# The Spiritualist

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## SPIRIT TEACHINGS.*

NO. XXIV.

[*On the day following that on which the last communication was written, the argument was resumed.*]

WE have now spoken to you of the general outcome of Spiritualism, and have endeavoured to show you where in you had misconceived its tendency. It is not as you have fancied. Were it so it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the scum there is a something which the careless eye does not see: a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in progressive knowledge which day by day becomes more and more assured, so is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they deplore much that they see around them, are not to be shaken from their faith, or diverted from their progressive growth by any foolish cries or deeds which emanate from less developed spirits. Doubtless there is much in the communications of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adversaries are not slow to foster and encourage much that may discredit us, and throw contempt upon our work. We have, many times, warned you that it is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outburst of ill-regulated and fanatical enthusiasm.

It behoves you to remember that all intercourse between the two spheres, ours and yours, is as yet unregulated by definite and well-ascertained laws. Neither ye nor we know as yet many of the causes which interfere with our orderly intercourse. We are not able to lay down laws for your guidance; scarcely are we able to formulate regulations for ourselves. The space during which objective communications from our spheres have been possible, is but short. Few of the

* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable *seances* held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—ED.

years, by which you mark the lapse of time, have gone since the process by which material phenomena are produced was first discovered: and the process is little known even amongst that rank of spirits who most use it. We had been accustomed to convey our messages by less material means, and our chiefest difficulty was, and is, to find a ready and fit instrument, and to attune it to our purpose. That difficulty is so far from being lessened by the prevalence of objective physical manifestations, that that very fact has added to us a new difficulty. We have warned you that an undue devotion to the mere physical side of spiritual communication is fraught with risk. Spirits who are best able to communicate thus are little developed, unable to give to you true and reliable information, tricky frequently, and on a low plane of intelligence, even where graver charges may not be brought against them. It is not from such that elevated and improving truths can be elicited. Yet, too frequently their foolish words pass current for truth, and it is alleged against us that our information is contravened by some such utterance as theirs. It is to us a new cause of difficulty and embarrassment.

Men have not learned yet to discriminate; and even by those who most interest themselves, the subject of spirit communion is very little understood. Questions which concern the deepest mysteries, into which the most elevated spirits long to penetrate, are asked of some poor soul but lately emancipated from a body of flesh which dwarfed and stunted his spirit, and he is expected to unravel divine mysteries known only to the highest and most progressed intelligences. Vain delusion and foolish as it is vain! When men shall have learned wisdom they will wonder at the foolish curiosity which can prompt such questionings.

Moreover, no proper care is taken of our mediums. The instrument is out of tune, and every jarring note is credited to us. The nervous system of the medium is over-wrought, or his bodily health is weak. Rude contact with the world has upset the mental balance, and communications are disturbed. Or the atmospheric conditions vary: that which was easy to-day becomes impossible to-morrow, we know not always why. Circles are not properly composed. No care is taken that they who meddle with holy things should be pure in mind, body, and intent; that no base or unworthy motives intrude into that which should be free from the base and sordid atmosphere of your lower earth; that no mere idle curiosity beset the path with difficulty, and open the way to deceit; that no impure, untruthful soul be there to draw around it congenial spirits, and to taint the air with corruption. Men reck little of this.

And even when a circle is duly formed, and the communing has become regular and comparatively easy, instead of waiting patiently for the development of communication and for the evolution of truth, too frequently other elements are introduced time after time, each one bringing with it its own changed conditions, until we know not what possibility of communing we may find. We always grudge refusal when permission is asked; but it must be remembered that we have usually no knowledge whatever of the person who is to be introduced, and even when we have such knowledge we are not able to prophecy the result of a new combination until it has been tried.

These causes, and many others, prominent among them the scanty interest that the higher revelations excite, render it very difficult for even the most advanced intelligences to make satisfactory communication with your world. Men care little for being taught; they seek rather to be amused, and wile away an idle hour by endeavouring to summon the spirits who have progressed in knowledge to play some tricks before them. It is little wonder, surely, that a temper of mind such as this, so widely prevalent, should be a grievous stumbling-block. And where it is supplemented by low mental development, or by distorted mental or spiritual characteristics, where the curious is also base, impure, untruthful, ignorant, the result is precisely that foolish, aimless communing which you deplore.

But all is charged on us; and men, having done their best to dwarf our power and to drag our communing down to the level of their own requirements complain of us that we are foolish, inaccurate, good for nothing. Not we, friend, but they. We wait with earnest longing for the time when men shall have learned wisdom, and shall be fit recipients for communications from the wise. Meantime we do what we can, hampered by many disadvantages, attacked on the one side by the ceaseless machinations of spiritual foes, and hindered from advance on the other by the dead, cold faith of man, or by his undeveloped and unreceptive spirit. Be sure that one grand law at least is known to us and to you. Like where it is evil will draw like; the converse being true where the pure and the good are fenced around and protected from assaults of evil. As is your spirit's tone so will be the tone of the messages you will receive; bad where it is bad; foolish where it is foolish; good and pure where it brings a good atmosphere with it, save and except only where the soul is subject to assault as part of its necessary training. To the purest may come assault from the adversaries, which their guardians will enable them to repel. Saving this the law is absolutely without exception. Like attracts like.

Nothing now is said of those circles into which deceit is admitted. There none but the most undeveloped spirits can enter, and the manifestations must needs be of a deceptive and repulsive character. On this we do not dwell.

But much, friend, is in your power. You may help us to crush out deceit and fraud, those genderers of evil. You may aid us in raising man above the plane of mere curiosity, where he can receive nothing that can do his spirit permanent benefit. You know how by our advice, by the cultivation of a receptive spirit, by repressing all inclination to idle change, to curious questionings, and to the frequent introduction of new elements to our circle, we have enabled you to progress steadily on the road to knowledge. You might well have progressed more; but we have not now to deal with that. We say that by encouraging others to form circles for the steady evolution of truth, you may in some measure help in putting a stop to the evils which you deprecate. The time will come when the cloud of dust will be blown away; but not till man has ceased to add to it. God does not force truth on unwilling minds: and man must have reached a higher plane of progress than that which he now occupies before it can be possible for us to remove evils many of which are caused by himself.

When you come to ponder this, think, friend, that we are not responsible for all the mischief: and even admitting the evil, be thankful also for the good, remembering that anything is better than lifeless stagnation, and hoping for the time which shall surely come when all

shall be made clear, and our communings shall be regulated by laws which shall be thoroughly known amongst you. + IMPERATOR.

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[*I insert here some answers to questions which I put, on reading the communication over more than a year after it had been written.*]

*I do not quite understand what you say about the exception to 'like attracts like.' Does it not always do so?*

Usually, but not invariably. Evil attracts evil. A curious, vain, frivolous, or bad man, will draw round him frivolous or undeveloped spirits; but it is at times not true equally of the pure and good. They may be subject to attack from the undeveloped, either as part of their own training, or from the machinations of the adversaries.

*You speak as if all physical manifestations were dangerous. Surely they are necessary.*

They are needful and good in their place. It is the resting exclusively in them that we deplored. They are but the signs which confirm the teaching, even as Jesus said. It is necessary, friend, that men be constantly reminded to seek spiritual gifts. We are come to teach, not merely to amuse or astonish. But we cannot teach where man will not be taught. It is not possible. We did not say what you suppose. We have ourselves confirmed our words by signs.

*Yes. I see what is meant. It seems that a circle should be very carefully composed, and not changed.*

It should be selected with care, and under the guidance of the controlling spirits. When formed it should not be added to or diminished save by direction. It should not meet when unfavourable conditions supervene: and never too frequently. You have erred by too frequent meetings. They are not desirable, save where those who meet have no other call upon their strength. And a person mentally or bodily distressed should not sit. We have told you before.

* * * * * *

*You seem to anticipate that a time will come when these manifestations can be produced at will. Is that so?*

The time assuredly will come when the laws which regulate them will be tabulated and known to us and you. When that is so, phenomena can be evoked as they are in the domains of your sciences.

*Then we can challenge scientific men, but not till then, as it seems to me. We must be able to say, "I will show you this experiment at the Royal Institution, if you like. How do you account for it?" We can't say that yet.*

The time will come when you will be able to do and say so. You say well that your work now is not with your scientific men. The work that presses on you now is not the work of proselytising, nor of publicity, so much as it is the steady collection of facts and their collation: the gathering up of a store of truth from which, in the future, theory and law may be deduced. You are but laying the foundations. The day of which you speak is not yet. Those are best advised who confine themselves to the collation of facts, to the earnest seeking after truth in all its varied forms, and who are content to leave the theorising and proselytising to the future.

*Oh, yes; I am sure of that. Still, it is good to bring truth home to all.*

Not so. Truth to you is not truth to all, or, if you cavil at that, we will say that what is necessary truth to one is so far from being necessary truth to all, that it may even be prejudicial to some. They may not need it, possibly cannot assimilate it; and so reject it, and find that the old truth is gone, and that there is no new one to take its place. It is *not* good to scatter pearls of of truth broadcast, for there be souls, as Jesus said, who will not accept them, but will turn again and rend you for your services.

*Yes: but still, when people seek they should find.*

Such will find, for that the fact of teaching shows the receptivity which is required for the acceptance of truth. It is a holy duty to aid such. But it requires discrimination and discernment, and is not to be lightly done. The inner faculties need to be open before such duty is performed. A discerner of spirits who goes warily and with discretion is needed. The seeking soul will find in the end: but man is too impatient, too ready to force on the work of development: crowding the ground with too much seed, and ever digging it up to see whether it has begun to germinate.

*Very often, I know. This is the day of small things, you think, and of preparaton for a future. When will that be?*

Nay, friend, we are not prophets that we should gratify your curiosity. Be content to work, and to wait in patience the fulness of the time. It will come when man is ready: not before. Man may hasten it, but not in the way he thinks. Mercifully, he is not able to retard it beyond its advent to himself. But his plans for hastening the development of truth are crude and of human origin, and too frequently produce results other than those intended. Truth cannot be forced on a spirit not prepared for it. We have told you before.

*Well, it is some consolation to know that the success of truth is assured, spite of man's blunders. The best of us can know little what we do.*

Be of good heart. Man is the chosen instrument through whom God works. Be thankful that you are not without guidance. + IMPERATOR.

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## OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF "THE LIFE OF SWEDENBORG."

CONSIDERING the large part which everlasting punishment occupies in popular theology, it is surprising how little ground there is for the notion in the Scriptures. It has no warrant in the Old Testament, inasmuch as it is questionable whether the primitive Hebrews had any distinct conception of existence beyond the grave. In the New Testament a reader will explore in vain the Gospel of John and the Acts of the Apostles, for any hint to the effect that if men do not behave or believe aright in this world, they will be tormented to all eternity in the next. And more surprising still, neither Paul in his Epistles, nor James, nor Peter, nor John show any sign that they had ever heard of the possibility of such a catastrophe. Indeed in his quest for a warrant for perpetual misery, the ingenuous reader will come across much of a decidedly different tenor. John will tell him how Jesus declared, "And I, if I be lifted up from the earth will draw all men unto me;" and Paul, he will find, assured the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive." Shut off therefore from the vast field of Scripture, the warrant for a realm of irretrievable misery must be found, if found

at all, in the Gospels of Matthew, Mark, and Luke and the Apocalypse.

As for Luke he might rank in silence with John were it not for the parable of Dives and Lazarus—a singular parable, adjoining another scarcely less perplexing, namely, that of the Unjust Steward, which some good people think must have been reported under a misapprehension. The apparent lesson of Dives and Lazarus is that luxurious indulgence here is balanced by torment in hell, and that misery here is compensated by bliss in heaven. "Son," said Abraham to the rich man, "remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented"—an argument that ought to shoot a thrill of apprehension through sleek Christians who reckon it possible to make the best of both worlds. At the same time, let us note that there is nothing in the parable to sanction the opinion that Dives was never to be released from the flames. On the contrary, the rational inference is, that when his infernal affliction had equalled his earthly delights, his deliverance would be achieved. A Catholic might say, he was in purgatory and not in hell. "Ah," intervenes a censor, "you forget that Abraham cut off all hope when he said there was a great gulf fixed between him and Dives that could not be crossed." True; but Abraham did not say that it could never be crossed—that the conditions which for the hour rendered it impassable were to continue unchanged. We are apt to insert our fancies into Scripture, and the tendency is alike difficult to detect and check. Everlasting punishment is read *in* to the parable of Dives and Lazarus, but even under the most dexterous manipulation it can never be read *out* of the same.

Mark has two or three passages which are often cited as evidence for endless misery; as, for instance, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go to hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched;" the same advice being repeated about the foot and the eye, closing with the mysterious assertion, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

The first observation in connection with such sayings is, "What do they mean?" Their drift and connection are far from obvious, and we are led to suspect faulty reporting, especially when we find the remark about salt repeated in Matthew v. 13 in a more intelligible relation. The counsel about cutting off hand and foot and plucking out the eye is generally interpreted as a recommendation to renounce whatever indulgences or habits lead to sin, just as we might say to one who could not enjoy wine without drunkenness, You must abstain entirely. Again, the hell referred to is said by critics to be Gehenna, the place where the people of Jerusalem shot rubbish and offal to be consumed by fire and worm. Better therefore, says Christ, to enter into life imperfect than to be cast away as good for nothing, to rot and burn—the inference being that the creature cast away was made an end of by the fire and worm. Nevertheless one cannot pretend that such interpretations are satisfactory, for instruction that requires explanation is virtually superseded by the explanation, and is like one of those dishes where the merit consists in the sauce. Thus mystical expositors, from Origen to Swedenborg, are open to the objection that they stuff Scripture with meaning, and then affect to discover and extract it therefrom.

Again, it is in Mark that we find the momentous query wherewith Loyola startled and captured Xavier, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—on which, too, the mediæval fancy was founded of the devil playing with man, the stake being his soul. The Lord's query, however, does not bear the common construction of the soul being lost in the same way that a jewel or other precious article may be lost by its owner. The true meaning appears when we read, as the Greek allows, life for soul—"What shall it profit a man, if he shall gain the whole world, and lose his life?" Just as we might say to a merchant, "By what shall you be profited if you realise £100,000 by the transaction, and die the next day?" The like instruction is given in the parable of the rich man who in his prosperity said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" a soliloquy that was met with the reprimand, "Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

But it is in Matthew's Gospel that what is said to be conclusive evidence for everlasting punishment is to be found; and if we ask where, are directed to the account of the Last Judgment, in the 25th chapter, in which it is *predicted* that, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left:" and, after admonition, it is written, "These shall go away into everlasting punishment: but the righteous into life eternal."

Hereon we would remark, that this conclusion of the Last Judgment, as described by Matthew, is governed by the introduction, and when we have literally-minded people to deal with, it is but fair that we be rigorously literal. Now, it is very clear that only "*When* the Son of Man shall come in His glory, and all the holy angels with Him," and *when* before Him "shall be gathered all nations," that the sentence of everlasting punishment can be pronounced. And if we have no faith in the probability of such a final assize, we surely err in selecting the sentences on the good and evil with which it concludes, and dealing with them as if they were in course of daily execution.

Again, a literalist might be asked how he squares Matthew's last judgment with Luke's parable of Dives and Lazarus. Luke describes Dives in hell, whilst his brethren were enjoying themselves on earth. Matthew, on the contrary, postpones heaven and hell until "the Son of Man shall come in His glory, and all the holy angels with him."

The references to hell in the concluding chapters the Apocalypse—to "the lake which burneth with fire and brimstone"—are frequently used to eke out authority for everlasting punishments, but in our ignorance of the scope and application of that magnificent and mysterious prophecy, it is idle to pick out a word here and a

phrase there and set them forth as serious matter of fact. Not that I think there is anything in the Apocalypse, otherwise than by perversion, to sanction popular notions about damnation.

As I have said, it is out of a few words in the Gospels of Matthew, Mark, and Luke, assisted by the imagery of the Apocalypse, that the portentous dogma of everlasting damnation has been conjured up and maintained—a dogma that irritates and mortifies our deepest convictions of equity. And the words of sanction are not only so few, but so superficial, that an editor with some slight touches of his pen might remove them all, and leave the fabric of the Gospels unaffected; and, having said so, I would suggest whether what might be so easily effaced might not have been furtively affixed. For let us not forget that the Gospels have been edited; or as Tischendorf puts it, "I have no doubt that very shortly after the books of the New Testament were written, and before they were protected by the authority of the Church, many arbitrary alterations and additions were made in them." And not only have they been edited by unknown hands, but they are by no means verbatim or contemporary reports. They are reminiscences of the Saviour's doings, sayings, and specches, collected and arranged when the hope of his imminent second advent had grown faint. Hence it is difficult to repress impatience when we are entertained with elaborate disquisitions on shades of expression ascribed to Christ, as if the very words were his, and selected with grammatical nicety, instead of reproductions from memories, which, however tenacious, could only reproduce the reality with some approach to accuracy. What Christ taught is, I am persuaded faithfully and adequately set forth in the New Testament. His doctrine is unmistakable in its breadth and power, but many of its circumstances are, to say the least, open to question, and it is a great pity that tender consciences should be burdened and harassed with attempts to explain and believe what they might freely dismiss as inexplicable or incredible.

What, too, renders us doubly suspicious about these sayings concerning everlasting punishment is the silence of the Apostles in their Epistles. If our Lord had taught that certain courses of conduct and belief would terminate in perpetual and irretrievable disaster, the lesson was one of such overwhelming importance that it would have been the first of apostolic duties to warn and threaten fellow-creatures on the subject. But Paul and Peter, James and John, give not a hint that they had ever heard of such a frightful possibility; and I cannot help thinking that they never did, and that we owe "the gospel of damnation," as Canon Kingsley styles it, to a subsequent generation, to the fanaticism engendered by persecution, to souls which, thirsting for martyrdom, delighted in words decisive, fiery, and terrible, to which the declaration added to Mark's Gospel, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned," would be perfectly consonant, although wholly incongruous with the spirit of Him who advised, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Nevertheless, it would be an ill service, if, in removing the terror of an everlasting hell, any encouragement were given to think lightly of wickedness. "Fools make a mock of sin." There is nothing in the Scriptures more impressive than their unwavering testimony for righteousness—that conformity to God is strength, peace, and welfare, whilst variance with Him is weakness, misery, and destruction. To assert that the thief, the murderer, the adulterer and the liar are damned, and damned everlastingly, is perfectly true, and is so comfortably true that I would ask who could wish it otherwise? What should we think if it were written that the kingdom of heaven included liars, adulterers, murderers, and thieves? A gentle old lady expressed concern over what she considered the violence of Christ's address to the Scribes and Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But, as I said to her, the energy of the address was justified by its accuracy, and the chastisement predicted was an inevitable sequence. Many good people, in the seclusion of their own paradisaical sweetness, forget or are unconscious of the malignant side of human nature, and are incredulous as to the tragic measures necessary for its punishment and repression. About the damnation of evil doers I have no doubt whatever, nor that it is everlasting. But the damnation of evil doers is limited to their condition of unrighteousness, and whenever they escape from that condition, whether by love or fear, they escape from damnation. Ezekiel, I apprehend, spoke the truth for here and hereafter, when, in the name of Jehovah, he proclaimed, "If the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live?" What right, what reason, what pretence of any sort is there for the notion that damnation is ineffectual, that sinners continue in sin in defiance of punishment, are whipped for ever and ever, and for ever in vain? We have only to state the case to recognise its wild absurdity. An established hell, secure and invincible, is a phantasy for Dante and Milton to horrify and amuse mankind with, but it is a conception irreconcilable with our ideas of order, and with our knowledge of the cowardice and rottenness of vice. To believe in the endurance of an empire of iniquity, it would be necessary to lose our confidence in God; yea, more, to forget our experience of Him.

Nor is damnation confined to the grosser forms of activity which we are accustomed to style criminal, but extends to all works and impulses that are contrary to divine order. God's will is done in Heaven; indeed Heaven is Heaven because God's will is done there; and wherever God's will is done, *there* is Heaven, if not consummate yet incipient. And the promise is, that God's will as done in Heaven shall be done throughout the Universe. Says a sceptic, "Such may be your faith, but it is incapable of verification, by you, at least thus far." I answer; That what is unconformable to the Order of the Universe is bound to surrender or be swept away, the alternative being Conformity or death. "Every plant that my heavenly Father hath not planted shall be rooted up," testified Jesus Christ. And it seems to me that all our discoveries, physical and social, tend to establish the position; that welfare is inseparable from righteousness as perdition is from unrighteousness. It

is true, all this is a very old story, "old as the world and young as the sun," but to be revived and announced in every age.

## MR. AND MRS. HOLMES.

BY ROBERT DALE OWEN.

Circumstantial evidence, which I have only just obtained, induces me to withdraw the assurances which I have heretofore given, of my confidence in the genuine character of certain manifestations presented last summer in my presence, through Mr. and Mrs. Nelson Holmes.*

Philadelphia, Dec. 6, 1874.

## THE MEDIUMSHIP OF THE EDDY BROTHERS.

APPEARANCE OF MATERIALISED SPIRITS FROM PERSIA, CIRCASSIA, AND EASTERN COUNTRIES.—MARVELLOUS EVIDENCE OF SPIRIT IDENTITY.

The *New York Graphic* recently published an article written by one Dr. Beard, purporting to be an *expose* of the manifestations in the Eddy family. The following is a portion of a refutation which also appeared in the *Graphic*. It was written by Madame Blavatsky, a Russian lady, now residing in New York. She says:—

Dozens of visitors have remained at the Eddys' for weeks, and even for months. Not a single *seance* has taken place but some of them realised the personal presence of a friend, a relative, a mother, father, or dear departed child. But lo! here comes Dr. Beard, stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the cabinet (in which he finds nothing), and then turns his back and declares most emphatically "that he wishes it to be perfectly understood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest rogues, who cannot do even good trickery." ... Didn't the learned doctor say to Colonel Olcott while at the Eddys' that three dollars worth of second hand drapery would be enough for him to show how to materialise all the spirits that visit the Eddy homestead? To this I reply, backed as I am by the testimony of hundreds of reliable witnesses, that all the wardrobe of Niblo's Theatre would not suffice to attire the numbers of spirits that emerge night after night from an empty little closet. Let Dr. Beard explain the following facts if he can: I remained fourteen days at the Eddys'. In that short period of time I saw and recognised fully, out of 119 apparitions, seven spirits. I admit that I was the only one to recognise them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Caucasian attire. I recognised and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the "Lezguinka," a Circassian dance, he did so immediately upon the guitar.

*Second.*—A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Every thing is in its right place, down to the "babouches" that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is "Hassan Aga," an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a "big secret to tell me," and comes at three different times, vainly seeking to finish his sentence.

*Third.*—A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear ornamented with bright coloured feathers, shaking it in token of welcome. I recognise him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia on horseback, and who, on one occasion saved my life. More, he bends to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

*Fourth.*—A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of "nouker" (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrong on recognising him, and when I repeat it he bows, smiling, and says in the purest guttural Tarter, which sounds so familiar to my ear, "Tehoch yachtchi" (all right), and goes away.

*Fifth.*—An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognise an old servant of my family, a nurse of my sister.

*Sixth.*—A large, powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimicry helps me to recognise him. It is a conjuror from Central Africa. He grins and disappears.

*Seventh and Last.*—A large, gray-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red moire ribbon with two black stripes—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognising my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him: "Are you my father?" He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, "No; I am your uncle." The word "diadia" has been heard and remembered by all the audience. It means "uncle."

But what of that? Dr. Beard knows it to be but a pitiful trick, and we must submit in silence. People that know me, know that I am far from being credulous. Though a Spiritualist of many years' standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidence as I received at the Eddys', I feel bound on my honour and under the penalty of confessing myself a moral coward, to defend the mediums as well as the thousands of my brother and sister Spiritualists, against the conceit and slander of one man, who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of 500 dollars to produce before a public audience and under the same conditions the manifestations herein attested; or, failing this, to bear the ignominous consequences of his proposed *expose*.

124, East Sixteenth-street, Oct. 27. H. P. Blavatsky.

## MR. AND MRS. EVERITT IN LIVERPOOL.

BY JOHN LAMONT.

On Sunday, Dec. 13th, Mr. Everitt, of Hendon, delivered two addresses in the Islington Assembly Rooms, Liverpool, to large and appreciative audiences. The Hall in the evening was crowded, and the subject of the address was "Direct Spirit Writing (through the mediumship of Mrs. Everitt) on the Historical Evidences of the Truthfulness of the Christian Religion." The papers read on this occasion were part of a series on the same subject. The papers were not written by the hand of the medium, but by direct spirit agency, the sheets of paper and pencil being taken up into the air over the table, and covered with writing in the space of a few seconds. One sheet contained on one side as many as seven hundred words—so small was the writing—yet it was so legible that with the aid of glasses it could easily be read.

To those who are disposed to say that the matter is due to a reflex action of the medium's mind, suffice it to say that Mrs. Everitt declares that she knew nothing of the history or opinions of the persons professing to give the communications, nor even when they lived. It may be here observed that at a *seance* previous to the production of the said papers, Mrs. Everitt saw clairvoyantly three men, clad in robes of blue, purple, and scarlet respectively; they said that they were Boyle, Locke, and Newton, and intended to give a series of papers on the subjects named above. Mrs. Everitt knew nothing of the fact that these worthies lived contemporaneously, and were members of the Royal Society, then in its infancy. I am well aware that I am here writing what is

* In our first article on the two Katie Kings, we warned our American readers not to accept any manifestations through the mediumship of the Holmes's but those which took place under test conditions.—Ed.

already well known to many of your readers, but as *The Spiritualist* falls into the hands of many persons who do not know these facts, that must be my excuse for so far trespassing on your valuable space, and I will conclude this part of my report by stating that the audience was highly delighted, and at the close Dr. Hitchman and other gentlemen present expressed in eulogistic terms the pleasure they felt in listening to Mrs. Everitt's address, and to the papers.

The leading features of Mrs. Everitt's mediumship are so well known to your readers, that I do not intend to dwell in detail on the manifestations presented at the few sittings we had the privilege of attending, but I must briefly relate some of them. My brother's wife, who passed to spirit life Nov. 19th last, has repeatedly expressed at our home circles, since her departure, her pleasure at the prospect of Mrs. Everitt coming to Liverpool, since she believed that she could, in Mrs. Everitt's presence, speak to us by the direct voice. She gave instructions on the Wednesday before Mrs. Everitt's arrival, that we were to sit on Sunday night in the bedroom in which she passed away, and it was discovered on Mrs. Everitt's arrival that the spirit of Mrs. Lamont had given her the same instructions, so that here at least are concurrent desires expressed through different media—one in Leeds (as Mrs. Everitt was there at the time)—the other in Liverpool.

Accordingly, after service on Sunday evening, Dec. 13th, a circle was formed in the bedroom in which our sister passed to the realms of light, present Mr. and Mrs. Everitt, Miss Julia Boyd (five years a resident in the same house with Mrs. Lamont), Mr. Archibald Lamont (the husband of the risen one), and the writer—five in all. On extinguishing the light, one verse of a hymn was sung, when a voice—certainly not emanating from any of the sitters—feebly and softly said, "Have a little patience, and I shall be able to speak plainer." In a few minutes the voice (this time unmistakably recognisable) expressed the pleasure it afforded her to speak once again to her loved ones. On Miss Boyd remarking how like the voice was to Mrs. Lamont's, the reply was immediately made, "Yes, Julia, it's me; be gentle with Maggie, for my sake." Maggie is Mrs. Lamont's daughter, six years old. And here permit me to say that within the sacred precincts of that room we had the most irrefragable proofs that those who pass out of our sight are still near us in spirit, for another spirit, nearly related to my wife, also spoke, and soft hands freely touched us and clasped our hands. For the benefit of those sceptical friends who will say that Mrs. Everitt tricked us, I may say that happily that lady is far above suspicion; she is the mother of a family in the midst of which similar phenomena present themselves. But apart from all this, Mrs. Everitt on this occasion was so deeply moved, and her emotional nature so affected, that she was audibly sobbing while the spirit friends were calmly speaking to us, and expressing their joy, and their thanks to God for the possibility of thus proving their presence and identity. My wife's relative, who was a dear friend of my own in earth-life, laid her hand on my shoulder, and said, "Dear John, give my love to Mary." Mary is my wife, who was not present. When our sitting was drawing to a close, a member of the circle expressed a desire to know if John Watt were present, when instantly a fine manly voice in clear tones replied, "Yes, friends, I am here, and am glad your dear ones have been so well able to express themselves." After a few observations, and his benediction, John bade us "Good-night." And thus terminated an interview with the invisibles as real as any we ever had with them while in the body. For reasons which will be obvious to your readers, I cannot here reproduce the conversation.

Our second *seance* took place at my house, on Monday evening, and twenty-three were present. The large number led us to expect little; but John Watt spoke well, the perfumes were abundant, and a few spirit lights were seen by all, while many of the company were touched. Questions were freely answered. A little girl, who was a favourite of mine, was described, and her name given. At the same time I felt soft, child-like hands touching me freely. There is something strangely real in these touches. There is a character about them which plainly indicates whether the spirit was old or young, and often individual characteristics are traced through them.

Our third *seance* on Tuesday evening was of much the same character as that on Sunday, at Islington; present, Mrs. and Mr. Everitt, Mr. Adshead, of Derby, Mr. A. Lamont, Mr. and Mrs. John Lamont. At this sitting our spirit friends again spoke freely to us all. My wife, who is an invalid, and had to sit away from the circle, received special kindly attention. Mr. Adshead's late wife conversed with him for twenty minutes, at the same time lovingly touching his hands and face, and by request touching the hands of all the members of the circle. I may say that all these meetings were opened in the way that is invariably the custom with Mr. and Mrs. Everitt, viz., by reading Scripture and prayer, the spirits always selecting the passages to be read, and the hymns to be sung. A tenth has not been told of what has been a too short, but pleasant visit from our Hendon friends, who have kindly promised to repeat it next summer, when we trust that some of those at present outside the ranks of Spiritualism may have an opportunity of seeing something of the phenomena, through the power of one who is a true woman and a good medium.

5, Nursery-street, Fairfield, Liverpool.

## "THE MYSTERIOUS MAN."

RECENTLY Mr. Dunphy published in these pages, an interesting narrative given to him by a lady who knew nothing of Spiritualism, and who resided in Dublin, setting forth how she was haunted from time to time by "a brown little man." She consulted the doctors, who could do nothing in the matter: but on visiting friends in London, she began to sit for Spiritual manifestations.

Since that narrative was published, the lady has discovered herself to be a trance, clairvoyant, and physical medium; and on Sunday, last week, a *seance* with her took place at the house of Mr. George Neville, 9, Regent's-park-terrace, London, Mr. and Mrs. Neville, Mr. H. M. Dunphy, and Mr. Harrison, were present. A week or two since the little brown man announced himself to be Dean Swift, and afterwards the lady recognised him when she saw his portrait among those on public view at Kensington.

At the *seance* last Sunday week, the five sitters, including the medium, were seated round a small table, by fire-light. The cool wind so often felt at *seances* swept over their hands, and in this instance it was unusually strong; raps and table motions began; soon a message was given for "less light," upon which the light from the fire was screened, so that it no longer fell directly upon the face of the medium. A bad spirit named Vanessa then tried to entrance her, but was driven off by Mr. George Neville, who understands mesmerism, and who by passes and the exercise of will-power, removed the influence. For a time the hands of the medium were clenched, and the battle between the contending forces threw her into a state of exhaustion and palpitation.

A spirit who gave the name of Dean Swift then entranced her, and said: A revolution in religious thought is being brought about, not through ignorance, but in consequence of the worship of the intellect; those who will not believe in an after-world through faith, must have something to make them believe. It troubles me that my medium depends more upon intellect than faith; had it not been so, you would have heard from me sooner. She has too great a mind, and cannot realise the facts; she wants to know the why and the wherefore, instead of believing.

When this spirit left, Vanessa made another attempt to control the medium, but was driven off.

A spirit, who gave the name of Samuel Lover, then entranced the medium, and said:—I am sorry to say some bad spirits are coming to my medium; they convulse her at night—

Here Vanessa made another attempt to control, and was driven off by mesmeric passes; the medium then woke up, and said that she was "all right, but very tired." She then became fixed and rigid, with her eyes wide open, and as motionless as marble for several minutes; she is like this every time she passes into the clairvoyant state, and afterwards she describes what she has seen. On this occasion she said she had been to Dublin, and seen something disagreeable connected with friends of hers, and would rather not tell the particulars.

She was then entranced by a spirit who gave the name of Abraham Sarson, who said:—I lived in the reign of Queen Elizabeth, and have come back to earth to teach. I have long been seeking for a medium; I found one once in Berne, but that was a long time ago. I possessed him, and men said that he was mad, and men persecuted him, as when I lived on the earth men persecuted me, and said that I was mad. I knew of this faith, but the time was not ripe, and when I spoke of it, men said that I was mad; the women ran from me, and snatched their children from my path, for they said that I had an evil eye. I told them things I had no control over; they said that I was a traitor, and they persecuted me; they

said that I had dealings with the devil, and I became almost what they said I was. I did not understand these things properly, and nobody else understood them. I have been looking for a medium, and Dean Swift allows me to speak through this one; she attracts numbers of male spirits; for she has the intellect of a man combined with the sensitiveness of a woman. She will get materialisation manifestations, and they may kill her; but she must do it, for she was sent into the world for the purpose. Many spirits wish to take possession of her; she ought to have known of Spiritualism many years ago, before her mind became filled too much with the things of this life; they hindered her development, and rendered her more difficult to control, for she has had an eventful life; at last one of us—the Dean—was able to materialise, and he assumed an ordinary form in order not to frighten her.

Again the evil spirit, Vanessa, tried to control the medium, and she seemed to have most power to make her attempts at the time other spirits were leaving. She was driven off as before, the medium woke up somewhat exhausted, and on being questioned, stated that on one occasion she saw Vanessa clairvoyantly; she had white drapery round her head, and was very beautiful, but stern.

The medium then passed into the clairvoyant state again; she was rigid and motionless, with her eyes wide open, and the eyelids never closed for an instant during the five or seven minutes the vision lasted. She then awoke and said that the friends present gradually faded from her sight; Mr. Harrison's head grew luminous, then faded, and other persons came into into view; she found herself in an elegantly furnished room, where several ladies and gentlemen were present, holding a *seance*. She remembered one man there quite well, but not the ladies; he had a pallid face, dark eyes, and dark whiskers; he was not a young man; there were dark curtains in the room, and a lamp was alight in one corner; it was not on the floor, but on a table or something. They were not sitting round a table, but were irregularly spread about the room.

Here the lady was entranced again, and the spirit, who gave the name of Dean Swift, said: I love my medium, and will not distress her. [Here he looked round, watching the attempts of Vanessa to gain control.] A powerful male spirit tried to get possession of her last night, and he gave her dreadful dreams. Samuel Lover is a friend and good spirit. Abraham Sarson is a strange spirit, who will say strange things which you cannot reconcile, but must listen to; he has not progressed since he has been in the spirit world; he will speak quaintly, but let him have his say; he knows much, and will teach much that will be of use; you must recollect and compare, and you will find that his utterances will bear examination, and tend towards the truth of what is called Spiritualism, which will be the religion of the world, and will abolish sects. All true religion tends to give knowledge of a future existence, and this will be pre-eminently done by Spiritualism. Men have lack of faith in these days; they worship reason; they reduce everything to their own puny reason, but when they see these things they must believe. Materialisations will be given through my medium; it may kill her, but she has been reincarnated for that special purpose, and the manifestation must come, I will show myself, Vanessa also will come; she will tell you scandals, blasphemous things, but you must not believe her. She is a part of my curse. She is very cunning—she is a woman.

Here the medium passed into the clairvoyant state again, and on awaking said that she had been to the other *seance* again; it was going on in a nice room, evidently in a private house. She saw the same man as before, and a lady there very like herself; she would know the room again if she saw it, but had never been in it in her normal state. She thought that about eight persons were in it; they were seated here and there, and not round a table, but she thought they were at a *seance*. The man she particularly noticed had a large dark beard, over a large white shirt-front; he had heavy eyebrows; she thought she would know him if she met him anywhere in society; he looked important, and seemed to be the chief man in the room.

The two visions just described occurred between 9.30 p.m. and 10 p.m., on Sunday, Dec. 13th last; those present at the *seance* did not know of another going on anywhere else, and could not imagine where the distant scene could be.

The following letter from Mrs. Neville tells how inspirational poetry is now given through the lips of the medium when entranced:—

9, Regent's-park-terrace, N.W.

Dear Mr. Harrison,—After you and Mr. Dunphy had gone the other evening, our friend went off into a long trance, and two spirits spoke beautifully. This week I have been to see her twice, and she goes off without touching the table, while in the middle of conversation, or when working.

Abraham Sarson now gives poetry and hymns, he sings them, but I cannot give you the tune. The words were taken down, as he said them, by Miss Clemès. She and I were present when the medium spoke them, Abraham using her throat. If you think the words good enough to print (we all think them beautiful) do so.

The medium delivered the lines in accents not her own, and when she came out of the trance, she had no idea of anything she had said. After a trance, she says she feels as if she had been asleep. Marie C. H. Neville.

The following are the lines:—

SPIRIT POETRY.

See the hosts are coming
Bright and pure and fair,
Souls in expiation,
Thronging through the air.
See! They come! They come! They come!
Some are Spirits bright,
See! They come! They come! They come!
Some are dark as night.

Doomed souls are they who come,
Flitting through the dark,
Vengeful, sorrowful, are some,
Full of care and cark.
See! They come! They come! They come!
Grave, and sad, and slow,
See! They come! They come! They come!
Seeking those below.

Then the true and earnest ones,
Who overcame the strife,
With their sad and chastened hearts,
Teaching what is life,
See! They come! They come! They come
A grave and chastened band—
See they lead the favoured one,
To the far-off land.

They who on this weary earth,
Suffered toil and grief,
Seek all souls like this dear one,
Looking for relief.
See! They come! They come! They come!
Borne upon the wind,
See! They come! They come! They come!
With hearts so true and kind.

And the tender little ones,
So free, so pure, so sweet,
With their gentle voices,
And tripping little feet—
See! They come! They come! They come!
Running hand in hand—
See! They come! They come! They come!
A joyous, happy band.

Let us lead you there, dear friends,
Help us with your prayers,
We are with the loved on earth,
Lightening their cares.
Thus we come! We come! We come!
From the realms above,
Thus we come! We come! We come!
To the souls we love.

Spiritualism in America.—In the course of a letter to us, dated Philadelphia, Nov. 23rd, Mr. Robert Dale Owen says:—"The progress of Spiritualism during the last six months in this country has been rapid, far beyond all former precedent. Magazine after magazine, one daily paper after another, have been taking it up and discussing it, usually in a fair and respectful way. It has become a leading topic with the (New York) *Daily Graphic;* that paper having had, for two months past, an able correspondent, Colonel Olcott, living with the Eddys, and sending twice a week, enough to fill a page of their paper. It is said that the course they have taken, admitting numerous articles for and against, has nearly doubled their circulation. The *Atlantic*—our leading literary magazine.—has accepted three articles from me on the subject, one for November, published about a month ago; one (just issued) for December, which I here enclose, and the third for January. The article enclosed discusses the position to which Spiritualism is entitled as a religious element, and in its connection with civilization and soul progress. It is a reply to the enquiry which is constantly coming up in our papers here.—Supposing the phenomena of Spiritualism is true, of what use is it? What has it ever taught the world, or what is it ever likely to teach it. It contains, I think, the most condensed view I have ever offered of Spiritualism as a civilising and reformatory agent. I read *The Spiritualist* with interest; liking its tolerant and dispassionate tone."

## SPIRITUALISM IN DUNDEE.

SPIRITUALISM has been established in Edinburgh and Glasgow for years, yet has been almost entirely unknown in the important town in Dundee, where Mr. William Oxley has just introduced the subject in a most efficient manner, so that there is no doubt it will strike root there as vigorously as in other places. Mr. Oxley writes:—

*To the Editor of "The Spiritualist."*

Sir,—I send you two reports taken from the *Dundee Advertiser* and *Dundee Courier and Argus*, of three *seances* at my rooms here, Messrs. Peck and Sadler, of Cardiff, mediums. We have had six *seances* in all, at which about 120 persons have attended. These *seances* have created an intense excitement in this town and neighbourhood, the newspaper placards announcing them in large letters, as "A night with the Spiritualists in Dundee," and "Startling Manifestations." Strange to say, the results on the first four evenings were not quite satisfactory, and the general impression outside was that the whole was trickery. On the Wednesday evening I placed the two mediums in the hands of the reporter of the *Dundee Advertiser* to secure them as he himself should think fit; the result was a crowning success, and as you will see by the second account by the same reporter, the mediums are fully exonerated from any supposition of fraud. *Now* the public are on our side, and the general verdict is that the "fling" of the reporter, at the close of his second narrative, is ungentlemanly and quite uncalled for.

If a good trance medium were now to come to Dundee, or a good lecturer, such as Dr. Sexton, I have no doubt he would have overflowing audiences.

As the reports contain a very fair account of what occurred, you will probably select what you think of interest for your columns. WILLIAM OXLEY.

In another letter Mr. Oxley speaks in the highest terms of the mediumship of Messrs. Peck and Sadler. The following report from the *Dundee Advertiser* of Dec. 16th shows the nature of the manifestations they obtain:—

On Wednesday another spiritual *seance* was held in the same place as the former one already recorded, and by the kindness of the gentleman who has arranged these meetings we were again invited to attend. The company numbered about 18, and when all had arrived they took seats around the same large mahogany telescope table, forming a complete band around it. The two mediums were seated, one at the head and the other at the foot of the table, and at the express desire of one of them we took our seat close to the right side of the medium at the top, with our left leg pressing against his right. The medium now took up a pencil, and placing his hand over a sheet of paper the pencil began to gyrate in a most erratic manner upon the paper, and at length, at a most astonishing speed, spelt out, "You are sitting all right," in answer to a question to that effect. All hands were then lightly laid upon the table, some songs were sung, and in the course of five minutes or so the table began to beat time to the music.

The company then joined hands and raised them up from the table, when, notwithstanding, it rose at least a couple of inches from the floor and floated to and fro in the circle. We kept our leg firmly pressed against that of the medium all the time, and can safely say that at least with one leg he did not touch the table, while the movements themselves were such as seemed to be beyond the powers of the two mediums combined, sitting as they were, to effect. Richard was himself again, and indicated his presence with as vigorous knocks as ever, and he promised to do all in his power to interest the company and convert sceptics. Beyond this no results of importance were elicited at this sitting, so the gas, which had been turned low, was screwed up, and the company began to re-arrange themselves for the dark *seance*.

The arrangement was different from the sitting of Monday evening, so that several suggestions we intended proposing for the proper securing of the mediums had to be abandoned. These two young gentlemen offered to submit to be secured in any way we chose; but the tantalising thing was they declared their power was fast ebbing away, and that unless the fastening was done swiftly no manifestations could take place. At length it was agreed that they should be tied to their chairs with whipcord. Both sat down upon chairs close to each other, and within easy reach of the table. The wrist of the one was secured to the back of the other's chair, and the same thing was done to the other; then the arms, which thus crossed each other, were tied at the elbows, and all the knots were secured with wax. We then sat down at the side of the younger medium, grasping his left hand firmly in our right, and keeping our arm pressed against his chest, to prevent his body touching the table. The right hand of the other medium was grasped by a gentleman of the company, and, thus secured, it seemed next to an impossibility for either of them to reach the instruments placed on the centre of the table. These consisted of a guitar, a banjo, a tambourine, and a musical box of at least twenty pounds in weight.

When the circle had been formed, by all grasping hands round the table, the host turned out the lights and left the room in darkness. The musical box had been wound up, and when it had run through its tunes the medium at our side began to shiver violently, and his head dropped upon our shoulder. The other medium was heard to shiver in the same way, and after a considerable lapse of time the lively spirit called Sam declared his presence through the mouth of the medium farthest away from us, and said, "Spirits not got nuff power, massa; too much light." A small streak of light was visible between the window curtains, and the gas had to be lighted and the curtains re-arranged to exclude the faint glimmer before Sam would consent to perform. It may be mentioned that when the light was up we observed that the mediums seemed to be asleep, and their arms were still firmly secured to the chairs. No sooner was the gas again turned down than Richard, through the mouth of the young medium at our side, desired that a tune should be struck up, and that it be "something jolly." "Auld Lang Syne" was the jolliest song at the command of the company, but it seemed to give both Richard and Sam great satisfaction, Sam declaring that he could "nebber hab too much ob a good ting," and Richard affirming his determination to convince the sceptic at his side. In fulfilment of this promise the guitar began to dance about the table, to have its strings struck as if a finger had been drawn heavily across them, while the instrument itself was knocked and dashed about the table in a manner rather alarming to all round about it. But this was only the beginning. Richard declared he had good power, and soon the instruments began to be smashed violently about, to go rattling among the crystals in the gasaliers, and to have their strings struck simultaneously. Nor was this all, for the lid of the musical box was opened and shut with loud snaps, while the box seemed to be lifted up bodily and to be dropped with a bang that made it very curious how the box could stand such usage and play. The din of the instruments became, in fact, deafening; and, as all the energies of the "spirits" were avowedly bent upon convincing the "sceptic," our seat became the reverse of comfortable with an instrument grazing one's nose every second at a velocity that raised a current that could be felt. When the din was at the loudest the guitar came whack upon the crown of our head; nor did Richard's attentions in this way cease till at the third blow we acknowledged his power by giving vent to a cry, when away the guitar went clattering along the table.

Richard then announced to the company that he would lift the "sceptic" to the ceiling, and we held our breath for a hoist; but Richard is evidently given to boasting, for in a minute or two after this he declared that his power was leaving him, and after addressing a few moral reflections to the company, he bade all a solemn good night, and took his departure for a more congenial sphere of usefulness and a more elevated occupation, it is to be hoped, than knocking about musical instruments. Sam was evidently discouraged by the want of Richard's company, for he also took his leave, when another spirit from the young man at our side pronounced a benediction, declared the proceedings over, and asked that a light be struck. When the gases were lighted we examined the cords with which they had been bound, and found them as securely fastened as ever. This frank confession is due to the mediums. In whatever way these "physical manifestations" are produced, we can at least say that we cannot see how it could have been possible for the medium whose hand we held all the time to have taken any part in them. The gentleman who held the other medium declares that he never for one moment quitted his hold. These are the facts, explain them who may. That spirits have anything to do with the manifestations we do not for one moment believe. If it were possible to imagine that spirits had anything to do with such nonsense, then may we be saved from the fate, or even the companionship of such ethereal fools,

who, having a universe to roam in, can yet come down to earth and seek to establish a truth by such contemptible means.

## THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

The following is a letter which Mr. Calder wrote to Mr. Martheze, on the subject of schools for the children of Spiritualists :—

The Elms, Putney-hill, 19th Nov., 1874.

*To J. N. T. Martheze, Esq., Palmeira-square, Brighton.*

My Dear Sir,—I have much pleasure in replying to your letter of the 14th inst., approving the brief exposition of my reasons for the establishment of a college for Spiritualist children ; and, as you take a warm interest in the subject, I am sure you will allow me further to dwell thereon.

I am of opinion that a seminary, conducted under the patronage of well-known Spiritualists, with perhaps other liberal-minded men, if supplied with a grant of about £300 per annum for three years, should become self-supporting. If it did not succeed during that period, it may be feared that ten times that sum will not effect the object.

I believe there is a great want of a seminary based on purely rational principles, where facts, and not fiction, shall form the groundwork of education, and, therefore, of character. If the mind were carefully guarded from the intrusion of all absurd ideas, while sterling merit, upright conduct, and good behaviour, were made the goal, the institution would be frequented not only by Spiritualists, but by the children of other unfettered persons of this as well as of foreign countries.

For who can doubt that the current theology, falsely called Christian, weakens and makes shipwreck of human judgment ; and with it too often destroys the brightest hopes ? Who is surprised to hear of thinking men seeking shelter in materialism, when they perceive that the doctrines in which they once trusted are illusory ? And who does not feel that parents should exercise a jealous care as to the source whence instruction should be derived for their offspring ? For should they not of all others be alarmed at the prospect of their children fleeing in mature years to the barren fields of negation, if not of atheism ?

The youth nourished in an atmosphere where to read is to understand, grows up into manhood far better qualified to encounter the difficulties and trials of life, than he who is reared in the shadow of mysteries, however venerable their antiquity, or high their authority, and he will derive far more enduring consolation and strength from a clear knowledge of the way of life, than in the blind and gloomy paths of faith.

Besides, thorough sincerity of character, and consistency of conduct, can scarcely be expected of those who do not fully believe in, and realise the ways of true religion. Relying on its forms they fail to obtain its benefits. They scarcely can be said to grow in goodness; for instead of being fed and strengthened they are famished.

The laws of the Author of all nature should be closely observed, so as to become the standard or governing power for the attainment of health and morals, the two chief properties of happiness ; and those will be found to be as much sciences as are mathematics and astronomy. Reason points to the employment of this standard, as the only force calculated to secure well-being. But if reason is ever suspended, how can it work its great purposes ? A system aiming at the prevention of sin and disease, by the establishment of harmony and hygiene should have preference over theories which have fostered strife and misery from the earliest days of the Christian era down to our time. *Briefly*, the best education will be found where the mind can rest with satisfaction in the assurance that principles, everlasting in their nature and character, and general in their application, form the foundation of instruction, with all-sufficient-reason to illuminate the mind, and control the actions, just as the light of the sun does our footsteps.

Of course, the usual school-books would be taught. The Bible, I agree with you, should be no more regarded as divine than other books containing good precepts, whether of Confucius, Buddha, or others. It is surely time that all superstitious veneration for this book should be abandoned. Chiefly a history of the Jews, it contains, like all histories, ancient and modern, much that is untrue. The majority of its pages present us with impious transactions, which in no manner are rendered sacred by being bound up in a volume called holy. The New Testament is more interesting; and, as you are aware, by the light of the phenomena of Spiritualism, contains greater truths, and is therefore more valuable ; but to neither should we be bound by any slavish feeling. Unless we can discriminate between purity and impurity wherever met, our religion is of little worth, and the condition of our judgment should surely excite alarm if we are so feeble as to accept black for white.

I shall be glad at any time to see you, and talk over these matters, and if you are willing to contribute the sum you have named, I shall invite the committee to meet on business any day you may appoint.—Yours faithfully, Alex. Calder.

## SPIRITUALISM IN BIRMINGHAM.

At the regular meeting of the public circle, at the rooms of the Spiritual Society, Suffolk-street, Birmingham, on Wednesday evening, last week, the phenomena through Mrs. Groom's mediumship, were of the usual character. Flowers were brought by the spirits and placed in the hands of the sitters ; a rather large slip of laurustinus was thrown on to the shoulder of Mr. Franklin, who was in the outer circle, there being double circles as usual. Seventeen persons were present. Spirit hands were felt, spirit voices were heard, and the tambourine and bells floated towards the ceiling and around the outside of the circle. The tambourine jingled on the heads of the sitters in a jocular manner, keeping time to the singing.

On Sunday evening last, at the public circle, a more numerous attendance of strangers was apparent, and in the early part of the *seance*, in consequence of the questionings of a well-known M.D. of the town, and the uncomplimentary remarks of another person, the sensitive medium, Mrs. Groom, was rather disconcerted, and few manifestations occurred while they were present, but they both acknowledged that something touched their hands. One said it was "a piece of ribbon," the other that it was "like a hand with a cuff on the wrist, and a sleeve," but we were not surprised when subsequently we learnt that our medical friend had, early in the evening, assured an elderly lady that he would not believe even if he *saw* a spirit. The two gentlemen having left, there was quite an uproar on the part of the spirits ; what with the clanging of the bells, the banging of the tambourine, and the loud spirit voice all mingling together, the effect was powerful. The communicating spirit discouraged admitting investigators of that nature, as they caused pain to the medium and unpleasant feelings to the friends forming the circle.

Mr. Hawkes (the spirit) promised to do all he could on the following evening to make the sitters happy, as the *seance* was for a good object—the helping of a family of Spiritualists which was in distress. The *seance* closed at 10.30 by the singing of "Praise God, from whom all blessings flow."

## DR. FRANZ HOFFMANN.

Dr. Franz Hoffmann, a Professor at Wurzburg, in Bavaria, after expressing his pleasure in accepting the offer of honorary membership made to him by the British National Association of Spiritualists, writes thus to the Foreign Secretary :—

"I will send you before long a list of my literary writings. At present I will mention only my edition of the complete works of Franz von Baader, in sixteen volumes, and the collection of my *Philosophical Writings*, now amounting to ten volumes, of which at present, on account of incredible obstructions, only three volumes have been published. Pantheism, naturalism, materialism command the market, and works on profounder subjects, such as the history of philosophy, are systematically set aside, whereas the extravagant, not to say monstrous publications of Schapenhauer, Strauss, and Hartmann, appear in successive editions, and in translations in other languages. In point of geniality and style, Baader is equal to the greatest philosophers of Germany ; in soundness of thought he surpasses them ; and it is for that very reason that he is suppressed by our present literary leaders in books and periodicals. I have long wondered that in England no voice has been raised in favour of Baader, since his philosophy is more deeply impregnated with the spirit of Christianity than any other writer of equal power. His writings are also of deep import to Spiritualism, as you may see from my article in *The Spiritist-Rationalistic Journal*, Nos. 5, 6, 7, 8, 1873. . . . . You will recognise Baader as the greatest forerunner of Spiritualism. I shall also hope to show, in my future contributions to the British National Association, that also, and on what grounds,

Schelling is to be considered in the same light, but only from the time that he, through Baader's influence, inclined to Theism, though he never reached to the same height of purity.

"I shall be happy to send in papers to the Association, and I shall endeavour to follow out the investigation from the philosophical standpoint. In doing so, however, I shall take into account whatever facts are and shall be accessible to me, but I should also stipulate beforehand for a free use of all those that have taken place, for example, in the period between Mesmer and Reichenbach; such at least, as can be said to rest upon good evidence.

"I shall not be able to fix any time for sending in a paper. My answer to you was chiefly delayed by the circumstance that I was first obliged to finish a critique on the third edition of Büchner's work *On Nature and Science*, which will appear under the title of *Anti-Materialism*, in Professor Ulrici's *Philosophical Journal* at Halle. As this critique is fourteen written pages in length, making four or five in print, I did not venture to send it to you or to the Association, although it is written with a distinct bearing on Spiritualism. . . . . The refutation of Materialism is of great importance, because it clears the way for Spiritualism; space should therefore be given for this purpose in spiritual journals, a point which is, I consider, erroneously overlooked. Tyndall's address, favouring Materialism, will surely call forth answers in England. . . In Germany it has already appeared in two different translations, and has had great influence upon many minds."

## PARISIAN MAGICIANS.

So long as people exist who credit the old fables, who actually believe that the French, as a nation, are more intelligent, polished, gentle, better educated than the English, it cannot be beyond my duty to give such evidence as may enable them to test their faith. Infatuations of this sort still linger, I believe, in remote country places where Laurence Sterne keeps them alive by his immortal apostrophe to the unknown gentleman, "They manage these things better in France!" In regard to the matter of politeness I am not going to speak now or at any other time. There may be different opinions as to politeness—enough to say that one does not consider a gentleman's manners absolutely complete and perfect when he has gained a trick of flourishing his hat every five minutes. The question of kindliness I try to put well before your readers from time to time in statistics of murder and violence. We have three or four cases every day. Official returns give the murders or attempts at murder in the one department of the Seine, between January 1 and October 31 of this year, at 52. I think English people may find comfort there. But the education and actual knowledge possessed by the average Frenchman are perhaps of even more importance to consider. You often hear it said that magic, witchcraft, and such superstitions no longer survive here. I would not deny that for a while they became torpid. But of late the breath of life has returned to them. What wonder, when millions go on the pilgrimage and miraculous cures are daily reported! At the trial of the new bridge at Surennes two days since, accusations of witchcraft were launched against an old idiot woman. The Zouave Jacob, whose fame you may dimly remember, is still at work, curing consumption with a glance, and setting paralytic old women to run a race. He has two or three disciples, or rivals, who all do a rattling trade. Then there are sorcerers simple. In Paris, at this day money can be made on no larger capital than impudence and coffee-grounds. Amongst professors of the art ranks highest the "good woman of the Rue de Chaillot." Alchemists are to be discovered by those who look. There is one in the Rue de Sèvres, who has simples for every complaint, physical or moral. And then the prophets! By the Odeon you will find M. Ledos, who dispenses at once with odic fluid, coffee-grounds, and herbs gathered under influence of This or That. M. Ledos just seats you opposite his desk, looks you all over, and proceeds to prophesy. Then there is Edmond, the oracle of the Quartier Breda. Edmond goes in for stuffed owls, and crocodiles, and robes of velvet with devil's devices on them. He is not a high-class humbug, but he makes a desperate lot of money. This man was the first hermit at Mabille; a prudent philosopher, he saved his ill-gotten coppers, and in due time moved to the quarter Notre Dame des Lorettes, and from thence to one of the most aristocratic streets of the Champs Elysees. There he receives his clients from one to four p.m., in a pointed cap and a tinselled girdle. On his card is printed as a crest, an arrow pointing downwards, with a crescent on its tip, and a newt or other reptile climbing up the shaft. In a swarm of stars appears the rather unmysterious name "Edmond." So much for the absence of superstition amongst the modern French.—*Daily Telegraph.*

MR. MORSE IN AMERICA.—A letter from Mr. Morse, dated Philadelphia, December 8th, says:—"I had a very nice passage out; a fine ship, capital accommodation, and an excellent trip. I remained in New York only four days, and I must admit I do not like it as a city at all. I left it on the fifth day for Baltimore, State of Maryland, lately a slave-owning State. There I was engaged to speak a month. I found a weak society of Spiritualists and but poor meetings; I left them stronger, and doubled their congregation. My labours proved a decided success, and a farewell meeting was arranged; it was most enjoyable. I had been treated so kindly, and received so warmly, that I felt quite sorry to part from my new friends. You will find reports of the above meeting in the papers I have sent you by this mail. I arrived in Philadelphia on Friday last, and on Saturday I was joined by my good friend, Mr. R. Cooper, of Eastbourne, who will travel with me to see the country. On Sunday, the 6th December, I spoke here for the first time, in the morning. Lincoln Hall is the scene of my labours. It is a large, handsome structure, beautifully furnished and seated; the admission is free, and a collection at the close. In the morning over four hundred persons assembled, and in the evening, though it poured with rain, over seven hundred were present. Deep satisfaction was expressed. I expect the hall will be crowded on each of the three remaining Sundays. I am received in the warmest and most cordial manner everywhere; still I do not forget my old friends in dear old England; I love them all, and long to see them once again. Spiritualism here is distracted, or more truly, divided, on the "Free Love" question. I trust that curse may never be imported on our shores; if so, it will divide us, as it has divided our American brethren. The teachings here are broad and progressive, but the better class avoid licence, but strive for liberty; while I am in favour of the latter, I decidedly and firmly oppose the former. Address me, care of A. J. Davis and Co., 24, East Fourth-street, New York, U.S.A. My time is now all engaged, except one month, but that is nearly gone too."

SPIRITUALISM AND SPIRITUALISTS.—In the course of a letter to the *Darlington and Richmond Herald*, Mr. T. P. Hinde of Darlington says:—"Your statement, that America has sent missionaries to the mother country, to carry on a campaign against Christianity, I must join issue with. Spiritualism carries on no campaign against Christianity or any other religion; it recognises in all religions more or less of truth; it combines amongst its adherents all classes of Christians and other religionists in every part of the world. The bulk of the Spiritualists in this country in the present day are in communion with the various churches, Spiritualism can hardly, therefore, make war against Christianity. Another mistake stated is that Spiritualism is something like a vast juggling concern, got up for the sharps to catch the flats, and at which there is nothing but 'pay.' This idea is altogether erroneous. There are a few, very few, public mediums in this country, nearly every one English, and these, if they travel about must be maintained, as an itinerant minister of the churches must; but where there is one public there are a thousand private mediums, that is, persons who accept no fee, but who are made the means of demonstrating the great fact that those who leave this world by death can communicate with those who are left behind. Nearly every Spiritualist is ready to assert that he was convinced of the fact of spirit communion, not by public mediums, but by private persons—often the members of his own family. It is estimated on good data that one person out of every six is a medium. My experience would certainly confirm the estimate. It will, therefore, be readily seen that payment to attend a service is very rare. If mediums be so plentiful, as I have assumed, it may readily be conceived that they are neither better nor worse than other people. No great saintliness is necessary to mediumship, as the writer of your article assumes, though every Spiritualist is ready to admit that the higher the moral and spiritual nature of the individual, the more perfect the instrument—the more reliable and perfect the communication. Spiritualists, therefore, prefer those who are examples 'in their lives of the views they promulgate,' although they do not thrust those aside who, by reason of their inferior education or moral training, are not on so high an elevation."

# Correspondence.

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

MISS FAY'S MEDIUMSHIP.

SIR,—I wish to inform my friends, through the columns of your valuable paper, that in consequence of illness my *seances* are no longer under the management of J. A. Paddock, but my health permitting, I shall be pleased to accept invitations from my friends, free of charge.

1, Maddox-street, Regent-street, W., ANNIE EVA FAY.
December 17th, 1874.

A *soiree*, in connection with the Dalston Association of Enquirers into Spiritualism, will be held at the Luxemburgh Hall, on the 21st of next month.

THE *Northern Whig* of Belfast, has republished accounts of Messrs. Peck and Sadler's *seances* in Dundee.

THE foreign circulation of a newspaper takes years to establish; that of *The Spiritualist* has been growing most satisfactorily, for, practically speaking, this journal is now the organ of all the Spiritualists of education and culture throughout the world, who understand the English language. Mr. Terry has written from Australia ordering a larger supply, and saying that it gives general satisfaction.

THE ROYAL INSTITUTION.—The lecture session at the Royal Institution begins next Tuesday afternoon, when Dr. J. H. Gladstone will give the first of a course of six experimental lectures, adapted to a juvenile auditory, on the "Voltaic Battery." These Christmas lectures are attended by ladies and gentlemen of all ages, and were raised to their present status by the ability of the late Professor Faraday. The Lord Rayleigh, F.R.S., will give an evening lecture in March, on a subject not yet selected; his recent experiences in Spiritualism may be suggested to him as a good subject—one sure to draw a full attendance. Mr. James Dewar will lecture on "The Physiological Action of Light," which will be of interest to Spiritualists, in consequence of the pain which light inflicts upon most mediums and mesmeric sensitives when in the trance state. Professor Huxley, Sir John Lubbock, Professor Tyndall, and others will deliver lectures. Programmes may be obtained on application to the Secretary, Royal Institution, Albemarle-street, Piccadilly.

SPIRIT PHOTOGRAPHY:—Mrs. and Miss Showers have written to us about some successful spirit pictures taken in the presence of the latter lady, who says:—"Peter has at length been photographed. Mr. W. came here the other night, and we had a short sitting with him. Peter volunteered to show himself at the earliest opportunity. Mr. W. accordingly called to-day with some glass plates which he had purchased at another photographer's, and which were all marked by himself. On arriving at Mr. Hudson's, Peter entranced me, and as soon as I was quite unconscious loud raps came, according to the pre-arranged signal that Hudson was to uncover the camera as soon as he heard them. On the very first plate I, on awaking, recognised the Peter I have so often seen, and on the next plate there was an object which I cannot find words to describe adequately, but it was evidently allegorical, and Peter has promised to explain its meaning. In the enclosed photograph, mamma, to my great gratification, recognises Florence Maples from the classical outline of the face."

SPIRITUALISM IN EAST LONDON.—Last Sunday, Mr. Cogman's quarterly tea-meeting was held at 15, St. Peter's-road, Mile-end, and the proceedings had a special interest, because the new trance mediums in course of development spoke under influence before the public. Miss Young and Miss Eager gave trance addresses of fair quality and considerable promise, and Mrs. Gender and Mrs. Bradley spoke conversationally while under influence; the latter was controlled by a remarkably sharp spirit, who snapped up the utterances of two medical students before their questions were half out of their mouths, somewhat to their confusion. One of the speakers narrated that a powerful physical medium was developing in the neighbourhood, and that a broom came walking into the kitchen while she was busy there. One morning, also, one of her children cried out, "Oh! mother, look at the table! Here's a lark!" The table was walking along with books on it; it tilted and upset them on the floor; a whistling noise was then heard, and all the books flew back into their places on the top of the table.

TRANCE ADDRESSES.—Next Sunday evening, the 27th instant, Mr. Cogman, of 15, St. Peter's-road, Mile End, will be present at Goswell Hall, 86, Goswell-road, and deliver an address in the trance state. On the same evening Mrs. Bullock will occupy Mr. Cogman's place at the Institution, 15, St. Peter's-road, Mile-end, and give an address under the control of her spirit guides. Service at the two meetings will commence at seven o'clock; admission free; collections will be made to defray expenses. A *soiree* to aid the Sunday meetings will be held at Goswell Hall on Thursday evening, the 7th January, 1875. The evening's entertainment will be similar to the last *soiree* given on Mrs. Bullock's behalf. Many friends have given in their names to take part in the entertainment.


A SOIREE DANSANTE, IN COMMEMORATION OF THE FOURTH ANNIVERSARY OF THE "DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM,"

will be held at the

LUXEMBURGH HALL,

(Opposite Dalston Junction Station, North London Railway), on or about

THURSDAY, 21st of JANUARY, 1875.

The chair will be taken by the *President*,

ALFRED E. LOVELL, ESQ.

*Dancing to commence at 9 o'clock.*

Paintings, Drawings, Photographs, and other objects of interest will be exhibited by various friends; and many influential Spiritualists may be expected to take part in the evening's proceedings.

Further particulars will be duly announced.

Any spiritualist friends willing to aid the executive by the loan of articles of interest to "Spiritualists," or by contributing in any way to the proceedings, please communicate with the Honorary Secretary, A. M. Greene, at his private residence, 7, Castledine-road, Anerley-park, S.E., or to Thomas Blyton, 12, St. Phillip's-road, Dalston, E.

Tea and Coffee at 6 o'clock.

Admission:—Single Ticket, 3s.; Members of the Association, 2s. 6d. Double do. (for Lady and Gentleman), 5s.; Members, 3s. 6d. Family do (to admit *Four* Persons), 7s. 6d.; Members, 5s.

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The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.,; Mr. William Crookes, F.R.S., Editor of the Quarterly Journal of Science (who admits the reality of the phenomena, but has, up to this date, November, 1874, expressed no opinion as to their cause); Mr. Alfred R. Wallace, the Naturalist; Prince Emile de Sayn Wittgenstein (Wiesbaden); The Countess of Caithness; Count de Medina Pomar; Lord Lindsay; the Hon. Robert Dale Owen (New York); Mr. Epes Sargent (Boston, U.S); Sir Charles Isham, Bart.; Mrs. Ross-Church, (Florence Marryat); Mrs. Makdougall Gregory; the Hon. Alexander Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburgh); the Baroness Adelma Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabyan Dawe; Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., Author of *Unorthodox London*; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. E. L. S. Nosworthy; Mr. William Oxley; Miss Kislingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Marthèze: Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen.

E. PARKES, SPIRITUALIST PHOTOGRAPHER. Sittings *à la seance* by appointment, Mondays, Wednesdays, and Fridays. The magnesium light used in dull weather or when required. Fee, one guinea per sitting. Address, 6, Gaynes Park Terrace, Grove-road, Bow, E.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princes-street, Hanover square, two doors from Regent-street.

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

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

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

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Gr. C. Wittig, Esq., Nurnberger Strasse 35, Leipsic

## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghcim. Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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


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