost his leg, but he had the sensation that he could not bring it quite to the ground. As the man sat upon the bed he made passes over the leg and down to the ground; after a dozen such passes had been thus made, the man said that the sensation was that he was putting down his foot until it touched the ground. That was evidence to him that a spirit leg was there, from which the flesh had been separated. Clairvoyants who examined such persons saw the spiritual portion of the missing leg in its entirety.

Mr. Harrison said that as lengths of the nerves which once ran from the foot to the nerve centres were still in the leg, possibly changes of temperature or the touching of the ends of the nerves by any solid substance, would act as a stimulus, and send impressions to the brain, and the man might fancy that it came from the missing foot, the fact merely being that it came along the nerve which once ran down to the missing foot, consequently conveyed the same impression to the brain as if it had come from the foot.

Dr. Carter Blake said that that was the physiological explanation of what Mr. Loewenthal had stated.

Mr. Loewenthal replied that a gentleman who had lost his leg, had told him that he sometimes woke up scratching his missing knee.

Mr. Joy remarked that he did not think that Mr. Harrison's explanation was complete, for the nerve went down the leg, then branched off into several smaller ones.

Mr. Harrison replied that what was commonly called a nerve consisted of a bundle of fine fibres, each one of which might run to a different part of the body. If a telegraph wire were cut between Coventry and Birmingham and the broken ends of the wire touched the earth, and if the operator in Coventry chose to tell the clerk at the receiving instrument in London that he was Birmingham, the man in London would not know it to be false; indeed he would not suspect it, as the information would come to him along the wire by which Birmingham usually sent the messages.

Mr. Joy asked whether it could not be found out by instruments that the telegraph wire ended just beyond Coventry.

Mr. Harrison replied that it could be so ascertained, but with a great deal of trouble and difficulty; in short, just the difficulty they were in then, to know whether the sensations reaching the brain came from the stimulated ends of the nerves in the stump, or from the spirit leg.

CLAIRVOYANCE APART FROM MIND-READING.

Mr. Joy stated that some years ago, when his mother was living in Paris, she gave a large party, and invited Alexis the sensitive to exhibit his powers of clairvoyance to the company. Alexis read sentences and saw things shut up in parcels with ease, but in every case but one the person asking the question knew what was in the parcel. One man, however, went into a room and made up a bundle of most incongruous things. Alexis told him not only all that was in his bundle, but what was inside a locket which the man had not opened, so that in that particular case there was no mind-reading.

Miss Chandos remarked that she had a cousin abroad, who wrote to her while she was living in Gloucestershire, and that she then had a sensitive who in the spirit went to the post office, found the coming letter, and read the contents to her; a great deal of it was read word for word. There was another letter in her own handwriting in her mother's pocket, and the clairvoyant read that too.

The Chairman interposed that all this might have been done through other minds, because there were living persons who knew the contents of both those letters.

Miss Chandos continued, that sometimes the clairvoyant could not see clearly at all, and was altogether wrong, so that her clairvoyance was not trustworthy at all times.

Mr. E. Dawson Rogers said that one day he mesmerised a young lady, who said that she saw a friend of hers in the City; and proceeded to tell him that Jane was asking her father for leave to come to see her (the clairvoyant). She then traced her from street to street, and, at last, she said: "Now she is knocking at the door." The knocks followed immediately, and in she came. Once she said to him: "Do you know So-and-so?" "Yes," was his reply. "Do you think that she is writing a tale, for I see the words 'Silvester May' on the top of the last lot of loose sheets?" The lady of whom all this was spoken was then twenty miles off. He afterwards discovered that she was writing the name of 'Silvester May' at the time, on the top of some loose sheets of

paper; the name was not the title of a tale, but there was a tale lying upon the table. The same sensitive had told him the contents of letters written by his friends before they arrived, also what things they had sometimes enclosed in the envelopes; and the letters often came next morning, as she had stated. Once he had mesmerised another lady, and on waking she said that she had an indistinct notion that she had seen Mr. C. W. Pearce, of Brixton, who was well known to many of those then present, and who was living at the time 120 miles from him and his clairvoyant. Next morning he had a letter from Mr. Pearce, saying that he had held a *séance* the same evening, and the name of the clairvoyant had been spelt out; that she told him that she was not a departed spirit, but was still linked to her physical body: she also told him what was going on in the room where her body was. It was a case of the travelling of the soul. He (Mr. Rogers) was sitting, not long ago, with a medium in London, who told him that Miss — was present, and that she saw a line of light connecting her spirit with her body. Soon the medium was controlled by the spirit of the person still living in the body, who told him why she was there, and other little things. He wrote at once to the person who professed thus to communicate; he asked her if she remembered travelling in the spirit to that *séance*, and saying such and such things to him on the preceding Sunday night. She replied that she had been there in the spirit, and had no desire to control the medium, but getting "involved in her sphere," found that she was bound to take the control for a time. One phase of mesmerism he had not heard dealt with that evening—he referred to phreno-mesmerism. He had mesmerised a patient for some few years, and found her to respond perfectly to touches upon the phrenological organs, but she never did or said anything at variance with her ordinary moral and intellectual character; that is to say, she could not, for instance, be made to express any aversion to those she loved. After some years of practice upon these organs he found that they ceased to respond; he had not heard whether such was the experience of mesmerists generally. Afterwards he discovered that the responses had taken another direction; instead of seeing things on the physical plane, she saw corresponding things on the spiritual plane. If he touched "number," instead of beginning to calculate as she once did, she would see hundreds of beautiful faces. Once he saw her smile when he was touching her philoprogenitiveness, and she said that she saw in the spirit world a number of beautiful children playing about. If he touched "colour," then perhaps she saw a great number of flowers. Then he began to think it was all supersensuous excitement and nothing more. Once, however, when he touched philoprogenitiveness, she gave him the name of a child she saw, and told him that the child said that he had buried her body yesterday, while she stood by and saw it all. Now the fact was perfectly true, although the patient knew nothing about it in her normal state. About a year and a half ago this same patient went into the trance and became clairvoyant; her niece entered the room and began pouring water out of a ewer. The clairvoyant then saw a large flood boiling and seething before her; there was a factory, and some people letting down a rope from a window; a large black dog was trying to save a man. Now, the next day the newspapers showed that all this had really taken place during some floods in Wales. He wished the committee would narrow down the subject to some one point. They had had too much ground to run over that evening to produce a very instructive discussion.

Mr. E. Parkinson Ashton suggested that Miss Chandos should be invited to open the discussion at the next meeting, by reading a short paper upon healing mesmerism and healing mediumship.

This was agreed to.

Mrs. Hallock said that Dr. Hallock had, a few weeks ago, left London for America, and before he started they agreed to telegraph to each other by psychological means; they also agreed as to the times they would attempt to influence each other in spirit. She foresaw, by spiritual impression, that Dr. Hallock and her daughter would have a severe voyage, and before he started she told him that the ship would almost stand up on end: that had since been verified. She saw the two of them a week ago; it was upon a Sunday; they were landing, and sniffing the pure American air. Her daughter's letter showed that they had arrived on that day, and spoke about sniffing the air as she had said. Her daughter, in crossing, had a severe sore throat, and Dr. Hallock failed to make his presence felt by her upon that day; to use a spiritual expression, she "could not feel his sphere." He seemed to be as much separated from her as if she had never known such a person. The daughter wrote to her that he had purposely abstained from attempting to influence her while she (her daughter) was ill, because he knew that it would worry her.

The proceedings then closed.

MEETINGS OF THE COUNCIL.

A special Council meeting of the National Association of Spiritualists was held on the 23rd instant, Mr. A. Calder in the chair. Present Mr. M. R. Smith, Mr. A. Joy, Mr. E. D. Rogers, Mr. E. T. Bennett, Mr. J. Ivimey, Mr. E. P. Ashton, Mr. R. Pearce, Mr. D. Fitz-Gerald, Mr. H. Wedgwood, Mr. T. Everitt, Mr. H. T. Humphreys, Mr. G. R. Tapp, Dr. G. Sexton, Dr. J. M. Gully, Dr. K. Cook, Capt. James, Mrs. Maddougall Gregory, Mrs. Fitz-Gerald, Mrs. Wood, Mrs. Everitt, Mrs. Maltby, Mrs. D. Fitz-Gerald, and Miss H. Withall.

The Offices Committee recommended that the public reading room be closed at nine p.m. on evenings when no meetings were being held on the premises. This was unanimously agreed to.

It was also reported that the arrangements for the lending library were completed, and that all members paying half a guinea per annum would be entitled to the loan of one volume at a time.

The Council of the Dalston Association of Inquirers into Spiritualism having sent in an application for alliance with the National Association, the proposal was accepted with pleasure, and carried unanimously.

A letter from Mr. Harrison, dated Feb. 17th, offering to remove his office from 38, Great Russell-street, having been read, it was resolved, by a vote of nineteen to two: "That Mr. Harrison be requested to withdraw his letter of Feb. 17th, containing the resignation of his office here, and that the secretary be instructed, in combination with the offices committee, to bring before the next Council a definite form of agreement with Mr. Harrison for the use of his office here."

At the ordinary Council meeting held Feb. 8th, eight persons were elected ordinary members of the Association, among whom were Mr. G. F. Green, writer of the second prize essay on Spiritualism; Mr. William Theobald; Mr. A. G. Frances, hon. secretary of the Brixton Psychological Society; and Mr. P. Hickling, of Bury St. Edmunds.

Mr. Morell Theobald read the report of the finance committee, showing a balance in the hands of the honorary treasurer of £105 5s. 5d. The accounts passed for payment amounted to £32.

### THE DUTIES OF SPIRITUALISTS.

MEETING OF THE DALSTON ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, last week, at a meeting of the Dalston Association of Inquirers into Spiritualism, held at 74, Navarino-road, Dalston, London, the Rev. F. R. Young, minister of the Free Christian Church, Swindon, read a paper entitled, "Our Duties as Spiritualists to Opponents, Inquirers, and Ourselves." In the absence of the president, Dr. Sexton was appointed chairman, and introduced Mr. Young to the meeting, with a few appropriate remarks.

Mr. Young then read the following paper:—

I am, as you all know, a Spiritualist; that is to say, I am a believer in the doctrine of immortality, demonstrated in the realm of the senses by certain phenomena, generally described as modern Spiritualism; and that the disembodied or departed spirit can so avail himself of the material conditions of our existence as to communicate with us who remain behind, and so assure us that he still is, as really as he *was* while with us in bodily form. As I understand it, any man who believes as much as this is a Spiritualist; his creedal opinions and ecclesiastical relations neither make him a Spiritualist, nor unfit him for being one. Personally speaking, I am a believer in the Lord Jesus Christ, as the Son of God and the Saviour of the world, as man's Divine Teacher and Master, from whose authority there lies no right of appeal; but I am quite aware that the majority of Spiritualists do not occupy that position, nor am I concerned at the present moment in dealing with any differences between Spiritualists who are Christians and those who are not. What I now wish to do is to fix your undivided attention upon some remarks having reference to our duties, as Spiritualists, to opponents, to inquirers, and especially to ourselves.

We live in a day when the clamour for what are called "rights" is becoming louder and louder, and making itself heard over large spaces in society; but I am one of those who believe that we are in no position to understand what our real rights are, and, above all, to obtain and enjoy them, except as we first of all try to know what our "duties" are, and honestly to do them. You will see that my subject is in no degree sensational, but entirely practical. I have a growing horror of sensationalism, smart sayings, and mere empty wordiness, while my conviction deepens every day that we as Spiritualists need to be continually reminded of the claims of duty in reference to ourselves and others.

You do not need to have it proved to you that we have *opponents* to fight and inquirers to instruct. Some of our opponents are rude, unjust, and unscrupulous; while the violence they often manifest is in exact proportion to their own utter ignorance of us, and the position we occupy. I do not say that all such persons are hopeless, for there are to be found in our own numbers men and women who were at one time as much opposed to us as they are now in sympathy with us. Now I think we ought to take into consideration the fact that many of our opponents are strictly honest, possessed of average intelligence, and are quite sincere in their opposition. They know that, as a rule, science has pronounced against us; that the pulpits and the pews of the Christian Church are very largely against us, and that we have not yet won our place among the majority. Not only so—there are some persons whose peculiar cast of mind, education, general surroundings, and trained sympathies are of such a kind as to make it practically impossible for them to believe what we say, or to accept as proof what is proof to us. For human nature is not one-sided, but many-sided; and if each human being is an individuality, separated off from all other beings, I think it will follow that you cannot insist upon evidence convincing one person which is ample to convince another; while there are states and attitudes of mind which necessarily exclude all sight of and all belief in the supernatural. Now it is our duty, in dealing with our opponents, to take these facts into consideration, to allow them their full weight, and not to expect from those who oppose us what perhaps they cannot give us, or to condemn them for what perhaps after all they really cannot help.

There are also duties owing to *inquirers and opponents alike*, both classes of persons needing the same treatment, and having the same claims upon us. Whether men be definite opponents, or merely inquirers into the truth of Spiritualism, it is our duty not to claim more for our cause than our cause in its present stage can be made to justify. We should make every honest allowance for the ignorance and vagueness associated with Spiritualism, in the minds of outsiders; we should never conceal from them the fact that Spiritualists themselves differ widely in opinion, even on Spiritualism itself; that the teachings of spirits vary very much, are often altogether contradictory, and are not necessarily authoritative; that there are such people as dishonest mediums, who knowingly and wilfully deceive, by simulating phenomena when these are not forthcoming, that their patrons may not be disappointed; that genuine phenomena can never be supplied to order;

that it would be better for some persons not to touch Spiritualism, because of the physical, mental, and moral injury it would be pretty sure to do them; that all minds do not equally, and at all periods of life, need the evidence which Spiritualism supplies of the reality of the life beyond death; and that all that Spiritualism does strictly prove is immortality, and communion with the departed. Opponents and inquirers are also equally entitled to the knowledge that in dealing with so difficult a subject as modern Spiritualism, care, patience, the exercise of common sense, a reverent and charitable spirit, and, above all, a clean heart and a pure life are among the great conditions of successfully pursuing the inquiry, and removing obstacles to belief. We are often far too eager to disarm opposition and satisfy inquirers, partly, I suppose, because of our own belief and felt interest in the matter, and, partly, because we are all of us too apt to forget that all the opposition in the world can never overturn a truth, and that if men inquire and fail to believe, their failure does not in the least degree affect the sure foundations of our faith. As to the conditions upon which the production of phenomena are known to depend, I think we are often unduly impatient with those who cannot realise their necessity, or feel the force of them, as we do; while, of course, an impostor will always present this difficulty of conditions when he wishes for a loophole by which to escape. No doubt people often insist that phenomena shall be produced when the necessary conditions are not present, but this is done from ignorance, and we must try, in the spirit of meekness and forbearance, to instruct such persons, and be willing to bear their unjust suspicions, remembering there was a time when we ourselves were not believers, but perhaps as doggedly opposed to the whole thing as those with whom we now have to deal. We have only to think long and carefully enough, not to be surprised at the opposition and the difficulties continually presented to us. It is fashionable to believe that inspiration is a thing wholly of the past, that miracles were once wrought, but are not wrought now; that man needs nothing more than Holy Scripture for his guidance; that modern Spiritualism is an unlawful and irreverent meddling with the sacred things which belong to God; that Satan himself is transformed into an angel of light, and is always occupied in deceiving mortals; we have only, I say, to remember these things, and such as these, not to be surprised at any remarks we hear; while our knowledge of obstructions to knowledge and belief should make us modest, and willing to be misunderstood and misrepresented. All the most precious things of God are of slow growth, while the tares get mixed with the wheat, the vile with the precious, error with truth, wrong with right, imposition with reality, and the useless with the useful. Let us learn and lay to heart the great truth we are all so slow to believe, that opponents and inquirers must be dealt with from the points of sight from which they themselves view us and our cause; and then we shall be sure to treat them justly and charitably, and unite integrity to personal conviction with the widest toleration of all parties concerned.

But many and important as are our duties to those who oppose us, and to those who inquire into our belief and its evidences, there are *duties which we equally owe to ourselves*, and obedience to which will benefit us, and help us the better to do our life-work as Spiritualists. We owe it to ourselves, and to the cause with which we are identified, to remember that there is no rounded theory of Spiritualism, outside of which no man can be a Spiritualist; that our present knowledge of the whole thing is extremely limited and imperfect; and that we ourselves are constantly making all sorts of mistakes, with the very best intentions. We should be careful not to make claims for Spiritualism which Spiritualism itself does not justify; and should avoid much of the "tall talk" which is too often heard to proceed from the lips of mediums and general believers. We should try to realise the awful and practical truth that "gifts are not graces;" that mediumship does not necessarily carry with it goodness of character, or usefulness of life; that some of our mediums are the very reverse of creditable and reliable individuals; and that this glorious but dangerous gift of mediumship is oftentimes abused to unworthy and evil ends. We should be far more strict than we have been accustomed to be in our treatment of mediums who are known to deceive, and we should spare no efforts to expose and punish them. Of course, we should be scrupulously careful not to charge mediums unjustly; but, once having satisfied ourselves that our charge is a true one, no consideration for the effect which it may have upon our cause should prevent us from dealing out the strictest measure of justice to those who can be guilty of the infamous conduct of playing with the supernatural, and deceiving those whom it is their first duty to enlighten. No doubt many who simulate phenomena are themselves mediums, but that is just one of the very reasons why we should not pass by their evil conduct when they deceive us; while any man or woman proved to be guilty should be exposed, and not received back into fellowship until a full confession of the wrong has been made, and ample repentance has been manifested. It is a common thing to hear mediums charge each other with deception. Indeed, the envy which mediums manifest towards each other, and their mutual charges of dishonesty, are among the very saddest facts in connection with us. You will hear it sometimes said by mediums themselves, "All mediums deceive." I do not believe it, but the statement itself is ominous enough, and ought not to be treated lightly by us. Hypocrisy is always hateful enough, but doubly so when it intrudes itself into the realm of the supernatural, and hoodwinks and robs the trusting and open-minded. No, if there be any cause on the earth which more than another claims at our hands unsullied honour, scrupulous fidelity, and truthfulness in word and deed, it is the cause of Spiritualism. I am afraid we do not feel this sufficiently strongly, and there is little hope of our winning much honest success until we do feel as we ought to feel and act in correspondence with our convictions. It may be that some cases of imposition are due to the action of "evil spirits;" but to allow this plea to be indiscriminately used, whenever an imposition is discovered, is to open the door to utter uncertainty, and throw an impene-



trable shield round the atrocities of scoundrels. In connection with our duties to ourselves, it should, I think, be felt that the pursuit of Spiritualism is unseemly and dangerous when followed as a mere amusement, or indulged in as a mere luxury. Amusement has its own proper place in any natural theory of human life, and there is no necessary sin in being willing to be pleased. But when we intrude upon the border-land which separates the natural from the supernatural, when we deal with phenomena which have reference to the immortal life and those who have entered into it, we insult ourselves and the sacred subject with which we are dealing when we are satisfied with being merely amused, or with whiling away leisure hours, as we might in a theatre, a concert-room, at a card table, or in a ball-room. As well turn a place of worship into a place of amusement, or make the Holy Supper of the Lord a festive meal, as be Spiritualists because we like to be amused, or can find no other way of passing the time. I believe large numbers of Spiritualists do not feel half seriously enough about the study of Spiritualism, while the absence of this seriousness dissipates moral energy, and lays us open to the intrusion of foolish or hurtful spirits, who are always ready to rush in whenever the doors of the supernatural are in the least degree open for their ingress. Undoubtedly the phenomena of Spiritualism have, some of them, their grotesque and laughable sides; but Spiritualism itself is not a laughable, but a very serious matter; and to play with it is to play with fire, with edged tools, or any other dangerous thing. Let me now say, as a last thing in this connection, that the pursuit of Spiritualism is, in some circles, in danger of becoming a monomania, and that we owe it as a duty to ourselves to take care that it does not become so in reality. The hearing of the Gospel, attendance upon religious services of any kind, the reading of the Bible, the very offering of prayer may all be pursued to such an extent, and so unguardedly and exclusively as to become an injury rather than a benefit. Spiritualism is a great and blessed truth, and the cause of Spiritualism is one of the most sacred on the earth; but the moment it interferes with our performance of the set duties of life, the moment we give to it an exclusive and dominant regard, the moment we are affected with "Spiritualism on the brain," and can think of and take interest in nothing else, that very moment we are in a diseased and morbid condition, and are turning our blessing into a curse, our opportunities for good into occasions of evil. Human life has to be supported by light, air, heat, food, and twenty other things, and if we try to support it upon any one of these to the exclusion of the rest, we soon find out our mistake; but this is what too many Spiritualists have done, and are still doing, until at last they become monomaniacs, and simple nuisances to every one who happens to come into contact with them, except those who are in a similar evil state.

I have long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest, and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. We need not be nuisances to be faithful; we may consult times and places, and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence; that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but died without a sight of it being vouchsafed to them; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in right hands, then I say it is our duty to sacrifice time and money and other valuables to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others. I have no confidence in the profession of any man who tells me he believes a great truth, but who does not make all possible sacrifices for its spread. Of course, what those sacrifices shall be, the forms they shall assume, must be left to each one's conscience to determine; but although we are absolved from responsibility to man, our responsibility to God remains intact, and is all the greater because man cannot decide for us. Our lecturers, our periodicals, our societies, and the various agencies we have at present at command should be far more largely supported than they now are, while their number and efficiency should be increased, and would be if we were willing to sacrifice some of our unnecessary luxuries, and live more simply, and more in conformity with the dictates of those great facts and truths which Spiritualism teaches us.

Sacrifices for our faith are absolutely necessary if our faith itself is to become strong, and be something more than a mere impression or feeling. Our knowledge of a truth is not of the slightest value or importance, except as we turn that truth into life. We may see, perfectly clearly, that a certain statement is true; we may be able to appreciate the nature of certain phenomena, presented to our senses; intellectually speaking, we may know the true, the actual, and the right; but it is among the solemn and awful facts of life, that the apprehension of these things may stop there. Only as we actually love the truth we know, shall we will to do that truth, and only as we will it shall we do it, and only as we do the truth shall we be conformed to the truth. The question "What is truth?" is, of course, a very important one; but truth is a means to an end, not the end itself. When men say, "I want to know the truth, the fact, and will know at all hazards," I am inclined to reply, "Be it so; use your best efforts to know the truth, and the fact, but your

possession of the new knowledge is only one more responsibility, adding to the number already devolving upon you; you are neither better nor worse for your knowledge, except as your knowledge makes you more truthful, more honest, more real, and more conscientious, as it purifies your heart, and ennobles your life. You may hold the truth, and yet 'hold it in unrighteousness;' you may believe the truth, but 'the devils believe and tremble.'" They are not blessed who merely know, but they are blessed, and they alone, who do what they know. Spiritualism may be true; you and I believe it to be true, and we may go further, and say we know it to be true, as far as we can know any fact of consciousness. But our possession of that knowledge, unless it make us better men and better women, better husbands and better wives, better fathers and better mothers, better children, better brothers and sisters, better masters and servants, unless it make us better beings in all the varied relations of life,—unless it bring us into nearer union with the true, the right, the self-sacrificing, and the divine,—is not only of no use to us, but is simply an evil; for God gives nothing to us unless it be for use, and if our talent of Spiritualism be folded in a napkin, and laid aside, the Master will one day or other know how to deal with His slothful servant. It is a great thing to be able to distinguish truth from error, right from wrong, the real from the apparent; but it is a greater, because it is a better, thing for us to *be* true, and right, and real, just as it is more acceptable in the sight of God to live a poem rather than merely write one, to be beautiful in heart and life rather than to talk and argue about the beautiful. The best critics are those who the most carefully criticise themselves; and the truest culture is the culture that purifies our affections, and makes our lives wholesome and serviceable. If you ask me why I lay such stress upon all this, my answer is a very simple one. We are all of us in danger of looking at, and accepting Spiritualism from its merely intellectual sides, of being content with a belief in its reality and truth, without that belief being practically operative. I say to myself, quite as strongly as I can say to you, that the only Spiritualism which is of the least value, in this or any other world, is the Spiritualism which makes us better, which lifts us higher, which generates patience, and self-control, and pureness, and all the divine virtues. It is very important to know that there is a life beyond death, that we can and do communicate with our friends; but that knowledge, so far from being an actual blessing to us, may be a curse to sink us lower, unless, knowing these things, we ourselves are morally and spiritually improved by the knowledge. Theoretically, and in the abstract, Spiritualism is good, but a holy and useful life, as a result of a theoretical Spiritualism, is better; and we are, every one of us, in danger of being satisfied with the first, and of being indifferent to the last.

In the composition of this paper (and with these words I will conclude) I have carefully abstained from unnecessarily irritating and offending those from whom I most fundamentally differ on theological questions. We meet here on common ground to discuss common duties, and I wish this common ground were better understood by many Spiritualists than it really is. We do not always and sufficiently respect each other's differences of opinion, and it is high time it should be clearly understood that, while we are all of us Spiritualists, some of us are Christians and some are not, and that each party should be just to the other, and not expect co-operation where co-operation is plainly impossible without the sacrifice of personal fidelity. Let us as much as possible lay aside the things in which we differ, and band together to promote the interests in which we are agreed; let us give each other credit for sincerity, and be tolerant of everything but falsehood, baseness, and cowardice. Against these latter things let us fight, by day and by night, with every honest weapon at our command, and let us never cease our efforts until our movement is as pure and worthy of support as it may be and ought to be. I know, of course, that this, like every other "treasure" committed to human hands, is in "earthen vessels;" but we may, nevertheless, keep our vessels bright, and sweet, and clean, and thus humbly invoke upon ourselves and our cause the blessing of Almighty God, without whose favour, however learned, or rich, or prosperous we may be, we are ignorant, and poor, and failing, and miserable. (Applause.)

Mr. G. R. Tapp said that he completely agreed with the substance of the interesting paper that had been read, and considered that the dissension unfortunately existing within the movement was much to be regretted, as it gave increased facilities to opponents to retard its progress. He also thought that the utmost charity should be exercised in dealing with the subject of imposition amongst mediums.

Mr. R. Pomeroy Tredwen thought that the meeting should discuss the question of what course should be taken against mediums found guilty of trickery.

The Chairman urged the necessity of more stringent test conditions at all *séances*, and expressed his opinion that unless some such measures were adopted, the movement would simply be ruined. He spoke of the frivolity and levity which he said characterised the conduct of many who frequented *séances*, adding that such conduct was opposed to the purpose to be served by Spiritualism.

Mr. John Rouse pointed out that the great question with him was to establish the facts of Spiritualism. Whether they came from devils or angels was immaterial, because in either case they proved the reality of a spiritual world, which was all that he required to know as a fact.

Mr. G. R. Tapp made reference to Swedenborg, to whom evil spirits were a constant danger and source of much trouble; he also spoke of the plagiarisms in the work *Hafed, Prince of Persia*, recently published by Mr. Nisbet, of Glasgow; from which he inferred the possibility of evil spirits manifesting, whether the medium were in sympathy with them or not.

The proceedings were brought to a close by a unanimous vote of thanks to Mr. F. R. Young for his paper, and to Dr. Sexton for presiding over the meeting.



### THE INFLUENCE OF SPIRITUALISM ON THE MORAL CHARACTER.

It has often been remarked that the practice of physical mediumship has a tendency to loosen the sense of personal responsibility, and to lower the moral tone of the medium. The reason for this seems to be that physical manifestations are chiefly produced, so far as our present observations extend, by a low order of spirits, and their constant possession of the physical organism of the medium seems to weaken the medium's own control of his mental and moral faculties. In the same way a trance medium would probably be found to lose in originality of thought, and if he were a writer, to lose in force of style or expression, though he might, while under the control of a spirit superior to himself, give utterance to thoughts, and make use of a diction far beyond his own unassisted capacity to reach.

In a greater or less degree Spiritualism itself, when not pursued wholly as a science, will probably, on close observation, be found to have a weakening effect on the general character of those who are its too ardent votaries. The mere fact that it comes to most as a great light in the darkness of a gross materialism; as the "pearl of great price" to those who have sought long and diligently till they have found it; as the much-desired key that unlocks all the mysteries of the ages, is sufficient reason for its temporary unbalancing effect on all but the most perfectly-poised intellects. Then the frequent consequent separation from former friends and associates, engenders a gushing feeling of brotherhood towards those who are our fellow-outcasts, and will henceforward be our fellow-labourers. But there comes a time when this subsides, and we regain our balance. We take up our thread of thought or of occupation where we left it off, and a new chapter in the development of life and character begins. And this is the point to show whether the new truth, for which so much has been sacrificed, is a real gain, or the contrary. The real influence of Spiritualism for good or for evil, upon the moral character, must depend on the power of each individual to infuse his added knowledge into his whole being; to be perhaps less of a Spiritualist, and more of a man.

When this comes to pass, the influence of Spiritualism for good on social institutions, or religion, education, or art, and on legislation will become apparent. It is now working from without, as an outward manifestation; when it has penetrated to the heart and become the essence of our life, working from within towards the outward, it is probable that we shall see a greater revival in religion, a more glorious renaissance in art, than even the boasted mediæval times can show. The reception of this new truth by the outward faculties, seems to be the immediate work before us; the cultivation of a purer and loftier morality, of stronger because truer spiritual natures may result in a better race than have yet dwelt upon the earth.

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THERE are now three Spiritual Societies in active operation in Chicago.

A DREAM STORY.—Just before Major André's embarkation for America he made a journey into Derbyshire, to pay a Miss Seward a visit, and it was arranged that they should take a pleasure ride to the Park. Miss Seward told André that, besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her "minstrel," and Mr. Cunningham, the curate, whom she regarded as a very elegant poet. "I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all the day, seeming unlike ordinary dreams, to be impressed very vividly upon my mind. I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at a great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, seized the bridle, and hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great for him that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young and had a courtly bearing. The influence and the effect of this dream are somewhat different from any that I ever had." Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to André, and at his first opportunity said to Mr. Newton, "That, sir, was the face I saw in my dream."—*Galaxy*.

SPIRITUALISM AT CAMDEN TOWN.

A FEW days ago, at a *soirée* given at the Athenæum by the members of the Camden-road Debating Club, a paper was read by Mr. James Judd on "Spiritualism." The various aspects of the subject were lucidly and impartially described, and the claims of Spiritualism on public attention fairly admitted. It was also shown that many men of culture and science have, after due investigation, openly testified to its truth, and further, that the immortality of man is certainly proved by means of some of its phenomena. Then, after alluding to the opposite side of the question, Mr. Judd concluded by stating that no good results could be shown at all in proportion to the power expended, or to the time (twenty-seven years) which has been devoted to its spread and its investigation. "Science has her triumphs, and the family of men reap the results in the solid and the substantial. Nature has students of her mysteries, and yields to the persevering a rich reward. The arts give their hidden glories to the persistent disciple, and the world is the gainer—but what of modern Spiritualism? Has it repaid its votaries? Has it enriched the world? Has it demonstrated beyond cavil any new fact for the enlightenment or comfort of man?"

Miss Kislingbury replied that Spiritualism had supplied the only demonstration of a future life for man, a service which she believed all thoughtful persons must recognise as of the highest importance. With regard to the time modern Spiritualism had been in the world, twenty-seven years counted for very little in the life of a science; how long was it before astrology became astronomy, or before alchemy developed into chemistry? All the more thoughtful Spiritualists at the present time were working to free Spiritualism from superstition and imposture, and to place it on a scientific footing. The *Spiritualist* newspaper also worked for this end. Spiritualism was an experimental science, and was not, in the opinion of the speaker, a very good subject for discussion in a mixed assembly, where only a few persons understood anything about it.

Mr. Tyler then gave some examples of supposed fraud in mediums.

Mr. Hamer produced the book "Hafed," written through a Glasgow medium, showing that many of the illustrations were reproductions of engravings by living artists in Cassell's Bible, proofs of which were passed round the audience.

Mr. Shorter gave some examples of tests of identity, as proved by spirit-photography, where spirits appearing on the plate with the sitters had been recognised as their departed relatives. He also defended the mediums whose honesty had been called in question by a previous speaker.

The chairman, Dr. Henty, summed up by saying that after all he had heard on the subject of Spiritualism, common sense forced him to the conclusion that there was "nothing in it."

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THE *Banner of Light* has received a roll fifty feet long of signatures to the Marshal MacMahon petition.

MR. J. J. MORSE, the trance lecturer will deliver two addresses in the Old Freemasons' Hall, Weir's-court, Newgate-street, Newcastle-on-Tyne, on Sunday next.

MR. MORSE PERMANENTLY ENGAGED.—The Newcastle-on-Tyne Spiritual Association has concluded a year's engagement with Mr. J. J. Morse, trance speaker, for a series of monthly visits from that gentleman, embracing three lectures per month, two on a Sunday and one on a Monday evening. The meetings will be held in the Freemasons' Old Hall, Weir's-court, Newgate-street, and the admission will be free. There will be a collection at the close of each meeting. Prospectuses giving dates can be obtained of the secretary, Mr. F. Pickup, 38, Newgate-street, Newcastle-on-Tyne.

SPIRITUALISM IN GLASGOW.—Mr. J. J. Morse delivered a trance address in the Spiritualists' Hall, 164, Trongate, Glasgow, on Sunday evening last. The hall was completely filled, and numbers were unable to be admitted. The trance address was listened to with close attention throughout. The Glasgow Spiritualists held a *soirée* in honour of Mr. Morse, on Thursday evening the 2nd inst., at which Mr. Morse narrated his experiences in America. The meeting was well attended. On Wednesday Mr. Morse addressed a meeting at Barrhead. On Sunday next Mr. Morse will address two meetings in Newcastle-on-Tyne; and on Monday and Tuesday, the 6th and 7th March, will speak at Choppington. Metropolitan societies desiring to secure his services can do so from March 23rd to April 7th, except Sunday, March 26th. Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

SPIRITUALISM IN BLACKFRIARS.—The South London Association of Spiritualists meets at 71, Stamford-street. On Sunday evening last Mrs. Howard (Miss Baker) delivered a trance address. The subject chosen was "Mediums and Mediumship," and the speaker gave useful information on the different forms of mediumship, and the best methods of developing the same. At the close of the address questions were put by the audience and answered by the speaker, after which a *séance* was held, at which several tests of a convincing nature were given and spirit-flowers brought, filling the room with their fragrance. On Sunday evening next Mr. C. P. B. Alsop will deliver an address in the normal state. Doors open at half-past six, proceedings to commence at seven. The quarterly meeting of the Association will be held on Monday, March 6th, at 8 o'clock. J. Burton, Hon. Sec.

## Poetry.

## TO MY CHILD IN CHURCH.

[Sermon upon the Return of the Jews, the Scarlet Woman, the Devil, &amp;c.]

SWEET little girl, wise, with pretty blue eyes,  
And tho halo of glossy gold hair,  
Looking up at the preacher, tho dismal dark teacher,  
Who scowls from the pulpit up there.

Do you start at the news that tho tribes of the Jews  
Are tramping it back to the East?  
That the woman in red, with a crown on her head,  
Is perched on the back of the Beast?

Do you shudder to think how you stand on the brink  
Of a fearful and fiery lake?  
Yes, my poor little pet, though your sins you forget  
You must roast with the rest when you wake!

We are all of us cursed, from the best to the worst;  
Yes, you with your innocent ways,  
Doing nothing but good as a young maiden should,  
You are damned:—so the gentleman says!

From *The Truthseeker*.

## Correspondence.

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

## THE LATE ARCHBISHOP WHATELY'S IDEAS ABOUT SPIRITUALISM.

SIR,—Allow me to make some short remarks with regard to the late Archbishop Whately's fear of "encroaching on the claims of the jealous God," by communion with the dead, as recorded in the last entries of the late Archbishop's *Commonplace Book*, and detailed in *The Spiritualist* of January 7th.

Who was "the jealous God?" Who is He as shown by the Jewish Scriptures, and also by the articles and liturgy of the Church to which the Archbishop belonged? One thing is quite certain, that the God of the Old Testament, of whom it is emphatically said, "The Lord our God is one Lord," is represented as a jealous God, a God depicted as subject to this and other passions from one end of the Old Testament to the other. But this is not the one God of the articles of the Church of England and Ireland, held by the Archbishop. The very first article declares: "There is but one living and true God, everlasting, without body, parts, or passions;" consequently, being without passions, He is not an angry, not a jealous God. This one God of the articles of the Church of England cannot, then, be the one God of the Old Testament, being of such especial difference as respects passions. If we turn to the litany of this Church, we shall find who it is to whom this Church imputes the passions. The apostrophe in behalf of progress and in depreciation of eternal punishment, "Be not angry with us—the world—for ever," is solely addressed to Jesus, in the terms "God the Son," that is to Him who, in His own Person, sets His followers the example of conversing with spirits good and bad; and who, far from being jealous on this point, led up three of His disciples to a private place, evidently in order to invoke there the spirits of Moses and Elias in the presence of these disciples. And if this were not so, where lies the blame when persons are spontaneously addressed by spirits in language as plain or plainer than if spoken by men? and there are many such nowadays, who share with Christ when on earth the medial faculty of clairaudience. Surely, if there be blame, it is not the medium, in this case of spontaneous clairaudience, who is to be blamed. And if mediums with this faculty cannot be blamed, it would seem hard to fix blame on other media because, being media like the others, they only differ from the others by the difference of their medial faculty.

SCRUTATOR.

## SPIRITUALISTIC NOMENCLATURE.

SIR,—In the very interesting discussion now being carried on in your journal, under the title "Soul and Spirit," I observe that "Immortality," as an inherent property of the soul or spirit of man (i.e., the "Ego"), appears to be admitted by your correspondents as an established fact. Now without entering upon any premises where this conclusion has been drawn, I should be glad if any of them would favour me by any data upon which the natural immortality of man as an attribute can be based.

H. VENMAN.

20, Pimlico-road, S.W.

## SPIRITUALISM IN SOUTH LONDON.

SIR,—I wrote to you last week to request your insertion of a paragraph in *The Spiritualist*, concerning the meetings of the South London Association of Inquirers into Spiritualism. I write now to give you the history of the association, in the hope that you will assist us in our work of propagating the knowledge of Spiritualism over as wide an area as possible. The association was formed by the action of a few working men, in calling a public meeting in September last, when nearly thirty persons desirous of inquiry, or already Spiritualists, gave in their names as members, including Miss Baker, Mr. Bullock, and Mr. Wallis. A committee, secretary, and treasurer were appointed, and in a short time séances were held at a private house in the Walworth-road. After a time the interest flagged, and it was deemed advisable to extend the basis of operations by taking larger rooms and holding Sunday evening meetings, besides séances on every night of the week. We commenced these meetings in January, and they have been continued regularly.

Our association numbers now nearly forty members, at a subscription of 1s. per quarter, and a small sum on attending the séances, which, with a collection on Sunday evenings, about pays our expenses. A subscription was made to buy the materials for forms, table, desk, and platform, which were made by some of the members free of charge.

J. BURTON, *Hon. Secretary*.

71, Stamford-street, Blackfriars.

## SPIRIT HAND MOULDS IN MANCHESTER.

SIR,—On Saturday evening last, by invitation of Mr. Reimers, I sat with him and the same medium as before, when we were favoured with two moulds, one of the spirit Bertie's right hand, and also of her foot. The hand mould was presented to me along with a note written by Bertie, and which certainly bore no marks of rupture either inside or outside. I took the mould to a respectable modeller in Manchester, who made a cast from it, and pronounced it an "unmistakable natural hand." The cast hand measures eight inches in circumference round the wide part, and seven inches round the narrow part of the wrist. The only theory I can give is that the hand must have been dematerialised, otherwise the mould must have been ruptured, and the spirit herself said this was actually the case. But, apart from this, the real question is—Whose hand was the original? That it was not the medium's is quite certain, for she is a very stout lady with a much larger hand than the cast; that it was not Mr. Reimers' or mine is equally certain, for ours are also much larger. That no other mortal beings were in the room at the time is again certain, as the door was locked and the key left in the door, a fair light being on the centre table during the whole operation, so that we saw everything in the room outside the temporary cabinet. The spirit Bertie showed herself twice just outside the curtain, as also the spirit Mike, who had a truly noble and majestic appearance. What makes the thing more strange is, that every available space inside the curtain was taken up by the medium, and a chair on which the hot liquid paraffin was placed; and yet it is a scientific axiom that no two bodies can occupy the same space. Again, as to the note, which was written in a very neat small hand on two pages of note paper, the medium had her hands duly fastened in a net bag through which she could not pass her hands, and if she could have done so, would it be possible for her to write such a letter in darkness? Many other incidents occurred, but enough is recorded to awaken interest and inquiry concerning these wonderful manifestations of what I must persist in calling the action of spiritual beings, until it is proved to the contrary; the onus of proof lies on the objector.

WILLIAM OXLEY.

Higher Broughton, Manchester, Feb. 28, 1876.

## SEANCES WITH MR. W. EGLINGTON.

SIR,—Two séances, held lately at the rooms of the National Association of Spiritualists, with Mr. W. Eglington, under test conditions, have been attended with satisfactory results.

On each occasion the medium was securely tied with tape, and the knots sealed, and after hands had been presented at the cabinet windows, and articles thrown out, the medium was found asleep, with the knots and seals intact. At last Saturday's séance, a remarkable test was given in addition. The tapes, which were fastened round the hands, were passed through the button-hole of the medium's coat, and then through two holes in the side of the cabinet, where they were again knotted and sealed, the ends with the knot and seal being outside, in sight of those who sat near that end of the cabinet. During the evening, Joey, the presiding intelligence, asked for a finger-ring. One was handed him by a lady through the cabinet window; we were presently told to open the doors and look for it; after some little search the ring was found threaded on to the double tapes which passed, as before described, from Mr. Eglington's wrists through his button-hole to the seals outside the cabinet.

All present were satisfied with this test. The tapes and seals can be seen at 38, Great Russell-street. Mr. Eglington has been engaged by the Séance Committee of the Association for the next series of circles for inquirers.

E. KISLINGBURY.

NEXT Monday evening there will be a discussion at 38, Great-Russell-street on "Mesmerism as a Curative Agent." Dr. Gully will be in the chair, and Miss Chandos will open the discussion.

HIbernation is a remarkable phenomenon; it is that peculiar lethargy into which certain animals fall, principally during winter. During this period no nutriment is required; the blood-making processes cease; respiration is very nearly or entirely suspended; the heart beats regularly, but the circulation is very slow; the blood, from the absence of respiration, is entirely venous. The muscular irritability of the left ventricle, highly increased, however, permits it to contract under the weak stimulus of the non-oxygenated blood; and it is this exaltation of a single vital property which preserves the animal life. Sensation and volition are quiescent. Respiration is, however, quickly excited by irritating the animal, and the call of hunger and the warmth of returning warm weather will cause a cessation of the lethargy. Hibernation is, however, not due to cold, since the tenrec, a nocturnal insectivorous mammal, passes three of the hottest months in the year in that condition; and the hedgehog, the dormouse, and the bat hibernate regularly every twenty-four hours.

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J. G.—Your letter is illegible.

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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 printed in clear type 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.

Friends desiring to contribute to this fund are requested to send in their names to Martin R. Smith Esq., care of Miss Kislbury 38, Great Russell-street, London, W.C.

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## CONTENTS.

|                                                                                                                                                                                                                                                         |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| CHAP. 1.—The Unity of God. Incarnation of Deity.                                                                                                                                                                                                        |  |
| " 2.—The Unity of the Human Spirit. Union of Souls.                                                                                                                                                                                                     |  |
| " 3.—Appearances of the Human Spirit, and residences in the Spiritual world.                                                                                                                                                                            |  |
| " 4.—Spiritual science. Science of the Kingdom of God.                                                                                                                                                                                                  |  |
| " 5.—The purpose of God in creation.                                                                                                                                                                                                                    |  |
| " 6.—The Divine Activity under the Form of Light.                                                                                                                                                                                                       |  |
| " 7.—The Human Body and Spiritual Planes.                                                                                                                                                                                                               |  |
| " 8.—The Planets Saturn and Ceres.                                                                                                                                                                                                                      |  |
| " 9.—Spiritual Marriages.                                                                                                                                                                                                                               |  |
| " 10.—Spiritual Symbols.                                                                                                                                                                                                                                |  |
| " 11.—The Lost Orb. Part I.                                                                                                                                                                                                                             |  |
| " 12.—The Angelic Society of Aaron's Rod.                                                                                                                                                                                                               |  |
| " 13.—The Lost Orb. Part II.                                                                                                                                                                                                                            |  |
| " 14.—Unity, Harmony, and Identity in Heaven.                                                                                                                                                                                                           |  |
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